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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXII. RICHMOND VA., THURSDAY, JANUARY 2, 1930. NUMBER 1.

THE SUN'S OBSERVATORY

Mrs B F Frank Rt 4 12-1-29

By Rev. Stanley C. Harrell.

NEW YEAR'S PLANNING.—

New Year's season is the time for taking stock of past experiences, of profiting by the mistakes of the past, and of building larger and better plans for the future. That is one of the most profitable results of the orderly and systematic measuring of the passing of time; it gives us a standard by which we may measure our achievements, both of the past and of the time that is to come.

New Year's resolutions have become, to many, a mockery and a source of jesting. One wonders why this is so, for certainly it is a most commendable thing to plan wisely and well, and to make for one's self high and holy ideals. The explanation is possibly to be found in the fact that most resolutions have taken the negative form. We resolve that we will not do this, and we will not do that, and soon we find ourselves doing the very thing that we have resolved not to do. The psychologists tell us that there is but bittle value in a negative idea. The man who stands up to address a crowd tells himself that he will not be afraid, and finds himself the prey of an enervating fear. Another says, I will be master of myself and of the occasion, and comes through with flying colors. One is thinking of fear, the other is thinking of mastery. And in that fact lies all the difference in the world.

Instead of resolving that we shall rid our lives of the faults and blemishes, it might be infinitely more profitable to center our thinking upon the fine and heroic things that we are going to accomplish. It is possible to so crowd the life with the true, the good, and the beautiful that there will be no place for the sordid, belittling and weakening things of life. And in our planning for the future year, Christians ought to be giving a large place to what they shall undertake and pursue, which will help to bring the kingdom a little nearer. Nothing will bring larger results of happiness and peace than that which is invested in the work of our Christ and of His Church. Fill your days so full of noble thoughts and self-sacrificing service that there shall be no place for the selfish and the mean.

CONGREGATIONAL MODERATOR HONORED.—

A little over a year ago, the *Christian Herald,* an inter-denominational religious weekly, decided to make an annual "Distinguished Religious Service Award." This honor was to be awarded to the religious leader who, in the opinion of the *Christian Herald* editors, had made the most notable contribution to kingdom advancement during the year. The selection was to be made solely in the light of service, no attention being paid to denominational affiliations. The man selected for this honor for the year 1929 is Fred B. Smith, moderator of the National Council of Congregational Churches. The citation reads as follows:

"Fred B. Smith, moderator of the National Council of Congregational Churches, lay evangelist, crusader for law enforcement, for world peace, for Christian unity—Christian Herald Association has elected you to receive the second annual award for distinguished religious service.

"You have been chosen because the Christian Church for more than forty years has had in you a demonstration of what can be wrought by a layman who is wholly given to the purpose of Christ. In your position as chairman of the executive committee of the World Alliance for International Friendship through the Churches you have contributed, largely to the rallying of American opinion in support of the pact to outlaw war. As chairman of the Citizens' Committee of One Thousand for Law Enforcement, you have provided a bulwark of support for the prohibition law. In your capacity as moderator of the National Council of the Congregational Churches, you have led significantly toward the consummation of union between your own and the Christian denomination. For these things, and because of the evangelical spirit which continues to characterize your leadership, we are of one mind in selecting you as the individual who, during 1929, has rendered the most distinguished service in the field of this award.

"For the Christian Herald Association: J. C. Penney, Godfrey Hammond, Daniel A. Poling, Stanley High."

In addition to the honor which the award carries, the Christian Herald Association pays the expenses of the recipient on a tour of Europe and the Holy Land. Mr. Smith is always on his way. He has crossed the ocean many times in pursuit of his work for the kingdom, and now he is going on a vacation trip which is accorded him because of the work which he has done for the Master. But Fred B. Smith is the type of man who will crowd even a vacation trip full of service for his Christ and his fellow-man. The Christian Church joins heartily in the congratulations to Mr. Smith and concurs in the wisdom of those who made the selection. Those of us who have been privileged to meet Fred B. Smith feel that the honor was most worthily bestowed.

SAYING AND DOING.—

Every once in a great while we chance upon something which we have been thinking all along without knowing we were thinking it. Or perchance it is something which we have felt without ever really formulating it into definite words. *Church Management* recently carried such an article under the heading "Does Your Official Board Take Action?" which we are reproducing:

"'My official board took definite action upon this matter last night,' said one minister.

"'You mean it made a decision,' replied the friend. 'Official boards like to make decisions, but few of them take action or make action. They leave that for the minister.'

"It is one of the most truthful statements this writer has ever heard. Most Church boards don't take action. They merely make decisions. They like to meet around the table and discuss things in general. They will discuss things in specific. They will vote and record the vote. Action is supposed to follow the vote. They leave that for some one else.

"Some official boards feel that their total of activities is to find suitable tasks for the minister. They want to keep him happy and busy. They are advisers, not co-laborers; professional consultants, not executives. Of course, some ministers invite this sort of thing. But the wise one has a different motive in bringing responsible laymen to his boards. He isn't looking alone for advice, but action. Happy is the Church which has an official board which really takes action."

Attention is called to this thought not because that the official board is different from the rest of the Church members, but because this tendency to confuse saying and doing is a common weakness of Church members in general, both lay and clerical. It has been this writer's observation that the official board is generally a cross-section of the Church membership as a whole. You will generally find about the same faults and about the same fine traits manifested in the official board which mark the Church at large.

And when one comes to think about it, what this writer has said about the official board when it meets in executive session, is remarkably like the action that is so often taken by preachers when they are assembled in Conference. We preachers, too, seem to have an idea that when we have voted a good strong "aye" in favor of a resolution which has been presented to Conference that we have done our part toward making it effective, and that it is the responsibility of some one else to do the work.

If talk alone could transform the world and bring in the millenium, the preachers would have won the world long, long ago. But it takes more than talk and beautifully worded resolutions to drive out evil that is deeply intrenched and to lead men and women to the attainment of high and holy ideals. And since we are in the midst of the New Year season, it might not be a bad idea for each of us to take a trial balance of our talking and our doing. The weakness of talking and not doing seems to be of long standing. For Jesus observed it in His day, and said: "Not every one that saith, Lord, Lord, shall enter into the kingdom."

NOTES-PERSONALS

Happy New Year! Make only such resolutions as you can carry out, but set the goal higher.

Rev. J. W. Patton, bringing in a SUN renewal from his congregation at Bethlehem, reports large congregations, morning and evening, last Sunday, and interesting services and a good day.

The tenth anniversary of the Sunday School of the First Christian Church of Richmond will be celebrated next Sunday, January 5, 1930. A special program is being arranged.

Of course, you had a Merry Christmas. The spirit of the occasion simply gets in the bones, and strikes into the soul as well, and one just has to enjoy the season and be glad in the time of "peace and good will."

Rev. G. D. Hunt, general secretary of the Alabama and Georgia and Alabama Christian Conferences, has visited fifteen Churches since the annual Conference and feels much encouraged over the outlook for the coming year. Bro. Hunt is ready to undertake a new work at Alexander City, in Alabama, and hopes to begin this at an early date. The ministers' and laymen's meeting of the two Conferences was held Sunday, December 29th, with the Roanoke Christian Church.

It is learned with genuine sorrow that Rev. A. W. Hirby, Dayton, Ohio, member of the Home Mission Board of the General Convention, died on Christmas Day at 2 P. M., at the Miami Valley Hospital, Dayton. The funeral was held on December 28th, 1:30 P. M., at Stratwood. Bro. Hirby leaves a wife and six children. He was a man of pleasing address, a faithful minister and much beloved as a pastor and as a member of the General Board of the Church, and as a brother beloved he will be missed. Our sympathy goes out for the bereaved.

Greensboro (First) Church held a very agreeable and largely attended service Sunday night, December 15th. The new pipe organ, installed through the instrumentality of the Truitt Philathea Class, was used for the first time on December 8th. Mrs. W. B. Truitt, the organist, had prepared a splendid musical program, with which the congregation was delighted. The pipe organ was given to the Church by the Philathea Class, of which W. B. Truitt is the teacher, and is a two-manual organ of very lovely tone and workmanship. On Sunday evening, the 15th, the Sunday School and choir had a special Christmas service, consisting of Christmas carols and tableaux—scenes of angels, shepherds, wise men and the nativity. The story of our Saviour's birth was told through songs and through these scenes. On Sunday evening, the 22nd, the choir rendered their Christmas cantata, "The Star of Bethlehem." The congregation is much pleased and very happy with the new organ.

Our sympathy goes out to Bro. and Sister M. J. W. White, Norfolk, Va., over the tragic loss of their son, Wilbur, during the Christmas holidays. Returning to Norfolk from Washington, where he had been engaged for some months, the car in which he was riding collided with a bus, killing young Bro. White almost instantly. Dr. L. E. Smith, his pastor, conducted the funeral from the home in Norfolk December 26th. The deceased leaves a wife and children, besides a heart-broken father and others to mourn his untimely going. Tragedies are always deplorable, but because of the contrast and with the happy expectations of family reunions at Christmas time, they seem more heart-rending and tragic than ever. Young Bro. White was returning home with the highest anticipations of rejoining his family from which his work and engagements had called him the past several weeks, and by no fault or failure of his own, almost in the twinkling of an eye, those hopes were blasted and he goes to join that great family on the eternal shores where there are no tragedies and no heartaches. God bless and comfort the bereaved.

Among the sad and lamentable tragedies of the Christmas season was the death of Russell Jones, son of Mr. and Mrs. W. H. H. Jones, of Raleigh, N. C., Saturday night, December 21st. Returning to his home late Saturday night from the bank, where he has been a faithful and efficient clerk for seven years, crossing Hillsboro Street, Raleigh, he dodged out of the way of one car only to jump directly in the road of another, whose impact knocked him unconscious, from which unconsciousness he never recovered, dying at the hospital to which he had been carried early Sunday morning. The interment was in the Wake Chapel Cemetery and the funeral was conducted by Dr. J. Edward Kirbye, Raleigh, Monday, 3 P. M., December 23rd. Russell was a fine young man, having served successfully as bank clerk and had studied law, taking the bar and passing successfully for license to practice at the last session of the Supreme Court for the examination of candidates. Our deepest sympathy goes out to the heart-broken and bereaved parents, the brother and sisters, and for those who lament and mourn his going away in the prime of life through this tragic event. The accident was declared to be unavoidable, and was one of those strange and unaccountable turns of the wheel of fortune that brings life to a sudden close and carries one into the great beyond. Truly was David expressing a universal experience when He said, "As the Lord liveth, and as thy soul liveth, there is but a step between me and death."

A VISIT TO DANVILLE.

On Sunday afternoon, December 15th, we had the privilege of visiting our Bro. Sorrell at Third Avenue Christian Church. The party was composed of the Carolina quartet of Palm Street Christian Church—A. H. Henshaw, E. Rich, W. E. Wyrick, and R. E. Stevens. We arrived about 5:30, where we found a nice feast awaiting us at Mrs. Corbin's, Mr. Pruitt's, and the pastor's home. After eating and a few moments of rest, we went over to the Church, where we found quite a surprise. I have been reading and hearing of the work there, but had not realized what they were doing. We were shown over the building, and as we entered the new department we found a nice building well equipped for training the young people. Since Bro. Sorrell has been with the people at Danville for a little more than three years, we find he has been able to lead the Church on, not only to a well-equipped building, but a high spirit with great hopes for the future.

They have gone under the new building and dug out a space eight feet deep, eight and one-half feet wide and forty-nine feet long. Here we find room enough for about two hundred beginners and primary scholars. At present they have only four rooms, but have left the building so they can easily convert it into eight rooms. The new edition is equipped with a small-size piano and with folding chairs and other furniture to match. I learned that they have now an equipment that will take care of five hundred scholars and from the looks of conditions, no doubt they will soon need the rooms.

We were very much gratified with the fact that Bro. Sorrell does not allow any contest of any kind to come into the Sunday School or Church, but by special invitation to come to Church by his people. That has been the secret of his success.

Now, a few words about the service. It began promptly at 7:30, with a full house. Bro. Dixon, with his splendid choir, rendered a half-hour's enjoyable song service. The Carolina four gave several selections which were enjoyed by all. Dr. S. T. A. Kent spoke on "Dreams and Visions." Dr. Kent brought a splendid message on the young people having visions. He pointed out that if Bro. Sorrell and his people had not caught a vision the Church would have been no better off today than it was four years ago. Then he further showed that a vision needed to be backed up with prayer, careful planning and ambition. His message was greatly enjoyed by all.

Bro. P. H. Ricketts, the director of the young people's work and assistant pastor, presented the building. Bro. Ricketts stated that a little more than two years ago the Sunday School demanded more room. Then they added a thirty-five-hundred-dollar department, known as the young people's department. Then this past year the Sunday School had grown so the auditorium would not take care of the opening service and not room enough by any means for the classes. Then, on the 5th day of July, they started to build a beginners', primary, and junior department, which cost fifteen hundred dollars. Bro. Ricketts presented this building from the brotherhood of the Church, the men's organization, who promoted this and were able to get it through with the cooperation of the other organizations of the Church and individual help.

Sister Elsie Crawford, one of the workers in the beginners' department, received the building, with words adequate to fit the remarks made by Bro. Ricketts; after which I had the privilege of dedicating this new building.

We are proud of the work that our Danville people are doing, and rejoice with their pastor for the success that God has given him in his work. May God richly bless the work and give them a better year's work than they have just closed.

J. L. NEESE.

Greensboro, N. C.

WINDSOR, VA.

Rev. E. B. White, pastor of the Antioch Christian Church, held his regular quarterly meeting service Sunday morning, December 15th, at 11 o'clock. His text was taken from the ninth chapter of Isaiah. The theme was "Jesus the Wonderful." We had a good attendance, and our congregation is gradually increasing. The members of our Church seem to be co-operating splendidly with our loyal pastor. We believe yet that there is a bright day for Old Antioch, and we are hoping that it may dawn in 1930.

The Young People's Society of Antioch Church held a very enthusiastic meeting Sunday night, December 15th, at the home of Louise Pierce. The pastor, Mr. E. B. White, and family were with them, who helped to carry out a more interesting meeting. There were visitors from Zuni, Mt. Carmel, and Windsor, whom the the society was very glad to have, as it is divided into two groups, one group working against the other, and each visitor counts a certain number of points. A very interesting program was rendered, which seemed to be enjoyed by every one present. Their next meeting will be held at Antioch Church on January 5, 1930. Every one is invited.

EMILY JOHNSON,
Sec'y Y. P. Society.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE IMPORTANCE OF BEING ACQUAINTED WITH CHRIST.

BY JAY WM. BARRETT.

"For they know his voice."—John 10:4.

Of the people, there are two leaders. Jesus Christ, through the Spirit and the Word, is the Leader of those who know Him in the experience of salvation. They know Him as their dear, loving Saviour, kind, gentle, loving and tender in His dealings with them.

They know Him as one who never sleeps, whose eyes are always open to their situation and needs. They know Him as one who is able to deliver in every time of need without regard to what their needs may be. They know nothing is too hard for Him. They know He is a dear, loving Saviour, who never tires of their coming to Him. They know that all power is given unto Him in heaven and on earth. They know Him to be a Friend that sticketh closer than a brother. They know Him as the one who died for them, as the one who rose triumphant over death for them, and as the one who sits at the right hand of God to intercede for them.

Satan, the devil, is the leader of all those who are still rejecting Jesus Christ. The devil has no power to save from sin, neither does he desire to save any one from sin. The great desire of his heart is to damn every soul that has been and may yet be born into this world. He likes to afflict the people, and then make them think God does it. He takes great delight in deceiving his followers. He likes to draw a veil over their faces and so keep them from seeing the real situation. He He likes to deceive them into trouble, and as far away from God as possible, and then laugh up his sleeve, so to speak, at them. He leads them into all the pitfalls he may. He likes to entangle them as the spider does the fly, and then laugh at their terrible situation. He makes his followers believe he is leading them on to success and pleasure, while his only purpose is their everlasting damnation. His followers hear his voice without understanding him and follow him on down, down, down to everlasting despair and ruin. They wake up in hell like the rich man did and plead for mercy, but then it is too late.

God is faithfully warning the people through the Word, the Holy Spirit and the testimony of His saints to flee from the devil and his inducements thrown out everywhere, and come to Jesus for salvation. Come, get acquainted with Him by repenting of their sins and exercising faith in the atoning blood of Jesus Christ. Get acquainted with Christ. Learn to love the pure and good. Join the blood-washed throng as they journey heavenward, following in the footsteps of Jesus.

1. What hinders man from knowing Christ?

(1) The presence of sin in one's life. Sin is as a veil over man's eyes. It is as a mountain rising high between man and his Saviour. Sin is a deep, dense darkness, and so sin is bewildering. Sin may be removed by repentance toward God and faith in Jesus Christ. So the lack of a new heart or of being born from above hinders one from knowing Christ. Man in his natural state does not know the Lord, is not acquainted with Him. So, to become new creatures is an absolute necessity in becoming acquainted with Christ.

(2) Failure to get a clean heart hinders one from knowing Christ. (Matt. 5:8) "Blessed are the pure in heart, for they shall see God." The devil is the father of carnality, and carnality is very much like its father. Carnality, if yielded to, will deceive, will becloud one's spiritual vision so that he cannot see God plainly. Carnality causes one to doubt the Scriptures and to think it just a little bit unwise to take God at His Word. Remove the least and last remains remains of carnality, and nothing will seem so reasonable and right as what the Lord says.

(3) Failure to read the word of God daily, prayerfully, and in perfect faith hinders a man from knowing Christ. When we read the Word prayerfully and in real faith, God talks to us. Then we talk to God in prayer and faith makes it all real and plain to us. By reading the Word, then, God talks to us, and by prayer we talk to Him. Jesus says, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

(4) Failure to talk to God about the things which concern us, hinders acquaintance with God. We should consult the Lord about everything that comes before us to be dealt with. Big or little things, it makes no difference. It is "the little foxes" that spoil the vines. Get Jesus to help you to keep them off, and so become better acquainted with Him.

(5) Listening at men instead of God's word hinders us from being well acquainted with the Lord. Settle it now and forever to hear God's word instead of the word of any man, it matters not who that man may be. It is safe to trust the word, very unsafe to trust men.

2. In what should we know the Lord?

(1) In the salvation of our souls. We should never rest without an experience of salvation in our hearts. Jesus says, "For they know his voice, and a stranger will they not follow, but will flee from him." John says, "We know that we have passed from death unto life, because we love the brethren."

(2) We should know the Lord in the witnessing of His Spirit with our spirit that we are His own. John says, "We know that He abideth in us by the spirit which He hath given us." "Now, if any man have not the Spirit of Christ, he is none of His."

(3) We should know Him in the experience of sanctification. We know that when we had consecrated all and believed, the altar, Jesus Christ sanctified the gift. Perfect love filled our hearts, and man fear was cast out.

3. As what should we know the Lord?

(1) As our Saviour from sin. We should realize the deliverance. Sin in the heart is like a cloud in our spiritual sky. With our sins all forgiven, the cloud disappears. Known sin in our hearts makes us feel guilty. In our new experience, guilt has passed away. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. The old life, with its likes and dislikes, has passed away.

(2) We should know Him as our Sanctifier. We met the conditions of his word. We felt the change. Now the Spirit bears witness with our spirit that the work is done.

(3) We should know Him, in the Holy Spirit, as our Teacher and Keeper. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." As our Teacher, He shows us the Word as it applies to our life. He enables us to apply the Word. He helps us to understand the present and to see much of what lies before us.

(4) We know Him as our Example. Jesus said, "For I have given you an example, that ye should do as I have done to you." Christ suffered for us, leaving us an example that we should follow in His footsteps. We have accepted Him as our example, and when we are put to the test He looms up before us as He whom we should follow.

(5) We should know Him as the one who loves us with a pure, unadulterated love. He has proven His love for us over and over again, and being saved we feel His love filling and thrilling our very souls. We are comforted in the experiences of life because we know He loves us. He is our ever-present friend, able, ready and willing to supply all our needs.

(6) We, some of us at least, know Him as the Healer of our bodies. It is the privilege of all of us to know Him as the Healer of our bodies. God said to Moses, "I am the Lord that healeth thee." David said, "Bless the Lord, O my soul, and all that is within me, bless His holy name, who healeth all thy diseases." James says, "Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Now, so far as I know from studying God's word, these promises have never been withdrawn from us. God is still in the business of healing our bodies wherever the conditions of His word are met and the proper faith is exercised. Blessed be his name forever more.

Hopewell, Va.

ELEVEN HUNDRED THOUSAND MILLIONS.

This is some sum, as the street urchin would say. It represents the cost of the great war to the French people, as expressed in present-day francs, according to the estimate of M. Louis Dubois. Inasmuch as a franc is worth about four cents in American money, from the last quotations which we have received, this would make the cost approximately forty-four billion dollars. M. Dubois says that this sum is forty-four times the pre-war budget of France, and that it imposes a staggering burden upon the French people. He complains bitterly concerning the failure of the Germans to pay the bill of damages which he thinks they owe and he is also not at all pleased because the United States has not seen fit to make a more satisfactory settlement of the French war debts. M. Dubois is one of the leading French statesmen, was former Minister of Commerce and Industry of his country, and former president of the reparations commission. The Paris Union des Interets Economiques, sixteen place de la Madeleine, is distributing a little booklet entitled "War Debts and Reparations" which has been prepared by this distinguished representative of the French pinot of view. It is a good book for Americans, and Englishmen also, to read with thoughtful attention.

As we see the situation, the pamphlet reflects to an extraordinary degree both the economic and the psychological outcome of war. M. Dubois still hates Germany and wants her to pay for the terrible losses which France has suffered. He does not seem to realize that everybody lost by the great war, that nobody won, and that nobody was entirely responsible for it. Only the abolition of this irrational method of settling international disputes can prevent a repetition of the tragic conditions outlined in this little book.—*Christian-Evangelist.*

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

CONTRIBUTING EDITORS

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE NEW YEAR.

God has graciously divided time into periods. It is well. The wisdom in this is obvious. It enables mankind to cast up accounts, to reckon with the past, and out of such reckoning take counsel and lay plans for the future. The hours and the days come and go with such rapidity that we fall into routine and forget the whence and the whither. The years being of longer duration, cry out from their ending and from their beginning, "Whither bound? Whence came ye? From what experience in the past will ye profit?" It is well to hear the voice of the New Year and to take counsel, if for no other reason than to see how far through the year we have come, or how far backward we have gone.

Were habits formed that are slowly but surely sapping the strength, absorbing to poor purposes the energy, wasting mental and spiritual fervor and achievement? If so, at the beginning of the year is the best of all good times to prune out the evil growth. This is what the good Book means when it says, "If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Has unfriendliness, ill will, animosity toward any one, neighbor or friend, begun to spring up in the heart? Now is the very best of all seasons to take stock of such unwholesome growth and remove it from the life, by confession or petition. Jealousy, envy, hatred, unfriendliness are evil growths which limit the mind and restrict the heart, and cause the soul to shrivel and to shrink. There is no parasite quite so deadly and destructive as that of hatred, as it fastens its tentacles to the human mind and sends its rootlets into soil that was sown with a better growth and intended for a better fruitage.

Were there persuits the past year that made for moral and spiritual achievement, for the betterment of man, the improvement of self, and the glory of God? Then, there is no better time than now to take stock of these, to nurture and to cherish them as virtues which are to be cultivated through the coming year.

This Christian Church of ours has much to be thankful for, and to rejoice over, as achieved the past year, and much also to cultivate during the coming year. Through all the decades of our existence, we have lived, preached, longed for Church union. The past year has seemed something accomplished and brought to happy fruition in that time. The Christian Church and the Congregational Church, so much alike in polity, pursuit and program, have decided in future to pursue their path together, to lay aside the last vestige of division, and with united strength and energy undertake a common task, a united task, for the betterment of the world, for the salvation of souls, the building up of the kingdom of God on earth. To this end, every enterprise of the Church should face the New Year with new determination and new zeal in the power of added strength.

Our CHRISTIAN SUN the past year has carried each week its messages of hope and life and light into thousands of homes, and has reflected or done its utmost to reflect and to interpret the spirit and the fellowship of a people under the leadership of Him who said, "Ye shall know the truth, and the truth shall make you free." "I am the way, the truth and the life."

The Church that follows Him as Leader and lives the life that He reflects and inspires has a strength that will not let it fail, and a hope that will not give way to despair. Through the past year, our people have rallied with loyalty and liberality, with devotion, and with sacrifice, to the needs and the call of their colleges, their orphanage, their missionary appeals and program. All of this should encourage and inspire to more zeal for the Church and a larger liberality in the coming year, for this is, indeed, the work and the will of the Lord.

And then back of all this, and beneath it all, is the Word of God, the will of God as revealed in His Book, as we learn it in our daily reading and meditation. Have we read the Bible and sought its lessons of life and love the past year as we should? Have we begun the day and closed it with the reading of at least a few verses from the Book of books, and with a silent but sincere prayer from the heart that God would enable us to live according to the teachings of this Book and reflect the spirit of Him who gave the Book and who is revealed in the Book? This is fundamental to the life of the Christian, and in taking stock of the past and laying plans for the coming year, we should not disregard the foundations. "Other foundations can no man lay than that is laid, which is Jesus the Christ." J. O. A.

THE WISE.

There may be many ways of wisdom, but there is one way that none can doubt, and all who love God may pursue. It is the proverbial way. It was already a proverb in Israel when Solomon lived and wrote. "He that winneth souls is wise" (Prov. 12:30). One may not be wise as the world counts wisdom, but that true wisdom which abides and brings joy is reflected in this act. He that winneth souls is wise. One may do many things well and yet not be wise. One may build a fortune, grow very rich, be possessed of abundance of this world's goods, and yet be a fool. The world is often mistaken in its judgment and is deceived as to men, but God is not deceived, and His Book reveals the way of true wisdom. It even reveals the way of the beginning of wisdom. "The fear of the Lord is the beginning of knowledge"; that knowledge which is true wisdom. It also marks the way to the achievement of wisdom. This is the purpose of all our education and learning, of our scholarship and training, of our movements and motives, that of winning souls.

Dr. Stanley High has recently taken a trip around the world, being most of all interested in world betterment, and the progress of mankind toward righteousness and truth. Out of his visit, He asks this question through the press which has heralded it far and wide: "Will foreign missions die with this generation?" Dr. High declares that foreign missions will die if looked upon as a benevolence, a charity, or a philanthropy. He declares that foreign missions began as an evangelistic enterprise, a soul-winning task, and unless the enterprise can be kept to this as its main objective, then death must come to the enterprise. Missions may have a wide program of benevolent activities, social uplift and the rest, but if missions are to live and have their place in the program of the Church, they must be as they were from the beginning—evangelistic. They must keep ever to the fore, and at the heart of the activities of the Church, the one supreme objective, that of winning souls in the name of the Lord through His redeeming and lifting power.

Dr. High feels that we have tempered our religion, in the homeland, with our benevolent and philanthropic activities; have cooled our ardor and anxiety for the winning of souls with an intellectual substitute and a mental antidote. We are not striking deep enough at the heart of things, and are not keeping to the fore the words of the proverb, "He that winneth souls is wise." We wish CHRISTIAN SUN readers to get the point of view of this man of world-wide acquaintance, and so we quote the heart of his statement from a recent communication to the New York *Christian Herald.*

"Foreign missions began as an evangelistic enterprise. It grew because it remained evangelistic. There was, at least, one chief thing in common between the Haystack Prayer Meeting on the Williams College campus in 1806, where North American missions had their beginning, and the gathering of the Mount Hermon Hundred, in 1886, where they received their greatest impetus. Both were prayer meetings. That is more than an incidental fact. No one thought of foreign missions save in fundamentally evangelical terms. The enterprise was the agent of the prayer meetings and the altars of Protestantism. The prerequisite to an aroused missionary zeal in a Church was a religious revival.

"Latterly this has greatly changed. One doesn't rely on prayer meetings these days to arouse the interest of students in foreign missions. Instead we have discussion groups: very fine discussion groups with a blackboard, an enormous number of questions and every body taking part in the debate. The Mount Hermon Hundred had Dwight L. Moody for their leader. Today the demand seems to be, not for a leader, but a referee. It's quite likely, at any rate, that Dwight L. Moody wouldn't be so popular. He was too sure. His faith didn't end in a question mark.

"Now, this vast dialectic with which we have been visited has probably served some Christian purpose. It has at least adapted the Christian terminology to the jargon of our times and at the most indicated that the case for Christianity can be stated without violence to our present scientific temper. But in its fundamental task I believe our effort at forensic evangelization has failed. It may have established men's belief in the intellectual respectability of Christianity. I doubt if it has re-established their faith.

"All this has affected foreign missions. Under the spell of the question-mark mentality, we have seldom gone about it to convert the doubter. Rather, we have seemed to assure him that foreign missions would do no violence to his doubts. We haven't done this in so many words, of course. But we have spent a lot of time over his questions. And much of this time, unquestionably, was well spent in that way. But having done our best with his arguments, we have still found ourselves with only a lukewarm individual on our hands. The gift we got was only about half what we expected; the decision we hoped for was only tentatively made.

"And we seemed to forget entirely that real zeal for foreign missions—or for Christian work of any sort—never had its source in anything other than a religious; that is, a down-to-the-very-bottom, life-changing experience.

"As a result, foreign missions, from having been recognized and supported as an agency of spiritual regeneration, have become widely regarded as merely a church-supported philanthropy. As a philanthropy they are, I believe, doomed to failure and extinction, for it will lack the power either to give them success in the field or to win support at home. A good many people who have been and might be enlisted in a world enterprise that was dynamically religious will simply not give their aid to one that is presented to them as an ecclesiastical competitor of State and privately supported charities.

"As I have already indicated, the foreign missionary enterprise—in operation on the field—remains fundamentally evangelistic. But very often it is not as an evangelistic enterprise that it is described here at home, but rather as a healing or an educational or a social service."

We are not to think of foreign missions as an education or social service, but as a service in the name of our Lord and to His glory that, through His redeeming and lifting love and life, souls may be won, redeemed, saved. This is the work of foreign missions and the work of the evangelist at home. It is well enough to have our aids, but it is fatal to substitute the fruit for the tree or the shadow for the substance. J. O. A.

A CHILD SHALL LEAD THEM.

While it is all fresh in our minds, it is well to emphasize again the eternal saying of the Lord's prophet, "And a little child shall lead them." As one thinks of the Christmas festivities just past, of the joyous scenes about the Christmas tree, of the stuffed stockings beside the fireplace, of the toys and the joyous children everywhere—one realizes that Christmas is the child's holiday, and the child's very own time. And that is why it is all so very happy and complete. Grown people are too serious and too full of cares and responsibilities to put on a real festive occasion. Maturity and age yield so readily to the stern and stubborn things of life; childhood so readily to the happy, joyous and glorious things of life. The children have just carried us through a glorious season. We grown-ups followed along and looked on and tried to do our bit. But we could not reach it. The children had to do that. Theirs is the day; theirs is the time; theirs is the season.

Christmas is their very own, and what the rest of us do is merely in imitation of what the children are doing and of the direction in which they are leading us. There are old "sober-sides" and "wise-acres" who would try to make us believe there is no Santa Claus. The simple truth is that the most real and the most everlasting, the most perennial of all personages is Santa Claus. He belongs to the children, and the children belong to him. They show us how to put on and to carry out a real holiday, a real festive occasion—an occasion of merriment and joy and gladness, of giving and receiving, of going and coming. "Verily, a little child shall lead them."

And it is the teaching and the contribution of our Lord to earth. He came to bring to the hearts of men that peace that passeth all understanding, even the peace, the joy, the forgiveness and the friendship of youth. He is working away in the world, and the spirit of sincere, glorious childhood is leading on, and through such leadership we shall be brought, the world shall be brought, to a glorious day of peace and of forgiveness and of good will, and He shall come again to claim His own and be with them in blessings and in beatitudes forever. J. O. A.

RELIGIOUS vs. CHRISTIAN EDUCATION.

It is necessary to distinguish these two terms. Religious education is a generic term and may be thought of as content or as a process. Christian education, on the other hand, is a specific term, and it, too, may be conceived as content and as process.

I have elsewhere defined these two terms as follows:

(1) Viewed as content, religious education is the theory and the practice of teaching religion. From the same standpoint, Christian education is the theory and practice of teaching the Christian religion.

(2) Viewed from the standpoint of process, religious education is the process by which we learn how to live with and for each other and unto God. Christian education from the same standpoint would be defined as the process by which we live with and for each other and unto God as revealed in Jesus Christ, and as interpreted by the Holy Spirit.

From these considerations, it is evident that man can be religious without being Christian. He can be religious without being an adherent of any particular religion. He may have an awesome and reverential attitude toward what has been called the cosmic energy of the universe. This would make him religious because he recognizes a power outside himself and higher than himself that has determinative influence over his life and his destiny, and to which he accords reverence and respect.

In order to be a Christian, however, a man must be religious in the sense that Jesus Christ was religious, in the sense that he regarded God as Father, and man as brother; in the sense that he should make the revealed Word of God a means of understanding His will and mind and purpose concerning his individual life and destiny as well as concerning the life and destiny of all men every where. And so a man cannot be Christian without being religious.

Some Christian thinkers have in these latter days, because of the confusion of meaning between these two terms, coined a new term. We find them speaking of "Christian religious education," by which they mean the process and method fo religious education expressed in terms of the Christian idealism and revelation.

State institutions of public learning can teach religious education without violating the principle of the separation of the Church and the State, but they cannot teach Christian education without violating this principle. These institutions cannot teach Christian education in the sense that they should be anxious to make their students adherents of the Christian religion and to bring them into active discipleship of Christ. Christian colleges, however, are a failure unless they are able to accomplish these purposes in the lives of their students. W. A. H.

UNIVERSAL WEEK OF PRAYER.

In accordance with a custom running back many decades, the first full week in January—January 5th to 11th—is to be observed as the "Universal Week of Prayer." The Federal Council of the Churches in America, in collaboration with the British section of the World's Evangelical Alliance, has issued a series of topics and suggestions for prayer, which will be circulated throughout all English-speaking lands.

The topics all center around some aspect of Christian fellowship and unity. The specific topics for the successive days, beginning on Monday, January 6th, are as follows:

Monday—"Thanksgiving and Confession."
Tuesday—"The Church Universal."
Wednesday—"International Friendship and Co-operation."
Thursday—"Foreign Missions."
Friday—"Family, School and University Life."
Saturday—"Home Missions."

The call for the observance of this period of prayer says:

"The year 1930 will be significant beyond any year in the recent history of the Church. Most of the great communions of our country are uniting to observe it as the nineteen hundredth anniversary of Pentecost. By appointing bishops and other leaders, lay and clerical, and by the passing of most urgent resolutions at conferences, synods and assemblies, the Churches have declared their purpose to make this year a year of waiting before the Lord for the coming of the same power which fell upon the disciples. Each communion will do this according to its own plan and method, but may we not urge that the vital thing that shall be uppermost in the thought of the Church shall be waiting before God until the coming of the Holy Spirit shall be a reality in each individual life. If the coming of the Holy Spirit was a necessity for the birth of the Church, is it not a necessity for its continued life?"

While we shall adopt in general the program which has been suggested for Churches throughout the world, a program looking toward Christian unity everywhere, can we not insist upon the fact that, as at the first Pentecost, the common purpose of the enduement of power which Jesus said should come through the Holy Spirit may bring us into one accord? Would anything be more desirable than that, from every Church or assembly gathered for the week of prayer, the same message should be sent out to the world as that which told the story of the first Pentecost: "They were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled the house where they were sitting, and there appeared unto them cloven tongues as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost."

As a preliminary to this baptism of power, it is recorded "They all continued with one accord in prayer and supplication." It is to this fact, which was the one essential to the glorious equipment which gave the Church its power, that the week of prayer at the opening of the New Year calls attention. The machinery of the Church would seem to be adequate. Its methods and plans are multiplied on every side, but the greater the machinery the greater is the need for power, and this must come not in mass movements, but by the surrender of the individual soul, waiting before God for a personal equipment.

The folder giving suggestions for Scripture readings, prayer and meditation can be had by addressing the Federal Council's Commission on Evangelism, 105 East Twenty-second Street, New York. Jewel Truitt.

CONTRIBUTIONS

SUFFOLK LETTER.

After Christmas, man returns to the every-day life in housekeeping, school, business, Sunday School and Church. Christmas places a new emphasis on the memory of the Bethlehem Babe, and the centuries that have kept alive and spread that historic event. It is said that "the hand that rocks the cradle rules the world." Mary's Baby put new spirit into the heart of mankind, and childhood and parenthood share in the blessings brought to the world through that simple manger in Bethlehem.

Angels came that night from heaven singing, "Glory to God in the highest, and on earth peace, good will toward men." The shepherds went in haste and found Mary and Joseph, and the Babe lying in a manger. Later, the wise men came from the East, fell down and worshiped the Babe and "presented unto Him gifts—gold, frankincense, and myrrh." Three classes of beings honored Jesus—angels, shepherds, wise men. From that day to this, Jesus has been the center of attraction for all grades of people. The wise people, the working people, and even angels may gather around this Saviour of the world. None are too high or too great to come to Jesus, and none are too low to bring their faith and their love to Him.

Babyhood and childhood have a new place in the home, the Church, and the public mind since Jesus came into the world. Jesus came out of a humble home to teach the world that the poor have equal chance with the rich in life. It is not where we came from, but where we go to that determines our value. The log cabin may contain a President as truly as a royal palace a king. The country Sunday School may furnish a great preacher as well as the fine city Church. Man looks on the outward, but God looks at the heart. "Keep thy heart with all diligence, for out of it are the issues of life."

The Christmas tree, the stockings filled with Christmas presents, the beautiful Christmas cards, the sumptuous meals, the kind words, the friendly visits, and family reunions, all came from that Babe in the manger nineteen hundred and twenty-nine years ago. That which is good endures. Centuries add to the blessings brought to man through the Christ-Child.

After Christmas is the test of grateful hearts. What will the children who enjoyed the Sunday School Christmas entertainment, fruits and candies, do about going regularly to Sunday School through the New Year? What will the grown people who enjoyed Christmas with the children do about remaining after Sunday School for Church in the New Year? Not how much you enjoyed Christmas, but what you do after Christmas will write your history for 1930. "Take my life, and let it be consecrated, Lord, to Thee." Jesus loves us all the year; yea, all the years! So let us serve Him faithfully till next Christmas, and we will enjoy it more.

W. W. Staley.

ELON LETTER.

A CHRISTIAN CREED FOR THE NEW YEAR.

A considerable amount of loose thinking and loose writing is evident in the world today, respecting the fundamental religious attitudes that should characterize men in their personal and social lives. We find articles in religious periodicals and books purporting to teach the Christian religion which are really not concerned about Christianity at all, but about a sort of generalized religious attitude. A great many people are likely to be misled by these writers and thinkers.

At the beginning of the New Year it is well for us to consider what are the real essence, the real abiding fundamental principles upon which Christianity rests. There will be a wide difference of opinion as to details and specifications to be included in the interpretation of these abiding principles of our religion, but it is doubtful if a man can be said to enjoy the possession of a Christian creed of living unless in his thinking and in his conscious efforts at practice he embodies the following tenets or beliefs:

1. God the Father is the loving spiritual parent of the human race and the Creator of the physical world.

2. God the Son is Christ Jesus, revealing His Father as the loving spiritual personality He is, and through this revelation He is constantly and eternally the Redeemer of man.

3. God the Holy Spirit is present in His world and the ever-present interpreter of the divine love and thought to the human heart.

4. Man is the child of God, created in His own spiritual image, and brother to every other child of God in all the world, and under obligation to do all that may become the child of such a Father to express his brotherhood in helpful living.

5. This present world is God's handiwork, meant to be an arena to develop the powers and make happy the life of God's children.

6. The aim of this present life is to make the social order in all its individual units, as also in all its organizations and institutions, correspond with the will of God for men. Our purpose as God's children should be to transform this world into the kingdom of God.

7. Human destiny is comprehended in the hope that God's children will so live in this present world that they will be qualified to enter into the further joys of their Maker when the spirit which man essentially is has been released from this tenement of the body by the transition which we call, for the lack of a better term, death.

8. The Bible contains God's Word. He has spoken in all ages to all who would hear. He is speaking today, chiefly through His Scriptures. Some have heard more perfectly than others. Their messages are in our Christian Bible, which contains for us all the rule of faith and practice we shall ever need, subject to the Holy Spirit's interpretation. This creed we are now writing is useless, since it is all contained in our true creed, the Bible.

9. The Church is the organized institution through which the followers of Christ undertake to express His will in the world. Jesus is the Head of the Church. The Church is His bride.

10. They are entitled to the fellowship of the Christian Church and to membership in the kingdom of God, who exhibit in their lives vital piety fruiting in Christian character. No other test of Church membership can rightfully be employed to exclude any professing follower of Christ from fellowship in the Church, the body of Christ.

11. And every citizen of the kingdom of God has the duty and privilege, as well as the right, to be his own interpreter of God's will and purpose and plan. The liberty of conscience and the right of private judgment can never be abridged. They are the inherent right and duty of each and of all, and should be cheerfully and tolerantly accorded to each by all, always recognizing the fact that the chief value of the Christian way is found in the life we live rather than in the creed we profess or the theological system to which we subscribe.

Let me wish all the readers of the Elon Letter a Happy New Year, and let me express the further wish that every reader will, out of these abiding principles, evolve his practical creed of living, so that 1930 shall be crowned with goodness and happiness and satisfying achievement in fruitful living.

W. A. Harper.

VALLEY LETTER.

I think the past fall has been one of the busiest I have ever had. I got into revival meetings as soon after Conference as I could get other necessary work out of the way, and kept constantly at the job, scarcely missing a night except while attending the General Convention, at Piqua, Ohio, until real winter weather caused me to close down before I was quite ready, about the first of December.

My first meeting was at Bethel, where we had a good meeting with good attendance, nine conversions and eleven additions to the Church.

The second meeting was at Leaksville. Here we struck a busy time among the farmers, and the attendance was not quite as good as usual, except on Sunday nights. Rev. R. A. Whitten, from Elon College, was with me and did the preaching, and did it well. The people soon became very fond of him and will long have a very warm place in their hearts for him. There were three conversions and two additions to the Church here.

The third meeting was at Timber Ridge. Bro. Whitten was with me here part of the time. The people liked him fine, both as a preacher and as a man. He made many friends there who will gladly welcome him back at any time. There was one conversion and three additions to the Church.

Next I joined with the Methodist pastor at Capon Bridge, W. Va., Rev. J. C. Spindler, in a union evangelistic effort at Timber Mountain and surrounding community. We started in with high hopes of seeing a real religious awakening in the entire community, but severe winter weather interfered to such an extent that we decided to close until spring.

It was my privilege to be with Dry Run and Timber Ridge in their Christmas services this year. Both rendered fine programs to large audiences. There is a splendid array of young talent at each place, which, if properly cared for, will mean much to the Church and the kingdom in days to come.

I am hoping now to enjoy a few weeks of rest and study at home between Sundays and between funerals and the many other extra duties that come along in my work, and of these there has been an unusual number this fall.

I shall have several more meetings to hold when spring opens up.

A. W. Andes.

Life insurance outstanding among American citizens now amounts to approximately $100,000,000,000, according to figures given out by the Life Insurance Presidents' Association. This amount is said to be nine times the insurance outstanding in Great Britain. During the year 1928 the huge sum of $18,218,000,000 in new policies was written. Life policies now in force are more than double the total of 1922.

GOSPEL LIBERTY.

(The following, from *The Congregationalist*, Boston, Mass., is beautiful in spirit, and is of personal interest to SUN readers.)

Quite apart from its personal reference—which it would be a mere pose to pretend is not pleasing, even if it be somewhat embarrassing both in the extravagance of its reference to the past and in the ideal that it creates for the future—the comment of the *Christian Century* on the coming merger of *The Congregationalist* and *The Herald of Gospel Liberty* is noteworthy. Our contemporary says editorially in its issue of December 11th, under the heading, "Church Union Enters the Periodical Field":

"The unity of Christians would seem to be making appreciable progress when the time comes that two Church weeklies of long and illustrious lineage can be united. But the union of the Christian and Congregational Churches, now in process of consummation, has produced the union of two of the best-known religious journals in the country—*The Congregationalist* and *The Herald of Gospel Liberty*. The combination is to go into effect on March 1st, and the rest of the Church press will watch with keen attention as Dr. William E. Gilroy, after these years of brilliant editing of *The Congregationalist*, presents to the public the new paper, with its picturesque title of *The Congregationalist and Herald of Gospel Liberty*. There will be no hesitation in prophesying for the new paper, under Dr. Gilroy's editorship, a greater influence than the two papers which have formed it ever exerted in the days of their separate existence. And that is saying something! It is impossible in contemplating this approaching union not to reflect on the joy that it would give to the soul of the man whose name is most intimately connected with the recent history of *The Herald of Gospel Liberty*, Dr. Alva Martin Kerr. The note which Dr. Kerr struck oftenest, the cause to which he committed his paper most deeply, was the necessity for the union of Christians. It is only a few months since Dr. Kerr passed on, and his Church and those responsible for the policy of his beloved paper must still have heard the echoes of his voice very clearly when they decided to take the advance step toward unity."

In thanking the *Christian Century* for this encouraging expression of personal confidence, we would record our hearty acceptance of its fine statement concerning the implications of the merger, which is no longer merely proposed, but has now been actually determined. A telegram from Hermon Eldredge, managing editor of *The Herald of Gospel Liberty*, received while the last issue of *The Congregationalist* was in the press, announced the action of the Board of the Christian Church, formally approving of the merger proposals, already endorsed by the administration committee of the Congregational Publishing Society.

Two things impress us in connection with this merger, shortly to be consummated: First, the privilege of carrying on the work of Christian idealism which is associated in our minds with that heroic and admirable soul, the late Dr. Alva Martin Kerr—a Christian idealism expressed likewise in the devoted and sacrificial service of the group of Christian leaders who have maintained *The Herald of Gospel Liberty*, chiefly by honorary service, since Dr. Kerr's death; and second, though the new name, *The Congregationalist and Herald of Gospel Liberty*, may be somewhat cumbersome, we welcome its vital significance, particularly at a time when Congregationalists need to be reminded of the historic and spiritual realities underlying their professed faith. *The Congregationalist* is, or ought to be, the organ of *Gospel Liberty*, and it is all to the good to make the emphasis vital. The significance of the new name ought to be more than a formal incorporation of the former name of a merged paper. It ought to stand for a deep reality of vision and conviction.

At the very time this name was being decided upon, the daily papers were full of the action of Bishop Manning in prohibiting in a Christian Church the performance of a Christian function by one of the best-known and most highly honored ministers in the land. Judge that action from the most mitigating standpoint possible, and it still represents something far short of gospel liberty—in fact, it stands as the very antithesis of that gospel liberty, or liberty of prophesying, which our Congregational forbears, even as those of our Christian brethren, found it their chief mission to declare. Gospel liberty is a fine phrase. The times are in need of it. It expresses what has been for years our deepest end and purpose.

We rejoice in the prospect of being able more pointedly to say so; and if the prospective new name be the union of two names, already somewhat long and cumbersome, with tempting suggestions of the pedantic, let it be ours to uphold the ideal that both names express with the simplicity and clearness of the ideal itself. Thus may we give to the name a new vitality and application in an age that is none too keen in its spiritual appreciations and distinctions.

ALL THE "IFS."

"If when I was a lad, I had taken more interest in my school work, I might have been a successful man. As it is—" His shrug placed him in mediocrity.

"If I had taken one-half the chances life has offered me," she reflected. "If . . . if . . . It's odd, isn't it, how about the middle thirties all those one-time 'ifs' begin to clamor?"

"They're like bells sounding in the distance," he nodded. "Say like that sound behind us along the valley."

A Church has chimed the hour in a mile-away village. The spire could be seen dimly etched against the skyline. The sound of the bell's striking came to them like some approach of time, sandal-footed, half-muted.

"One wonders," she said, "what happens to all those 'ifs,' those 'might-have-beens' in our lives. Are they debris merely? Litter on the path of life?"

"All the 'ifs.'" His voice fell on a minor key, lifted presently to a higher note. "Perhaps they're not debris—nothing is that in life, I suppose. Perhaps those 'ifs' are some part of the main fabric—little strands in the stuff of things. Our regrets play some part in today's symphony for all of us: those 'ifs,' those 'might-have-beens.'"

They looked back again along the valley-way they had walked. Evening was filling it deftly with half lights, shot through with the sun's crimsoned setting. All that lay behind was mystic in this afterglow.

"They're rather pathetic, those lost 'ifs,'" she said. "Little lost things, homeless, unpossessed!" She added presently: "Life's wonderful, isn't it? When one looks back, it's the negative as well as the positive that counts—all the negations as well as the affirmations."

"I've a fancy," he said, "that in the beyond we'll look back and see the 'ifs' and 'might-have-beens' in right proportion."

"As if," she said quickly, "there'll be some fold where those straying 'ifs' of life can at last be shepherded."—*A., N.*, in *Christian World*.

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ST. MATTHEW 2

carrying away into Bāb'-ў-lon *are* fourteen generations; and from the carrying away into Bāb'ў-lon unto Christ *are* fourteen

The three wise men

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

ANNUAL REPORT OF MISS ADAMS.

(Below is the annual report of Miss Victoria Adams to our Mission Board. It will reveal to Sun readers something of the busy and fruitful life of a missionary. Miss Adams, a graduate of Elon College and known to many Sun readers, is proving to be one of the most loyal, useful, popular and beloved missionaries on the field. The consecration and enthusiasm she carries into her great work are inspiring.—J.O.A.)

It does not seem possible that it is a year ago—just the day after I mailed my last annual report—that the terrible cyclone struck this island, destroying so much property and leaving the people more destitute than they had been for many years. A full report of the relief work which our mission conducted has been given at another time. Let me mention just briefly that the members of our Church at home responded wonderfully. I have received 250 boxes of clothing, each averaging from 80 to 100 pieces, and $68 in money. With these supplies, we aided the members of our Churches and also a great many who are not connected with our Church. It was a comfort to be able to give the suffering people articles of clothing which they needed so badly.

Some of the clothing sent in the boxes was not practicable for the cyclone victims, but was in very good condition. This we saved, and at the suggestion of some of our members sold it for a very nominal price. We have a fund to date of $120, and our club girls and some of the other members are working hard to increase the sum, hoping to use it to build a small chapel in one of our country points. I shall not take more time to tell of this work, but I do wish to thank all of our Church organizations for their splendid Christian co-operation in helping this field so generously in the time of great need. I assure you that it was appreciated.

My regular work has been mostly among the children and young people of our Church. As we know, the young people are the hope of the universal Church, and the leaders of civilization tomorrow. We expect much of them; therefore, we must give them our best attention. I have given them practically all of my time, trying to help them build up a strong and effective program in their organizations.

I have been responsible for the following work in our Ponce Church: Junior Endeavor, Intermediate Endeavor, girls' club, intermediate department in the Sunday School, Sunday School class, English class during the week, Christmas entertainments and programs, and the daily vacation Bible school.

My Junior Endeavor group has been a great inspiration. We have a membership of sixty-two little folks, twenty-four of them being active. The society has carried on a complete program of Junior Endeavor activity. We have given six special programs, and two public programs, inviting the parents to meet with us. The boys and girls have learned fifteen Bible stories, ten nature stories, three psalms, fifty chosen Bible verses, and the life and some interesting stories of Washington and Lincoln. Seven of this group have earned their Bible by their splendid memory work. Four of the older members will next month receive their Junior Endeavor diploma and enter our intermediate society.

Aside from these regular activities, our juniors have given a special musical number in Sunday School almost every Sunday morning. Once a week I have met with them, with the help of little Ines, and practiced their special hymns. We have had monthly socials and three picnics, have played together and worked together happily for the past year. Oh, I must not forget to tell you that this group has also helped the Church by contributing to the Church expenses $1 a month.

The Intermediate Endeavor has also enjoyed a good year. I have helped them make their weekly programs and have aided in all their activities. We have lost a large number of our best members through removal from Ponce. The group has co-operated in Church activities and has called with Dona Delfina or me, certain ones helping each week. The intermediate department of the Sunday School is not organized or given proper attention because of lack of a place to meet and efficient teachers. However, there are three classes just starting the graded lessons. Oh, how I wish that our Ponce Church had a community house to meet the requirements of our different departments. I shall live in hope of seeing this need realized some day on our field. With faith we shall receive all things.

My girls' club, which has met weekly at my home for the past two years, has accomplished a great work. The girls helped a great deal during the cyclone period. For six weeks they met once a week and sewed, making clothing for the boys and girls in the cyclone district. Our special program has been the study and practice of the domestic arts, trying to improve conditions in the homes. We have enjoyed a series of talks on womanhood by various women leaders in Ponce. The main purpose of our program has been to develop an appreciation of a well-balanced Christian life, including the recreational side as well as the spiritual. Hence, we have managed to have one social every two months, and picnics and hikes. This group has tried to create a real friendship circle with various girls in our Churches in the States, carrying on correspondence with them and sending them our handwork to sell for us. Now we have eight dollars in our fund. We want to increase it and use it for educational work, helping some of our own members with their elementary education. These girls have certainly lived up to their names—"Always Faithful."

Last year as I visited various homes I found a good many of our little folk had failed in English at the public school. Therefore, I began a class in the Church twice a week to help these boys and girls with their English, and certainly enjoyed the two hours spent with them.

Besides the above work, and the daily vacation Bible schools which have been reported elsewhere, I have made 950 home visits among our Church folk, as well as the public schools and hospitals, and have helped Rev. Ojeda in his work at Clausell Chapel through program planning, visiting and attending services.

On this island we are very interested in union work. I have co-operated in the work of other groups of young people whenever possible. There is a great need for Christian recreational life, so I have organized a girls' athletic club for the girls of all the evangelical Churches and any others who wish to join. We have not been able to do much as yet, because of the rainy season, but are hoping to get started next month. As it is impossible to play outdoors, I have asked the public school director to allow us to use the grammar school gymnasium. Also I have had responsibility in the Loyal Temperance Legion of this island, which has taken a great deal of time.

As a whole, we have had a very good year of work, and I have been happy in spite of any hardships or handicaps. I have been learning the language little by little, and hope to take a special course to improve my language in the near future. It does not seem possible that I shall return for my furlough in the coming year. I am happy and yet sad, for I have learned to love these people dearly and would hate to part from them.

I must not forget to say that I am very sorry to see our beloved Pastor Ojeda leave our mission, as he has given his best service at our different points during the last nine years. I have enjoyed working with him at our Ponce Church, and he has helped me greatly in learning to know his people and the language. Our prayers will go with him and his dear family, and we wish him success in his new work.

I wish to thank again all our Church people in the States for their splendid co-operation and the cheerful letters and help given me during these past two years. I need your daily prayers, that God may give me strength for more work. I can do all things through Christ, who gives me the strength and courage.

VICTORIA ADAMS.

MISSIONARY PROGRAM FOR JANUARY.

Woman's Societies.

Theme: "Prayer and Praise."

"For which of you by taking thought can add one cubit to his stature?"

Song. Prayer. Business.

1. Devotional period—the fourth pillar—development.
2. Current news.
3. Reading, "Two Prayers."
4. Heart-to-heart message.
5. Story, "His Christ in Gethsemane."

Suggestions:

1. The fourth pillar is development. The leaflet states: "Stewardship demands development. We must grow in all of the things that go to make a full-rounded Christian. And we cannot grow by our own efforts, "for which of you, by taking thought, can add one cubit to his stature?' When we as Christians recognize the inadequacy of all human resources and cast ourselves utterly upon God, we may be assured that rising from our knees there will be growth and joy and victory."

This is the first month of 1930. The air is atingle with prayer currents. Everywhere men and women are assembling to devote a week to voicing together their prayer and praise to our Heavenly Father. Men and women everywhere will drop their busy tasks or will side-track them for the week of prayer when, together with ethor members of his family, they will enjoy sweet quiet and communion with him.

In our missionary society we shall sing, "Take Time to Be Holy," and let every one of us resolve, "As for me and my house, we will take time to be holy in this blessed new year, 1930." And, more than that, let us resolve to develop in spiritual power.

Young People's Societies.

Is our religion worth sharing?

Purpose: To take a new view of our Christianity and to find out whether the kind we are living is worth sharing.

Program:

1. Hymn, "Holy, Holy, Holy." Lord's Prayer. Scripture, 1 Cor. 13 (by memory, if possible). Hymn, "Dear Lord and Father of Mankind."

2. Project committee report.
3. Leader's introduction.
4. Two illustrations.
5. One aspect of America.
6. Our forms.
7. Questions.
8. Meditation.
9. Benediction.

Willing Workers and Juniors.

Theme: "Making Promises."

Quiet music, "Just as I Am."

Call to worship. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength.

Response. O Lord, Thou art my God: I will exalt Thee, I will praise Thy name; for Thou hast done wonderful things.

Song, "Can a Little Child Like Me" (change "Little Child" to "Junior Boy" or "Junior Girl," the other group singing the last half of the verse as a response).

Prayer, Psa. 19:14.

Offering (use response given last month).

Continue along the same line as laid down for the last two months, but widening the field. We have talked of our own local Church, and of our denominational work, as we strive to carry out the will of God and our Lord's command. Where have we gone with our message? Japan? Porto Rico? Any other places? Yes, this year we have missionaries in the Philippines. Tell of Rev. and Mrs. M. J. W. White, who have gone out from our Norfolk, Va., Church. While they have gone under the Congregational Church, we have a share in supporting them, as part of our money this year will go to the Philippines.

Story. Read the story from the foreign mission study book, "The Jewels the Giant Dropped" (75c in paper).

Handwork. Secure the picture map of the Philippines (50c in paper), and let the Junior begin now to fill it in with the pictures they have colored. Children under ten will like to work on the Philippine picture sheetpasting pictures in their notebooks, etc. (25c in paper). You will, of course, wish to participate in the sending of treasure chests to the Philippines. Watch your Church papers for information.

Closing song.

Benediction.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 21, 1929.

Sunday Schools.

Previously acknowledged	$ 992.01
Liberty (Vance), Henderson, N. C.	3.34
Wake Chapel, Fuquay Springs, N. C.	5.00
Mt. Carmel, Zuni, Va.	2.80
Dendron, Va.	5.35
First Church, Norfolk, Va.	5.98
Rosemont, Norfolk, Va.	10.80
Seagrove, N. C.	1.25
Berea (Nans.), Driver, Va.	6.00
Fuller's Chapel, Henderson, N. C.	3.84
Pleasant Hill, Liberty, N. C.	2.80
Waverly, Va.	10.00
Shallow Ford, Elon College, N. C.	1.50
Biscoe, N. C.	2.04
North Highlands, Columbus, Ga.	3.00
First Church, Roanoke, Ala.	3.70
Total	$1,059.41

Individual and Church Collections.

Previously acknowledged	$ 416.44
Glendon, Carbonton, N. C.	11.06
Total	$ 427.50

Specials.

Previously acknowledged	$ 316.21
Rosemont Class 3, Norfolk, Va.	5.00
Total	$ 321.21

Summary.

Previously acknowledged	$2,230.71
Sunday Schools, regular	67.40
Individual and Church collections	11.06
Specials	5.00
Total to date	$2,314.17

J. O. Atkinson, *Sec'y.*

WEEK ENDING DECEMBER 28, 1929.

Sunday Schools.

Previously acknowledged	$1,059.41
Lanett, Ala.	12.17
Newport News, Va.	13.00
Durham, N. C.	16.63
Concord, Timberville, Va.	3.26
Randleman, N. C.	2.45
Berea (Norfolk), Hickory, Va.	7.00
Palm Street, Greensboro, N. C.	5.10
Wakefield, Va.	4.41
Windsor, Va.	4.31
Rosemont, Mrs. Gibson's class, Norfolk	27.31
Ramseur, N. C.	5.00
First Church, High Point, N. C.	3.67
First Church, Portsmouth, Va.	16.44
Holy Neck, Holland, Va.	8.00
Berea, Elon College, N. C.	2.00
Total	$1,190.16

Specials.

Previously acknowledged	$ 321.21
Mebane Sunday School, Mebane, N. C.	2.00
Total	$ 323.21

Conference Home Missions.

Previously acknowledged	$ 500.00
N. C. & Virginia Conference	100.00
Total	$ 600.00

Summary.

Previously acknowledged	$2,314.17
Sunday Schools, regular	130.78
Specials	2.00
Conference home missions	100.00
Total to date	$2,546.92

J. O. Atkinson, *Sec'y.*

NEW MISSION MATERIAL.

Foreign Mission Study Books.

Adults:
"From Jerusalem to Jerusalem" ..... $ .50

Young People:
"Going to Jerusalem" ..... .75
"Seven Thousand Emeralds" ..... .75

Willing Workers:
"Jewels the Giant Dropped" ..... .75
"Jumping Beans" ..... .75

Home Missions.

Adults:
"The Crowded Ways" ..... .60

Young People:
"Pioneers of Good Will" (Biographies of Home Missionaries) ..... .75

Primary Grade:
"Little Lord Jesus" ..... .25

Pageants.

Adults:
"The Cross Roads."

Boys and Girls:
"Pepita's Adventure in Friendship."
Won't You Walk Into My Parlor."

Leaders' Helps, Maps and Charts.

The material listed above may be ordered from the Christian Publishing Association, C. P. A. Building, Dayton, Ohio.

A reading book, "The Desire of All Nations" (50 cents), is published by Doubleday, Doran & Co., Inc., Garden City, N. Y.

Mrs. J. E. Cartwright,
Literature Superintendent.

NOTICE.

Being a minister in the Christian Church and holding an A. B. degree from Elon College, together with four years of very successful ministry in the Eastern Virginia Conference, and am at present without work, would be pleased to get in touch with any Church or Churches without a pastor. Address all correspondence to

Rev. Geo. A. Pearce.
306 N. King Ave., Dunn, N. C.

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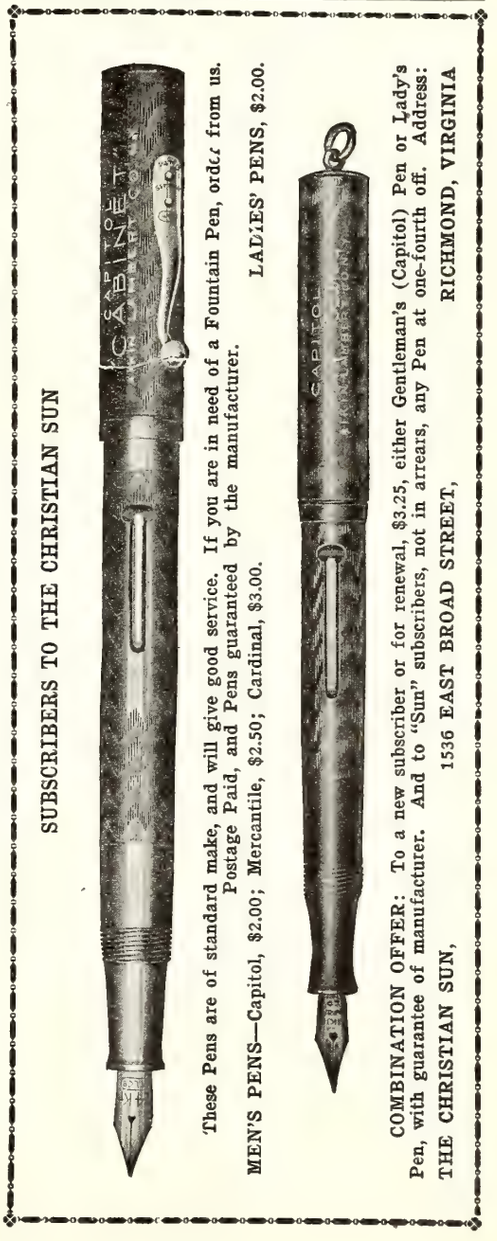
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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson I—January 5, 1930.

Childhood of Jesus.

Golden Text: "Thou shalt call His name Jesus; for it is He that shall save His people from their sins."—Matt. 1:21.

Lesson: Matt. 1:1-2:23.

Six months, half a year, in the gospel of Matthew! What a splendid opportunity to make a constructive and thorough study of that gospel! What a splendid opportunity to come to a better knowledge of the life of Jesus and a better understanding of His teachings! What a splendid opportunity to develop a richer spiritual life, and to deepen personal consecration! This is the first Sunday of the New Year. Let us all resolve that we will try to be a little more faithful in our lesson preparation and a little more earnest in our efforts to live as well as to teach the truths in this gospel of Matthew.

A Few Facts About the Gospel of Matthew.

Inasmuch as we are to study Matthew's gospel for six months, it might be helpful to state briefly a few facts about this gospel. The gospel of Matthew, or the gospel according to Matthew as the title really is, means the "good news," as it was recorded by Matthew. The author was a Jew, a converted tax-collector or publican, sometimes called Levi, a man evidently of ability, and one of the twelve disciples or apostles. The purpose of Matthew's gospel, put in a few words, is "to show or to prove that Jesus is the true Messiah of the Jews. Matthew wrote primarily to and for the Jews, and a favorite expression of his is "that it might be fulfilled which was spoken through the prophets." The contents of the book, briefly stated, are reports of the deeds and discourses of Jesus. Matthew, like Luke, includes a number of parables. Some of the characteristics of the gospel are the frequent use of the term "the kingdom of heaven," the arrangement of the material by subjects rather than in a chronological way, the emphasis upon the universal aspect of the gospel, and the missionary spirit. It would be an excellent thing if teachers and pupils would get a good commentary or read a good introduction to the gospel of Matthew. To know why the book was written and what it contains would help so much in the interpretation of the successive lessons for the next two quarters. There are tremendous possibilities in these twenty-eight chapters to be discussed the next twenty-six Sundays.

Today's Lesson.

Today's lesson deals with the childhood of Jesus and has as its background the first and second chapters of Matthew. The first chapter is concerned with the long genealogical table which makes more or less dry reading to moderns, but which has a tremendous spiritual significance, in that it traces the descent of Jesus from David, and bears witness to the fulfillment of prophecy which had foretold the coming of such a one. The remainder of the chapter is concerned with an account of the angel's appearance to Joseph, who was told to take Mary for his wife, being assured that the events which had perplexed him were the expression of the purpose of God in sending into the world the one who should save His people from their sins, and who should be called Jesus. It is rather interesting to note that Matthew devotes only one verse to the birth of Jesus. Because the birth of Jesus was the theme of the Christmas lesson, it will not be repeated here. The key verse in the entire first chapter of Matthew, and indeed of the whole book, is the twenty-first verse, "Thou shalt call His name Jesus; for He shall save His people from their sins." Jesus Christ is the world's Saviour. He came to redeem men from the penalty and the power of sin. History and the experience of men are increasingly hearing testimony that He does have power to save unto the uttermost them that come unto God by Him.

Some Teaching Points.

Instead of giving an exposition of the second chapter, suggestive teaching points will be listed, points which have as their background certain verses in that second chapter.

1. They that are truly wise will seek Jesus Christ to worship Him.

2. The wise men, it must be remembered, represented the Gentile world. The gospel is universal in its appeal and in its scope.

3. There are certain persons and certain interests that resent the intrusion of Christ. They are troubled when they hear that He is about to come or has come into their world.

4. Small, out-of-the-way places have given the world its great men.

5. Those who, in the spirit of moral earnestness, set out to follow such light as they have, will eventually come to Light.

6. It is from the East that the great world religions have come—Judaism, Buddhism, Mohammedanism, Christianity.

7. Humble parents, like humble places, have given to the world its great men.

8. The fact that the wise men found a "young child" suggests the fact that God enters into human life in simple, unostentatious, but intimate ways.

9. Those who would truly worship must also open their treasures unto God.

10. Those who give heed to the inner voice will be led aright.

11. Those who are God's "anointed" have no claim to special privilege. Joseph had to flee to Egypt to save the Christ Child.

12. Godly parents and wholesome home influence is more potent than environment. Jesus spent His boyhood in Nazareth.

13. Those who find Christ will rejoice with exceeding great joy.

Lesson II—January 12, 1930.

Baptism and Temptation of Jesus.

Golden Text: "This is my beloved Son, in whom I am well pleased."—Matt. 3:17.

Lesson: Matt. 3:1-4:11.

A new figure had loomed up in the religious life of the Jewish people. A strange, gaunt, scantily clad, and sparingly fed man had emerged from his hermit-like life and had begun to preach in the "wilderness"; that is, in the savage and desolate land immediately west of the Red Sea. In spite of the fact that he kept away from the cities and spoke in the out-of-the-way places, he soon got a hearing, for there was a moral vigor about the man, and a directness about his message that caused great crowds to go out to hear him. John the Baptist did not mince words. He did not trim down his message. He was a second Elijah, a stern, fearless, outspoken man of God, speaking the truth, let it hit whom it might.

The burden of John's preaching was repentance. He insisted upon a change of mind and a change of life. Repentance for John meant more than sentimental sorrow for wrong-doing; it meant the fruitage of a new life. "Bring forth, therefore, fruits—an amendment of life—worthy of repentance," said John. And when those who heard him asked him just what he meant, he promptly told them in terms of their every-day lives. He showed the utmost contempt for the Pharisees and the Sadducees, the so-called religious leaders of his day, preening themselves in their self-righteousness, and he told them that it was folly for them to trust in the fact that they were "the sons of Abraham." It was not a case of ancestry; it was a case of changed living that counted.

The reason that John gave for all this was the fact that "the kingdom of God or of heaven" was at hand. The fullness of time had come. In fact, John was simply making ready the way for the one who should come, the one who was so much mightier than John that John felt he was not worthy to unloose the latchet of his shoes. He was to be the Great Discerner and the Divider of men. He was to baptize them with water and with fire. Needless to say, John had the sterner conception of Jesus' nature and work.

In connection with John's preaching, he had been baptizing with water. This baptizing was a modified form of washings which the Jews used as a symbol of cleansing. In other words, John used baptism as a symbol of an inner change, an evidence that the recipient of baptism had committed himself to the new manner of life, the gateway into which was repentance. All this is the background of today's lesson—the baptism and temptation of Jesus.

The Baptism of Jesus.

"Then cometh Jesus from Galilee to Jordan unto John to be baptized of him." John was His cousin, it will be recalled. The Master wished to align Himself with the forces of righteousness. It goes without saying that Jesus was not baptized for the remission of His sins. He was the sinless one. Whatever else baptism meant for Jesus, it meant the dedication of Himself to the Father's work, the public recognition of the fact that He had accepted for Himself God's will as it was to be expressed in His Messiahship. And whatever else baptism means for us, it ought to mean that. Baptism is an outward symbol of an inner experience. It not only represents the cleansing from sin; it represents the definite enlistment in the work of the kingdom. It is not necessary or expedient to go into the matter of the mode or method of baptism. Sincere Christians differ very conscientiously on that point. But it is perhaps not too much to say that they are all agreed on one point—the important baptism is the baptism of the Holy Spirit.

"And, lo! the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him; and, lo! a voice from heaven saying, This is my beloved Son, in whom I am well pleased." The heavens became open to those who have yielded themselves to God's will, and the spirit of pardon, and peace, and truth, and strength, and love comes down upon them. There comes also that inner voice, "This is my beloved Son, in whom I am well pleased."

The Temptation of Jesus.

The account of the temptation of Jesus must have come from Jesus Himself. Matthew and Luke probably record what must have been an intimate account which Jesus gave to His immediate followers.

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Spiritual opportunity and privilege inevitably brings temptation. The temptation followed hard upon the baptism. When a man thinks he stands, let him take heed, lest he fall.

"He was afterward a-hungered, and when the tempter came to Him he said, 'If Thou be the Son of God, command these stones be made bread.'" The tempter attacked Jesus at the weakest point. He was hungry. The devil suggested that He use His power to turn stones into bread. There is also an ingenious deviltry in the words, "If Thou be the Son of God." "As the Son of God, you ought not to be subject to the limitations of ordinary men. Come now, you have all power; use it, and make yourself some bread." It was the temptation which comes to every man—to use power, in whatever form, for one's selfish ends. Jesus' action here was typical of His entire ministry. He never used His power for selfish ends, or to further His own desires.

"Then the devil taketh Him up into the holy city—it was the religious capital of the Jewish world—and setteth Him upon the pinnacle of the temple—it was the very center of the religious life of the Jews. "If Thou be the Son of God, cast Thyself down." Make a display of your powers. Get yourself some publicity. Why not? God has promised to take care of you. It was the temptation to presume upon God, to tempt Him. It is to be noted in this connection that the devil quotes Scripture, but he twists it to his own uses. It is to be noted here, too, that Jesus always answers the devil with Scriptures.

"All these things—the kingdoms of the world—will I give Thee, if Thou wilt fall down and worship me." The kingdoms of the world—that was what Jesus wanted. It was a subtle temptation. It was the temptation to get a worthy end by unworthy means. It was one of the many short cuts by which the devil has always tempted men. Jesus' reply indicates that the secret of happiness and the way to all honorable ambition lie in the worship and service of God.

"Then the devil leaveth Him (Luke says for a season) and behold angels came and ministered unto Him." "Resist the devil, and he will flee from you" for a season. And he who resists the devil and, through the help of the Word and the help of the Spirit, overcomes temptation, will find that angels have ministered unto him.

Christ was tempted in all points like as we are. These temptations are not exactly typical of all of our temptations, for the phrase "If Thou be the Son of God" has significance. But the fact that Christ was tempted in all points like as we are means that He knows how to help us when we are tempted. Therefore, let us come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.

MISCELLANEOUS NEWS.

Jubilee Year Committee.

The General Board directed the Executive Committee of the Convention to appoint a new Jubilee Year Committee. The following have been appointed: Executive committee—Rev. Raymond G. Clark (chairman), Rev. J. H. Lightbourne, D. D., and Rev. Omer S. Thomas, D. D., with consulting members, Rev. F. C. Lester, Mrs. Alice V. Morrill, Rev. Roy C. Helfenstein, D. D., and Rev. Frank Wright.

"The Christian Annual.

The Board approved the union of the "Congregational Year Book" and "The Christian Annual" in one book this year. The joint book will be issued a little later than "The Christian Annual" has been issued heretofore. It will appear probably about May 1st. The two secretaries will be the editors.

Franklinton Board of Control.

Dr. W. A. Harper and Dr. Charles H. Rowland resigned from the Board of Control of Franklinton Christian College, and Dr. J. O. Atkinson and Mr. John V. Sees were elected as their successors.

Associate Editors.

Rev. P. G. Coffin, D. D., and Mr. Hermon Eldredge were elected associate editors of the merged Church papers—*The Congregationalist* and *The Herald of Gospel Liberty*—which merging is to take place about March 1st.

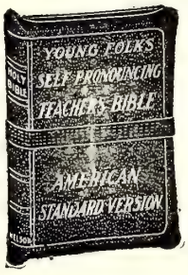
Ministerial Relief and Retiring Annuities.

The General Board elected three executive members of a committee on Ministerial relief and retiring annuities as follows: Dr. A. G. Caris (chairman), Dr. W. P. Minton and Mr. John V. Sees. These executive members were authorized to appoint four other consulting members.

(Continued on Page 14.)

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



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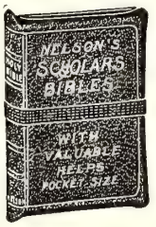

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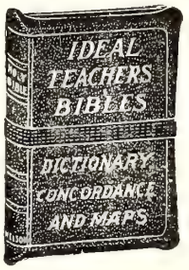

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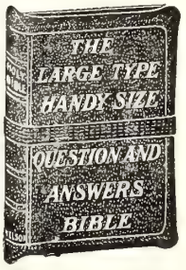

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THE CHRISTIAN SUN

1536 E. Broad St., - - - Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

AT THE LAST.

"At the last it biteth like a serpent, and stingeth like an adder."—Prov. 23:29-35.

A wise man will think at the first what a course of action will be at the last. He will not launch his boat in the stillest pool above Niagara Falls, for he knows that the rapids are near, and the fearful plunge and the deadly rocks below. He will not take the first glass of wine, whatever boon companions may urge him on, because he knows that only a short time in the future the companions will all have abandoned him, and his health, his money, his work, and his character gone, and he will be left with his bitter regrets and with all the fiends of hell mocking him for his folly.

No habit is more valuable than that of looking ahead. When we start out on a journey, we know just where we are going and how we are to get there; but we take the journey of life at haphazard, letting chance determine whither we shall go and how we shall proceed from day to day. What wonder that at the last the majority of us find failure!

Prayer.—And yet, our divine Guide, we know that only with the leadership can we go safely and triumphantly from the first to the last. We choose Thee, and in choosing Thee, we choose the best beginning and the happiest ending. Go, Thou, with us all the way, and be to us our blessedness at the last. *Amen.*

TUESDAY.

THE TERRIBLE HEIGHT.

"Ebed-melech, the Ethiopian, said unto Jeremiah, Put now these rags and worn-out garments under thine armholes under the cords."—Jere. 38:6-13.

One of the most royal acts chronicled in the Bible was done by an Ethiopian slave, and done with the help of a rope and some ragged old clothes. There could hardly be a greater contrast than between Jeremiah, the mighty prophet of the Lord, and that ignorant menial; yet Ebed-melech proved himself to be a kingly gentleman and a resourceful hero, and the gentle way in which he did his deed commends him even more than the courageous deed itself.

One lesson we need to learn from Ebed-melech is to consider no one too far above us for us to help. Very often the great of the earth are most in need of the touch of kindly human sympathy. No one is too exalted to value kindness.

So let us never hesitate to express appreciation for the work of preachers and other public speakers, of our teachers, however superior they are to us, and sympathize with the rich and the wise and the great in any misfortune. They need it more than we can realize.

Prayer.—Lord, make us helpful, and brave with our helpfulness. May we follow Thy example of love for all men. *Amen.*

WEDNESDAY.

THE CHAIN OF SUPERSTITION.

"Saul had put away those that had familiar spirits, and the wizards, out of the land."—1 Sam. 28:3-14.

King Saul, that strange mixture of wisdom and folly, after driving out of his domain the sorcerers and fortune-tellers, fell so far at the end of his life as to hunt out the witch of Endor and consult her about his fate. Such superstitions are still current to an alarming extent. Only yesterday I received a letter from a Christian reader of this paper asking me seriously if there was anything in palmistry, wizardry, clairvoyance, astrology, and spiritism. Only a few weeks ago, a horrible murder was committed in order to get rid of some one who was supposed to have cast a spell on the murderer. Well-known men of business have their favorite seers whose advice on business ventures they will follow.

These beliefs and practices lower men below the level of the beasts. They are nothing but a heathen worship of chance.

If you can conveniently begin a journey on Friday, do so. Ask for room thirteen at a hotel. Look for the new moon over your left shoulder. Break all the superstitions you know about, and keep it up. If you feel the least uneasy about it, you may realize your danger of having fastened upon you the chain of heathenism.

Prayer.—Make us free with Thy freedom, O Lord Jesus! Cut away from us the hindering follies of the past. Admit us to Thy world of reason. And may we live, not as the craven victims of unknown fears, but as confident and valiant children of God. *Amen.*

THURSDAY.

KEEPING AT IT.

"He becometh poor that worketh with a slack hand; but the hand of the diligent maketh rich."—Prov. 10:1-8.

Notice hands, and you will gain a deep insight into character. Some hands are quiet and steady; others are nervous and restless. Some hands grasp firmly; others easily drop what they seize. Some hands are well kept as valued instruments; others are carelessly allowed to fall into disrepair. As a man's hands, so, usually, is he.

Now, in the spiritual life, as in the material, "the hand of the diligent maketh rich." Not without industry can we become rich in any grace, any virtue, any power of the soul. Constantly keeping at it is necessary if we would draw near to God in prayer. Ceaseless labor must be the portion of him who would know God. Persistent endeavor is needed if we would gain for ourselves the kingdom of heaven.

Prayer.—Yes, Lord, we realize that though "heaven alone is given away," it is given only to those whose valiant lives prove that they are fit for it. The slothful cannot enter the gates of that purposeful realm. They would not be happy if they got in. Lord, fit us for Thy heaven. *Amen.*

FRIDAY.

THE WAGES OF GOING ON.

"The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."—Rom. 6:15-23.

Sin always comes to us with the promise of life, a more abundant and exultant life, more pleasure, or more wealth, or more ease, or more fame and power; but sin always comes to us with a lie in her hand, for these that she offers us are only cheating images of life nad not the real thing. Sin pays us back in death. This is one of the two most necessary things for man to learn.

The other is that in and from Christ we can get the opposite of death, which is endless life, and with it get in reality all that sin falsely promises us. The life of virtue means to us all that the life of our Saviour, the Lord of glory, means. It is we in Him and He in us, forever. It is all that sin promises, transformed from lies into the everlasting truth.

Prayer.—Lord of life, be Thou our life. Lord of glory, be Thou our ageless renown. Lord of infinite wealth, be Thou our possession. Lord of joy, be Thou our delight. Forever and ever. *Amen.*

SATURDAY.

THE RIMS OF LIFE.

"They know not the thoughts of Jehovah, neither understand they His counsel."—Micah 4:1-13.

Mrs. A. D. T. Whitney once wrote wisely, "God makes the rims in which we are placed, but we ourselves can make our lives what we will within these rims." The rims of our lives hold us within very definite limits. It is foolish to chafe against them, and to try desperately to become what our Creator never intended us to become. That way lie only weariness and disappointment.

But it is only the transient things that are shut away from some of us by the rims of life. When we understand this, and cheerfully accept our God-appointed limitations, life becomes beautifully simplified, and we find time and strength for the things we can really do.

Prayer.—Thy way is best, our Father; Thy way is always best and happiest. May Thy way be our joy, and in it may we find our great reward. For the sake of Thy well-beloved Son. *Amen.*

SUNDAY.

AND HE SHALL REIGN.

"The kingdom of the world is become the kingdom of our Lord, and of His Christ; and He shall reign forever and ever."—Rev. 11:15-19.

This wonderful scene in heaven is an inspiration to every Christian. It is our Saviour who is shown exalted on the supreme throne of the world. It is our Lord who has become Lord of lords and King of kings. It is our elder Brother, our Friend who receives these heavenly plaudits.

Can we not feel honored in Him? How proud we are if some one whom we have known since childhood, some one with whom we are acquainted and who has visited in our home, is made President of the United States! But do we ever reflect with delight and pride upon the exaltation of Jesus Christ! He is closer to us than any human being could be, yet we forget His majesty and glory, and never seem to think of it as reflecting glory on ourselves.

Prayer.—It is a marvelous thing, O Most High, to be Thy friend. It is a supernal privilege, O Thou Almighty, to know Thee. Thou wilt enter our house. Thou wilt come in and sup with us. Yes, if the door is shut, Thou wilt even stand there and knock. We open to Thee, O King. All pride and honor are less than this. *Amen.*

NOTICE.

I am trying for special bonus for selling 100 subscriptions to *American Magazine;* need thirty "subs"; would greatly appreciate your new, renewal and gift subscriptions. Special till December 31st, *Christian Herald* in club with any $1.00 magazine, $2.25; new or renewal may be split. I handle all magazines and solicit your patronage.

Prospect, Va. J. EDWIN HARRIS.

Christian Orphanage

Dear Friends:

The children are looking forward with a great deal of delight for the coming of old Santa Claus. For the thirteen years we have been in charge of the Orphanage, the children have not been disappointed. Friends have always helped old Santa to make every child in the institution happy. We are hoping this year will be no exception to the rule.

Our little baby boy, four years old, the pet of the institution, will not be able to be with us this Christmas, as he had the misfortune to get his leg broke last week and is confined in the Rainey Hospital, at Burlington, N. C., and will be there for six weeks.

It seems when it rains it pours! We sometimes think troubles come the same way. We feel that the Orphanage has had its full share this fall. The superintendent had to have a very serious operation in the month of October. While he was in the hospital, the Orphanage barn, with practically all of the hay, was burned, caused by spontaneous combustion. It rained so much in the hay season that it was impossible to get the hay thoroughly dry. The dampness with the overripe soy beans caused the hay to heat and combustion followed. Then one of the little boys had an acute case of appendicitis and had to have an operation. On December 14th a little boy fell off a wagon and broke his leg and had to be carried to the hospital. While the superintendent was at the hospital having this little boy treated, two little boys were playing on the lawn and one of them fell and broke his leg and was carried to the hospital. On Monday following, another little boy had an attack of appendicitis and had to have an operation.

This makes three operatoins for children since June, and two broken legs. In our thirteen years up to June first we had had one collar-bone broken and two arms. We wonder if the thirteenth year is an unlucky one!

But with all the trouble that has come upon us in this thirteenth year, our Thanksgiving offerings have been the most discouraging, so far, that we have experienced at all. Are we turning a cold shoulder to widows and the fatherless in their affliction and giving them a stone when they ask for bread? Are we really interested in helpless children or have we let our hearts grow cold and unsympathetic? Let each member of the Church who reads this letter ask himself or herself this question: Have I contributed my part to help the little children in the Christian Orphanage this year? They have asked you for bread and clothes and a home. How much have you as a Church member contributed to help supply these needs?

Our financial report this week shows our total collections for this year to be only $23,196.09. To reach our goal we must raise by the end of the year $6,803.91. Will you help us reach it by mailing us your check at once to help us. It would be a fine thing to wind up your year's work with. Will you?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 26, 1929.

Brought forward $21,873.28

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Hopedale	$ 1.00	
Haw River	4.58	
Bethlehem	5.35	
Lawrence Memorial Bible Class	4.87	
Pleasant Ridge	1.44	
Greensboro, Palm Street	5.88	
		23.12
Eastern N. C. Conference:		
Fuller's Chapel	$ 4.22	
Shallow Well	3.84	
New Elam	2.87	
Liberty	6.46	
		17.39
Western N. C. Conference:		
Zion	$ 1.50	
Liberty	3.20	
Pleasant Grove	2.55	
		7.25
Eastern Virginia Conference:		
Waverly, Nov.-Dec.	$10.00	
Dendron	2.63	
First, Norfolk	5.01	
Ivor, June to Dec.	8.00	
		25.64
Valley Virginia Conference:		
Mt. Olivet (G)	$ 3.36	
Winchester	5.40	
St. Peters	1.81	
Antioch	4.42	
Mt. Olivet (R)	2.31	
Newport	1.50	
		18.80
Alabama Conference:		
New Harmony	$ 1.65	
New Hope	2.20	
Noon Day	2.45	
		6.30

Special Offerings.

Hattie McKinney, Durham, N. C.	$135.00	
Mr. Bullock, support of Hazel	4.50	
Refund on gasoline by State	35.15	
S. Y. Spain, Manson, N. C.	20.00	
Dr. J. U. Newman, Elon College	1.25	
Mrs. J. D. Pritchette, Elon College	2.00	
L. W. Wagoner, for gas	1.55	
W. T. Dowd, support of children	40.00	
J. R. Truitt, Greensboro, N. C.	20.00	
Mrs. L. M. Clendenin, for potatoes	1.00	
First Sunday School, Richmond, Va.	6.87	
		267.32

Thanksgiving Offerings.

N. C. & Virginia Conference:

Third Avenue, Danville	$14.79	
Greensboro, First	65.00	
Hopedale	2.00	
Lebanon	22.40	
Haw River	30.00	
Ingram	30.00	
Greensboro, First	50.70	
Pleasant Ridge	9.00	
Shallow Ford	5.41	
		229.30
Eastern N. C. Conference:		
Martha's Chapel	$ 5.35	
Turner's Chapel	11.50	
Sanford (add'l offering)	3.88	
Christian Light	23.40	
Ether (add'l)	2.05	
New Elam	11.25	
Fullers Chapel	30.52	
Liberty Vance	78.59	
		166.54
Western N. C. Conference:		
Pleasant Grove	$ 1.50	
Pleasant Union	2.10	
Providence Memorial	14.40	
Zion	25.10	
Mt. Pleasant	11.00	
Glendon	40.00	
		94.10
Eastern Virginia Conference:		
Antioch	$10.33	
Union, Southampton	6.75	
Centerville	12.00	
Mt. Carmel	25.30	
Dendron	7.37	
First, Norfolk	29.15	
Holland	150.00	
Ivor	12.00	
Liberty Spring	26.54	
Oakland	13.00	
Spring Hill	22.31	
Waverly	48.25	
		363.00
Valley Virginia Conference:		
Mt. Olivet (G)	$10.50	
Bethel	5.00	
Wood's Chapel	5.00	
East Liberty	3.25	
Bethlehem	6.00	
Timber Ridge	11.30	
		41.05
Alabama Conference:		
Noon Day		1.15
Georgia and Alabama Conference:		
North Highlands	$ 1.85	
Dr. & Mrs. J. T. Clack, Abanda, Ala.	5.00	
		6.85

Thanksgiving Offerings.

A Friend	$ 2.00	
Dr. J. E. Lincoln, Lacey Spring, Va.	5.00	
R. K. Cook, Haw River, N. C.	15.00	
Grover Cook, Haw River, N. C.	1.00	
W. E. Cook, Haw River, N. C.	5.00	
Chas. A. Scott, Graham, N. C.	5.00	
Mrs. I. W. Pritchard, Chapel Hill	5.00	
Mrs. C. C. Peel, Mt. Ranier, Md.	2.00	
Woman's Missionary Soc., Wadley	5.00	
Mrs. J. T. Hooper, Ruffin, N. C.	2.00	
Mr. & Mrs. F. M. Wright, Asheboro	5.00	
Mrs. L. M. Clendenin, Elon College	1.00	
Emma L. Hankins, Hurdle Mills	2.00	
		55.00

Grand total $23,196.09

ORPHANAGE BARN-REBUILDING FUND.

Week Ending December 26, 1928.

Previously reported	$2,031.88
Franklin Church	165.65
Pleasant Ridge S. S.	11.00
Eure Christian Church, N. C.	11.16
Total to date	$2,219.69

J. M. DARDEN, *Ch'n,*
Board of Trustees.

A SURPRISE.

Sunday, December 15th, the pastor went out to preach at Happy Home, and two of the Danville members went with me. After the services we hurried home to meet our evening services. The pastor came back in good time, with Bro. Coward at the wheel and with a broad grin on his face. He wondered why he should be so happy, but did not suspect any thing. A short while after arriving, he called his pastor and advised him that he had better examine his car; probably something may have gone wrong, and in particular he advised me to see if any thing had gone wrong in the rear part of the car.

When I opened the rear of the car, I better understood. I began to take out, and I continued for quite a while. I will not attempt to enumerate all the nice things that were taken from the car, but just such things as a woman is always glad to get for her pantry. Some folks may believe there is no Santa, but when so much can get into a car with the cover locked and before my eyes almost and me not see it, I dare say I would dispute with them.

I want to thank the good folks of Happy Home for the glad surprise and the much-appreciated donation. M. T. SORRELL.

WADLEY, ALA.

I am writing this note to the readers of THE CHRISTIAN SUN in behalf of two very fine orphan girls, who are in school at Piedmont Junior College. These are very talented young girls, and certainly they are worthy of any assistance we may give them. Now, they are needing assistance in a financial way. They must pay current expenses. They have no money. They have neither father nor mother; no one to look to but the more fortunate, generous-hearted Christian people. "He that giveth to the poor lendeth to the Lord, and for his good deed He will repay him again." Who will help in this cause? Send your remittance, of whatever amount, to me at Wadley, Ala. I will acknowledge same through THE CHRISTIAN SUN.

Grandmother Hamlin, of Antioch Church, gave the first dollar, my wife gives the second one, and I give five dollars. Now, won't it be easy for us to meet this call? And then we will be happier than the girls themselves. I am writing individuals in their behalf. Send your offering to G. D. Hunt

As the old year passes into history, I am reminded that all material things are passing, and what we do for our Lord must be done quickly. There is no place or time for us to let up in our Christian effort. I therefore, trust that our young people will not forget the former request with regard to finishing the auditorium of Piedmont Junior College. We must finish it with the beginning of the New Year. I am expecting a good year, and I pray that we may undertake greater things for the kingdom of our Christ.

Now, I must speak of the second great need of our Church, as provided for in our Conference program—that of missions. To be missionary is to be helpful. We must be willing to help our Lord's cause along in any way that we possibly can. Our program says that we purpose to get our women organized in every Church. That would be fine, not so much for the money that might be collected, but for the influence wielded and the service rendered. There is no enterprise of religion that goes like missions go—the life-giving power of the gospel must depend on the unselfish service of the faithful of God. If all of our good women were thus organized, they would do the kingdom invaluable service.

But listen! Brethren, our program provides that, in addition to the women's work, our faithful men shall crown their own happiness, as well as to honor their Lord, by organizing themselves for specific service. Oh! if our men could be impressed to contribute some of their sound business judgment and some of their hard-earned money to the kingdom of God and His dear Son. With the aid of our good women, we could put the program over for the glory of Jesus Christ.

My dear brethren, our Church is weak—and weak only because we have withheld from it our prayers, our consecration, our service, and our money. When we give ourselves and our means to carry forward the kingdom of our Lord, then we will enjoy more our material blessings. God wants men, God needs men, and God must have men to assist in saving a lost world. I am expecting a mighty rush of our men in these two Conferences this year to come up to the help of the Lord. Why not the men of our Church in the far South send out a missionary for God? Can you answer the question? Why not? We are just as strong as we think we are, and just as weak as we believe we are. Let us gird up our loins and prepare to meet our obligations and duties like men. Let every local Church give the men a chance; let every pastor encourage them to do small things for Jesus and grow thereby into larger things and richer experience.

Yes, give us a woman's missionary society in every Church, and the united co-operation of our men, and we will see what we will see!

G. D. HUNT.

DANVILLE, VA.

On Sunday, December 15th, we had the privilege of having with us Dr. S. T. A. Kent, of our Ingram Church, Paces, Va. Dr. Kent brought us a message on "Visions and Dreams." We also had with us the Carolina quartet, of Greensboro, who rendered several songs that were not only enjoyed but were uplifting to all who heard them. At the close of the service, Rev. J. L. Neese, of our Palm Street Church, Greensboro, dedicated our new Sunday School department. We were indeed glad to have the brethren with us, and may God richly bless each of them as they give their time to and in His work.

M. T. SORRELL.

(Continued from Page 11.)

Official Proceedings of Piqua Convention.

The "Blue Book," with full and corrected reports of all boards and committees, with the minutes of the Convention and Christian Publishing Association proceedings of the Piqua Convention, will be published in the official proceedings of the Convention. All pastors and Church workers desiring copies at one dollar should order early, as only six hundred copies will be published.

Information Wanted—Important!

Every minister's latest address.
Every minister's date of ordination.
Every minister's date of call to present field.

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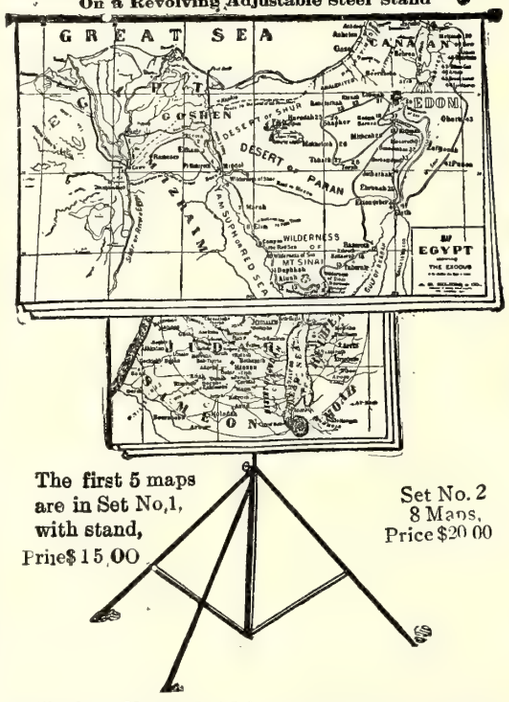

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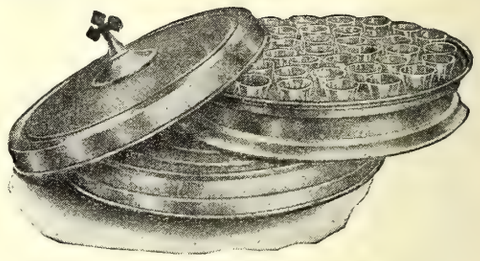

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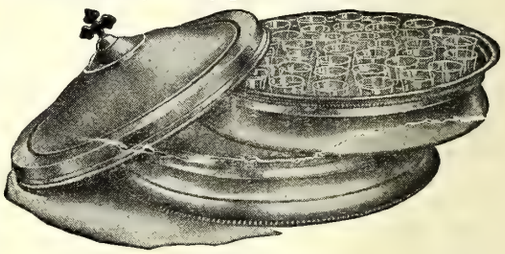

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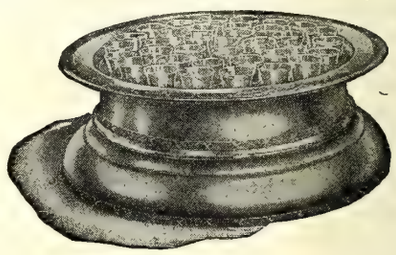

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OBITUARIES.

SALYARDS.

William Ashby Salyards was born August 4, 1861, and departed this life December 1, 1929, making his age 68 years, 3 month, and 27 days. Mr. Salyards was a man who commanded the respect of the community in which he lived. He is survived by three sons and three daughters. Funeral services at the Concord Christian Church, near his home, December 4, 1929, conducted by the writer, assisted by Rev. Joe French.

A. W. ANDES.

PHILLIPS.

Mrs. Rebecca Anne Phillips was born March 25, 1852, and died November 18, 1929, at the age of 77 years, 7 months, and 23 days. Sister Phillips was a member of the Bethlehem Christian Church, and a good Christian woman, although old age and affliction kept her from attending Church during the latter years of her life. She is survived by two sons and a number of relatives and friends. Funeral services at the Mountain Valley United Brethren Church, November 20th.

A. W. ANDES.

RICHARDS.

At the ripe age of 77, Deacon A. B. Richards, on the 20th day of November, laid down life's burdens and entered into the rest beyond. In the home, community and Church his had been an active devoted lfe, filled with the good deeds which he did.

From early life he was a faithful member of the M. E. Church, South. Soon after the organization of the Christian Church in Winchester, he transferred his membership to that body, and until the end came was a pillar of support in the work of the Church.

On September 9, 1875, he was united in marriage to Miss Josephine Honestoffle, with whom he lived in happy union until she was called home. To this union were born four daughters and six sons. These, with two brothers and a sister, remain.

Funeral services were conducted from the home by the writer, assisted by Rev. R. B. Nelson. Interment was made in Mount Hermon Cemetery, Winchester. The many friends in attendance attested the love and esteem in which he was held. May our loving Father bless and comfort the bereaved.

"Servant of God, well done!
Rest from thy loved employ.
The battle fought, the vict'ry won:
Enter Thy Master's joy."

R. L. WILLIAMSON.

BUCHANAN.

Ben T. Buchanan died at his home, near Moncure, N. C., December 18, 1929. Bro. Buchanan was nearing his 85th birthday. He was married in early manhood to Mary E. Gunter. To this union were born two children—a son, E. H. Buchanan, of Route 2, Moncure, N. C., and a daughter, Mrs. Bernice Mansfield, of Route 2, Sanford, N. C.

After the death of the first wife, Bro. Buchanan was married to Miss Della Ferrell, who was to him a very faithful, kind and true companion. Bro. Buchanan was a faithful member of Lee's Chapel.

Funeral service for the deceased were conducted at Zion Christian Church, December 18th, by the writer, assisted by Rev. J. E. Franks, a former pastor. May the Lord bless the bereaved.

J. A. DENTON, Pastor.

HARPER.

Brodis Harper went to be with his Lord on December 5th, after six weeks of intense suffering. Bro. Harper took his suffering in fine spirit and retained hope of recovery up until the last few days of his stay with us, at which time his desires became centered on his heavenly home. He was in the bloom of health and youth, only nineteen years old, a greatly beloved boy in the community, and a faithful worker in the Church. We are going to miss him, and the Willing Workers of the Church will miss him the more because of his close walk and love for these young people.

To those who are bereft by his going, we can only say, strive and wait until such an hour shall again bring you face to face with him, and may the loving Father comfort your home while you wait.

The funeral was conducted by the pastor, assisted by Bro. P. H. Ricketts, his teacher. After the service at the home on Third Avenue, the body was laid to rest in Lemont Cemetery with the rites of the Willing Workers and Red Men, of which he was a member. The Willing Workers of the Church all wore white flowers and deposited them with him at the grave as a token of their last tribute of respect.

The large contribution of flowers and large crowd that attended the services were evidences of his life of service, esteem and respect.

M. T. SORRELL.

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge; all over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

SHIFLETT.

Mrs. Sarah Anne Myriam Shiflett was born December 4, 1856, and died November 6, 1929, aged 72 years, 11 months, and 2 days. Sister Shiflett was a good Christian woman, a member of the United Brethren Church, and held in high esteem by all who knew her. She is survived by seven children, a number of grandchildren and a host of relatives and frenids. Funeral services were held at Bethel Christian Church November 8, 1929.

A. W. ANDES.

WOOD.

Mrs. Francis Stinson Wood departed this life on the 7th day of December, 1929, being 84 years of age. Sister Wood had been in declining health for several years, and the end came not unexpectedly. She seemed not to fear death in the least, but to be prepared and willing to go.

She held her membership at Wake Chapel Christian Church when she joined in girlhood. For several years she has not been able to be at Church often, but she seemed to love her old Church and its sacred memories.

She was buried in the Piny Grove Cemetery, where other relatives are at rest. The services were conducted by Bro. Atkins and Bro. Morris, of the Baptist Church, assisted by the Wake Chapel and Piny Grove Choir. God bless the bereaved.

J. LEE JOHNSON.

WHITE.

We, the ladies of the Woman's Home and Foreign Missionary Society of Suffolk Christian Church, feel very keenly the passing of one of our faithful members, Mrs. Nettie Jane White, who departed this life on October 21, 1929.

While we mourn the departure of our dear sister and co-worker, who had been a patient sufferer for some time, we feel that our loss is her gain; and may we strive to imitate her good examples by being more faithful in our duties to God's cause.

We bow in humble submission to God's will and extend to her loved ones our deepest sympathy and recommend that a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, nad a copy recorded in the minutes of our society.

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VOLUME LXXXII. RICHMOND VA., THURSDAY, JANUARY 9, 1930. NUMBER 2.

THE SUN'S OBSERVATORY

By Rev. Stanley C. Harrell.

THE PRISON PROBLEM.—

Among the many perplexing problems that confront modern society, that of what to do with the criminal and the law-breaker seems to become increasingly difficult. If crime and law-breaking continue to increase as they have within the last quarter of a century something is surely going to have to be done about it. It will not be possible to support such a prison population as will probably have to be dealt with fifty or a hundred years from now.

The recent outbreaks within some of the largest prisons of the country indicate just how serious the situation is. Many of these prisoners are desperate and hopeless men who are willing to gamble their lives against a chance to escape. Is it possible to devise a prison regime that will still leave to the prisoner some semblance of what human life ought to be, and at the same time will not make possible such risks to the life of the men who are serving as guards, as no State has a right to impose upon the men whom it employs?

There is not only the risk of mutiny and riot; there is the tremendous expense of supporting thousands of idle prisoners. The State cannot very well engage in manufacturing enterprises, using convict labor, and sell its products in competition on the open market. Soviet Russia has announced that it will close many of its prisons, sending all long-term convicts to prison camps in Siberia. The project contemplates what will virtually be prison colonies. But the Russian policy offers no solution for the situation which most modern States are facing. It begins to look at times, as if the State will be forced to adopt some policy of teaching and inculcating respect for law, morality and religion, in sheer self-defense if for no other reason.

THE SLAUGHTER OF THE INNOCENTS.—

The International Sunday School Lesson for January 5th brings afresh to our minds the heartless brutality of the ancient Herod in slaughtering all the babies of two years of age and under in Bethlehem, in his vain attempt to destroy the new-born Babe that had been hailed as the King of the Jews. It would be hard to imagine a more despicable act by one who had been adjudged worthy to rule over a great people. It is a comfort to think how the world has advanced in its realization of the meaning of humaneness. Surely we have come a long, long way since the days of Herod.

And while musing upon these thoughts, my eye fell upon a brief magazine article entitled, "Europe's Orphan Children." The article relates how that in the countries where there were orphanages already established before the war, that the existing institutions were entirely inadequate to handle the thousands of war orphans. It also relates how that governments were confronted by what they considered more pressing problems, and failed to take steps to meet the need. It summarizes the situation thus: "As a result, thousands of children became amazingly adept in shifting for themselves, but were so hardened and brutalized in the process as to become a real menace."

The post-war press has been flooded with books and stories depicting almost every phase of war results. But in so far as we have seen, no writer has undertaken to depict the tragic efforts of war upon the orphaned children. Probably no living writer is equal to the task. We have heard the tragic story of the children of the Near East—no, we really have not heard the story; we have only been given a glimpse of the physical wants of the children.

In every land whose sons fought in the war, there are thousands of children who were forced to face life without the knowledge or help of a father's protecting love and care. A careful estimate has been made of the lives that were directly and indirectly offered upon the altar of Mars. But no one has ever taken the time to find out how many children were orphaned by the bloody sacrifice. There was great weeping and lamentation in Judah because of Herod's brutality. But the World War left grim and silent desolation in the hearts of millions of children who were not even aware of their loss. The passing years have burned into their hearts some realization of their misery.

We have learned something of the cost of war in terms of men and money. But we shall never know how unspeakable war really is until we learn to read its results in terms of the starved bodies, the hungry hearts, and the lives of little children that have gone on the rocks because their father's life was offered on the altar of human sacrifice to appease the blood-lust of the god of war. What Herod did to the babies of Bethlehem is but an atom when compared with what modern warfare can do to the children of the so-called civilized world.

THE PATH TO CHRISTIAN UNITY.—

The past year has seen some notable accomplishments along the line of Christian unity. The actual achievements that have been effected are far-reaching. Perhaps even of greater significance have been the discussions of possible union which have taken place. These discussions and conferences have pretty accurately mapped out the course that Christian unity must follow. It is something of considerable worth when those who are striving for a worthy goal are convinced that the avenues of approach that have been followed in the past lead no where. The seeker is then ready to try other means for reaching the desired end. Those of us who have spent all our lives in the atmosphere of the Christian Church cannot properly appreciate the difficulties encountered by those who have lived in a different atmosphere. We will have to learn a fine spirit of patience, while our compatriots are learning to sacrifice those things which have seemed to them to be essential. The findings of the Christian Unity League, which met last November, in St. George's Church, New York City, clearly indicate the path by which Christian union will have to be achieved. They are well worth the consideration of every earnest Christian. They are given by the *Christian Century* as follows:

"This committee is deeply impressed by the significance of the obvious fact of Christian history, that attempts to base Christian unity upon any statement of beliefs held in common has always led, and must always lead, not to unity but to division and controversy. Sincere and earnest men think differently about religion as about everything else, and find the way to co-operation less by attempts to formulate their convictions than by devotion to their common tasks. Statement of Christian conviction there ought always to be in every group and age, but the great goal of Christian unity lies at the end of another road.

"Believing that Christianity is primarily a way of life in which we move forward together with all those who, through the centuries and throughout the world have shared, and now share, the Christian faith in one God and Father of us all, the Christian experience of the redemptive power of the life and death of Jesus Christ our Lord, and the Christian purpose to extend on earth the kingdom of God, we find our consciousness of Christian brotherhood impoverished and the effectiveness of our Christian service sorely weakened by our present sectarian divisions. We cannot face the doing of the will of God for our generation and the building of a more Christian world for our children after us, as these tasks have been laid upon our mind and conscience by what we believe is the spirit of the living God, without a larger measure of Christian unity, not only in spirit, but in effective organization. We believe that the road toward such unity, the farther reaches of which we cannot yet clearly perceive, lies plainly in the direction of a braver co-operative adventure between all Christian groups in the effort together to extend the kingdom of God both in our local communities and throughout the world. And we call upon all those who share that conviction to seek with us this larger influence of the spirit of Christ in all organized Christian life and work."

NOTES-PERSONALS

The "Annual" has been unavoidably delayed this year. At this writing still one set of minutes is out. It will take about two weeks after the last set is received before the "Annual" can be mailed.

One cannot think of the Christ in terms of nationality. One cannot think of Him simply as a Jew or Gentile. Moses is Jewish, Confucius Chinese to the core, Aristotle is Greek, Shakespeare is English, Goethe is German, Hugo is French, and Emerson is American. Christ alone transcends all national lines. He is universal and eternal.

CHRISTIAN SUN readers will regret to learn that while the snow and sleet during Christmas was at its worst, Dr. P. H. Fleming, Burlington, the county welfare worker for Alamance and one of our beloved ministers, while on his rounds carrying baskets of provisions to the needy, had the misfortune to slip on the ice and fracture in two places a lower limb. He was carried immediately to the hospital, and now in a room radiant, aglow and fragrant with potted plants and sweet flowers, and visited constantly by loving friends, he rests with tolerable comfort while nature does the work of knitting up the wounded limb. He will possibly be confined to the hospital yet for a few weeks. Hospital nurses and friends are doing all that can be done to make his confinement bearable and agreeable.

We note, with gratification and pardonable pride, the strong, winsome face of Miss Graham Rowland in the January number of the *Missionary Review of the World*. This international magazine devotes three pages of its January number to work among the Indians, and with the other seven faces appears that of our own "Graham," who, of course, suffers none by the comparison. Of the three pages devoted to the Indian work, Miss Rowland furnishes from her own pen practically a whole page which is rich, rare and racy, and reveals the character of this fine woman. Any work is fortunate that enlists her intelligent and consecrated enthusiasm. We congratulate the *Missionary Review of the World* in its world-wide search for interesting personalities engaged in missions to have discovered and given to its readers this likeness nad contribution from Miss Graham Rowland.

Dr. D. B. Atkinson, Albany, Mo., Vice-President of the General Convention, speaks in the following terms of Christian union: "This union movement is not simply a denominational consolidation. Overtures will be made to other denominations to join the union. The purpose is to develop on basis of union that will enable all Christians to unite. Leading Christians everywhere are awakening to the fact that the people of God must unite, and failure to do so will render the Church impotent in the face of world tasks. The basis of union as adopted by the Congregational and Christian Churches is very simple and plain. 'The basis of this new relation shall be the recognition by each group that the other group is constituted of the followers of Jesus Christ.' 'We are Christians' would be a fair way to state the basis, and because we are Christians we belong to the one body, Christ. Is that an adequate basis for the union of the followers of Christ?"

THE SUN carries in another column this week "A Call to Prayer,' issued by the Federal Council of the Churches of Christ in America. This call seems fitting, appropriate and impressive. The nations of the earth have so long and so often resorted to arms and hatred and destruction to settle their disputes that it seems difficult, if not impossible from a human point of view, for diplomats and politicians to think in terms of international and world-wide friendship, amity and good will. But that which is impossible with man is possible with God, and God alone can change the selfishness, the prejudices and the animosities existing between the nations and bring mankind to realize the letter and the spirit of the words uttered by the apostle under inspiration centuries ago, "God hath made of one blood all nations of men for to dwell on all the face of the earth." It will be well, indeed, for Churches and Christians everywhere to observe Sunday, January 19, 1930, as a day of prayer for God's blessing on the conference to be held in London beginning January 21, 1930, which conference will certainly determine the course of nations for some years to come. Let every SUN reader carefully read and observe the plea by the Federal Council for this universal day of prayer.

FRANKLIN, VA.

The Franklin Christian Sunday School has endeavored to make as one of its new year projects the attainment of new chairs for the auditorium. To do this, the committee is sponsoring a brilliant concert recital by the famous London dramatist, Professor John Duxbury. With him comes his son Arthur, tenor soloist, who has attained high compliments by press and public of England, America and Canada. These artists appear in Fellowship Hall, Suffolk, next week. Mr. Duxbury has a great repertoire, consisting of readings such as "The King of Kings," "The Story of Joseph," "The Book of Job," "Enoch Arden," "Pilgrims Progress," and Dr. Jekyll and Mr. Hyde." The coming of these artists to our town, sponsored by the Sunday School, is to be appreciated by the public. They are to appear in the high school chapel Thursday morning.

Another item of interest is the recent agreement on the part of many of our Sunday School teachers and officers to sign the following covenant:

"Desiring to make my work for the Master count for the most possible as a teacher or official in the Franklin Christian Sunday School, I sincerely promise my God and fellow-teachers to do my best during the year 1930 by—

"1. Being regular and on time every time, unless prevented by some unforseen reason. In such a case, I will notify the superintendent of my department as early as possible.

"2. To co-operate in every possible manner with the superintendent by attending all of the monthly teachers' meetings and participating in the programs and discussions.

"3. To teach Church-going to my pupils by attending Church at least once each Sunday.

"4. By devoting at least two hours each week to study and preparation of the lesson to be taught, and will take advantage of the annual teachers' training courses that are offered me."

This pledge is submitted through THE CHRISTIAN SUN with the hope that other Church schools might take advantage of its uniqueness in making more loyal teachers in kingdom work.

JOSEPH W. FIX, *Pastor.*

STATE ENFORCEMENT OF PROHIBITION.

The State of Massachusetts has been marked by the wets, we understand, as the next to be put into the group of States for repeal of the State enforcement laws of the eighteenth amendment. This fact makes it the center of special interest in the news columns. A press dispatch bearing the date line of January 1st states that the Governor, Hon. Frank G. Allen, in his message to the legislature declared that the proposed repeal "would be an incentive to violate the law," and he added, "So long as the eighteenth amendment to the Constitution is law, our duty is clear-cut and well-defined."

The Governor's words are sane and to the point. If New York State had had such intelligence and loyalty to good government in its governorship at the time its Mullen-Gage law was repealed under Governor Alfred E. Smith, it would have been delivered from its present unsavory attitude of indifference to lawlessness and crime. By this remark we do not mean that the State is totally in the hands of nullificationists, and friends of liquor. The vote is very close on a State-wide issue, but unfortunately many of the leaders in both major political parties have been of such type as Governor Smith and Senator Wadsworth, and relief from such leadership is not yet in sight.

Speaking further on the subject of the attitude of the States on national prohibition of the liquor traffic, Miss Norma C. Brown has the following to say in a recent issue of *The National Enquirer*:

"In the field I have been overtaken by an inquiry concerning the States which have no State laws for the enforcement of prohibition. The action of Wisconsin, together with the effort of the wets in Massachusetts looking in the same direction, and their boasts that Illinois, Pennsylvania and other States will be next in their line of attack, have set dry people wondering anew about the obligation of States and the extent of their legally recognized rights to fail to fulfill it.

"It should be remembered that no State has on its statutes as effective law any measure "contrary to the eighteenth amendment," as some suppose them to have. Any law passed either by a State legislature or the Congress actually in conflict with the eighteenth amendment would be promptly declared unconstitutional by the Supreme Court of the United States upon its first appearance as a factor in any cause brought before that tribunal.

"But there are six States that have no law for the enforcement of prohibtiion. It is for failure to use their power in compliance with their obligation in this connection rather than for the enactment of inappropriate legislation that criticism is due them. From the act openly defying the eighteenth amendment we have protection in the power of courts to declare void such legislation; but from failure of bodies to supply proper laws to bring the power of State governments back of the policy we have seemingly no recourse, as there is no power by which the Federal government can force reluctant legislators to do their duty.

"Of the six States now without laws in this connection, Maryland alone has never enacted a State code. New York's was repealed by action of her State legislature. Montana's was repealed as the result of a referendum. Wisconsin held an advisory referendum which was followed by repeal by the legislature. New Mexico and Nevada have both lost their laws by virtue of their being declared unconstitutional, and they have never been replaced by statutes meeting the requirements.

"On no line of attack have the wets a better developed program than that whereby they proposed to repeal State laws. Inquiries on this subject are heartening. If we can get all the dry forces to seek out the facts they will be moved to intelligent resistance to this assault."—*Wesleyan Methodist.*

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

THE GREAT APPEAL.

"Choose you this day whom you will serve."—Joshua 24:15.

When Joshua assembled all the tribes of Israel about him, he spoke words that rang true to all who heard. To them he made a great appeal in behalf of God. "And Joshua said unto all the people, the Lord God took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan and multiplied his seed, and gave him Isaac. He gave unto Isaac, Jacob and Esau, and unto Esau He gave Mount Seir. And when the tribes were lost in the bonds of Egyptian bondage, slavery and wilderness, it was God who sent forth stalwart men such as Moses and Aaron to lead them out to a land of promise. It was the Lord God who brought you into the land of the Amorites, and I have given you a land for which ye did not labor, and cities which ye built not and ye dwell in them; and of vineyards and olive yards of which planted not, ye do eat. Now, therefore, fear the Lord, and serve Him in sincerity and in truth; and put away the gods which your fathers served and serve the Lord." For said Joshua as he made to them the great appeal, which is made to us this day in the year 1930, "Choose you this day whom ye will serve."

You may select the gods of your fathers, which were gods of stone, of fire, and of idolatry; or you may choose to serve the true God who is Jehovah of Hosts. He is the God to whom I appeal. He is the God for you one and all to serve. This God is your Creator, and in making you in His likeness He gave you the power of choice. Today you are called upon to exercise the freedom of your will and choose, according to your best judgment, the God of your choice. One's friends may advise, God may impress, but man alone must make answer to the supreme appeal.

Having submitted unto the people the great appeal, saying, "Choose you this day whom ye will serve," he sets forth his own decision to the appeal, and no doubt when Joshua said, "As for me and my house, we will serve the Lord," the people were led greatly by his example to answer and say, "God forbid that we should forsake the Lord to serve other gods: for the Lord our God, He it is that brought us up and our fathers out of the land of Egypt, from the house of bondage . . . therefore will we also serve the Lord, for He is our God."

As we think of how good the Lord our God has been to us during the past year, and of His promise to be with us throughout the New Year 1930, we ought to rise up and pledge our lives to Him in unbiased service. The great appeal, "Choose you this day whom ye will serve" is:

(1) A personal appeal—"Choose you"; (2) an immediate appeal—"this day"; (3) an imperative appeal—"whom ye will serve."

As we consider the claims of the great appeal, let us not forget that there is greater force behind the appeal that comes to us than the appeal made to the tribes of Israel, for since that time, God has revealed Himself unto the world in the personal life teachings, works and suffering of His only begotten Son, our Lord Jesus Christ, who today makes the great appeal, which is still—

1. A personal appeal—Choose you. Each man, woman, boy and girl must some day give an account of life's choices. Each one of us is given the power, wisdom and ability to choose for ourselves the things that will mar or make character. No one can make these choices for us. Our friends can choose gifts, such as wearing apparel, for us, but they cannot choose for us the God we serve. The matter becomes intensely personal with you and with me. The appeal to serve is "Choose you." And the conclusion is that ye cannot serve God and mammon. Ye must be for or against Jesus Christ, for no man can serve two masters.

Religion is intensely personal. It is designed by the great creator to enable mankind to develop into the fullest and most abundant life possible. It helps the individual to grow into a desirable social being that he may be of greater service to his fellowman. Religion such as Jesus Christ offers us today gives to all men a personal God, a Saviour and a Friend that sticketh closer than a brother.

Sometime ago, a brother pastor and I talked at length with a promising young business man about accepting the great appeal of Jesus Christ. He said he would have to talk with his mother about the wisdom and advisability of the matter. To this feeble excuse, I said, "When you order goods from the salesman, you don't talk with your mother about what you should order; when you transact business at the bank, you don't talk with your mother first, for you know that she will be happy whenever you succeed in your business choices. Your mother believes in you and wants to see you make good. She is your good friend and helper, but she cannot make your business choices. Neither can she select the God for you to serve. Nevertheless, she would insist that you serve her God, who is Jesus Christ her Lord." Our text does not appeal, saying, "Choose for some one else the God he must serve, but instead it says to you and to me, "Choose you." Further words of personal appeal are:

"Except ye repent, ye shall likewise perish" (Luke 13:5).

"Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

"Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whoever shall deny me before men, him will I deny before my Father which is in heaven" (Matt. 10:32).

"Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

The appealing question is what will you do with Jesus the Christ—accept or reject?

2. An immediate appeal—"This day." In the works of the dramatist of old England, we hear one of his characters say that "There is a tide in the affairs of men which if taken at the flood leads on to fortune—neglected, all the rest of life is born in shallowness and misery." As we think of these timely words of Shakespeare, we are impressed with the fact that no man should put off until tomorrow the choice that should made today. One must take advantage of the flood-tide if he would be borne to fortune.

Now is the time—today is the day of salvation. The great appeals sound in your ears today and no man knoweth what a single day may bring forth. Tomorrow may be too late to decide this great personal appeal. I am thinking of the occasion when one of the Vanderbilt men, sitting at his desk, dropped over and died in the midst of a sentence. He was in the act of completing negotiations for a million-dollar business deal. It was never completed. So may we be called away during the next few moments, hours, days or months. To delay to answer His appeal is to rob one's self of joy and happiness. To delay until another occasion is to lose opportunities of service and influence that are needed in the work of the kingdom today.

Each year men spend millions of dollars for insurance. Paderewski has his fingers insured for $100,000 and collected $5,000 for a slight injury to a finger that occurred in Philadelphia. Men insure against fire, accident, sickness, theft, rain, cyclone, floods and death. Bankers will not readily lend money to a man who does not insure, nor will jobbers send goods, employees will not work for such a one, for they are considered poor risks. In like manner, the man whose life is not insured against the wiles of the devil, the temptations of the world and the fire of sheol, is a bad risk. Society fears him, honest men shun him and God pities him. Let no one insure his car and neglect his soul. As surely as the body is ever on its way to the grave, one's soul is on its way to eternity and the only one that can save it for eternal happiness and joy is the Lord Jesus Christ. "Commit thy way unto Him, trust also in Him and He shall bring it to pass." "Choose you this day."

3. An imperative appeal—"Whom you will serve." It makes all the difference in the world whom one chooses to serve as his God. Let us hear the words of St. Paul as to the Galatian Church he writes relative to the fruits or works of the two opposites. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, laciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, and such like . . . they which do such things shall not inherit the kingdom of God."

"But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law."

Franklin, Va.

THE PERSISTENCE OF SLAVERY.

At what early day of history human slavery began we do not know. That it has been gradually abolished, we delight to learn. We wish its abolition might have been much more rapid and were now complete. But it still exists. According to Lady Simon, of England, in her recent book, "Slavery," there are now, in this year of our Lord, four million people in bondage, the property of their fellow-human creatures. The principal slave-holding areas are in Abyssinia, Arabia, China, Liberia and other sections of Africa. Women chattles are numerous and easily procured in Western China. The equivalent of this bondage exists in every Christian land where "white slavery" plies its trade.

The kind of slavery of which Lady Simon writes is not serfdom, nor industrial bondage, nor political subserviency. It is the slavery which puts a human being completely, soul and body, into the possession of another human being. He is valued and handled as property. He or she has not one single personal right.

The interior of Africa continues to be the playground of kidnappers, and their heartlessness is as great as in the days of the slave ships headed for Europe or America.

The League of Nations, among its many great and laudable undertakings, is endeavoring to stop slavery. The practice is elusive and requires close and prolonged vigilance. But this barbarity upon hopeless chattels will meet a more and more aroused conscience and a more and more determined and combined assault among civilized countries. Human slavery is too terrible to last forever.—*Nashville Christian Advocate.*

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

CONTRIBUTING EDITORS

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE SUPREME MESSAGE OF JESUS.

Amid the doubt, denial and uncertainty of our time, one views with optimism and satisfaction the emphasis some outstanding Christian leaders are putting upon the supreme message of our Lord. The Christian Churches are this year to celebrate the 1900th anniversary of Pentecost, the outpouring of the Spirit of God upon the Church, the Gentiles as well as the Jews. This is well because it gives an opportunity of emphasizing the need of heralding again the evangelistic message and the note of triumph and victory through the saving power of our Lord.

In last week's SUN it was pointed out by Dr. Stanley High that salvation through Jesus Christ was the only hope of the nations, and that His passion for souls and the redemption of man was sufficient for the trials, temptations and ordeals of this world; that He alone could right the wrongs of mankind and redeem man from his fallen estate.

Now a message comes from Dr. Charles L. Goodell, secretary of evangelism of the Federal Council of the Churches, declaring, with fervor and passion, that the "supreme message of Jesus is not the message of a teacher, but of a Saviour." Continuing, Dr. Goodell declares that "the Sermon on the Mount was not by any means His greatest deliverance to the world. It was only His inaugural, spoken when those who listened were not able to comprehend deeper spiritual truths. His greatest sermons were those preached to individuals, and that supreme message which was last upon His lips before those lips—moistened with the vinegar of malice and purple in the agony of death—had cried, 'It is finished.'"

Dr. Goodell realizes that the world is worn and weary and needy, and the only one who can bring in the kingdom of God and fulfill the desire of all hearts is Jesus Christ with His saving and sufficient message. He declares further, "A weary world standing at the cross-roads is not asking for a new sign-board to point the way (Jesus is Himself the Way), but it is looking for a living message from Him, who alone can guide it into all truth (Jesus Christ is the Truth)." And Dr. Goodell points out a fact as follows, which, indeed, is startling and will certainly be a surprise to many:

"Here, in the matter of religious education, we in America are face to face with a lesson which we must not overlook or forget. If secular education is falling down at the point of character, the same thing is also true of our religious education. Taking the country at large, there are 30 per cent less children in the Sunday School today than there were thirty years ago. But this is not the saddest thing about it. The percentage of those who are coming from the Sunday School into vital relationship with Christ and membership in the Church is also increasingly less."

Dr. Goodell declares that religious education is doing a vast work, but it has no substitute for the supreme message of Jesus. Rather it is an aid and should be carried on in the light of that supreme message, and in order that the supreme message may find its lodging-place in the hearts of the people. What the Church must realize is that the words of our Saviour are spirit and are life, and they constitute the supreme message of an all-sufficient Saviour.

"No doubt our teachers are better trained than those of a former generation in matters of philosophy and pedagogy, but are they walking more closely with God? Do they know more intimately Him who said, 'I am come that they might have life and that they might have it more abundantly'? The psychology of conversion or prayer is no substitute for those experiences. The study of the number and authorship of the books of the Bible is no equivalent for the translation of their message into good and honest hearts. 'The words that I speak unto you, they are spirit and they are life.' And that is the purpose which must lie behind all our Christian religious education."

J. O. A.

FROM DENIAL TO DENIAL.

The Pope of Rome, in a recent public address, declared that Protestantism "is getting more and more exhausted," and has reached a point where "its own very sterility is inspiring many souls with a nostalgia for Catholicism." The Pope rejoices at this, and declares that Protestants are flocking back in multiplied numbers to the Catholic Church. The Pope's diagnosis of the situation is interesting. He declares that "Catholicism shines in the clear light, while Protestantism goes from denial to denial." The head of the Catholic Church declares that his Church speaks in no uncertain terms and teaches no unfamiliar doctrine. Furthermore, it asserts with positive assurance the position it has always maintained, and nowhere leaves a doubt as to its authority, its dogma and its doctrine. Over against this, the Pope contends that "the modernism" of the present time, the skeptics, the doubters and atheists, all of whom, of course, are classed as Protestants, go from "denial to denial" of the tenets and doctrine of Scripture and of the Church.

While Protestants can in no sense agree with the Pope in his pronouncement, it is well for us to take note of the fact that there is lack of certainty and authority of utterance, both in the pulpit and in the pew of Protestantism. We are not ready to admit the sterility of our faith and of our Church, nor that Protestantism is by any means exhausted; but we must realize that the soul of man is not satisfied with a question-mark, nor will it feed on husks and be satisfied. The soul must feed on the Bread of Life and must have no doubt as to the authenticity and reality of that Bread for its sustaining and satisfying power. We Protestants need to reassure our faith with a closer study of the Word of God and a closer application to and a deeper appreciation of the eternal truths which that Word teaches. The great English statesman, Gladstone, declared years ago that they who cast doubts upon the authenticity of the Bible and seek to undermine the faith that the reading of that Book begets "are blasting at the Rock of Ages."

The Word of God is the Rock of Ages. But, strange to say, that there seems to be in our time an ever-increasing violence of attack upon this eternal Rock, and these attacks, with their evil consequences, are what the Pope of Rome calls going "from denial to denial." "I am the Bread of Life," declared our Saviour, "even the Bread which came down from heaven"; and what Protestantism needs today is to declare with authority and emphasis that they who eat this Bread and drink of this cup will satisfy their souls and will go from strength to strength in His power and in His name. There is nothing so paralyzing and so deadly as doubt, skepticism, denial; and the Pope is right in declaring "that the soul of man longs for certainty, for surety, for positiveness as the elements of its faith."

J. O. A.

LIQUOR ACROSS BORDER.

Many Americans feel that prohibition is a failure because it is not prohibited. Now and then one is found who will declare that conditions are better over in Canada where some two years ago the government went from prohibition to governmental control. We forget that we had a long way to go in the matter of prohibition, and that settling the drink evil is no small matter. For the information of those who still believe that Canada has benefitted by going into the liquor business, we invite attention to the following questions and answers. Mr. Gifford Gordon, of Philadelphia, recently addressed these questions to Mr. Elmore Philpott, editor of the *Toronto Globe,* who received replies as given:

"Is it your opinion that government control makes for real temperance? No.

"Does government control decrease or increase the consumption of liquor? Liquor consumption has doubled in Ontario in two years.

"Does government control decrease or increase number of drunken drivers of automobiles? Drunken drivers have multiplied by ten, while cars doubled.

"Have deaths from accidents due to drunken drivers increased under government control? Yes, enormously.

"Have industrial accidents decreased under government control? No; increasing 7 per cent faster than payrolls.

"Has government control eliminated the bootlegger? Large bootlegger eliminated, but small bootlegger multiplied.

"Has government control proved any benefit to the young people? No."

On January 16, 1930, prohibition will have been in the Constitution of the United States, by adoption of the eighteenth amendment, exactly ten years. The Federal Council and other Church agencies have called upon the people to ring the Church bells and the bells at schools and on college buildings and assembly halls for ten minutes at 12 o'clock noon, January 16th (one minute for each year of national Constitution prohibition). This is well, and it is to be hoped that the triumphant sound of more than a million bells will sound out the note of gladness and of progress.

True, prohibition has not carried us as far as we had hoped and expected, but by every experiment and fact known to morals and to economy, it has carried us a long way. Recent figures compiled showed that within a year after prohibition went into effect, savings accounts in the banks of the United States increased by millions, and that the actual sale and consumption of liquor, though not prevented, has decreased and is decreasing from year to year tremendously. The people of the United States have set their faces with determination toward a great goal, and they will not be easily turned back, especially when all the facts of economy and morality are on their side. J. O. A.

REPERTORY.

A series of Wednesday night prayer-meeting addresses delivered in the Presbyterian Church during the building of our Church in 1892.

I. LOVE.

In Greek philosophy, Empedocles has spoken of love as overcoming previous discords. Agathon sings of love as the youngest of the gods, living and moving delicately wherever bloom is in the hearts of men; the author of all virtue and all good words, obeyed by gods, fair and causing all things fair, making men to be of one mind at feasts; pilot, defender, saviour, in whose footsteps all should follow, chanting strains of love.

In the Buddhist plan of salvation, the believer becomes free (1) from all evil desires, (2) from ignorance, (3) from doubt, (4) from heresy, and (5) from unkindness and vexation. The first enmity the awakened believer has to fight against is sensuality, and the last is unkindness; and the highest point he can reach—the point above purity, above justice, above even faith—is universal charity. Till he has gained that, the believer is still bound. True enlightenment and true freedom are complete only in love.

Paul says, "The fruit of the Spirit is love." Sin is called the work of the flesh, because the flesh excites men to sin; but love is the fruit of the Spirit, because the Spirit excites the heart to righteousness.

Love leads the train of Christian graces, for the "greatest of these is love." The moral philosophies of men fail to disclose the origin of true love and the supremacy of its operations in uplifting man and the nations. But Paul shows that love of the true sort is the "fruit of the Spirit" as a divine life in man. If this is accepted as truth, then all loves not excited by the Spirit of God, in the souls of men, are false loves; for two kinds of love are recognized in the "word" and in the "consciousness of man." "Men loved darkness rather than light, because their deeds were evil." "The love of money is the root of all evil." "Who hate the good and love the evil." "If any love the world, the love of the Father is not in him."

The love inspired by God is the fruit of the Spirit, and we must discriminate between that and the false loves awakened in us by the works of the flesh. True love is summed up in two commandments: (1) Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind; and (2) Thou shalt love thy neighbor as thyself. "Love not the world, neither the things that are in the world." Love, in this place, is a spiritual condition, and embraces only the good and the permanent.

1. Love indicates correspondence in character. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Love is the great power that attracts similar characters. It is the center of spiritual force, the correspondence between man and God, the bond of union between men of like spiritual conditions.

It is easy to determine character by what men love, for love is the sign of the inner life. Men are going downward so long as they love beneath themselves. To love "the things of the world"—Perishable things; when man himself is immortal —is to die in the end. Hence, man is always better or worse than he appears, because what he loves is the key to his character. If he loves wicked associations, the vices of the world, the lusts of the flesh, similar qualities reside in his soul. If he loves God, purity, the graces of the gospel, his soul is rising toward heavenly heights. Love is the great impulse that moves heavenward or hellward.

2. Love is, therefore, the witness of the spiritual condition. "We know that we have passed from death unto life, because we love the brethren." "By this shall all men know that ye are my disciples: if ye have love to another." "If any man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" We make love, therefore, one of the tests of our sonship—love to God and love to man. They do not exist apart. If the love of God is in us, we will love what God loves and hate what God hates. "Love your enemies." This is a fruit of the Spirit. The natural man cannot do this. No human philosophy ever suggests it: it is of God; for in this was manifested the love of God toward us, because God sent His only Son into the world, that we might live through Him, and that while we were sinners, Christ died for us." "We love Him because He first loved us."

3. Love is the greatest and richest fruit of the Spirit in the soul. It is so much of God in man. "God is love; and he that dwelleth in love dwelleth in God, and God in him." We love Him because He first loved us." Love thinks no evil, bears all things, hopes all things, endures all things. Love never fails. All professions and works may fail, but love loves on to the end. Love is God at work in the soul, casting out evil, reconstructing the emotions, filling the heart with affection, and flooding the life with good. It banishes evil from the domain of the soul, pours a tide of life out into a stream of good will to men, and sends the light of an illumined spirit into a dark and dreary world.

"Love is the sweetest flower that blows;
Its blossom never dies.
On earth among the saints it grows,
And ripens in the skies.
Pure, glowing red and spotless white,
Its purest colors are:
Nor can the tongues of angels tell
How bright its colors are." W. W. S.

A QUESTION.

The following question is laid before THE SUN readers for meditation and reply, since it comes from one anxious and interested:

"December 30, 1929.

"J. O. Atkinson, Editor,
Elon College, N. C.

"Dear Sir and Brother:

"Please tell why the State of North Carolina allows filling stations to remain open on Sundays, selling everything lawful and some things that are unlawful, perhaps. This is found at nearly every cross-roads and is a gathering place for the men and boys of the community when they should be attending Sunday School and Church. I do not wish to stir up anything, but I do wish I could start something that would stop this practice wherever it may exist in North Carolina.

"Sincerely yours,

"R. W. B."

We wish this question could be answered for our inquirer in a way that would help bring to the attention of the people the necessity of observing the Holy Sabbath Day. We forget often that the Sabbath was instituted of our Lord and is, threefore, sacred, and he who violates it, not only breaks a human, but a divine law, and does so to his own hurt. All of God's laws are benevolent, and were and are enacted out of a benevolent hand and motive. This benevolence is always the best, not only for benevolence as such, but for economy as well, and for all that makes for the best interest of mankind everywhere. Therefore, every law of God that is violated brings injury in some way to those who violate it, and does violence both to the best economy and to the highest benevolence.

J. O. A.

EVIL SUGGESTION.

There is an evil which may be noted in many cities of our land. Handsome show-windows are filled with papers having pictures upon which no one should look. Theatrical and movie advertisements with evil suggestions are posted in prominent places. These things should be prohibited by law, but inasmuch as the law fails, Christians should guard their purity by closing their eyes as far as possible against them.

Art is often the handmaid of impurity. The human form is so presented in sculpture or colors as to suggest evil. This statement is heresy in the opinion of many artists and connoiseurs. "Evil be to him who evil thinks." They quote these words of a most impure man of a most impure age. Or they quote the Scripture and tell us that "to the pure, all things are pure." A text which, properly interpreted, would rule out many pictures from our art galleries, and some music.

It does not mean that pure persons may look at or handle impurity without taint, but that a pure person will have nothing to do with impurity. To the honest, all things are honest. Can an honest man therefore steal without sin? No! An honest man loves and delights in honesty. So a pure man will seek purity, and will shun impurity either in art or literature or anything else.

He will avoid it in his conversation. He will avoid hearing or seeing or thinking of that which may lead to it. He will close his ears to, and show his disapproval of stories and jokes which suggest it. He will take no pleasure in scandals. Love "thinketh no evil; rejoiceth not in iniquity."

Christians have a duty in this regard, the importance of which can hardly be over-estimated. —*The Presbyterian.*

A gentleman, walking along the shore, thought he would carry home one of the pretty limpet shells all about him on the rocks. He tried to pick up one, but the limpet clung so firmly to the rock that he could not pull it off. He was surprised that so little a creature should be too strong for him. He next tried to push the limpet off the rock with his cane, but he could no more move it than the rock to which it clung so firmly. He said to himself, "I'll see whether I cannot have you yet." So he sat quietly and watched the limpet, to see if it would stop clinging and move about. For a long time it held on. Then it moved a little. With one sudden grasp he took it in his hand, because it was not clinging to the rock.

Satan knows he has no power to harm us when we are cleaving to our Rock, Christ Jesus, so he lurks about for his chance when we have abated our watchfulness and prayer. What we all need is the baptism of the Holy Ghost. With Christ enthroned in our hearts, "that wicked one toucheth us not."—*Selected.*

CONTRIBUTIONS

SUFFOLK LETTER.

Rev. Jesse Thompson Whitley, D. D., son of Mills William and Margaret Ann Ward Whitley, was born in Suffolk, Va., February 6, 1850. He was educated in Suffolk Schools, Richmond College and the University of Virginia. He was converted at Providence Methodist Church in 1865, while W. B. Wellons, D. D., was conducting a revival. He united with the Suffolk Christian Church, of which Dr. Wellons was pastor.

After he completed his education, he assisted Dr. Wellons in the publication of THE CHRISTIAN SUN from 1867 to December, 1869. He was licensed to preach by the Eastern Virginia Christian Conference in 1869, and ordained as an elder in 1871.

In November, 1872, he married Miss Mattie S. Cathon, of Suffolk, and she became the mother of two daughters—Mary Esther and Annie McTysine, who became the wife of Rev. C. E. Pleasants, who, at this time, is the pastor of Oxford Methodist Church, in Suffolk. He was pastor of Christian Churches in Isle of Wight County, Va., in 1872-1876. Upon the death of Dr. Wellons, February 16, 1877, he became pastor of the Suffolk Christian Church and editor of THE CHRISTIAN SUN until March, 1879. He had occupied that position since 1876 on account of the failing health of Dr. Wellons.

In March, 1879, he withdrew from the Christian Church and united with the Virginia Conference of the Methodist Episcopal Church, South, and remained in that Church until his death in Norfolk, Va., November 1, 1929. After serving as pastor in Parkersburg, W. Va., and Catlettsburg, Ky., he was elected chaplain of the University of Virginia, serving in that capacity during the sessions of 1881-1882 and 1882-1883.

After his chaplaincy at the university, he served as pastor in Salisbury, Md., and cities in Virginia, including Norfolk; then as pastor of Ashland Methodist Church and chaplain of Randolph-Macon College. He served seven years as presiding elder in the bishop's cabinet.

In November, 1915, on account of the condition of his vocal organs, he retired to the superannuate relation and settled in Norfolk, Va. In 1916 he was chosen as a member of the news staff of the *Virginian-Pilot,* and later as a member of the editorial staff, writing chiefly on moral and religious subjects. He began with "Monday Morning Message." After several years, he changed his subject to the "Views of a Veteran." About seven hundred of his messages were published and continued up to his death.

In 1923 he published selections from these Monday articles in a book, "Filled With Messages from Thee." He published another book from these articles called "What Jesus Said About Heaven."

He received the degree of doctor of divinity from Randolph-Macon College in 1904. March 11, 1919, he was elected secretary and treasurer of the Preachers' Relief Society of the Vriginia Conference, and also a director, and continued in both offices until his death.

Dr. and Mrs. Whitley celebrated their golden wedding on November 21, 1922, in a reception tendered by the pastor and congregation of Park Place Methodist Church, Norfolk, Va.

Dr. Whitley preached his first sermon in the Suffolk Christian Church, and his last sermon in the same Church and from the same text, 1 Cor. 13:13, "Now abideth faith, hope, charity: these three; but the greatest of these is charity," on October 27, 1929.

Upon his return to his home in Norfolk that evening he entered the house, went to bed and passed away in peace, November 1, 1929, and was buried in Cedar Hill Cemetery, Suffolk, November 3rd. His faithful wife, his two daughters, his only granddaughter, Dorothea Pleasants, and his son-in-law, Rev. C. E. Pleasants, were at his bedside when he entered into rest to receive his welcome and a crown.

When the life-size portrait of Rev. William Brock Wellons, D. D., founder of the Suffolk Christian Church, given by Mr. John T. Griffin, a banker, of Portsmouth, Va., and painted by Mr. MacRobbins Long, son of Judge B. F. Long, of Statesville, N. C., was unveiled on Sunday, October 8, 1916, Dr. Whitley was present and offered the prayer, and then preached at the evening service from Acts 11:24, "The Noblest Work of God." He loved Dr. Wellons and the Christian Church, and the Church loved him. He was a true Christian, a fine writer, a faithful friend, a lover of God, mankind, and home.

W. W. STALEY.

ELON LETTER.

Dr. Henry Louis Smith has been president of Washington and Lee University for the past eighteen years. Prior to that time, he was president of Davidson College, in North Carolina, for several years. President Smith has been a real factor in Southern education of the Christian type. His voice has never been lacking in a crisis, calling the people back to the fundamental thing in college education—the development of Christian character. With all his insistence on Christian character, he has also been insistent on scholarship. He has wedded scholarship and Christian charcater together in a most wholesome way in his two college presidencies of the past quarter of a century.

President Smith retired from the presidency of Washington and Lee on December 31, 1929, and has returned to Greensboro, N. C., his boyhood home, to take up his residence for the remaining years of his life, which his friends hope will be many. He has announced that he will give himself to rest and the preaching of the doctrine of Christian education. He is certainly entitled to the rest, and as to his ability to preach Christian education, that is freely acknowledged by all.

Just on the eve of his retirement from the presidency of Washington and Lee, Dr. Smith issued a farewell message to the alumni of that institution. That message is so very appropriate at this time—and not only for Washington and Lee, but for a great many other institutions—that I am going to quote from it rather freely. Dr. Smith says:

"While the post-war development of our high schools is still overcrowding every institution of higher education with young women applying for admission, the rush of young men to colleges and universities has so far subsided that three-fourths of our smaller American colleges opened last fall with an unexpected falling off of men students; and since they must compete with immense State colleges liberally financed by taxation and offering every sort of scholarship and free tuition, these smaller institutions are faced with still further loss of patronage and are now energetically campaigning for new students.

"To maintain our present attendance without offering free tuition or scholarships is, in my judgment the 'big job' of my successor. I have already organized a wide campaign toward this end, and have engaged a well-trained field agent, the first in many years, to carry on this work next summer."

Dr. Smith offers some very pertinent suggestions to the Washington and Lee alumni, telling them what they can do to assist their alma mater. Among these are the following:

"1. Visit your leading local editor. Ask if he received and publishes regular news items from W. & L. Tell him you are anxious to see such news as often as possible.

"2. Visit the principal of the high school. Talk up W. & L. to him. Find out what graduates he has sent, whether he receives the W. & L. bulletins, and whether he will furnsih you with a list of his finest boy-seniors with their home mailing address. Then send these at once to W. & L.

"3. A third method of aiding your alma mater is to visit any parents among your friends who have boys preparing for college, explain to them the many social and educational advantages of W. & L. and urge them to procure a catalogue and make a study of the institution.

"4. A fourth step is to send to W. & L. a list of the names and mailing addresses of any boys (or of their parents) who should be on our mailing list of possible students.

"5. Another sorely needed line of action is to remember your alma mater in your will, and urge others to do the same, letting the university know the name of every one whose will contains such a bequest."

If the Elon alumni will insert "Elon" in these suggestions where Dr. Smith has used "W. & L.," they will find this message very, very appropriate for our alma mater and her needs. I pass on to Elon's friends and alumni this stirring message from President Smith as a New Year suggestion at this time.

W. A. HARPER.

YOUTH AND RELIGION.

The new awakening of the Church to the value of the religion of youth is the most significant discovery of modern times. There has never been a more determined effort to interest young people than at the present. There are many who feel that youth needs religion merely for the purpose of reforming the ills of society. For such people, religion becomes only a means to an end, and religion is merely the means for gaining a social purpose. Fine as this may be, there must be something larger and more worth while than just a social purpose. Others say that youth needs religion to provide a cultural background for life. Much as this is necessary, we must have a greater basic value than this. A third group often claims that youth needs religion to conserve religious knowledge and to maintain the Church. Here religion becomes an end in itself, and thus is ofttimes a barrier, actually keeping people away from God.

A greater reason, however, why young people need religion is fundamentally because religion is the basis of life. And youth's first task is to achieve a personal religion. They need this in order that they might find themselves and find life, for religion is life. It is this purpose that will develop young people to their fullest capacity. This is more than a social purpose, or a religious purpose. It is both, and even more. Youth have characters to form, ideals to mold, and lives to live. Character and ideals are the foundation stones upon which the superstructure of life is to be built.

Youth needs religion for the construction and reconstruction of human life, for this is the thing

young people are continually doing day by day—constructing and reconstructing their lives. There is a strong tendency toward change in the normal adolescent life. The direction which these changes take depends upon the ideals which youth erect for themselves. We all admit that the greatest life that was ever lived was that of Jesus. This ideal life should be held up as the goal of all life, upon which to construct and reconstruct our lives.

Youth needs religion and desires a religion, but it must be a religion for youth or none at all. They are not interested in a pious religion of nominal Christians; nor are they interested in a religion of theological propositions or dogmas. It is the religion of the young man, Christ Jesus, as He lived and taught it, that will have its appeal for youth. His religion was partly the product of His own youthful struggles, ideals, and hunger for righteousness and truth. The sort of religion that youth desires is one that will be a practical religion, one that will help in "living life as they face it today in a modern world, a religion of sympathy and helpfulness in reaching the capacity of that larger, richer, fuller life.

A religion that contains "the spirti of Jesus" is the kind of religion that will help young people solve their problems. They do not care for a religion that is just to imitate. If they endeavor merely to imitate Jesus, they will find that there are phases of modern life for which the life of Jesus offers no direct guide. There are modern problems to face today that did not exist in Jesus' day. Jesus never narrowed men down to a single mold, commanding them to do such and such a thing in one definite way. His was a religion of the "spirit," not of the law. If youth can so study His life and teachings, and thus live in His spirit, they shall have a personal force of character, a worthy ideal, and a tremendous power that will help them face the problems of life.

Youth desires a religion that will express itself in daily life in all its phases. Life is life, and it is impossible to separate it into little compartments and speak of business life as separate from the Christian life, or social life as separate from the Christian life. Each is inclusive of all of life. And the religion of youth is a religion that will express itself in all they think, feel, do, or say. Their religion will express itself in solving problems of every-day life. Our young people's conferences throughout the country are evidences of this. These conferences—with themes dealing with such problems as the home, the Church, citizenship, race relations, modern social problems, industrial problems, international problems of war and peace—portray to the adult world that young people are thinking in terms of daily Christian living. The type of religion which they are demanding will help to Christianize business, industries, inventions, and institutions. In the background of the mind of youth lies a personal interest that their fellow-men may live larger and fuller lives. Life is the dominant interest of these young people because they are living in the prime of life with all of its enthusiasm and vigor. They want others to share in this personal religion which they have come to know. These young people express their religion less in terms of professionfi and more in terms of action; less in mere thoughts, and more in that way of life which Jesus proclaimed He came to give to the world.—*Rev. Frank J. Wright,* in *Herald of Gospel Liberty.*

"Do you know," said the successful merchant pompously, "that I began life as a barefoot boy?"

"Well," said the clerk, "I wasn't born with shoes on, either."—*Christian Advocate.*

RING OUT THE OLD, RING IN THE NEW!

The passing of time would be a very stern fact, which would harden and discourage most people if we did not believe we were going somewhere. Each day is saved from being at worst a farce and at best a tragedy because it really has no beginning and no ending, except in the arbitrary measurements of clock and parallax and because there is always the Great Companion. If there were only night and silence after a day of beautiful work, joyful associations, and limitless dreams, we should be of all intelligences the most miserable. But life is not duration of darkness. It is an endless recurrence of sunbursts. On the watch-tower when night shuts out distance and objects and hideous powers may creep on us unaware breaks forth the cry, "Watchman, what of the night?" And from the heights comes the certain answer, "The morning cometh."

This word is for those who are passing down the valley through the shadows; it comes when we contemplate the long, long flight of the years and those carking experiences that break the heart and cause the strongest soul to bend and tremble.

It is the swift flight of time which dazzles us, confuses us and is often our undoing. But it is precisely that which is, which ought to be our hottest spur to action. If we are going to do anything in this life we must act quickly. Probably a score of times within two months I have heard people say: "The year is so short, what has gone with it?" Meaning, I suppose, "why has the year been so short?"

If we press the thought, what has the year brought and taken away, it may become very disconcerting. In the loveliest and most touching of all the old year poems, George D. Prentice exclaims, thinking at midnight as the old year crossed over into eternity and the new came on to take its place: "The year has gone, and with it many a glorious throng of happy dreams."

This is solemn, though neither doleful nor sad, but it takes a man to contemplate it without dimming eyes.

Lessons knock urgently at the mind and heart of the thoughtful. It is good for a man to have his soul stormed after this fashion. Business men take stock of their goods that they may know how strong or weak they are, and prepare for new adventures or retrenchments in their business. Every wise man who believes in the moral order, and in the worth of character, reviews his own life from time to time that he may readjust himself to God, Christ, his Church, his neighbors, and his country if he find he has drifted, and that he may see whether there are new works for him to take up, or new paths that beckon him to higher duty and larger opportunity. We know a man who periodically visits a physician incognito to see whether he is physically fit and to get counsel about his body. He asks to be dealt with scientifically, as though he were just a specimen and not a human being. The physician not knowing him, has no temptation to spare his feelings or exaggerate his chance of life, gives advice without color or bias. My friend disciplines himself accordingly and feels the stimulus of a fresh beginning.

If our past year is an open book, written full by memory and conscience, the recording angels in our souls, and assized by our own judgment in the sight of God we shall have to weep over sins committed and possible wounds and real damage to other souls. The "unkind cut," the stones thrown in to muddy the springs of life, and the ghosts of wasted days and hours come around

(Continued on Page 14.)

ALL SELF-PRONOUNCING

Holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.

AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Je'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104.	Dark Blue Silk Finished Cloth, with edges colored to match, gold titles	$ .50
2103K.	Morocco Grained Binding, flexible limp, gold edges and titles	.60
2114.	French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges	.85

VEST POCKET TESTAMENT AND PSALMS

2103KP.	Morocco Grained Binding, limp, gold titles, round corners, gold edges	.70
2114P.	French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges	.90
2115P.	French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges	1.10

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red.

13RL.	French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges	.90
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The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Bāb'-y-lon *are* fourteen generations; and from the carrying away into Bāb'y-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

5003X.	Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges	$1.00
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Holman GEM Testament

POCKET SIZE 3⅜x4½ inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Je'sus to the multitude, and to his disciples,

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

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The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

4102P.	Black Silk Finished Cloth, gold titles, round corners, red burnished edges, with Psalms	$ .90
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4115P.	French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included	1.90

RED LETTER GEM TESTAMENT

4113RL.	French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges	1.50

INDIA PAPER GEM TESTAMENT

4136XP.	Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms	3.00
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Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines. It is the most readable edition of all large print Testaments.

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THE book of Je'sus

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

GOD'S GOOD WORK GOES ON.

Whoever undertakes a work of righteousness lays himself liable to criticism. This does not indicate that all who are criticized are engaged in the work of righteousness. It does state a universal truth, however. The more righteous the cause, the more biting and vigorous the criticism. They had stoned the prophets and persecuted them before Christ's day; but the most determined and bitter persecution was directed against the Christ of God. They did Him to death with a hatred, a madness and a passion not manifested before. And, whatever has been challenged and championed solely in His name and for His sake since they crucified Him has evoked the severest criticism and called forth the bitterest prejudice and most scathing criticism.

Take the item and enterprise of foreign missions as an example. This enterprise was instituted solely in His name, out of His commission and in keeping with His will. He was the Sponsor and the Founder of the program. And in so far as that program has been carried out, the Church alone has had to undertake it and to execute it. There is no other agency or organization in this field than that of the Church. There are States, orders, fraternities, benevolent societies, that assist in the philanthropic and benevolent work of the Church; but only the Church itself undertakes the missionary task, and this solely in the name and for the sake of Him who instituted it. And from the day He instituted this most divine of all His enterprises, it has been the subject of bitterest criticism, abuse, animosity and prejudice. For example, they tell it among the Churches, and some Church members are ready to believe it, that it takes one-half the money for foreign missions to get the other half over; that those who have the gospel sent them do not appreciate it and will not hear it; that there are interests and enterprises all about home, and so if we are able to help anybody, let us help those about us and who, we know, are in need. And yet so far as we know, these critics have never organized a movement to do the work differently from what the Church is doing it, nor have they sought any other channel through which to reach and redeem the unsaved millions of the earth.

Now, in spite of all the criticism, abuse and prejudice, God's work goes marching on, and the gospel is still the power of God unto salvation for all who hear and accept it. Drs. Harland P. Beach and Charles H. Fahs, in the "World Missionary Atlas," show that there are now throughout the non-Christian world "29,188 foreign missionaries; 151,735 native workers, who are conducting Christian work in 4,598 stations and 50,513 out-stations; 36,246 Churches, with 3,614,154 communicants who shine like stars amid the darkness of the non-Christian world." This heartening report from this authentic source continues:

"Adherents swell the number of the Christian community to 8,342,378, and an uncounted host stands upon the threshold of the kingdon; 2,440,148 pupils are being educated in 50,079 missionary schools ranging from kindergartens to great universities; 858 hospitals and 1,686 dispensaries treated in a recent year 4,788,258 patients in the name and spirit of the Great Physician. Millions of pages of tracts, books and periodicals are annually published. The Bible is being distributed in 853 languages and dialects at the rate of over 11,000,000 copies a year. The British and Foreign Bible Society prints five tons of Bibles every day, and the American Bible Society since its founding in 1816 has issued 70,082,448 volumes. The breadth of Christ-like sympathy is movingly exemplified in a great hospital for the insane, 104 leper asylums, 32 schools for the blind and deaf, and 361 orphanages. For this vast and varied work, the Churches of Europe and America, in a recent year, gave $69,555,148. The very recital of such statistics impresses one with the magnitude of the enterprises. Dry though they sound, to him who knows their meaning, as a missionary once said, they are clothed with the flesh and blood of those whose lifework they represent.

"It is wonderful record when one considers the comparatively brief period in which missionary work has been conducted, the difficulty of inducing people to change hereditary beliefs, the limited resources of mission boards, and their support by only a part of the membership of the home Churches. Foreign missions are not only the vastest, but the most successful of the varied enterprises of the Christian Church. One thanks God and takes courage."

And so the work of God in reaching, redeeming and saving to the uttermost goes marching on, while the critics criticize and the carpers carp.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 4, 1930.

Sunday Schools.

Previously acknowledged	$1,190.16
Happy Home, Ruffin, N. C.	.75
Turner's Chapel, Sanford, N. C.	1.00
New Lebanon, Wentworth, N. C.	9.47
Pleasant Grove, News Ferry, Va.	8.55
Long's Chapel, Mebane, N. C.	1.67
Reidsville, N. C.	7.96
Henderson, N. C.	5.12
Hines Chapel, McLeansville, N. C.	3.50
Lawrence Mem'l Bible Class, Elon College	4.07
Sanford, N. C.	3.39
Class 2, Spring Hill, Waverly, Va.	1.00
Pleasant Ridge, Ramseur, N. C.	3.00
Parks Cross Roads, Ramseur, N. C.	4.17
Bethlehem (Nans.), Suffolk, Va.	4.17
Timber Ridge, High View, W. Va.	2.99
Total	$1,249.91

Individual and Church Collections.

Previously acknowledged	$ 427.50
Mrs. Mary Spaid, Gore, Va.	1.00
Member, Cary Church, Cary, N. C.	1.00
Total	$ 429.50

Specials.

Previously acknowledged	$ 323.21
Bethlehem S. S., Broadway, Va.	13.00
Burlington S. S., Burlington, N. C.	176.84
Total	$ 513.05

Summary.

Previously acknowledged	$2,546.92
Sunday Schools, regular	59.75
Specials	189.84
Individual and Church collections	2.00
Total to date	$2,798.51

J. O. ATKINSON, *Sec'y.*

PORTO RICO.

It seems a long time since I had a real talk with SUN readers, but surely have not forgotten you. I have been very busy, that is all; but my prayers and thoughts have been with you always, and my wish is for your success and happiness for the coming year. May your lives be filled with spiritual riches.

So much has taken place since I wrote last that I really do not know where to start; so I will just leave my long story for a future mail, and now take the opportunity of thanking every one of you for your thoughtful and cheerful greetings and gifts which you have sent me on this Christmas Day. I assure you that you have made my Christmas a real one, not only by your joyful message and beautiful gifts, but also by sending me boxes of clothing, so that I may be able to make others happy by giving them the clothes that are needed to make their Christmas happy also.

Wish to thank you again, and wish for all a Joyous New Year.

Sincerely yours,

VICTORIA E. ADAMS.

IN THE BEGINNING GOD.

Among the many mysteries of life that the wisdom of man cannot fathom is, when was the beginning? Some say 4004 B. C.; others say millions of years ago; and still others do not question when and how, but are satisfied with the consolation of the fact that "in the beginning, God." It is a source of no little joy to attribute the beginning of things to an all-wise, all-powerful, all-loving Father.

Not only was God in the beginning of this world in which we live, but the same God was in the beginning of millions of other worlds round about us, as well as all minor things.

In the beginning of humanity was God, who breathed into man the breath of life and he became a living soul. God was in the beginning of the most sacred institution in the world—the home. From this holy and sacred institution have come the great men and women of all ages. No man-made institution or organization can ever take the place of the home, no matter how much stress we may place upon them, and many of them are doing great things in our Master's name.

In the beginning of the Church was God, and He has stood by it during all these years of struggle, and assures us that victory will be ours. The Church is here to bless man, that he may honor and glorify God through this channel. It is here to stay, even "the gates of hell shall not prevail against it."

In the beginning of 1930, God. He has richly rewarded each one of His children during last year, and realizing His presence in the beginning of a New Year, let's make it the crowning year of Christendom.

In the beginning of every new day, God. In the beginning of every business transaction God should be there; but so often we dismiss Him and allow the devil full control.

God is the beginning of every life, and I can see no reason why He should ever be crowded out, that that life should wander away in sin and suffer the agony that must come to the sinner.

In the beginning of the great missionary movement, God. "Go ye, therefore, into all the world and preach the gospel to every creature."

In the beginning of the orphanage, God. "As oft as ye did it unto one of the least of these, ye did it unto me."

It is a great thought to think of God in the beginning of all things, but a still greater thought that He continues throughout this life, and is the beginning of every high and holy thought that we have. This same God who was in the beginning of this present life will be in the beginning of our future lives that shall have no end.

Roanoke, Ala. G. L. VEAZEY.

OUR ENLARGING PROGRAM.

Who of us has yet fully realized all the implications of our Christian union program? Probably no one. After praying, talking, hoping, conferring, resolving for more than a century that real Christian union might come, we are beholding with our own eyes some of its first fruits. Scarcely can we apprehend the fact that Christian union is under way. We should be the happiest people living, for we are beholding the actual working out of that for which we have existed. By solemn and unanimous vote, with tears of joy, two bodies, including more than a million members, have taken the initial step. What an enlarged fellowship! Indeed, what an opportunity to enrich our very lives! How we rejoice when, in a local Church, a hundred decide to cast their lot with us and go our way. At once we plan larger programs, increase our equipment, and make new Christian contacts. So now, in our larger fellowship, we must undertake for God that which neither group dreamed of doing alone heretofore. This one union is not a consummation, but, rather, a beginning.

Now, the details of the union must be worked out with care and faithfulness. The new agency —the General Council of Congregational and Christian Churches—must be developed. The year of 1930 will necessitate many important conferences and united programs between our two former bodies; and, too, a more vigorous effort to enlist other bodies. Both the Christian forces and outside forces are watching the experiment with keen interest. There must be no failure. The venture has been made, and it must be supported with prayer, money and intelligence. We must make it possible for our General Convention to function through our Christian Unity Commission. To withhold needed co-operation or funds would be tragic. The Christian Church has never engaged in a greater movement. Some parents took their children to the Piqua Convention so that in later years they might witness to the fact that they had been present in that momentous hour of the Church's history. Every man, woman and child should have a definite part in helping to carry forward this history-making enterprise.

Christian Stewardship.

This is another mighty movement which is beginning to grip the Christian forces of the world. It is stirring all the denominations. Its spiritual message likewise must now be speedily carried to every nook and corner of our whole brotherhood. Our laymen, women, children, Churches and homes are entitled to the message of Christian stewardship from our hands. It is fundamental, basic and essential. We have caught the vision, but for lack of funds we have not been able to carry out that vision. We must not delay longer.

The Urbana Convention directed that the Bureau of Stewardship "conduct an aggressive, extensive and intensive campaign throughout our whole denomination until every last Church of our brotherhood shall have felt the impact of the stewardship message."

The Piqua Convention again charged the bureau in strongest terms to promote the stewardship work. Stewardship has come to be a recognized need for our homes and Churches, for our children, as well as for our adults. The Stewardship Bureau, like the Christian Unity Commission, has no funds except those that come from the General Convention treasury. Your offerings on Sunday, January 26th, or a nearby date, and the payment of your full allotments, if your Church is on the General Convention budget system, will help to make possible the carrying out of these two programs of the kingdom—Christian union and Christian stewardship. Do you want these agencies to function? The January offerings and the budget Churches will largely make possible the success or failure of the Convention work in this strategic hour to which we have come.

WARREN H. DENISON.

A CALL TO PRAYER.

We profoundly believe that God is leading our nation and other nations toward an hour of destiny. Among lovers of righteousness and peace in all lands, the hope now abounds that mankind may be delivered from the menace of war and preparations for war. The approaching conference on naval armaments in London, on January 21, 1930, may well be regarded as one of the turning points of history. A divine significance is attached to this momentous occasion by those who believe that nations, no less than individuals, are subject to God's immutable moral laws. To all loyal citizens and to all lovers of humanity, it is a time of opportunity, and especially to those who have seen in Jesus Christ the way toward a warless world.

We look with deep gratitude upon the eventful years that have elapsed since the convening of the Washington Conference on the Limitation of Armament. On that occasion, naval armaments were partially reduced. This achievement has been followed by the establishment of the Permanent Court of International Justice and by the negotiation and ratification of the Locarno treaties and the peace pact of Paris. By the terms of this pact, fifty-seven nations, including the United States, have solemnly accepted the obligation to renounce war as an instrument of national policy and have pledged themselves never to seek the settlement of disputes except by pacific means.

The time has come for the nations of the earth to do further honor to their pledges. It is not enough to profess peace. That has been done before. Peace must now be practiced.

The issues of the London Conference are so momentous for all the moral and spiritual interests of mankind that we unite with our fellow-Christians in other lands in prayer and renewed consecration to the ideals of our Risen Lord. In accordance with the action taken by the Archbishop of Canterbury and the leaders of the Free Churches of Great Britain, we earnestly recommend that our pastors and the members of our Churches and congregations observe Sunday, January 19, 1930, as a "Day of Prayer" for God's blessing on the conference.

Let there be throughout the Church a spirit of penitence and prayer. Let us condemn the mad folly of developing world policies upon the basis of guns and battleships. Let us proclaim with boldness the imperishable truth that righteousness, justice and security cannot be established by the violence of military might, and that enduring world peace can be achieved only as nations trust one another and practice the virtues on which peace inevitably rests.

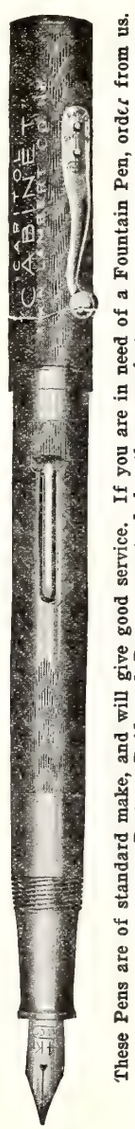
The calling of the London Conference has brought the peoples of the earth to another fork in the highway of human history. To the left lies the old way of jealousy, selfishness and unrestrained ambitious nationalism; to the right, the path of mutual trust, co-operation and brotherhood. The one leads to the practical repudiation of the pledges of the peace pact of Paris, and to increasing reliance on the instruments of slaughter and destruction. The other leads to the practice of the ideals and spirit of the pact and to increasing reliance on international co-operation, good will and justice. Which road the nations take at the London Conference will depend on the spirit and the will of the peoples and their obedience to their common Father.

FEDERAL COUNCIL.

THE BLESSED ADVERSITY.

It is safe to say that practically all of the men who have achieved distinction in the world began their life's career under very unfavorable circumstances. There may be exceptions to this rule; but if so they are very rare. It was the difficulties in the way that stimulated their energies and brought out what was in them. And yet these very men who have developed their strength by conquering their difficulties, and have won their victories by their own pluck and perseverance, are trying to make life easy for their sons and daughters so that they will not have to struggle as their fathers did.

Somebody says, "Obstacles are things to be overcome." And in the overcoming of them one develops strength to conquer other and greater obstacles. The list of notable men who began life at the very bottom of the ladder, and who climbed to the top by their own pluck and perseverance, is a very long list indeed. The immortal Homer began life as a beggar; Aesop was a slave; Demosthenes, the son of a sword-maker; the poet Akenside was a butcher's boy; Jeremy Taylor was the son of a barber; Ben Johnson was a bricklayer; Hugh Miller, a mason; David Livingstone, a factory worker; William Carey, a shoe cobbler; Faraday, a bookbinders appr'entice. This list might be stretched out indefinitely. The one thing to be remembered is that hardships and difficulties are really blessings in disguise.



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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson III—January 19, 1930.

Jesus Begins His Ministry.

Golden Text: "Repent ye; for the kingdom of heaven is at hand."—Matt. 4:17.

Lesson: Matt. 4:12-25.

We are studying today the beginning of a ministry that was destined to transform the world and thus to write the most thrilling chapter in history. The ministry of Jesus is, by all odds, the most important and amazing thing in history.

"Now, when Jesus had heard that John was cast into prison—" John had been cast into prison because he had told Herod the King to his face about his sin in living with another man's wife. There was nothing soft about this fellow John the Baptist. The message of the kingdom must be proclaimed, and Jesus went from Jerusalem and vicinity where he had been for a few months, into Galilee. It is significant that he went from the center of Judaism into Galilee, whose inhabitants were predominantly Phoenecian and Grecian, with some Arabs. Their open-mindedness was more fertile soil for the gospel, and in this they were a type of the whole Gentile world in contrast with the Jews.

He Came Unto His Own, and His Own Received Him Not.

"And leaving Nazareth—" Nazareth, it must be remembered, was Jesus' home town, and he had to leave it because the people became so enraged because He would not perform miracles or signs for them, and because He very frankly told them that God was interested in the Gentiles as well as the Jews—He came and dwelt in Capernaum, or He came to live in Capernaum. It must never be forgotten that Jesus lived a life, and it was the life He lived that gave point and power to the words and deeds of Jesus. It is just as true of those of us who preach or teach. Capernaum was a busy, sea-side town, lying on the main route to the north and east, and it was inevitable that the fame of Jesus would spread.

The Beginning of the Things Jesus Did and Said.

"Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Like John the Baptist, Jesus called for repentance, a change of mind, of heart, of life, of motive; and like John He proclaimed the coming of the kingdom of God or of heaven. The kingdom of God was no new phrase to the Jews, but Jesus gave a new interpretation and a new meaning to it. It was the reign of God in human hearts, the doing of the will of God on earth as it is done in heaven. Jesus accepted nothing less than this as the objective of His life as well as the subject of His preaching.

Calling the First Disciples.

"And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter and Andrew, his brother, casting a net into the sea; for they were fishers." Not very promising material, it would seem from a casual, human viewpoint, especially in the light of the magnitude and the exacting nature of the task. Several interesting facts are to be noted in the call of these first disciples. They were real men—rough, rugged, out-of-door men; men accustomed to wresting a living from nature in the hazardous method of fishing. They were busy men—they were casting a net. They were brothers, and Jesus capitalized on the family relationships. They were men who responded to the higher call of life—they left their nets and followed Jesus. They were men of large faith—it took faith to leave a means of livelihood to follow an itinerant and, as then, an unknown preacher and teacher.

"Follow me, and I will make you fishers of men." Come after me, learn of men, become like me—that is what Christian discipleship means. I will make you fishers of men. Fishers they were; fishers of men they were to become. Christ exalts the ordinary vocations of life as well as calls to new vocations.

"And straightway they left their nets and followed Him." They had a sense of values, and they were men of action. Let those who think of and picture Jesus as a "pale Galilean" account for the fact that men like Peter and Andrew, James and John—they were called sons of thunder—followed Him. We call Him Master, and we do well, for such He is.

"James and John mending their nets." Again it was men who were busy; men who had the knack of getting things done. They left both their nets and their ships and their father. He who loveth not Jesus more than family relationships is not worthy of Jesus. It is to be noted that they did not leave their father "in the lurch." He had servants, and he had a business. These two brothers—sons of thunder—were to become two of the world's immortals.

The Three-Fold Ministry of Jesus.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

Jesus went about teaching. In fact, He is known as the Great Teacher. In spite of the fact that He lived nearly twenty centuries ago, and in spite of the amazing progress of modern education, we have never gone beyond Jesus' ideals and methods as a teacher. What is more, we cannot go beyond them. All that we can ever hope to do is to come up to them. Modern educators still go to Jesus for the secret of good teaching, and increasingly even secular educators are going to Jesus for the subject-matter as well as the method. Unless education can embody the spirit and ideals of Jesus, it can never be full-orbed and complete.

Jesus went about preaching. It is almost impossible to say when Jesus was teaching and when He was preaching. Jesus was a teaching preacher and a preaching teacher. His message was the gospel, or the good news of the kingdom. He proclaimed the love of God, the forgiveness of sins, the experience of sonship, the fact of brotherhood, the abiding values of life, the life everlasting. It was good news. It still is good news. And it still needs to be proclaimed both at home and abroad, for it is profitable both for the life that now is and that which is to come.

Jesus went about healing. Jesus gave due recognition to the importance and place of the body. Spirit was supreme, but the body was the dwelling-place of the spirit. The Christian Church has been very sound in spirit and in principle in founding hospitals and in caring for the sick. This is one of the distinguishing marks of Christianity and one of its most blessed fruits. "A deeper respect for life and a deeper sense of purity have followed as necessary consequences."

CHRISTIAN ENDEAVOR.

Sunday, January 12, 1930.

Topic: "How Can Nations Practice the Golden Rule?"—Matt. 7:12; 20:20-28.

Some Bible Hints.

Only as the leaders of nations are true Christians will they strive to obey the Golden Rule. First convert the world's leadership (v. 12).

What is wrong for the individual cannot be right for the State. States will steal from one another until they see that all stealing is wrong (v. 12).

Ambition prevents the universal practice of the Golden Rule. A desire to be foremost in service is needed (vs. 21, 26).

No nation has dared to be out-and-out Christian because no nation has had leaders who absolutely believed in Christ's principle of sacrifice (v. 27).

Suggestive Thoughts.

Nations can practice the Golden Rule by honest, above-board dealing. The spy system and secret diplomacy show that they do not do that.

When nations send their disputes to a court of arbitration, they will be practicing the Golden Rule. International justice instead of war echoes the spirit of that rule.

We can begin practicing the Golden Rule by reducing armaments. All nations at once, of course. This can be done only through international agreement.

When the nations signed the Kellogg pact, outlawing war, they were acting in the spirit of the Golden Rule. Law is always better than war; war settles nothing.

A Few Illustrations.

The way to conquer evil is to do good. The way to abolish war is to think peace and to act peacefully.

The principle behind the League of Nations is to secure equal rights for all nations and see that the smaller get a square deal. Each for all, and all for each.

President Hoover's good-will tour to South America in 1928 was a Golden Rule tour. Nations will not practice the Golden Rule until they feel good will toward one another.

To apply China's indemnity to educate Chinese students was an application of the Golden Rule. To exchange students with Mexico would build up good will and be worth more than an army.

To Think About.

Why do we believe that prayer will help international relations?

If you were President of the United States, how would you apply the Golden Rule if a foreign country insulted the United States flag?

Are we applying the Golden Rule to foreigners here at home?

Sunday, January 19, 1930.

Topic: "Shall We Abolish or Expand Missions? Why?"—Matt. 28:18-20; Acts 1:8.

Some Bible Hints.

To abolish missions would be like treason when the King ordered advance in the face of the enemy (v. 19).

We have no choice. We must "go" and "teach" or be false to the Master (v. 19).

Jesus alone has authority to say whether or not missions shall be abolished or expanded, and He has spoken clearly (v. 18).

If we abandon Christ's program and mission, He may abandon us. Are we prepared for that? (v. 20.)

Suggestive Thoughts.

The Church is a service organization. It exists not for itself, but for others, not only to be blessed, but to be a blessing.

We are not the judges as to whether or not the world needs missions. Christ alone is. He can see need when we may see none.

To abolish missions is to surrender to evil, to give up the principal reason for the Church's existence. It would inevitably mean dry rot and decay.

There is plenty of room for expansion. We are but touching the fringe of missionary work. Our gifts are dreadfully small. We need expansion of heart, gifts, and life.

A Few Illustrations.

Shall doctors let sick people die by the wayside? No. How, then, can we pass a sick world by?

We may abandon obsolete missionary methods, as we give up some buildings in order to build greater and better. We should rather build bigger and better missionary work.

We must be generous enough to give up missions that are duplicating work done by other boards. Overlapping is inexcusable, in view of the world's great need.

No one that visited Russia during famine years ever proposed to abandon feeding the children there. No one that knows the needs of backward races will advocate letting them alone.

To Think About.

What missions in our denomination might well be abandoned?

What missions in our denomination most need expansion?

How can we help to increase our Church's missionary gifts?

THE CHURCH AT WORK.

Reports and Statistics.

This office has spent much time recently on financial and Christian Annual statistics and reports. May we not plead with Church clerks, Conference secretaries and pastors for more care and accuracy for 1930 reports than we have had heretofore. Some Conference secretaries are anxious that their reports shall be as full and accurate as they can possibly make them, and from those we get just the information that our denomination and interchurch organizations require. It is a joy to receive such reports. It is possible for every secretary to do it if he plans for it early and spends the necessary time. We most earnestly request pastors and official boards to see and know what kind of reports are being sent by the Church clerks to Conference. Some pastors are accurate and full, and there is no reason for inaccuracy if clerks realized their importance.

Again we request all Conferences to use the blanks prepared by the General Convention. They contain information that the denomination needs. May we not have the most hearty co-operation in reports and statistics this year?

Information Desired.

We wish the following information at once: The year in which every Christian minister was ordained; the year in which he was called to his present field, or fields; the date of the organization of every Christian Church. All this may be given on a postal card. We thank you now for your co-operation.

Jubilee Year.

The General Board at its recent session adopted a general program from January 1st to Pentecost, and authorized a committee to direct the program. The period was divided into three sections:

(a) January and February was designated as a time of instruction and inspiration.

(b) March to Easter was designated as a period of attendance, consecration and sacrificial giving.

(c) Easter to Pentecost was designated as a period of conservation and extension.

During the present period—January and February—three items were emphasized:

(a) The "Week of Prayer" should be observed in every Church.

(b) The devotional reading and study for this period are to be based on the gospel according to Luke and the Book of Acts.

(c) That during this period all pastors and Sunday School superintendents should be given information relative to the full program up to Pentecost, preferably by personal correspondence from the jubilee committee.

NOTICE.

Being a minister in the Christian Church and holding an A. B. degree from Elon College, together with four years of very successful ministry in the Eastern Virginia Conference, and am at present without work, would be pleased to get in touch with any Church or Churches without a pastor. Address all correspondence to

REV. GEO. A. PEARCE.

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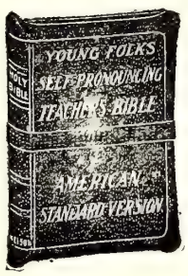

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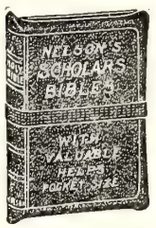

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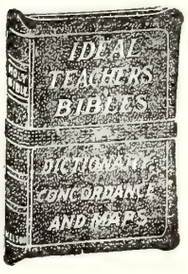

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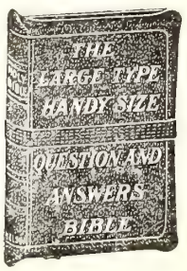

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

OTHER PEOPLE'S THOUGHTS.

"We desire to hear of thee what thou thinkest." —Acts 28:16-24.

The leading Jews in Rome met Paul, and were ready to hear what he had to say to them. This was much to their credit, for he was a prisoner, and their standing with the Roman government might be jeopardized by this association with Paul; nevertheless, they gave him courteous attention—better attention than he had received in Jerusalem itself.

There is a Spanish proverb which says, "He is a fool who thinks that another does not think. That thought of others is sadly common. Especially do men and women of profound conviction often ascribe the absence of thought to those who differ from them.

The air of the world is thick with cries of "Fool"! "Fool"! And Christ said that whoever cries "Thou fool" is in danger of hell. This is because crying "Thou fool" is a certain proof of spiritual pride, and men must have the humility of little children if they would enter the kingdom of heaven. Also, we learn from others, and especially from those whose minds differ from ours, so that the man who tosses aside with his "Thou fool" all contrary opinions, cannot be teachable, and cannot make much progress in spiritual living.

Take it for granted that others think. Have mind hospitality. Others may think wrongly; then reject their thoughts, but do not reject them unheard.

Prayer.—Dear Lord, who didst ever ask Thy blundering disciples what they thought of Thee, may we draw close to other minds by holding real communion with them. Drive far from us spiritual pride and all self-conceit, and may we learn Thy will and Thy wisdom from all Thy saints. *Amen.*

TUESDAY.

THE HEAVEN-LIGHT.

"Godliness is profitable for all things, having promise of the life which now is, and of that which is to come."—1 Tim. 4:6-16.

John Ruskin once declared that no great picture was possible unless it had in it what he called "heaven-light." That is true of great pictures, and it is also true of great lives, which are lives of the kind that all Christians ought to live. If only earth-light is in them and no heaven-light, they are cheap, tawdry, evanescent. If heaven-light is to be discerned in them, they are glorious with a deathless glory.

How shall we put the heaven-light into our picture? How, but by living with Him who came from heaven to be the Light of the world? He alone knows how to illuminate mortality. From Him alone can we catch the heavenly radiance.

Prayer.—O Christ, shine upon us with Thy clear shining! Part the mists and drive them from our lives. Chase away the last dead clouds of spiritual night and give our souls a free sky. *Amen.*

WEDNESDAY.

SPOTS IN THE SUN.

"Become . . . without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights (R. V. margin, 'luminaries') in the world."—Phil. 2:12-18.

There is the great Sun of righteousness, the majestic center of the spiritual universe, and there are we, millions of little suns, each set to give a bright light in his portion of the universal order.

Paul knew nothing of sun-spots, but he anticipated the telescope, and our present knowledge of sun-spot periods, and the striking effect of those periods in producing variations in the light of the sun and also in its electric radiations. At any rate, the apostle had an intimate knowledge of us human suns, and insisted that we must be without these hindering sun-spots.

Prayer.—We cannot of ourselves, our Saviour, maintain our souls in purity. How easily they are smirched with sin! How readily they receive the taint of folly! We pray for the daily cleansing of Thy Holy Spirit, for He alone can cleanse us and keep us clean. *Amen.*

THURSDAY.

MERCY'S OTHER SIDE.

"Walking, and leaping, and praising God."—Acts 3:1-10.

Henry van Dyke says that "joy is as much a duty as beneficence. Thankfulness is the other side of mercy." Mercy is God's side and gratitude is our side.

God has spared our lives. God has loaded our lives with benefits. We have not deserved the benefits, we have deserved penalties instead. We realize that we are living monuments of God's mercy. Then we should be singing monuments, hallelujah memorials, leaping as we go and praising God.

It is better to have grateful hearts, even though our gratitude is silent and cold, than not to be thankful at all; but what an unworthy return for our Father's forgiving love!

Prayer.—God of all mercy and lovingkindness, we bless Thy holy name. Day after day shall we sing of Thy goodness. Night after night shall be vocal with Thy praise. All our lives we shall go leaping, and shouting our thanksgiving. *Amen.*

FRIDAY.

THE DIFFERENCE THAT JESUS MADE.

If a man die, shall he live again? Jesus answered it in the affirmative. He did more than that. He vitalized His answer with His personality. And this has become so effective in human experience, that he who comes to know Christ realizes the possession of immortality.

Of all the questions which have been raised about the Bible, none have ever been raised against the promise of Christ to give eternal life to His followers. Men raise the question about His ability to fulfill that promise, but that Christ committed Himself to bringing man to a place by His side in the eternities is a fact of history.

This has changed the quality of man's hope. It removed the boundaries to the infinite, and man no longer strains his vision to a misty shore and an alien country, but with an eye of faith sees the homeland of his soul. We are told that until Jesus came, man had no desire to be with God. At the most, he sought not God's comradeship, but His strength, and the power he called down upon his enemies he also feared for himself. Fear of God's wrath was a constant fear of humanity. But after Jesus came, man's thought of his own destiny was changed. A God of wrath became a God of love, and that God was seen and felt in the person of Jesus Christ, and an eternity with God became man's glorious anticipation. This is man's hope today. The hope of completion, the hope of fulfillment, the hope of unfinished tasks and the hope of our reborn personality.—*D. A. P.*

SATURDAY.

GETTING TOO CLOSE.

"Incline not my heart to any evil thing, to practice deeds of wickedness with men that work iniquity, and let me not eat of their dainties."—Psa. 141:1-10.

We are told a story that during the Civil War a steamer stopped at a landing on the Mississippi River, and a planter came on board offering the captain $10,000 if he would take a boat load of cotton to New Orleans. The captain said he could not, for he had strict orders not to allow a single bale of cotton on board. Thereupon, the planter raised his offer to $20,000, and then to $30,000, and finally to $110,000. When he reached the last figure, the captain flashed out his revolver and shouted, "Get out of this boat or I will kill you! You are getting too close to me."

This reminds us of the words of Jesus, "Resist the devil and he will flee from you. Such an example of a determination and a spirit to combat temptation is overwhelming. Order Satan off your boat.

Prayer.—Our Saviour, grant us vigor in the combat with the evil one. May we have the spirit that Thou didst show in the wilderness. May we be enabled to focus all our powers against him, too, and be Thou our Helper, or we shall fail. *Amen.*

SUNDAY.

GOD'S EXTENT OF FORGIVENESS.

"Testifying both to Jews and Greeks repentance toward God, and faith toward our Lord Jesus Christ."—Acts 20:17-27.

This was the whole counsel of God. It sums up Christianity, and he who has sincere repentance toward God and faith toward our Lord Jesus Christ has an adequate religion.

Repentance includes putting an end to sin. To go on sinning and repenting deliberately, of course is a false repentance, and no Christianity at all. But one may sin and sin again, truly repenting each time, and still keep in touch with the Lord Jesus Christ, and still obtain His pardon through faith; but all the while one must hate his sin, and be doing all he can with Christ's help to conquer it. That is the only repentance that avails and the only faith that has a place in religion.

Prayer.—Dear Father, we have faith in Thee and in our Lord Jesus Christ. We believe that Thou art our only salvation from sin. We loathe sin and we fear it, but we find ourselves powerless against it, and only in Thy almighty strength and Thy strong arm do we have any power at all. Make us more than conquerors through Him who redeemed us. *Amen.*

A PRAYER FOR JANUARY.

O God, our Father, Thou who art Creator and Preserver of the whole universe of matter and man; Thou who hast provided for and dost extend to every member of the human family privilege, power and place to glorify Thee through a service of love in the name of Jesus, who brought to the world the eternal gospel of love and light: teach us, Thy disciples, how to embrace and possess it; for we are Thine, and we desire to be used of Thee and for Thee until all hearts shall come into the fellowship of Thy company. Amen.

MRS. J. J. L.

THE GRACE OF HUMILITY.

Though humility is rare, it is one of the most essential elements of true Christ-likeness. Humility can be firm without arrogance; it can live in refinement and culture without haughtiness; it can yield in non-essentials without breaking; and, united with divine love it goes a long way toward preparing the soul of man for his eternal abode with the blessed.

Humility is defined as "A modest sense of one's own merit; a state of mind without arrogance and self-assertion." Some synonyms for humble, the adjective form, are: meek, submissive, lowly, modest, unassuming. The antonyms for the same word are: arrogant, boastful, exalted, haughty, proud. The importance of this spirit in mankind is suggested by its root in the Latin language, from which we get the word "humus"—ground. And since from the soil comes the greater part of the support of animal and vegetable life, so one must not be a stranger to humility if he would be fruitful of good. It is the soil out of which all true greatness of character grows.

To be really humble does not involve being mean-spirited. It does not mean that one must have a hang-dog look and manner. It is not self-depreciation that courts praise for its affected humility. It does not mean one must doubt his ability to do his work and be as efficient as he can possibly be. "All great men know their business, and know that they know it," says Ruskin. A description of humility can be overdone after the manner of a caricature. We ask, is not this much-quoted saying such an over-statement: "Let all you do and say show that you are little and mean and vile in your own sight"? Sin makes one that way in fact, but the mighty grace of God begins at once to change and improve the subject. Paul put it this way: "For I say . . . to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3).

The Bible history is full of light on the subject. It shines forth from lives eminently useful, and its lack appears as a contributing cause to the downfall of those who failed and fell. It appears in the acceptable sacrifice of Abel, in the earnest and venturing faith of Abraham, in the solidity of character of Joseph, in the meekness of Moses, in the attire and habits of John the Baptist, and in the conquering zeal of the early disciples who rejoiced in their afflictions when they suffered for Christ's sake.

As long as King Saul was little in his own sight God gave him success, but when he felt his kingship and became exalted, he fell. The great trouble came into David's life when he was about half-way through his forty years of rule, and through an incident when he rushed past the humble grace of self-denial.

The Lord Jesus was a perfect example of humility. Angels sang at His birth, kings came to worship Him in His infancy, and He often communed with His Heavenly Father, and at times heard His Father speak directly to Him. This did not rob Him of humility, nor did His Nazareth home and His daily toil make Him any less a king. The Lord Jesus was not proud; He was humble. He knew that pride turned an archangel into a devil, and throughout His earthly life He steadfastly shunned the beginning of this root sin. All Christ's followers have in Him a perfect and practical example of humility, and we shall do well to learn of Him daily new lessons in this excellent grace.

The Syrian woman who begged to have the demons cast out of her daughter was so humble she simply would not become offended, even when she seemed to be rebuffed four times. She came up again as often with her earnest plea for deliverance, and finally won from the Master the heart-warming reply: "O woman, great is thy faith: be it unto thee even as thou wilt." That is a story we love. Where are the people among us who are Would we stand for half the testing of faith and perseverance that this Canaanite woman did? Do we become touchy when ignored or rebuked? It is a great compliment to your Christian character if the brethren feel that they can ask you to resign some pleasure for the good of others, or mend your methods, or rectify some mistake that hurt another, or restore some broken friendship by taking the heavy end of the blame undeserved.

God has methods for making men humble. Are we enough interested to learn them and apply them? Many a good man or woman goes through life with a mere fraction of his possible usefulness because he has never been thoroughly broken down and broken in to fellowship His Lord in true humility. An engineer said to an Indian farmer: "We can put water on your land if it lies low enough." Confessing our mistakes, and faults, and sins (if we have sinned), should be sufficiently serious business to us that we shall mend matters and improve the deep ground-work of our Christian experience. The present holiness movement is becoming alarmingly lacking in humility. Who among us are watchnig all of life's standards of dress, speech, manners and general appearance so as to show we are followers of a meek and self-denying Saviour?—*The Wesleyan Methodist.*

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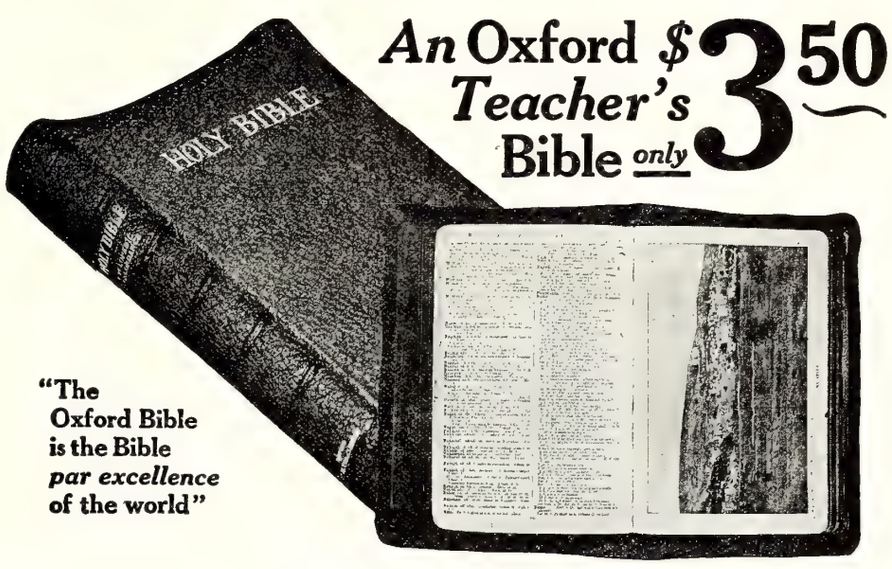

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RING OUT THE OLD, RING IN THE NEW.

(Continued from Page 7.)

to remind us. But after all, we are not bound to give in to the moods which they would throw upon us.

In view of the subtle influences that would deceive the very elect, the Satan who can seem to transform himself into an angel of light, the most earnest survey of self should be in accordance with the apostle's words: "Examine yourselves to see whether ye be in the faith." The lure of the world is intriguing and a liaison with it easy, but that means the loss of the soul. There are certain tests of spiritual wholeness, and among them just such questions as whether we love home, delight in the services of the Church, like reading the Bible, have ardor for good causes, and love for one's fellow-men. If one sees a Bible and a modern magazine with a lurid cover lying by it on the center-table, it ought to alarm him if he has an impulse to reject the Bible and seize the lurid magazine.

But our review of the past is for the purpose of getting a new grip, through a reconsecration. One may best test the influence of his life, and its direction and tendency by noting the causes with which he is allied, the big movements and ideals in which he believes. That is the way to make one's life count and his soul great. The world is being reorganized. Evil and good face each other in dead earnest. Evil is defiant, good determined, and the angels look on and burn to join the struggle. Perhaps they do. One must ally himself with some great cause and his conscience should not rest unles she believed in them all. For example, man must count himself as standing on the outside of the best that is known on this earth if he is not a member of the Church; he should stand with all law enforcement movements; he should join the war against war, and be numbered with those who believe in God and worship Him. A man is peculiarly poor and pitiable who has no God. An atheist is the sorriest figure in this world. It shows intelulect, heart, and range of soul to believe in God.

If a man feeling he cannot understand as he might wish, comes to "trust to luck" or flings himself out in the happenings of chance, he will make a pretty mess of his life. Time is not a maniac scattering dust, and God is not dead. He is the living God, His way is intelligent, and man may walk in the light even as he is in the light. Greater things than we have ever known are yet to come, and every one may help hurry them if he has a clear mind, a positive movement, and a powerful will.

Causes in which one may pool his life with others to make the world better are the Anti-Saloon League of America, the Red Cross Society, a political party that embodies the principles of the gospel, a missionary society, Sunday School, and the special movements and organizations of his own profession. In order to live life well and truly, one should have a trade, a task, a calling, a fellowship, a country and a God. His methods of growth are work, fellowship and worship. His goal is redemption and his supreme obligation to let his light shine.—*Christian-Evangelist,* Dec. 26, 1929.

CRUTCHFIELD ACCEPTS PASTORATE.

By way of the Durham *Morning Herald* comes the following item of interest: "Henderson, Jan. 2.—Rev. H. E. Crutchfield, for several years pastor of Liberty Christian Church, at Epsom, this county, has accepted the call to the pastorate of the First Christian Church, of Henderson, it was announced today. He will not give up his pastorate at Liberty, but will merely divide his time with the city Church, continuing his work at the Epsom Church. Rev. Mr. Crutchfield will preach his first sermon as pastor here on next Sunday evening at 7:30 o'clock. The call to Rev. Mr. Crutchfield was extended by the local congregation at a meeting of the membership held last Sunday morning, and the pastor's acceptance was announced today. The Church has been without a pastor since last November, when Rev. D. M. Spence resigned to go to Norfolk."

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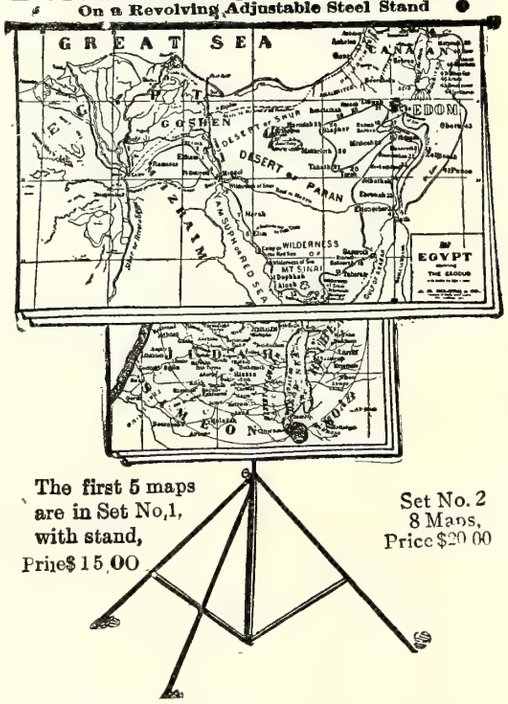

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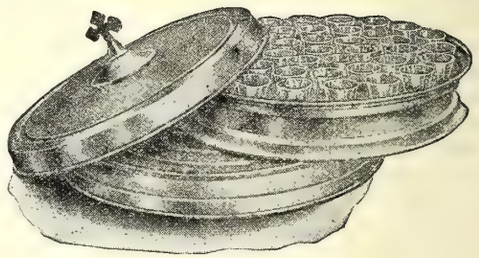

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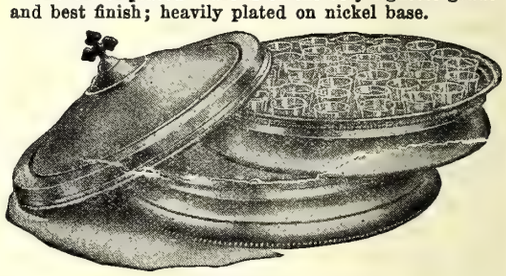

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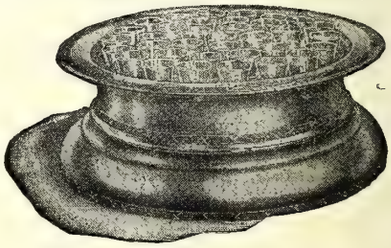

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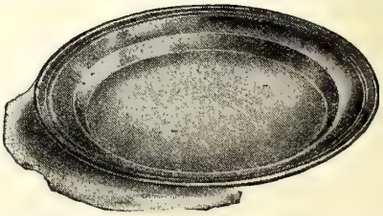

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MARRIAGES

JONES—GLASSCOCK.

At my residence, in Virgilina, Va., Sunday afternoon, December 22, 1929, Mr. Layman Worth Jones, of Mecklenburg County, Va., and Miss Roxie Beatrice Glasscock were united by me in marriage. Only a few friends were present. They will make their home in Mecklenburg County, where Mr. Jones is engaged in farming. He is a splendid young man and a useful member of the Baptist Church. Mrs. Jones is the daughter of Mr. Mallie Glasscock, a member of the Christian Church and a graduate of Oak Hill High School.

C. E. NEWMAN.

SCHAUER—LAYMAN.

On the evening of December 21, 1929, Mr. Russel L. Schauer and Miss Ruth Layman came to my home and were married in the presence of a few intimate friends. Mr. Schauer is from Lebanon, Pa., and his bride is the only daughter of Bro. and Sister Lester Layman, of Mayland. She is a member of our Church there and a very popular young lady in the community. They will reside for the present at the home of the bride.

A. W. ANDES.

HOBGOOD—NEWTON.

At the home of the bride, near Buffalo Lithia Springs, on the evening of December 18, 1929, Mr. George Hobgood and Miss Ruby Newton were married by the writer. Mr. Hobgood is the son of Mrs. Mary Royster Hobgood, and Mrs. Hobgood is the daughter of Bro. Robert Newton, of Mecklenburg County, Va. After an extended visit in Florida the happy young couple will be at home to their friends near the Springs.

C. E. NEWMAN.

MILES—ENGLEBRIGHT.

Mr. Willie Miles and Miss Claudie Englebright, of Nelson, Va., were married at Buffalo Junction, Va., on Saturday, December 21, 1929. The writer performed the ceremony. Mr. Miles is the eldest son of Bro. Silas Miles of Hebron Church and a good young man. Mrs. Miles is the daughter of Bro. Clarence Englebright, of Granville County, N. C. Their home will be near Nelson, Va.

C. E. NEWMAN.

TALLEY—SEAT.

Mr. Shirley Talley and Miss Julia Lila Seat, of Virgilina, Va., were married by the writer in Virgilina on Sunday, December 29, 1929. Mr. Talley is a farmer, of Granville County, N. C. Their home will be Virgilina, Route 1. Mrs. Talley is the daughter of Mr. Walter Seat, of Halifax County, Va. Both are popular young people, members of the Baptist Church.

C. E. NEWMAN.

ELLIOTT—REDD.

At the home of Mrs. Harper Tuck, Mecklenburg County, Va., December 30, 1929, I officiated at the marriage of Mr. Clifton Paul Elliott and Miss Louise Redd. They will reside near Nelson, Va., where Mr. Elliott is engaged in farming. Their many friends wish for them happiness and success.

C. E. NEWMAN.

DISTRESSING BLINDNESS IN EAST.

The most distressing thing in the East is the large number of blind people. One may see groups of children at play, and suddenly realize, from some queer movement or gesture that they are blind. A row of blind beggars sitting alongside a wall sunning themselves is a pathetic thing to behold, but beyond pathos it is to see groups of little children grouping aimlessly in all directions, or resignedly sitting down, staring vacantly ahead, or turning in the direction of sounds that interest them. The cause of their blindness is the dread disease, trachoma. One can see flies that swarm over heaps of refuse and filth, go straight to the children's faces, buzzing from sick eyes to healthy eyes and the reverse. Nothing, or almost nothing, is done about it. Entire families are stricken. In Jerusalem, Cairo, Alexandria and Damascus a blind father and mother may be seen dragging their blind children behind them. The East needs an awakened conscience in the West to heed the words of Jesus to go preach the gospel and heal the sick.—Christian-Evangelist.

If you are in sin, you ought to weep over your sins, but you ought to begin to rejoice over the fact that Jesus Christ has borne your sins. The soul that sinneth it shall die, but the gift of God is eternal life through Jesus Christ our Lord.—Melvin E. Trotter.

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OBITUARIES.

HOLMES.

Cornelius Franklin Holmes was born February 11, 1856, and died December 21, 1929. His wife, who before her marriage was Louisa Jones, is still living. He also left five children, four brothers and one sister. The funeral service was conducted at Pope's Chapel, with Rev. E. M. Carter officiating, assisted by the writer. In spite of the disagreeable weather, a host of people were present.

Bro. Holmes was one of the pillows of his Church and was noted for his faithfulness in attendance and devotion to his pastor. We shall miss him; but his work in this world has ended, and we rejoice as he goes not only to his reward but to make his greatest contribution in that city not made with hands, eternal in the heavens.

R. L. HOUSE.

ANDERSON.

Miss Angeline V. Anderson was born March 17, 1844, and died November 27, 1929, aged 85 years, 8 months, and 10 days. Deceased was a member of a very prominent and useful family in Hampshire County, W. Va. She was a sister of Dea. A. S. Anderson, who during his lifetime was a strong pillar of the Timber Ridge Christian Church; also a sister of Bro. J. M. Anderson, a faithful member of the Church there now.

She was a woman of strong Christian character and a faithful member of the Methodist Church. Funeral services were held at Timber Ridge Christian Church on November 29, 1929.

A. W. ANDES.

MARTZ.

William Michael Martz was born February 26, 1852, and died December 11, 1929, at the age of 77 years, 9 months, and 15 days. Mr. Martz was a good neighbor and a kind man in his home, and well thought of in his community.

The funeral service was conducted at Bethlehem Christian Church, near his home, December 13, 122, and the body laid to rest in a cemetery in New Market by the side of his wife and daughter, who preceded him to the grave a few months. Surviving are a son and daughter. Rev. Joe French assisted the writer in the service.

A. W. ANDES.

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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

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VOLUME LXXXII. RICHMOND VA., THURSDAY, JANUARY 16, 1930. NUMBER 3.

THE SUN'S OBSERVATORY

Mrs N T F

By Rev. Stanley C. Harrell.

A DECADE OF PROHIBITION.—

January 16, 1930, marks the ending of ten years of nation-wide prohibition in the United States. A movement has been launched to observe the day by the ringing of the Church bells for a period of ten minutes, beginning at noon on that day. This is planned to be national in its scope. Communities, cities, and Churches will plan such celebrations as seem to them to be appropriate.

It is in order for the friends of temperance to realize that we are standing amid the most crucial time in the history of the temperance movement in the United States. The next few years will decide the course which the history of temperance will take in this country. The greatest difficulty that prohibition is facing now is the fact greatly exploited by the politicians.

The ten years of prohibition have served to show the difficulties and the weaknesses of the plan under which we are operating. Any thoughtful mind must have been aware in the beginning that such an undertaking was bound to be attended with tremendous difficulties. And there are those who are determined that the public shall miss none of the faults and failures of the prohibition enforcement efforts. The drinking of intoxicating liquors is a social evil as old as the history of the human race. If it had been possible to completely eradicate or adequately control the situation within ten years, it would have been one of the most severe indictments upon civilization that it had not been done centuries before. We need to be reminded that we are fighting a fight of centuries, and not of decades.

It is easy enough to see and to call attention to the instances in which the prohibition laws are being flaunted. Evil is always its own advertisement. But one dreads to attempt to picture what the past ten years would have been like had we had the old-time saloon scattered over the country. We have seen the crime wave that swept the country following the war. We have seen the wanton taking of human life, which we have reaped as the result of teaching the glory of killing. But what would it have been like had the lawless element been inflamed by the drinking of liquor that was procurable on every corner.

If one were to accept the effusions of the wet press at their face value, it would make us believe that it is really interested in the cause of temperance and in the purity and sobriety of youth. But every one who knows anything about the liquor industry knows that it never has been and never will be interested in but one fact, and that is to sell the largest possible amount of liquor to the greatest number of people. It has never been concerned with the broken bodies, the blasted hopes and the wrecked homes which it has left in its wake. Liquor has never served but two purposes—the one to satisfy depraved appetites, the other to pile up ill-gotten gains for covetous men.

The time has come for honest people, who love sobriety and temperance, to serve notice on the wet press and the wet politicians and the organized liquor interests that they are determined to fight the issue through to a finish. The desperate efforts which are being made to change the present prohibition laws is the best evidence possible as to their effectiveness. If, as some claim, the drinker can get all the liquor he wants and the seller can sell all that he has for sale, why is there such an insistent demand for a change. A careful survey of both the achievements and the failures of the prohibition laws should lead to a sincere determination that the next ten years shall show what really can be achieved in the making of the United States a sober nation.

IF CHRIST HAD A MAJORITY.—

There are certain questions that never can be answered, but the fascination of them the human mind is never quite able to escape. As one thinks of the great crisis which the world has faced and is facing, one cannot but help wondering what would have happened if Christ only had a majority. What would have happened on that memorable occasion, nineteen hundred years ago, when scheming men laid their plots to arrest and put to death the Man of Galilee, if there had been a majority which was favorable to Christ? All through the pages of history there are times when great issues have hung in the balance, and when decisions have been made which brought suffering and death to millions of men and women. Looking back, it is easy to see how that the great catastrophies might have been averted if Christ had only had a majority in the councils where those issues were being decided.

Two of the world's largest aggregations of people are today standing face to face with the most crucial testing, and there is none who can tell what the future has in store for the people of China and of India. Evidently both countries have broken with the past and are about to launch out upon new and untried ways. The world is anxiously awaiting what the future will unfold.

In China there is the evidence of the failure of the old order, and the painful lack of the wisdom or the strength to establish a new and better order. There has been unloosed among Chinese youth new ideas and new aspirations that are as powerful as dynamite, but there is no regulating controlling power which can turn these mighty forces into constructive channels. The established government is not sufficiently strong to cope with the situation. In China we have the picture which the Master drew of the sheep without a shepherd, and with the human flock numbering into the millions.

There are those in China who have learned the ideals and principles of the Christ, and who are practicing them in their daily lives. But it appears that the Christian world has been so slow in the sending of the gospel and has neglected the opportunity so long that China has come to her crisis without the Christ as the dominating power among her millions of people. It might have been an entirely different story if the Church had made more of the opportunity to proclaim the Christ in China. It would not even be necessary for a majority of the people to accept the Christ if only the leaders knew how to think and work in the light of Christ's teachings.

It looks as if the cup of China's woe is never to be full. Her land has been infested with bandit sand robbers. Her cities have been pillaged by invading armies. The harvests have failed in many sections, and the press carries the news of more than 15,000 perishing in a single cold wave that sweeps the country. And there is not much that can be done for the land as long as the Christ is unknown. It is with a nation as it is with an individual, the most vital problems can only be solved by the individual and by the Christ working from within.

India is not threatened with such grave physical disasters, but the political situation is assuming alarming proportions. Lord Irwin, Viceroy of India, recently escaped assasination by seconds. If the attempt on his life had succeeded, grave consequences must have followed. The demands for liberty for India are being repeated ever louder and louder. The demand for Indian independence has called for a renewal of the promise that India is evintually to have dominion status. But the meeting of the All-India Nationalist Congress, held at Lahore during the closing days of December, declared that nothing would be satisfactory but absolute political independence for India.

The man who is today the most powerful figure in all India is Mahatma Gandhi. Gandhi does not profess to be a Christian, but he professes to be shaping his policies by the teachings of Christ. A year ago Gandhi declared in favor of dominion status only that he might stay the more radical demands of other factions. Now he is forced to agree to the demands for political independence for India. And again we are forced to wonder what would happen if Christ only had a majority in India. It is not merely a question of politics. England has exercised a policy of benevolent paternalism of which the average high caste Indian knows little and cares less. Only the Christ has a program of deliverance for India's millions about whom nobody else cares.

NOTES-PERSONALS

"He that knoweth to do good and doeth it not, to him it is sin."—*James.*

Rev. R. A. Whitten changes his residence and address from Elon College to Reidsville, N. C. His correspondents should note the change and address him accordingly.

E. Stanley Jones, the well-known missionary of the Methodist Episcopal Church in India and author of "The Christ of the Indian Road," has just completed a new volume, "The Christ of Every Road." It bears the sub-title, "A Study in Pentecost," and is of special timeliness in connection with the coming nineteen-hundredth anniversary of Pentecost. The volume is to be published by Abingdon Press early this year.

Rosa W. Sanderson puts it this way in the *Churchman*: "Thou shalt remember that when thine own ancestors were savages and barbarians, other men brought to them the saving and civilizing Christian gospel. Now that thou art rich and prosperous, beware lest thou export to Asia and Africa only thy science and efficiency, thy warships, goods and moving-picture films and forget to export the Christian message and the Christ-like spirit also."

Rev. A. R. Flowers is beginning his work for the year 1930 in Jacksonville, Fla. Bro. Flowers thinks the year 1929 has proven to be his best year. His work for the past two and a half months with the South Georgia Association has been worth a great deal to the young people of that association. This was the report of the association's president at the Ministers' Union December 27th. Bro. Flowers will be in Florida until March 1, if no longer.

Dr. E. L. Moffitt, Asheboro, former president of Elon College and ex-editor of THE CHRISTIAN SUN, was a very welcome visitor at the college the past week and in the home of the present editor of THE SUN, with whom he tarried for a night and talked much of other days and prospects for the future. Dr. Moffitt is deeply interested in the union of Christians and Congregationalists, and feels that such a union means much, not only for these communions, but for the Christian world.

Rev. Robert Lee House, Duke University, Durham, N. C., was recently elected president of the Eastern North Carolina Sunday School Convention. We are sure Bro. House will carry into this position intelligence, zeal and enthusiasm and will do his best to make the next session the best of all the good sessions this body has ever yet held. We congratulate the Convention on finding so worthy and capable a successor to Prof. Vaughan, of State College, who has served the Convention so well in past years.

From the *Herald of Gospel Liberty*: "Miss Jewell Truitt, office and field secretary of the Board of Christian Education of the Southern Christian Convention, spent last week in the Dayton office of the General Christian Education office in the interest of a closer co-operation in the work. She attended sessions of the Young People's Congress leaders the previous week and came in touch with young people from all sections of the Church in group discussions planning their work for 1930."

The Christians and Congregationalists of our negro constituency are having a two-day meeting this week, January 14-15, in Manly Street Christian Church, Raleigh, to discuss plans and the progress of union of the two Churches. There are large numbers of negro Congregationalists and Christians in North Carolina and adjoining States, and they are working toward a united plan and program, according to the decision of the Council and Convention of the two Churches. THE SUN editor, by invitation, addressed the gathering in Manly Street Church on the 15th, explaining the progress of the union thus far and the program to be pursued between the two Churches in working out the union.

From the *Herald of Gospel Liberty,* January 9th: "Dr. Fred B. Smith, moderator of the National Council of Congregational Churches, has been awarded the *Christian Herald* medal for distinguished religious service as a lay evangelist, crusader for law enforcement, for world peace, and for Christian unity. The *Christian Herald* publishes an article on 'The Story of Fred B. Smith' in its issues of December 21 & 28. This is a distinguished recognition of the work of Dr. Smith, who is now the co-moderator of the General Council of Congregational and Christian Churches and endeared himself to the Christian Church in his visits to our General Convention sessions at Urbana and Piqua and by his addresses."

There were just twelve lynchings more in the United States in 1929 than there should have been. There is never an excuse for lynching, and every such resort to madness and murder is inexcusable, especially at a time when the machinery of the law is in good running order and justice is dealt out with quite an even hand. There was one more lynching in 1929 than in 1928, which saw eleven of these murderous mob outbreaks. The report given to the public concludes: "Among the occasions cited as bringing about the lynchings were a dispute over the price of blackberries, an altercation about work followed by stabbings and writing to a white woman. In only three out of the twelve lynchings was attack on a woman given as extenuating cause, the report reads."

Never count a man old and infirm till he quits; nor is he laid on the shelf and put aside till he lays himself there by inactivity and the lack of determination to go on. These thoughts come to mind from a recent visit with our ever-youthful brother of years Rev. P. T. Klapp. Passed the eightieth milestone now and having last summer gone close to the brink, seemingly, he is back, as vigorous and determined as ever, and is ready for Church work and the pastorate. He declares he is ready, willing and anxious to serve any Church now desiring his services, and he feels as capable of rendering just as efficient and energetic service as in previous years. That is what we call consecration and determination, and a spirit that never grows old.

THE SUN'S editor had the privilege of supplying the pulpit at Long's Chapel Sunday, January 5th, for the pastor, Dr. P. H. Fleming, who is in the hospital and who, we are glad to report, is steadily improving. Long's Chapel Sunday School and Church are not large in attendance, but the spirit of loyalty, intelligence, interest and co-operation on the part of Sunday School and Church is manifest and inspiring. Happy is that Sunday School and Church who work together in the spirit of harmony and constant attendance to carry forward the work of the kingdom. Dr. W. M. Jay, of the Elon College faculty, filled the appointment for Dr. Fleming at Union on Sunday, January 12th. His brethren are glad to supply for Dr. Fleming while he is being nursed back to strength and activity again.

Beginning March 1, 1930, the *Herald of Gospel Liberty* will merge with *The Congregationalist* under the name of "Congregationalist and Herald of Gospel Liberty." The *Herald* announces that all renewals or subscriptions to the *Herald of Gospel Liberty* will be accepted at the regular rate during the month of January—$2 per year for the weekly edition, including the monthly, but that the price of the publication under the merger will be $3 per year. Any SUN readers wishing to have for a year the *Herald of Gospel Liberty* till March 1st and then the merged publication throughout the year for $2 should send their subscriptions at once to the *Herald of Gospel Liberty,* Dayton, Ohio. Many SUN readers should certainly have this merged publication that they may acquaint themselves for the first and possibly the most crucial year of the merger, and by subscribing in the way named they can secure the same by virtue of a liberal agreement between the two papers for $2.

John D. Rockefeller, Sr., now past ninety, makes so many donations to the Church, charity and benevolence that they have ceased to be news and are given little place in the press. It is doubtful if it was published very far and wide that on December 24, 1929, this great giver made an unconditional gift of $500,000 to the Ministerial Relief and Annuity Board of the Southern Baptist Convention. While Henry Ford has now the distinction of being the world's richest man (we have never heard much of his giving to any Church, charity or benevolence), John D. Rockefeller bears the more honorable distinction of being the world's greatest giver, having already in the course of his lifetime given away over $500,000,000. He says it is no accident or happen-so that he gives of his means to the Church, since his mother and the Sunday School he attended taught him in youth to tithe and to live within his income and to give a portion of that income to the Church, however little that income was, a habit which he formed and a custom he followed when his income was less than $2 a week, and also when he labored for a wage of $10 a month.

Another evidence that the world is smaller and closer together than ever is that during the naval conference, which opens in London on January 21st, short messages will be delivered at the White House ten minutes after they are filed in London. In the event any unforseen emergency arises during which the American delegation would desire an expression of the President's views, the same will be communicated without delay. Much depends upon the naval conference in London, for upon its decisions will hinge the expenditure of millions in armament by the nations or the saving of these millions to be used to better purpose. The Federal Council has called upon the Churches and the people of Christendom to unite in frequent and earnest prayer, that God will direct and divinely guide in this London conference. Instead of the nations secretly and separately planning war and preparation for war, it is a good thing, indeed, that they can come together and be in intimate association and conversation about plans and pursuits that make for peace. The world should come closer together in heart and purpose, as it has come closer together in actual contacts and communication.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE CONVICTION OF SIN.

"And when He is come, He will reprove the world of sin."—John 16:8.

A county court-room, such as I visited the other day, is one of the most interesting institutions in existence. There one beholds all forms and conditions of life. He sees human beings at their lowest depths. On the faces of most of the victims that come to court is written words of despair. Marks of sin are forever indicated. Indeed, the judges, attorneys, jurymen and witnesses come face to face with the reality of sin in the world. The court-room is designed to furnish justice to all who stand before the bar. When sin has convicted a person, he must needs seek justice as the only means of relief.

As we meditate and worship together this day, I would have you think with me of a trial which takes place, not in the court-room of the county, but within every heart and soul. Such a trial is of more serious import than the trials of even our supreme court. The trial to which I refer is that which follows "the conviction of sin."

Every reader of these words has at some time been convicted of sin. Sin made its advent into human life back yonder in the days when our first parents were caused, by sin, to yield to the vanities of temptation. It is just as real and as destructive today as then. All have sinned and fallen far short of the Creator's expectations of His children. Some of the most common sins of today may be listed as (1) indifference, (2) hypocrisy, (3) selfishness, (4) bodily indulgence, (5) blasphemy, (6) wastefulness and negligence. Most of us have been convicted for having committed some of the common-place sins named in this list. We do not think of them as sins, however, but rather as traits of our various personalities. We, therefore, blame them on human nature and say that heredity should be punished rather than ourselves.

Let us ask the question, "What is responsible for the conviction of sin?" There is but one answer, and one has but to think of the words of our text to be made aware that "When He is come, He will reprove (convict) the world of sin." Thus may we say that He (the Holy Spirit) personified, is the convicting power of sin. It is He that quickens the human conscience; it is He that places the high standard of righteousness before us; it is He that alone convicts one of the common-place sins that so easily befall each of us. The Holy Spirit, in a three-fold sense, convicts. These are clearly suggested by the words of Scripture under consideration.

The Holy Spirit (1) arrests us from sin, (2) brings us to trial for sin, (3) issues the verdict of sin.

1. Arrests us from sin. In the context of our scriptural selection we read His words, saying: "It is expedient for you that I go away; for if I go away, I will send Him unto you, and when He is come He will convict (reprove or arrest) the world of sin. Not every one has suffered the humiliation of being arrested by the sheriff or the policeman. However, the Holy Spirit makes its arrest upon us all. His arrest does not cause great disturbance before the crowd. It does not cause one to get his name on the page of the newspaper, but the arrest causes great disturbance yonder in heaven, and on the pages of God's ledger the record is made. When the arrest is made, the public knows not of it, but in the quiet of one's home, or when alone at night, the conviction of sin becomes a reality and the victim under arrest comes to realize that he has done wrong. In making the arrest, the Holy Spirit says: "Mr. Business Man, you are arrested for short-changing your customer; college and high school student, you are arrested for unfair play in athletics and for cheating on examination; housewife, you are arrested for hypocrisy and untruthfulness to your husband; children, you are arrested for telling falsehoods and taking toys that belonged to your playmates.

The Holy Spirit says to the Church member: "Sir, you are arrested for withholding your talents from Him who gave them. You are arrested for keeping back from Him your time and ability. The things of the world are not yours, but God's, and to Him you are to pay acknowledgment, and for failure I hereby arrest you." For "to Him that knoweth to do good and doeth it not, it is sin." Again you are under arrest for the commission of certain crimes. You gave testimony that you loved God and man, and you went forth and defrauded your neighbor; you said you were for the good and progress of the kingdom of God, and you stood up the next opportunity afforded you and fought with all your might to supplant your own pastor in a forward step to make your Church more appealing to the stranger without its gates; you prayed for the great missionary enterprise, and then gave less than a tenth of your income to help carry on the work of telling the old, old story of Jesus and His love to those who have not yet heard.

Our friends may call our attention to our frequent failures and faults, but the Holy Spirit alone convicts us, stops us, arrests us. It is when He speaks that we are led to pause and consider the seriousness of the charge for which we are arrested.

2. The Holy Spirit brings us to trial for sin. When man faces such a trial as that brought on by the arrest of the Holy Spirit, he sits alone with his trouble. There begins at once a battle within his soul. There are two opposing forces at work upon him. On the side of the defense, the devil pleads in behalf of the victim's experience. He holds that sin is permissible and that man's theory of life should be to have a good time—eat, drink and be merry, for tomorrow death may come and that will end all of life. The defense says, "Fear not, neither worry, for the powers called righteousness are weak, and you will be set free again." The defense says, "You have a right to get money any way you can and to use it by gambling to get more, if you so desire."

The prosecution is the convicting power of the Holy Spirit which causes the arrest and who holds that man has no right to lower himself to the depths of vice and corruption. He says God made His children for more noble and glorious purposes than yielding to the call of the underworld. The prosecution, therefore, appeals in behalf of man's relation to God rather than his obedience to the devil. He says, "My word is truth . . . and man shall live by truth, for the truth alone shall set men free. He that drinketh of the water of life, which I shall give, shall never thirst again. I have come that ye might have life, and have it more abundantly."

Then the Holy Spirit insists that he who is guilty must repent, saying, "If we confess our sins, He is faithful and righteous to forgive us our sin and to cleanse from all unrighteousness" (1 John 1:19).

3. The Holy Spirit issues the verdict of sin. The great trial ends, and man hears the great Judge pronounce his verdict. The craftiness of the defense has failed to furnish sufficient proof and justification for the warrant of sin, and thus the jury finds man guilty and says to all mankind, "There is none righteous, no not one" (Rom. 3:10), and "Except ye repent, ye shall likewise perish" (Luke 13:5). The question is asked, "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" (Mark 8:36-37.) The Holy Spirit speaks through the words of Holy Writ, and sayeth unto all who are convicted of sin, "Believe on the Lord Jesus Christ and thou shall be saved" (Acts 16:31), for, "There is none other name under heaven given among men whereby we must be saved" (Acts 4:12). And then the Master speaks and says to us, even as to one long ago, who was arrested and brought to trial for her sins, "Go, and sin no more." "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:11-12).

Franklin, Va.

POUNDED.

On the night of December 25th, about 8 o'clock, there drove up in front of our home several automobiles. It looked very much as if some one wanted to see the parson in order to be married and had brought along kinfolks and acquaintances. But it turned out to be something far better. These autos were from the neighborhood of Pleasant Union Church and were loaded not only with people of that Church but with many good things to eat (and some to wear) which those good people brought to their unworthy pastor. There is no use trying to name all the good things for there were some of almost every thing that one needs around a kitchen. Well, of course, wife and I rejoiced—and later feasted. I wish I could be a better preacher and pastor, a better man, so that I could render better service to a people who are so kind to me.

There is much being said about the rural Church today, and much of which is not optimistic. However, I still believe that here we find the cream of the wheat and the seed-bed from which many a city Church pulpit is being supplied. Yes, I still believe that "lines are fallen unto me in pleasant places," and that" He hath set my feet in a large room."

May our Lord's richest blessings be upon this dear people, and give me strength and wisdom to feed them on the Word of God.

Besides this pounding, other Churches that I serve have given us many things to help the pantry. There have been some other gifts, all of which I want to prove my gratitude for by better service.

J. LEE JOHNSON.

WINDSOR, VA.

The Young People's Missionary Society of the Windsor Christian Church will begin the year with renewed enthusiasm. This year we have already added seven new members to our roll.

Our new pastor, Rev. E. B. White, has created much interest among the young people along the line of organizing a Christian Endeavor and a fellowship league, which we intend to do soon. We are loyal to our pastor, and he is loyal to us; with this co-operation we hope to achieve many worthy things the coming year.

ELMINA RHODES.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

CONTRIBUTING EDITORS

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

"HUMANISM" AGAIN.

Of course every new pronouncement or fad in philosophy, science, or religion attracts attention. Just now, that which seems to be prominent on the boards in philosophy and religion is the new gospel of "humanism." This would not seem so serious if it was not seeking to entrench itself at the very heart of the Church and in the teachings of pulpit and pew. We are told that real religion and the only religion worth while is that which honors, exalts and serves humanity. These teachers and preachers would have us believe that we can serve humanity best by devoting ourselves solely to the consideration of humanity and leave God out entirely. In this religion there is no place for Christ, nor anything that is invisible and unseen and mystical. In other words, these teachers of humanism say that the best way to honor God is to forget Him, and the only way to serve Christ is to leave Him alone and relegate all thought of Him to the scrap-heap and get busy serving your fellow-man; and if you must worship, and you should, then worship "humanity."

Dr. A. T. Robinson, professor of New Testament interpretation in the Southern Baptist Theological Seminary, Louisville, Ky., writing in the *Christian Index* (Baptist), gives this first-hand information and insight into this doctrine and the mind of some who are teaching it. Dr. Robinson says:

"At the recent meeting at Drew Theological Seminary (Madison, N. J.), a paper of "Humanism" was read by Prof. E. S. Ames, of the University of Chicago, who is one of the leading exponents of the new doctrine. I listened attentively and asked him some questions at the close to clear up some of the fog in his paper. As best I could gather, Prof. Ames does not believe in a personal God at all, but only in what he calls reality. He finds no place for Christ save as an example of the way to perform one's duties towards others which constitutes religion. I asked him what prayer was, if there was no personal God to whom to pray, but I could only understand that prayer had a wholesome reaction on one's self as he communed with himself."

The fact is, "Humanism" would abolish worship, and in its stead would have us come together at stated times on Sundays, say, and let the preacher or leader discuss means and methods of serving humanity, of helping the poor and the needy, of relieving the distressed, and of laying plans for social progress and betterment. If the humanists had a gospel, it would be simply a social gospel; that is good news from their point of view about better plans of lifting humanity to a higher plane of activity through plans of benevolence and philanthropy. The teaching of such a gospel is apparent, if it may be called a gospel, because it takes certain apparent facts of Christ's life and sets them up for the totality of His teachings. He did teach that the way to serve God is to help humanity, but nowhere did He teach that we could serve humanity best by leaving God out.

In spite of all that Professor Ames, of Chicago University, might say, and others like him may teach, the heart of man is hungry for the reality, the personality, the presence of God, and for the saving knowledge and power of His blessed Son, Jesus Christ.

In further reporting the meeting at Drew Theological Seminary, Dr. Robinson says: "The thing which really gripped the gathering was Dr. John R. Mott's masterly survey of world conditions in the Orient, where men are turning with hungry hearts to Christ as the only hope of the world." And this will grip the heart of man and of any gathering when poured from a soul that is acquainted with God and given to a people who realize that they need and must have God. We have not served God best when we have served our fellow-man most, if in doing so we have left God out of the reckoning, for God is the Creator and Father of us all. He comes first and must be put first and kept there in our thinking and in our attitudes, if we are to overcome the world and give to mankind that for which his heart is hungering and breaking. We agree most heartily with the concluding sentence of Dr. Robinson in his report of the Drew Theological Seminary Conference:

"To put social duties in the place of duty to God is to put the cart before the horse. There are millions of men and women today who rule God out of their lives, and they are the criminals who bring terror to our cities. The professional humanists are on a false trail. They may delude themselves and a few gullible followers, but men of balance and poise know that God is and that He reveals Himself to men in His Son Jesus Christ." J. O. A.

THE SUNDAY SCHOOL.

Is the Sunday School at its best? Is the Sunday School increasing or decreasing in numbers and in interest? It is worth while right now, when this year is new and fresh, for superintendents teachers and others interested to ask that very question. Dr. Goodell, of the Federal Council, gives out to the world this alarming statement:

"Taking the country at large, there are 30 per cent less children in the Sunday School today than there were thirty years ago. But this is not the saddest thing about it. The percentage of those who are coming from the Sunday School into vital relationship with Christ and membership in the Church is also increasingly less."

This is surprising as well as alarming, because it was supposed that, with new emphasis on religious education and the hundreds of enlarged plants for Sunday School and Christian Endeavor quarters and activities, it was natural to conclude that there had been a great increase, both in numbers attending Sunday Schools and in the percentage of those coming from the school into vital relationship with Christ. If Dr. Goodell's statement is based on actual findings (and we certainly take it for its face value, coming from such authority), not only should Sunday School officers and friends become alarmed, but the Church as well. It is from the Sunday School that the Church is replenished and built up. If there is let-up in Sunday School growth and activity now, we may expect these results to tell on the vigor and vitality of the Church in the near future.

This can be done. Sunday Schools easily fall into a groove, and those who should be concerned take for granted that the school is doing about as well as could be expected under the circumstances. But, is it, in fact? Since when has a determined effort been made to increase the numbers in the school? What is being done Sunday after Sunday to increase interest in the school and to enlarge attendance? It is safe to say that there are large numbers of children and grown-ups within the reach of every school who are not now enrolled in any class. It will help the school to go out after these, to urge them to come in, to put on a campaign, a continuous campaign, for increased attendance and also for a deepening of interest in the real work and worth of the school.

The object of the Sunday School is to tie its pupils up in a vital relationship with the Church and to bring its pupils to accept Jesus Christ as their Saviour. If the school falls down in this it fails in the great aim for which it is carried on. While the year is young and fresh and new, why not put forth a new and fresh and redoubled effort to turn the receding tide and make your school at least a larger and a better school in attendance and in vital service? J. O. A.

THERE IS NO SUBSTITUTE.

When Pontius Pilate was on the judgment seat conducting the sham trial that sent our Lord to His crucifixion, he asked the people this question: "What shall I do with Him who is called the Christ?" The people answered in no mistakable terms: "Crucify Him!" This seemed to be an easy way of getting rid of this troublesome character. He had started something. He had aroused discussion. He had awakened interest. He had created a commotion. He had produced a conflict. And Jesus the Christ is doing just that in the world yet. When men come face to face with Him, their consciences are awakened and they begin to cry out, "Crucify Him!" All sorts of doctrines are preached, all sorts of gospels are proclaimed to the intent and purpose that they may do away with the man called Christ Jesus. They are still clamoring for a substitute; they are still raising all sorts of issues—but no substitute for the Christ can be found. However mysterious He may seem, however strange and marvelous and wonderful His life may appear, however much He may awaken our conscience, make uneasy our hopes, or disturb our thinking and our conduct, we might as well face the fact that there is no substitute for the Christ. He, indeed, is God, manifest in the flesh, and no man can know God as revealed in the flesh and as living among men, save as they know Him in Jesus Christ. For us and for the whole wide world there is no substitute. This utterance rings with a clear note from the pen of Dr. Charles E. Jefferson in a recent issue of the *Christian Century*.

"I have looked the whole planet over and I see no man but Jesus only who is able to take away the sin of the world. I have sat at the feet of the world's crowned religious leaders, and I have seen all the great religions in their homes, and I now know that it is Christ or nobody. He has no competitor in the field. No one else has the slightest chance of winning the homage of the entire human race. More and more he is to me what he was to Saul of Tarsus—'the image of the invisible God.' More and more he is to me what he was to John the Beloved—'God made manifest in the flesh.' More and more He is to me what He Himself claimed to be, the eternal Son of the loving God. To know Him is indeed life eternal. To work with Him in establishing on this earth the kingdom of righteousness and peace and joy this is what makes my life more and more worth living."

This is, indeed, that which makes life worth living—to accept no substitute, to be satisfied with no other personality or persuasion than Jesus Christ, the true, the living Son of God. He is the world's only hope; He is our Saviour, and without Him the world plunges into despair and spiritual chaos. J. O. A.

REPERTORY.

A series of Wednesday night prayer-meeting addresses delivered in the Presbyterian Church during the building of our Church in 1892.

II. JOY.

It is not enough to destroy the noxious weeds in a garden; something good must be produced. It is not enough to flee the manifest works of the flesh, but true virtues must take their place. Joy is in the heart. It is opposed to grief. It is a fruit of the Spirit. It is a spiritual condition so deep, so permanent, and so rich that nothing but the Divine Spirit can bring it forth in the soul of man. So far as examination has been made, no human philosophy suggests anything that corresponds to spiritual joy. It has been the dream of poets, and the experience of the gods. Joy is not a promise, but a precept oft-repeated. "Rejoice in the Lord alway." It remained for the word of God to tell us of the gracious fruit of the Spirit in the experience of man. The Bible mentions this idea nearly two hundred times. It is a part of the experience of every well-disciplined soul. Paul exhorts the Thessalonians to "rejoice everymore." Jesus says: "Rejoice and be exceeding glad, for great is your reward in heaven."

In this fruit of the Spirit the Bible discloses a new soul-condition, an inner possession of wealth of divine security, a heart-investment of unrivaled value; an experience unknown to the unbeliever, a perpetual melody in the soul. It sits upon the throne of human life as a queen, crowned with celestial glories, while under her feet is a pavement of sapphire. All that is embraced in "feasts and wine," in poetic conceptions, and more, is enriched and perpetuated into the eternities. "In Thy presence is fullness of joy." This divine thrill, this intense experience, this fruit of the Spirit, has several sources and modes of expression. It is spiritual in its deepest experiences and relations.

1. In God. Habakkuk begins his prayer with trembling, and ends with a song of triumph: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Job said: "Though He slay me, yet will I trust Him." David often concludes his prayer with praises. "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." The fruit of the Spirit makes us rejoice in God more than in all else.

2. In the Bible. "The statutes of the Lord are right, rejoicing the heart." As a good counselor gives the right advice, so does the book of God to the heart. The grace of God brings heart-joy: earth-born mirth is only on the lips; heavenly joy fills the being "with joy unspeakable and full of joy." David said: "I rejoice at Thy word, as one that findeth great spoil." Think of the four leprous men who lay at the gate of Samaria, in the time of famine, while the Syrian army encamped outside. In despair they said: "Why sit we here till we die?" So they rose up in the twilight to go unto the camp of the Syrians: and when they came, the Syrians had fled. The Lord had made them hear the noise of chariots, of horses, even the noise of a great host, and they left the camp as it was, and fled for their life. And when these lepers came into the camp they found great spoil. They ate, they drank, and carried away silver, gold, and raiment. They were saved, and Samaria was saved. God's word to the spiritually minded is life and salvation. It is great spoil and joy.

3. In the temple. "The redeemed of the Lord shall return and come to Zion with singing: and everlasting joy shall be upon their head, and they shall obtain gladness and joy." When the foundation of the temple was laid in the time of Ezra, many of the people who had seen the first house in its glory "shouted aloud for joy." And when it was finished, they dedicated this house of God with joy. "They kept the feast of unleavened bread seven days with joy, for the Lord had turned the King of Assyria unto them to strengthen their hands in the work of the house of God." David understood the value of the temple, and said: "I went with them to the house of God, with the voice of joy and praise." "I will offer in His tabernacle sacrifices of joy."

5. In Christ. "Behold, I bring you good tidings of great joy: for unto you is born this day a Saviour, who is Christ the Lord." Whoever receives Christ truly has in his soul a perennial fountain of joy; hence, there is joy in heaven over one sinner that repenteth." Jesus said to His disciples: "These things I have spoken unto you, that my joy might remain in you, and that your joy might be full." The disciples were "filled with joy and the Holy Ghost." The world cannot produce joy, and joy will not grow in unregenerate souls.

"Joy is a fruit that will not grow
In Nature's barren soil;
All we can boast, till Christ we know,
Is vanity and toil.
But where the Lord has planted grace,
And made His glories known,
There fruits of joy and heavenly peace
Are found—and these alone." W. W. S.

COOLIDGE-SMITH-ROSENWALD AWARD.

Conrad Herbert died some time since in New York and left an estate of some six million dollars to be given to charity, welfare, educatinoal and religious work. The three eminent citizens named in the title to this editorial were designated to dispose of the money according to their best judgment.

On January 6th they made known their decision. Some seventeen hundred applications were received. Thirty-three awards were made. Institutions and causes of Catholic, Protestant and Jewish origin were about equally represented. No religious bias influenced these great citizens in their disposition of their trust, and every enterprise they helped is worthy.

Institutions of learning definitely connected with the Catholic and Jewish Churches were granted allotments, but no Protestant college definitely related to a denomination was remembered.

Negro institutions were especially favored, due, no doubt, to the interest in negro welfare work of the great-hearted Julius Rosenwald.

No gift was made for endowment. Every award was for specific purpose, and in most cases with a stipulation that an equal or larger amount should be raised for the purpose from other sources.

There is much food for thought in the principles that evidently guided these three great Americans in the disposition of this trust in the public good. Has the Protestant denominational college served its day? W. A. H.

WILSON IN HONOLULU.

The Rev. Dr. Clarence H. Wilson, 149 Hilcrest Avenue, Yonkers, N. Y., leaves on Monday, January 6, 1930, for Honolulu, Hawaiian Islands, where he will be the preacher for several months at the Central Union Church, the largest Church in the islands. He sails from San Francisco on January 11th. Dr. Wilson was elected in November to be the first chairman of the executive committee of the newly merged General Council of the Congregational and Christian Churches. He was formerly pastor eighteen years at Glen Ridge, N. J., a suburb of New York. Dr. Wilson will return from Honolulu to join the Congregational pilgrimage which will sail in June from New York on the S. S. Adriatic for the decennial meeting of the International Congregational Council at Bournemouth, England.

Central Union Church is the outgrowth of Bethel Chapel, erected 1833 of parts shipped around Cape Horn from New London, Conn. The chapel was designed to be a religious haven for the many seamen on the whaling ships which then were accustomed to winter in the commodious harbor of Honolulu. The first service in the chapel is reported to have been attended by a respectable number of residents, masters of vessels and seamen. The choir, composed of members of missionary families, was led by Gerritt Parmlee Judd, missionary physician, one of whose descendants, Lawrence McCully Judd, was appointed governor of the islands last year by President Hoover.

It was the congregation of Bethel Chapel which is said later to have provided the first hymn books ever sent to California.

Central Union Church reports 1,530 members. Thirty-three different racial or national groups are represented, the largest representation being from Anglo-Saxon communities of America and Europe. Members have been received from Churches of forty-two different Christian creeds, including Unitarian, Roman Catholic, Greek Orthodox and Mormon; members have also been received from the Buddhist and Jewish faiths.—*News Bulletin.*

A PRAYER FOR JANUARY.

O God, our Father, Thou who art Creator and Preserver of the whole universe of matter and man; Thou who hast provided for and dost extend to every member of the human family privilege, power and place to glorify Thee through a service of love in the name of Jesus, who brought to the world the eternal gospel of love and light: teach us, Thy disciples, how to embrace and possess it; for we are Thine, and we desire to be used of Thee and for Thee until all hearts shall come into the fellowship of Thy company. Amen.

MRS. J. J. L.

CONTRIBUTIONS

SUFFOLK LETTER.

The question of preaching the gospel is threefold: the preacher himself, the congregation, and the community. There is, so far as reputation goes, good preaching and poor preaching. Some preachers have great reputation, based on oratory, rhetoric, or personality. But that is not always good preaching in the biblical and spiritual sense. Good preaching improves the social, moral and spiritual condition of the community. A question arises as to what is the best method to produce good preaching. Education often fails, big pay often fails, honest effort on the part of the preacher often fails. Natural gifts do not always produce good preaching. What can give the congregation good preaching? The denomination does not produce it. Good men change denominational relations and then do not become good preachers. Co-operation between preacher and congregation will come close to the solution of this great matter.

Bishop Galloway, of the Methodist Church, South, attended a conference, and while there he preached to a negro Church. Some of the conference ministers went to hear the bishop preach to the negroes. After the sermon, one of the minisetrs said to the bishop: "You preach better to the negroes than you do to us." A negro standing by, said: "We hope him." In those three words you have the answer as to how to have a good preacher. The congregation can have the preacher they wnat and need if they "help him."

Then the question arises, "How can the congregation help to make a good preacher?" Four ways may be suggested:

1. Attendance. A book membership will not produce a good preacher; but regular attendance upon the worship hour will help to improve the preaching. You cannot talk to one over the phone as well as face to face. A letter is not as good as a visit. The presence of the members inspires the preacher and stirs his heart and his mind. It deepens the thought he had already prepared, arouses enthusiasm in his soul, and puts new tones in his voice.

2. Attention. Public speaking is improved by the close attention of the audience. When the house is full, and the attention is tense, the preacher has all his best powers aroused, and he gets closer to his subject and closer to his congregation. Every Sunday School teacher and public school teacher knows how difficult it is to teach when students do not give attention. The same is true in ordinary conversation. Go and listen are two good words to improve the preacher.

3. Prayer. A praying congregation never fails to have good preaching. That is reason why sermons are so spiritual, so moving and so effective in a revival. The congregation is in the spirit of united prayer.

4. Contributions. Giving is a part of worship. Giving attendance, giving attention, giving prayer, and giving money. To give money only helps some, but to give all four will produce results in character, influence, and in preaching. Any congregation can have good preaching if they can say, "We 'hope' him." W. W. Staley.

ELON LETTER.

Four-Dimensional Religion.

In a well-chosen verse, Jesus is described as having developed in "wisdom and stature, and in favor with God and man." This is generally interpreted to mean that His development was normal mentally, physically, spiritually and socially.

In a passage in Revelation we are told that the new Jerusalem lies "four-square."

We need not be surprised, therefore, to read in Ephesians 3:18 about the "breadth, and length, and depth, and height." This is what I call four-dimensional religion, and I would like for us to think together for a few minutes in regard to the significance of these words in the field of religion.

Religion in the first instance is described as to its breadth. I take it this means its inclusiveness. It is as inclusive as experience, and there is no realm from which religion may be properly excluded. The old psychology used to teach that we had a religious instinct, but the new psychology is more nearly in accord with the Christian conception in that religion is said to have an instinctive basis, by which is meant that every instinct or urge or drive or inherent tendency in acting a certain way, all of which are terms that modern psychology uses to describe what used to be known as instinct—that all of these are capable of religious interpretation and application. On a recent Sunday afternoon, I heard Harry Emerson Fosdick, in his radio sermon, rejoicing in the instinct of pugnacity as he described it, and insisting that it should be sublimated or changed from a selfish to an unselfish basis, and so become religious. The first dimension of religion is its breadth, its inclusiveness.

Length is next mentioned as characteristic of religion. Metaphysically speaking, length is without beginning and without end. It, therefore, denotes the progressive element in religion. As we look back over the history of mankind, we cannot but be convinced that progress has characterized religious conceptions, and there is no reason for believing that it will not continue to characterize them, world without end. The very minute that religion ceases to make progress, it will cease to be dynamic. Becoming static, it will die. The second dimension of religion is progress.

Depth is next given as the characteristic of religion. To find just how deep religion is, we must sound the depth of human emotion, of human intellect, and of human volition. Everything that relates to feeling, to thought, and to conduct is included in the depth of religious sentiment.

Realizing the possibility of spiritual achievement out of the depths of religious experience, and by considering the distance humanity has come from the meager beginning, we are inspired by the progress made and by our confidence in God and our love for our fellow-man to go still further in the firm assurance that still larger achievements lie ahead. The third characteristic of religion is, therefore, inspiration.

The final characteristic of religion is its height. Just how high religion is, or is to be, it is impossible for us to predicate. It is a flying goal. When we reach what we had thought would be the height of its attainment, it has advanced beyond us. It relates to the aspirations of the human heart; it connotes the idealism that lures us on to spend all our energy in the fruitful promotion of life, particularly the enduring, abiding, abundant life. The fourth characteristic of religion is, therefore, its aspiration.

Inclusiveness, progress, inspiration and aspiration—these constitute the four-dimensional religion which Christianity is.

W. A. Harper.

WINCHESTER, VA.

In many respects the work here is encouraging. There seems to be increased interest among the Church groups. Our attendance at the Sunday School and Church services is on the increase, and in other ways we note signs of progress. All these indications of growth in interest are encouraging to pastor and leaders.

Under the leadership of Miss Anna Amelia Seabright, the Junior Christian Endeavor Society has recently been reorganized and is doing fine work. Miss Seabright has also organized an Intermediate Christian Endeavor Society, which gives promise of great usefulness.

On the evening of December 8th, the Ever-Ready Missionary Society gave a beautiful and helpful pageant, the title of which was "The Two Masters." We have seldom seen an interpretation of the author's thought so truly and effectively given.

On Sunday evening, the 22nd of December, a Christmas pageant was most effectively presented, the title being "The Star Leads On." We would like to mention the names of all who contributed to its success, but space forbids. We would say, though, that all acquitted themselves well. It was considered by those in position to know, one of the very best services given in the city. It was given under the direction of Mrs. Boyd R. Richards. Mrs. Roy A. Larrick had charge of the costuming, while Mr. Larrick had charge of the lighting.

Among the good things that have recently come to us, we would not be unmindful of the kind consideration shown us personally. In addition to many cards, our people remembered us with a generous and much-appreciated "pounding," including many good things for the pantry, apples, cash and other gifts. For all these kind remembrances we are truly and humbly appreciative.

R. L. Williamson.

PIEDMONT JUNIOR COLLEGE LETTER.

Fifth Sunday offerings from Conferences of Georgia and Alabama, showing Sunday Schools that have sent in offerings to the college since the Conferences: Ministers and Laymen's Conference, $6.02; Wadley, $6.20; Roanoke, $4.84.

Schools that have not sent any fiifth-Sunday offering to the college: Shady Grove, Spring Hill, Lanett, East LaGrange, Vanceville, Beulah, Richland, Enigma, Rose Hill, Oak Grove, North Highland, Ambrose, LaGrange First, Hill Side, Antioch, Beulah, Corinth, Cavers Grove, Christiana, Cragford, Dingler's Chapel, Forest Home, Lowell, Mt. Zion, New Harmony, New Hope, Noon Day, Pisgah, Pleasant Grove, Rock Springs, Rock Stand.

The schools that have not sent in the offering for the college should do so at once, as we need the money and we will give due credit, placing the amount sent in after the name of each Sunday School.

S. L. Beougher.

HENDERSON.

The First Christian Church, Henderson, N. C., called Rev. H. E. Crutchfield as part-time pastor, and he preached his first sermon as pastor last Sunday evening to a large congregation which seemed very much pleased. The choir has reorganized and will give special music every Sunday evening. The Sunday School put on a Christmas program and pageant, "The Twelve Gifts," December 29th, which was appreciated by a packed Church. The Church is looking forward to a year that much good may be accomplished under the leadership of their energetic and consecrated young pastor. Mrs. W. O. C.

TAKING TIME.

In the beginning of the year 1930 is heard a voice that says to us: "Lay up for yourselves in heaven, where moth and rust cannot enter, and where thieves cannot break through and steal." During the coming year shall we not take time to do the following things?

Take time to estimate the value of your soul. Human action does not indicate that the correct value is being placed on the three elements of man—body, mind and spirit. The body comes in for a large percent of the efforts and the sacrifices made. Much time is taken in feeding, beautifying and satisfying the body. Months and years are taken in an effort to meet the needs and the demands of the flesh. This is true also of the mind. There seems to be no end to the call of the brain for time in its pursuits of knowledge. The human race is devoting so much time in trying to satisfy the body and the brain that there is but little time left to be used for the needs of the soul.

We are not in right relation to real values when we spend most of our time on the things that perish with the using. Christ assures us that if a man gain the whole world and lose his own soul he loses his one possession of supreme value. In this busy age we should take time to estimate the real value that gathers about our three-fold possession. Take stock with yourself and during the coming year take time to learn the real value of yourself, and then direct the most of your time where it will bring to you the treasures of two worlds.

Take time to get acquainted with Jesus Christ. The most of us know something about Jesus. We have read about Him. We have heard the preachers and good men speak of Him. That is not knowing him. The most valuable time of life is not that time when the cup of pleasure is filled to the rim, but that time when we are getting acquainted with our Lord. It takes much time to become acquainted with Christ. We take time to become acquainted with our business, with the problems of government, but the all-important question is, "How much time are you taking to get acquainted with Christ?" To know Him is worth more to us that all the treasures ever recorded on the pages of ledgers.

If we fail to take time to know Him in this world, how can we expect Him to know us in that world into which we are traveling? Christ is living in every community, and we can become acquainted with Him if we will only take the time. Paul took many years of his life in learning Jesus, and as he came down to the sunset of life he said: "I know in whom I have believed, and am persuaded that he is able to keep that which I have entrusted to Him against that day." Take many of the precious hours and days of the coming new year and spend them in getting acquainted with your Lord.

Take time for prayer and fellowship with God. We are so busy in these last days that we are making God's habitation a clearing-house and not a place of blessed communion and holy fellowship. We are not taking time to pray as much as we should. Family devotions have passed from home life. We are up early and out late, and the secret closet is never visited. We do not take time for meditation. It is business and pleasure, and pleasure and business all the time. God's Word is never read. We have time for the daily paper, the magazines and trade journals, but no time for the Holy Book. The average Church member has time for picture shows, auto rides, and other diversions, but not much time for the worship of the sanctuary. No man can have sweet communion with his family without giving to them some of his valuable time. God must be sick at heart because His children on earth are saying that they have no time for fellowship with Him. He who will take time during the new year to pray, to meditate on righteous things, to read the Book of books, and to attend the services of the sanctuary, will come to the close of the year finer in spirit and richer in heart than if he were to take all of his time in digging for the things of this world. —*Nashville Christian Advocate.*

THE PARABLE OF THE WIRE.

The house where I spend my summers and where in near-by cottages I gather my children about me in a much-too-swiftly moving season is not palatial, but it hath a vast fireplace where I build a log fire almost every morning and evening. So that when the day is especially hot my children say, "Is it not hot enough that father should have a fire?" For I make a fire not for the warmth alone, but for the joy and light thereof. But in that house I have electricity. And we do all our cooking upon an electric stove. And we burn candles only when we have a swell dinner; for common-place occasions we have electric lights. And my little maid useth the broom not very much; she hath an electric carpet sweeper. And she ironeth her clothes with an electric iron. And she hath a sewing machine that runneth by electric power. And I listen to prize fights and concerts and Mr. Hoover's addresses over a radio that requireth no sloppy batteries, for it is hooked up to the electric current. And this summer I have installed an electric refrigerator. So cometh over one wire a single electric current which boileth and freezeth and which giveth light and heat, and music and power.

And I said, I have read in the writings of my friend Paul that all the widely diversified manifestations of productivity in the spiritual realm, including preaching and prophesying and heating and administration, and I presume also of commerce and politics, are manifestation of one and the self-same spirit dividing to every man severally according as He will. And I ask for no other sort of miracle so long as it is possible for me to receive into mine own simple country home over a single wire a tamed streak of lighting, to whom I say, I desire music, and it sayeth, yes sir, and giveth me the symphony orchestra; or, this rug hath on it the pine needles which I carried in with the logs, and it saith, yes sir, and sweepeth them up; or, I want water hot for my kind of coffee which is good to the last drop, or ice for my lemonade, and it saith, yes sir; or let there be light, and there is light; and all of these worketh that one and the self-same streak of lightning, bringing to me these results according to my will.

So sit I in the solitudes of cottage amid the pines and beside the little lake; and not only do the blimps and airplanes fly above me, but the air is filled with all manner of voices which I turn on or off precisely as I wish. Yea, and beside all this, an hour ago a little bird came in to see me, and when I caught it and took it to the door, and held it in mine hand and spake gently unto it, the little thing made no haste to fly away, but went almost reluctantly. So to my doors and within my walls come miraculous things, and for all these workings of the one Divine Goodness, I thank God.—*Congregationalist.*

The manner of saying or doing anything goes a great way in the value of the thing itself.—*Seneca.*

ALL SELF-PRONOUNCING

Holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.

AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Jē'sus was

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2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges ..... .85

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2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges ..... .90
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Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Bāb'-y-lon *are* fourteen generations; and from the carrying away into Bāb'-y-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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5036PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms 2.60

Holman GEM Testament

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Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,

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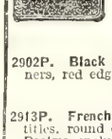

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

NO EASY WAY TO EVANGELIZE WORLD.

One of the most insidious dangers to the missionary cause is the vague feeling that there ought to be found an easy way to evangelize this world. Such a sentiment is more or less widespread, often unconsciously held. It is at the heart of nine-tenths of the objections to our missionary policy, the criticisms of our missionary plans, and the reasons advanced for the lack of success.

"It can be worked in the station but not on the circuit." "It is fine for the country but not for the great Church." "There are too many appeals." "We need a unified program." "Everything should be in the assessments." "Nothing should be in the assessments." "My people will not respond." "I have an unusual situation."

We are all familiar with such statements. They all resolve themselves into this: "It is too hard!" Yet in thousands of Churches—city and country from the greatest to the smallest—all such contentions are annually disproved.

There is no easy way to bring this world to Jesus Christ. God has ordained that it must be done by sacrifice. There is no other way. Any easy plan of carrying on the missionary program will end in disaster. The man who seeks an easy method will forever seek in vain.

The missionaries who gave up home and hope of preferment do not shrink from hard work—you never heard of one who did!

The fathers of Methodism who spread scriptural holiness over these lands and bequeathed the Church to us were not afraid of struggle, but exulted in it.

Jesus Christ, who saved us at the cost of His blood and bade us follow Him unto the uttermost parts—He was not afraid of sacrifice, but counted it not loss to empty Himself of the glory that was His before the foundation of the world.

The disciple is not above his Master, nor the servant above his Lord. When we have spent curselves to the last drop of energy, we will still fall infinitely short of the love that bought us. Let no man or woman who has glimpsed Calvary and heard the great commission from the Mount of Ascension ever again seek an easy road to human redemption. It will cost us all we have.

We are now in the midst of the January-February missionary cultivation movement. It involves hard work on us all. But this hard work will mean success. It will mean that the Church will catch anew the missionary spirit and our work around the world will go on.—*Nashville Christian Advocate.*

SACRIFICIAL GIVING.

How comparatively few people know how to give liberally, willingly and cheerfully for the carrying on of Gods work. Durnig the great World War our nation gave liberally, some perhaps even sacrificially; we did without sugar, flour and other necessities, to say nothing of luxuries—and for what? That the world might be made safe for democracy; that our present form of government might be preserved and our homes unmolested by a threatening enemy.

If the membership of Protestant Churches today could be made to see the importance of waging a more aggressive warfare against the kingdom of Satan, whose presence in the world is causing all of humanity's sufferings, threatening the peace, safety and structure of every nation and every home, surely there would be a more ready response to the appeals for finances to carry on the great program of the Church.

If the Christian citizenship of this land were to practice self-denial and give as they gave to preserve our democracy, it would be possible to equip multiplied thousands of consecrated young men and young women, armed with the "Sword of the Spirit" instead of high-powered rifles, to sail to other lands to carry out the great commission of the Master. Surely we lack the vision of the possibilities of such sacrificial giving, and so long as that vision is lacking, millions of people will perish in spiritual ignorance and physical suffering.

We know so little about real sacrificial giving. The prevalent program of festivals pageants, rummage sales and suppers, to which the average Church has to resort to raise money, is an appalling attestation of that fact.

A very beautiful example of liberality was reported to me recently in a letter from one of the mission stations I visited last spring. Among the workers is a native Bible woman whose salary of ten dollars a month is provided by an American lady. This worker is faithful and tireless in her efforts to carry the gospel into the homes of her people. The missionaries out of their budget were also allowing five dollars a month to a very talented native girl who is making herself a very useful helper in the activities of the mission center. The letter said: "We ran out of funds and had to tell Lila we could not continue paying her five dollars a month for the work she was doing with us. But when our Bible woman learned of the situation she said: "Do not let Lila go; I will give her five dollars a month out of my salary." And so we are able to keep Lila through our Bible woman's beautiful sacrifice."

What a tragedy for a missionary to write, "We ran out of funds," when there is such an abundance in the homeland! What love for the kingdom was evidenced by a dark-skinned native woman who was willing to divide her income, that the work might not suffer loss! Would God that our people of the homeland might know the joy of such sacrificial giving!—*Nashville Christian Advocate.*

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 11, 1930.

Sunday Schools.

Previously acknowledged	$1,249.91
Lanett, Ala.	5.50
United Church, Lynchburg, Va.	3.27
Pleasant Ridge, Guilford College, N. C.	1.00
Auburn, N. C.	3.30
People's, Dover, Del.	34.44
Winchester, Va.	5.95
First Church, Greensboro, N. C.	24.85
Zion, Moncure, N. C.	1.53
Christian Light, Varina, N. C.	1.70
Vanceville, Tifton, Ga.	1.00
Suffolk, Va.	25.00
South Norfolk, Va.	16.28
New Lebanon, Elberon, Va.	4.00
Total	$1,377.73

Individual and Church Collections.

Previously acknowledged	$ 429.50
Mrs. J. E. Langston, Auburn, N. C.	1.00
Total	$ 430.50

Summary.

Previously acknowledged	$2,798.51
Sunday Schools	127.82
Individual and Church collections	1.00
Total to date	$2,927.33

J. O. Atkinson, *Sec'y.*

WITH THE CONGREGATIONALISTS.

There was a Congregational Church in the Wyoming town where my father was the Methodist preacher. The Congregational minister, as my father put it, was "brotherly." But as a boy and an enthusiastic Methodist, I rather resented him and regarded his Church with suspicion. He was a competitor for the religious favor—not too generous at best—of that frontier community. The fact that his choir had two of the town's best singers hurt my pride. School-mates who went to his Church suffered, in my eyes, for their Congregational affiliations. There wasn't much that I could do about it. But one think I did with a vengeance. At 7 o'clock on Sunday nights when I went over to ring the first bell for Church I made it a point, at all costs, to outring the Congregationalists.

But something has happened to the Congregationalists—or to me. Either I am not so good a Methodist or these folks aren't such good Congregationalists, or else we are all better Christians. At any rate, for ten days now I have been living in the Congregational fellowship, traveling with Congregationalists, speaking before Congregationalist audiences—from New Britain, Conn., to Minneapolis and Fargo. I learned a great deal.

I learned for one thing that fried chicken—whatever its previous ecclesiastical connections—is no longer uniquely Methodist, but that it fries as brown over a Congregational fire and is served as handsomely by a Congregational Ladies' Aid Society. I learned, too, that when I stood before a Congregational audience there were no language difficulties to surmount. My "Methodist" remarks went unmodified. Modification wasn't necessary, because on everything important there was nothing to modify. We were agreed. And I learned that, to a Methodist, probably the best argument for Church union is a Congregationalist—or a Baptist or a Presbyterian. And vice versa.

A good many people are saying these days that Protestant division is maintained, not by the things that matter but by the things that are non-essential. I believe that. It has been the kind of ecclesiastical structure we live in rather than the kind of folks that live in it that has kept our Church families apart. We have assumed that a stucco house must mean stucco folks inside; and the same with clapboards and brick. And we have been wrong. I admit that I prefer my Church house to have episcopal trimmings. But not so much that I any longer suspect those whose tastes differ or would any longer hesitate to scrap my own architectural preferences for the sake of family unity.

In fact, after these last ten days, I am convinced that probably what the Wyoming town needed on Sunday nights was not a Methodist-Congregational bell-ringing contest, but a Methodist-Congregational consolidation. With only one Church to support, we might have had chimes for the belfrey.—*Stanley High, in Christian Herald.*

The direction of our conduct depends on the principles and ideals upon which our character is founded. Great thoughts give us great courage. A noble ideal makes a noble life.—*Victor Charbonnel.*

HAS MODERN CIVILIZATION OUTGROWN THE BIBLE?

One day last summer, the author rode from the railroad in the valley up to Jerusalem in an automobile of American manufacture. It seemed odd enough to go gliding toward the ancient city with the engine humming and the Syrian chauffeur with his clear, quick eyes and his steady hand at the wheel. One thought of those long-fled years when the ass was the carrier of powerful kings. One remembered that Jesus entered Jerusalem riding on an ass. He had a word of mastery for that ancient day.

You still see camels with their burdens in Jerusalem. As you look at their awkward case of motion, are you tempted to think that they, too, represent the world of the prophets and of Jesus? Are you tempted to think that the world of swift-moving cars—all the complicated world of modern machinery—has passed beyond His ken? Is it possible to think of Him as Lord of a world of moving wheels and bolts and softly humming dynamos? Is the Bible best represented by lonely ivy growing upon a forgotten wall? Or is it like a tree of life yet containing healing for the nations? Is it a memory of tragic loneliness? Or is it a power more potent than dynamos, more effective than great engines?

Perhaps you look up at a passing airplane in Syria and as you follow it with pursuing eyes to dim distances you wonder if it has made it impossible to see the bright shining of angels' wings. You think of all the vast steel structures in the world and you wonder if Bethlehem in Pennsylvania has taken the place of Bethlehem in Judea. You enter a vast factory full of automatic workers—you see the power of the iron man in industry—and you wonder if the clear-eyed prophet of Nazareth can make himself heard in all this din.

The situation is serious enough and you turn with a half-whimsical understanding to the foresight of the inhabitants of Samuel Butler's "Erewhon," who destroyed the machines before they became their masters. For all that, you cannot go the full length of the suggestion of that great man Mahatma Gandhi and bring back the spinning wheel and throw the dynamo into the rubbish-heap. The problem of the machine cannot be solved by an executioner. It must be solved by a master.

If modern civilization is likened to a high-powered automobile, we may gaze at the great machine with grave anxiety. But we will see sooner or later that we cannot meet the situation by destroying the machine. What we really need to do is to find a new driver. We will scarcely cease to produce machines. We must learn how to produce men who can be trusted to control and use the machinery for the purposes of moral and spiritual order, for the good of the world and the honor of God.

And the Book which the American Bible Society sends about the world still contains that secret. It does not tell us how to make machines. It does tell us how to make men who can be trusted with machines. It does tell us how to produce men who will not wreck civilization with the high-powered machinery which they construct. It does tell us how to produce men who will use the whole mighty output of the machine age for the purposes of the kingdom of God.

All fear that the Scriptures have become antiquated vanishes quickly enough when we see that persons great enough and good enough to save civilization from a sort of mechanical suicide are the supreme need of the hour. The age which produces machines is not particularly skillful in producing persons. The ages which produced great persons must teach us how to produce the masters of our machines.

There is no literature like the Bible for teaching us how to produce men who are stronger than their own desires. Only the Man who rode into Jerusalem on an ass knows the secret of making men whose hands will be steady upon our high-powered machines. The safety of the world is in the hands of the driver. And it is the driver who can be provided by the Man of Galilee.—*Lynn H. Hough,* in *Federal Council Bulletin.*

PENTECOST—1930.

At the annual meeting of the executive committee of the Federal Council, after a vigorous discussion of the topic, "How to Secure the Largest Spiritual Results from the Nineteen-Hundredth Anniversary of Pentecost," the following resolution was adopted:

"The Federal Council of the Churches of Christ in America, through its executive committee, earnestly calls attention to the vast spiritual possibilities which lie in the proper observance of the nineteen-hundredth anniversary of Pentecost.

"The imperative command of the Master to the disciples was, 'Tarry ye in Jerusalem until ye be endowed with power.' The same command is binding on us today as it was upon the early disciples.

"Using the same means of unity and prayer, let us wait before God for a similar blessing of power. Already it is being poured out upon some of our Churches, and practically all of the denominations affiliated with the Federal Council are committed to the program as outlined by the commission on evangelism leading up to June 8th.

"We recognize the importance of all movements for human betterment and the necessity for the social gospel, and the need of the deepening of the spiritual life in the Churches that there may be power available for all phases of their labor for the establishment of the kingdom of God and the winning of the world for Christ."

ISLE OF WIGHT.

Rev. E. B. White, pastor of Isle of Wight Church, filled his regular appointment on the first Sunday afternoon and delivered to us an uplifting and soul-stirring message, his subject being "Going Forward in 1930." Our one regret was that the entire membership was not present to hear this wonderful message. After services a conference was called to discuss plans for the year.

We believe the Church membership realizes the need of a more co-operative spirit, and is ready to stand behind their loyal pastor and under the guiding hand of our Heavenly Father. We believe that old Isle of Wight will go forward in 1930. M. Turpin Whitley.

NOTICE.

Whereas, there was no invitation extended to the Sunday School and Christian Endeavor Convention of the Eastern Virginia Conference for its annual session, which meets Tuesday following the third Sunday in July, 1930; and whereas the place of meeting was left to the executive committee, we would be glad for any Church who can and will entertain the convention for the 1930 session to communicate the same to Rev. Joseph E. McCauley, 505 S. Main St., Norfolk, Va.

The executive committee would like to have a meeting for the purpose of completing its plans for the program for this year at the earliest date possible. The place of meeting will determine some of the details in planning the program. If you are interested in entertaining the convention, it would be a great favor to the committee to extend your invitation at an early date.

Joseph E. McCauley,
Norfolk, Va. *Executive Sec'y.*

NOTICE.

The executive committee of the Eastern North Carolina Sunday School and Christian Endeavor Convention met in Raleigh, Friday, December 13, 1929, to consider the resignation of Mr. Harold W. Johnson as president. His resignation was accepted and Rev. R. L. House was unanimously elected to that office. We feel sure that Bro. House needs and desires the co-operation of the entire convention. In his behalf we are asking that you pray for him and work with him in making the convention a success.

We are hoping that each Church will sponsor a live Sunday School and Christian Endeavor Society. Plan now and meet us at Liberty, Vance, next July with a good report from each. We are counting on you. Please do not disappoint us. Mrs. R. J. Newton,

Henderson, N. C., R. 1. *Secretary.*

"There is so much good in the worst of us, and so much bad in the best of us, that it behooves all of us not to talk about the rest of us."

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson IV.—January 26, 1930.

Standards of the Kingdom.

Golden Text: "Blessed are the pure in heart for they shall see God."—Matt. 5:8.

Lesson: Matt. 5:1-48.

Time: Midsummer A. D. 28.

Place: Horns of Hattin, a monutain near the Sea of Galilee.

Jesus had been preaching and teaching for more than a year. The multitudes were gathering to hear the words such as no other man had spoken. For some time a small group had been going with him nearly everywhere he went, but it was quite recently that he formally set them apart formally as his disciples. It was immediately following this act that this wonderful discourse which we know as the Sermon on the Mount was delivered.

The mount on which it was delivered was, according to tradition, a square-shaped hill called the Horns of Hattin. It was about sixty feet high and had two tops. It is situated about three miles west of the Sea of Galilee and seven southwest of Capernaum.

The sermon itself has well been called the moral law of the Kingdom of Christ. It is to the New Testament what the Ten Commandments are to the Old.

The lesson is divided into three very clearly defined sections, all dealing with the Standards of the Kingdom: I.—The Standard of Blessedness; II.—The Standard of Obedience, and III.—The Standard of Love.

The Standard of Blessedness.

1. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." No doubt this statement was a disappointment to many, for their thoughts were on a temporal kingdom, to be set up by a temporal Messiah. Perhaps they thought: "How easily Jesus could succeed with His great power, which they had seen Him manifest in healing the sick and relieving those possessed of demons. The moral courage Jesus displayed in dissipating their brilliant but false hopes was both wonderful and beautiful. The analysis He gave of character would certainly set them thinking and cause them to look at life from a new angle.

"Blessed are the poor in spirit" sounded strange to people who were looking for a Messiah who would free them from Roman power. Though Christ was King, He was not clothed in earthly splendor, but with spiritual power and authority to set forth conditions of entering the kingdom of heaven. Those meeting the conditions will find the blessedness of which Christ speaks, for theirs is the kingdom of heaven.

The kingdom of heaven is God's great gift to all who accept it.

2. "Blessed are they that mourn, for they shall be comforted." Rev. Howard A. Johnston says: "Every man who passes through the first Beatitude finds himself knocking at the door of the second. Only the poor in spirit are blessed when they mourn. And the mourning which the Master had primarily in mind is not the sorrow because of bereavement, or the pain of physical suffering. It is the grief of soul in the consciousness of sin, and the sense of self-condemnation before the eye of God."

3. "Blessed are the meek, for they shall inherit the earth." Our language gives us no word that fittingly expresses the true idea of Christian meekness. It doesn't mean servile, abject, lacking in self-respect. The meek are mild, amiable and conciliating; they respect themselves too much to be proud, arrogant, and quarrelsome, and they respect others too much to be either servile or haughty. The meek are those that have the quality of character which enables them to bear up under trial, as did Moses, Jeremiah, Jesus and Paul, for they endure as seeing Him who is invisible. Meekness is not incompatible with strength of character.

4. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." "The first and abiding condition of happiness is not that we should be able to have what we want, but that we should be able to want what we ought to have. Jesus came into the world to waken in men's hearts a sense of their true need. He taught that that need is righteousness. Righteousness is the response of the highest in man to the claim of God."—*Rev. Percy C. Ainsworth.*

5. "Blessed are the merciful, for they shall obtain mercy. "There must be, in some faint measure at least, a corresponding spirit in us to receive any gift or blessing from God. It is true, therefore, in relation to God, that the merciful shall obtain mercy, and the unmerciful shall find no mercy. The selfish man tells you everybody is selfish, while he who has a generous heart finds generous spirits in every company. The unmerciful find only coldness and ungentleness, while the merciful obtain mercy."—*J. R. Miller.*

6. "Blessed are the pure in heart, for they shall see God." "According to an Oriental idiom, he who was admitted into the royal presence was said to see the king. Purity of heart is that court dress and badge without which it is impossible to gain admission to the King of kings."—*George Dana Boardman.*

7. "Blessed are the peacemakers, for they shall be called sons of God." God hates war; God hates strife of any kind, on the personal or national scale; and God so loves peace that He gladly receives as His true children all those who seek in every way to promote "peace on earth, good will to men."

The Standard of Obenience.

1. The laws of the kingdom. Every kingdom must have laws, and it might have been expected that Christ's new kingdom would have new laws; but instead of new laws, Christ put a new spirit into the old laws. He was the completion of the old laws. His kingdom was that to which the old laws pointed, His dispensation was the fulfillment of the Mosaic dispensation, the New Testament is reared on the foundation of the Old Testament. The Jews regarded the five books of Moses, the Pentateuch, as the law, and the remainder of the Old Testament, including the historical writings, as the prophets.

Christianity is indeed a revolutionary religion, for it finds the world upside down and sets it right-side up again; it transforms a man's entire view of life, as the Beatitudes have just illustrated. But it does this not by abrogating any divinely given law already existing, but by carrying it on to new insight and nobler accomplishment.

2. The law of peace. Our Lord gives six illustrations of His principle that the law is to be obeyed in the heart, and that exterior obedience is not enough. The first is in relation to the command, "Thou shalt not kill." The scribes and Pharisees would say that this law was obeyed if one refrained from murdering; but Christ said that if one cherished anger in his heart, the commandment was broken, for the feeling of anger soon becomes the wish to murder, and in God's eyes a wish is a deed. His law of peace requires peaceful thoughts toward all men.

3. The law of purity. "Jesus applies the same reasoning in reference to the Seventh Commandment. He declares that it is broken not merely by a sinful act but by every impure desire. He warns against allowing any occasion for evil thought. No matter how great the sacrifice involved, one must put out of his life all that might cause him to be tempted needlessly, any thing which might endanger the purity of his soul."—*Prof. Charles R. Erdman.*

4. The law of reverence. The Jews of Christ's time used oaths on every occasion. "Their number was endless; men swore by heaven, by the earth, by the sun, by the prophets, by the temple, by Jerusalem, by the altar, by the wood used for it, by the sacrifices, by the temple vessels, by their own heads."—*Cunningham Geikie.*

They were careful not to break literally the commandment against profanity, but they broke it essentially, for it is a commandment requiring reverence for sacred things and for truth.

The Standard of Love.

1. The law of retaliation. As a judicial code, properly administered by legal officers, this is a necessary rule, still followed in all civilized countries; but as a code of private revenge, Christ condemned it. Christianity will have no lynchings, no vendettas, no blood feuds. The massacres that have stained the history of the world are abominations in the eyes of God, however they may be masked under the guise of religion or of political expediency.

2. The law of universal love. "Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy: but I say unto you, Love your enemies." This is the climax of Christ's teachings, a teaching which found its supreme illustration in Christ's death on the cross for sinners who were His enemies. " 'But,' you say, 'it cannot be done.' I answer, 'It was done once.' 'Ah,' you say, 'that was different.' I answer, 'Wherein is the difference? Certainly not in the mind of Him who said, "Follow me." ' "—*Rev. Robert Norwood, D. D.*

3. The law of perfection. "Ye, therefore, shall be perfect, as your Heavenly Father is perfect." Perfect in love, in regard to which Christ has been speaking. The perfection which would be impossible for us in and of ourselves is possible for us in and from our Saviour.

CHRISTIAN ENDEAVOR.

Sunday, January 26, 1930.

Topic: "What is Our Church Planning This Year?"—Acts 2:41-47, 13:1-3. (Denominational Day. Beginning Christian Endeavor Week.)

Some Bible Hints.

The Church must set up a membership campaign. New blood or death (v. 41).

We must plan for new interest in the Church, new consecration, new devotion to the practice of the teaching of Jesus (v. 42).

Plan for larger friendship, more sociability, less class distinction, more of the happy spirit of Christ (vs. 44-46).

Planning should be preceded by prayer. A praying Church is sure to be a missionary Church (vs. 1-3).

Suggestive Thoughts.

Loyalty to our Church suggests that we adopt its program of work. It is well to have a well-considered plan for definite things to do.

To realize any plan for larger gifts to missions, we should have a mission-study class. We should also tell in the meeting, week by week, part of the story of some missionary book.

What are we planning for the community? We should survey the community and find what it needs. Then plan to meet that need—evangelistic, social, recreational, etc.

Endeavorers can take part in local evangelism, attend revival meetings, hold cottage prayer meetings, distribute invitations and tracts, bring in friends, and so forth.

A Few Illustrations.

Denominations are now getting out pageants suitable for presentation along lines of denominational work. Let us use these and emphasize their message.

Denominational plans are made to help the local Church. They suggest lines of work. As one hand washes the other, so do the denominations and Churches help one another. They cannot very well exist without one another.

Ruts! That is the Church's danger. We need the wider view of affairs that the denomination gives us to prevent narrowness and futility. Let us broadens our views and our interests.

The tabernacle in the wilderness was built with the people's gifts. What a denomination can do depends on the gifts of the Churches. Even denominations cannot work without money. We can help build the kingdom in the wilderness by our gifts.

To Think About.

How did we help advance our denomination's plans last year?

What share can our society have in our denomination's plans this year?

How do our denomination's plans fit local conditions?

MOODY'S BIRTHDAY.

The annual gathering of Christian workers will for the twenty-fifth year convene at the Moody Bible Institute of Chicago, February 3rd to 6th, for the four days of the "Founder's Week" conference. The auditorium at the corner of La-Salle Street and Chicago Avenue has been provided with an electric amplifier system by which the speaker's voice will easily carry to every part of the hall. The system is also extended to a number of other lecture halls, so that overflow meetings will have the privilege of hearing the chief addresses from the main auditorium. Many hundreds of sittings are thus added to the hearing capacity of the auditorium.

Three continents contribute to the program in the participation of Rev. Charles W. Abel, from New Guinea; Rev. William Lamb, from Australia, and a strong group of speakers well known to American Church gatherings—Bishop Horace M. DuBose, Rev. Herbert W. Bieber, D. D., Rev. Francis W. Russell, D. D., Mr. H. A. Ironside.

The missionary emphasis will be marked and triumphant. In addition to Mr. Abel, speakers from abroad will include Dr. H. W. Hudson, from China, and Mr. Harry Strachan, from Central America. "Alumni Day," Wednesday the 5th, and "Missionary Day," Thursday the 6th, will be days of outstanding power and significance.

Dr. James M. Gray, president of the Institute, will preside at most of the session, and the inspiring institute auditorium choir will be directed by Mr. T. J. Bittikofer in rendering many soul-stirring anthems and in leading congregational song.

CHILDREN OF THE LIGHT.

There are children of light and children of darkness. The latter shun the bright, the pure azure shining sky of truth with all its loving beams. Their world is like the world of insects, and is the world of night. Insects are all light-shunners. Even those which, like the bee, labor during the daytime, prefer the shades of obscurity. The children of light are like the birds. The world of birds is the world of light—of song. Nearly all of them, says Michelet, live in the sun, fill themselves with it, or are inspired by it. Those of the South carry its reflected radiance on their wings; those of the colder climates in their songs; many of them follow it from land to land. —Author unknown.

The *Christian Advocate* (Nashville) says: "The membership gains in the Methodist Episcopal Church, South, in 1929, were 14,942. In 1928 they were 1,005. This is gratifying, indeed, not only to Methodism, but to the Christian world, and it is hoped that the year-books of other communions will show a like increase in numbers."

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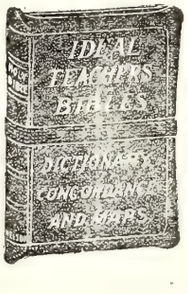

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One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

ORDERED WAYS.

"Jotham became mighty, because he ordered his ways before Jehovah his God."—2 Chron. 27:1-6.

King Jotham of Judah took the right path to power. Other rulers have sought for power by ordering their ways before the people, or before the politicians, or before the financiers, or before the generals and their armies; but Jotham, though he doubtless had regard to the various elements of his kingdom, had primary regard to Jehovah his God, and became mighty because he ordered his ways before Him.

All of us want to be strong. We all want to be able to do things, and to have such influence that we can get others to do things. But few of us realize that there is one and only one infallible way to be strong, and that is to ally ourselves with the Omnipotent. In ourselves we are weakest of the weak. Few of God's creatures but surpass man in at least one point, though none of them surpass man in the aggregate of qualities. Our strength comes from understanding our weakness and joining ourselves to God's power. When we do this most fully, we prove Paul's principle, discovering that when we are weak then we are strong.

Ordered ways are planned ways, and not the ways of change. They are the ways of God's orderly providence. They are the ways of wisdom, of confidence, and of peace.

Prayer.—Our Father in heaven, we have erred and strayed from Thy ways like lost sheep. Bring us back again, we pray Thee. Restore us to the ways of Thy salvation, and there we shall discover strength. For we are only happy when all our ways are in Thee. *Amen.*

TUESDAY.

MEASURED AGAINST GOD.

"As He who called you is holy, be ye yourselves also holy."—1 Peter 1:13-21.

Corot once said, "When I find myself in one of nature's beautiful places, I grow angry with my pictures." Lovely as his landscapes are, they are only feeble copies of God's marvelous handiwork. The artist could not be expected to equal nature in its glory, and we are content and happy with his approximation.

But in the spiritual world a higher standard of excellence is set before us, one which, at first, seems impossible of attainment: we are to be holy with the very holiness of God. How can that be brought about? How can the creature in any respect equal the Creator?

The answer is, of course, that we could never do it in our own strength and with our own poor abilities, but we have God Himself to help us. He is willing to enter our lives, bringing His perfect holiness to purify and exalt our spirits. In the physical realm it is not so. Nature does not enter the artist's paints and live again on the artist's canvas, though we may say so in a metaphor; but that is exactly what happens in the realm of the soul.

Prayer.—O Holy Spirit, we are not proud, but very humble and grateful, when Thou dost make us holy with Thy holiness. We know well how evil we are, how unworthy of Thy blessed presence. We understand the supreme condescension Thou dost show. And we rejoice continually that we are the children of a God so holy and so kind. *Amen.*

WEDNESDAY.

OUR CHOICE OF SLAVERY.

"If the servant shall . . . say, I love my master, . . . I will not go out free; then . . . he shall serve him forever."—Ex. 21:1-6.

In the old Hebrew days, if a master offered to manumit a slave, and the slave chose not to accept his freedom, but to remain with the master whom he loved, then he was to be a slave to him for the rest of his life. That happened many times, we may be sure, as it happened many times in the South after emancipation.

And yet it was always the exception, for men have an instinctive love of freedom, usually surpassing their love for a human master, however kind the master may be. But when we come to the soul's relation to our divine Master, the Lord Jesus Christ, conditions are wholly different. Paul loved to call himself the slave of Christ, and all Christians join him in that loyalty. All Christians spurn what the world calls freedom, and choose rather the perpetual and complete service of the Son of God.

Prayer.—Uplift us into Thy slavery, Redeemer of men. Admit us to be Thy serfs, Thou Ransomer from death and the grave. As slaves, we shall wield sceptres, and as serfs we shall dwell in palaces and we shall sit on the eternal thrones. *Amen.*

THURSDAY.

OUR AIM.

"I have set the Lord always before me."—Psa. 16:1-11.

The brilliant Marie Bashkirtseff wrote in her diary: "It is the New Year. At the theater, precisely at midnight, watch in hand, I wished my wish in a single word, intoxicating, whether it be written or spoken—fame." What an empty wish was that with which to start a new year of life! She attained fame of a sort, but what does she think of it now?

If you were equally honest, what wish would you express in a word, watch in hand, at midnight on December 31? Would it be "money"? Would it be "ease"? Would it be "pleasure"? Would it be "power"? What would it be?

If David were making the wish, we know what his one word would be—"God!" He set the Lord always before him as his one goal, his one absorbing desire. To have God, of all God, ever more and more of God—that was the height of his ambition, the depth of his longing.

That is the one aim that is sure of success.

Prayer.—We set Thee before us, gracious Lord. Thou, O Christ, art all we want. Fill us with Thyself. Satisfy us with Thy personality. Give us what Thou wilt, if only Thou wilt come to our hearts and abide. For Thy name's sake. *Amen.*

FRIDAY.

THOUGHTS AND WAYS.

"My thoughts are not your thoughts, neither are your ways my ways, saith Jehovah."—Isaiah 55:6-13.

If our thoughts were God's thoughts, then our ways would be God's ways. Thoughts make ways. Thoughts create lives. Our lives so often go amiss because we so seldom take thought for our thoughts.

What are God's thoughts, that are so different from our ordinary thoughts? They are thoughts of love. They go out toward all men with purposes of helpfulness, and with feelings of deep sympathy.

Prayer.—But Thy ways may be our ways, O Jehovah, because Thy thoughts may be our thoughts. Thou wilt put Thy thoughts in our heart, and set our feet in Thy paths. Thou wilt take our own foolish, weak, and wicked thoughts out of our minds, and put Thy strong and beautiful thoughts in their place. Do this for us, we pray Thee, that we may be Thine forever. *Amen.*

SATURDAY.

GRASS AND GRACE.

"If God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"—Matt. 6:25-34.

A scientist can take us out into the fields and show us many interesting things. The grasses, the flowers, the bushes and tree, the insects and birds, and even the snails and the earthworms have life histories full of marvelous facts. But botany and zoology do not reveal the chief facts to be drawn from the fields. For those we must go to the Founder of botany and zoology, to Him without whom nothing was made that has been made, to our Lord Jesus Christ; and He will take a common blade of grass and from it draw conclusions of the Father's love which insure peace and trust, and all joy in life.

This is the real science, to know the goodness of God; and any science which does not lead to it is "science falsely so called." So to see the grass that we may draw from it grace is the true knowledge. This beautiful world is full of the Father. He has impressed Himself on every part of it so clearly that the devout mind cannot fail to find Him there. Though we have all the lore of books, we go through the world blind if we do not see as Christ saw it.

Prayer.—Great Teacher, forgive our little faith. Pardon our lack of insight. How can we fail to trust our Creator when all His creation is proof of His lovingkindness! *Amen.*

SUNDAY.

HALF-DRESSED.

"Put ye on the Lord Jesus Christ."—Rom. 13:8-14.

Dr. F. B. Meyer wrote that we are constantly rushing half-dressed into life. We are proud, not having attired ourselves in Christ's humility; we are weak, having forgotten to put on Christ's strength; we are harsh and unlovely, because we have left off Christ's "meek and quiet spirit." We need all parts of His raiment, and especially "the garments of salvation" and "the robe of righteousness," which He is ready to give us.

Many a nominal Christian has a half-dressed soul. This is made apparent by a glance at the faces, so many are sad or sour. It is manifest in the voices, so many are querulous or harsh. It is clear in the lives, so many are listless or careless. The Christian who has put on Christ has put on beauty, and energy, and gayety, and kindliness, and hopefulness, and courage. Ah, what brave attire is that!

Prayer.—Make our life, dear Father, a feast, the wedding feast of Thy Son. We will rejoice and be glad in it. So lovely is this world which Thou has given us! So glorious is this existence which Thou hast provided for us! *Amen.*

Christian Orphanage

January 11, 1930.

Dr. P. J. Kernodle,
1536 E. Broad St.,
Richmond, Va.

Dear Bro. Kernodle:

I am sorry that my letter and report did not reach you for the issue of THE SUN of January 9th. I mailed the letter last Saturday night on the 6 o'clock train, and it should have been in your office on Monday morning. I am sending you a copy of that report and also my report for this week, and will thank you to print No. 1 first and let No. 2 follow, so it will correspond with my record here, as my report No. 2 is the concluding report for the year.

Thanking you, and with every good wish, I beg to remain,

Yours in the work,
CHAS. D. JOHNSTON,
Superintendent.

(The above letter explains why there was no report in last week's SUN. The last form of THE SUN was held until Wednesday morning for this report.—*Managing Editor.*)

Dear Friends:

We want to thank every Sunday School, Church and individual for every contribution made, for every kind word said, and every good deed done to help the little children in the Christian Orphanage during the year 1929. While we have not done as much as we would like to have done, we have the consolation of knowing we did our best. It is no little task to care for 120 children. It takes time, patience, religion and money to feed, clothe, educate and train them for good citizenship and the Master's kingdom. When you give money to help the Orphanage in its work for humanity, you are not giving it; you are making an investment in human life. Who is it that does not really enjoy investing in some little helpless child and see that it has a chance in life! We feel very proud of boys and girls who have been reared here and have gone out in life and are now filling their place in human society.

As we begin this New Year, let us not forget the 120 children in the Christian Orphanage. Let each and every one do something to help it do a still larger work. Remember us in your prayers. Remember us with your gifts.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DEC. 26, 1929—Continued.

Brought forward		$23,196.09
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Greensboro, First	$13.62	
Pleasant Grove	8.56	
Hines Chapel	4.43	
		26.61
Eastern N. C. Conference:		
Pleasant Hill (J)	$ 1.10	
Auburn	5.25	
Morrisville	2.00	
Henderson	1.26	
		9.61
Western N. C. Conference:		
Park's Cross Roads	$ 4.66	
Burlington	65.80	
		70.46
Eastern Virginia Conference:		
Berea, Norfolk, Oct.-Dec.	$18.10	
Oakland	14.01	
Spring Hill	1.04	
Newport News	15.21	
Holy Neck	10.00	
Union, Surry	3.00	
		61.36
Valley Virginia Conference:		
Concord	$ 3.52	
Mayland	3.19	
Linville	5.55	
		12.26
Alabama Conference:		
Forest Home	$ 1.00	
Rock Stand	9.64	
		10.64
Special Offerings.		
W. T. Dowd, support children	$40.00	
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P. J. Carlton, Richmond, Va.	200.00	
P. J. Carlton, payment on land	300.00	
Philathea Class, Suffolk, Va.	25.00	
Twiddy Bible Cl., Christian Temple	25.00	
J. U. Newman, for hay	1.25	
Busy Bee Class, High Point	13.00	
Mrs. Lena Jarrett,, telephone class	1.50	
Y. W. C. A., Elon N. C.	2.00	
O. W. Mann, Apex, N. C.	10.00	
A Friend, Durham, N. C.	15.00	
Mrs. D. L. Varner, for Dal'l Walker	2.00	
L. E. Carlton, Richmond, Va.	200.00	
Philathea Class, Lynchburg, Va.	14.00	
C. A. Penn, for Miller children	50.00	
Mrs. J. H. Yarbrough's Cl., Semora	7.50	
First Sunday School, Reidsville	16.60	
First Sunday School, Greensboro	72.25	
Burlington Church, Burlington, N. C.	21.00	

(Continued on Page 14.)

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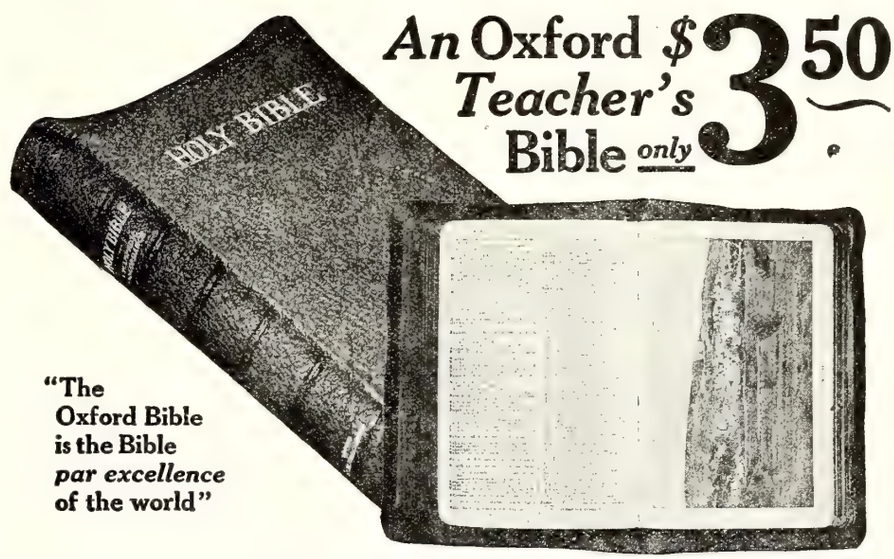

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THE ORPHANAGE.

(Continued from Page 13.)

R. W. Malone, for Renigar children	360.00
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Thanksgiving Offerings.

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Bethlehem	11.70
Belew's Creek	10.00
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Auburn	$15.25
Pleasant Union	25.00
Wake Chapel	93.40
Damascus	3.75
Youngsville	3.00
	140.40
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Burlington Church—B. V. May	150.00
Levin Brothers	3.00
C. G. Somers	5.00
R. O. Browning	5.00
Ramseur	40.45
Liberty	25.00
Park's Cross Roads	6.63
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Eastern Virginia Conference:	
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Suffolk	350.00
South Norfolk	35.33
Johnson Grove	4.00
First, Richmond	157.49
Bethlehem	26.27
Cypress Chapel	12.25
Barrett's	15.64
Newport News	54.17
Union, Surry	12.70
	683.41
Valley Virginia Conference:	
Antioch	$26.05
M. H. Thomas, Broadway, Va.	10.00
Dry Run	31.30
Joppa	5.51
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Mr. & Mrs. K. M. Banks, Raleigh, N. C.	10.00
A Friend, Columbus, Ga.	1.00
M. W. Hollowell, Portsmouth, Va.	10.00
Mr. & Mrs. W. A. Newman, Henderson	20.00
Mrs. J. L. Barksdale, Sutherlin, Va.	2.00
W. J. Ballentine, Fuquay Springs, N. C.	15.00
H. Shelton Smith, New Haven, Conn.	10.00
Mrs. W. H. Hines, Wakefield, Va.	5.00
Grand total	$26,118.79

REPORT FOR DEC. 26, 1929—Concluded.

Brought forward	$26,118.79
Sunday School Monthly Offerings.	
N. C. & Va. Conference:	
Apples Chapel	2.02
Eastern Virginia Conference:	
Mt. Carmel	$ 6.08
First, Richmond	25.38
Mt. Zion, Oct.-Dec.	4.87
	36.33
Valley Virginia Conference:	
Concord	1.65

Special Offerings.

R. J. Miller, Reidsville, N. C.	$50.00
Mr. Bullock, support of Hazel	15.00
R. B. Wicker, support of Edna	30.00
Mr. Roberts, support of children	32.00
Sale of calf	9.00
	136.00

Thanksgiving Offerings.

N. C. & Virginia Conference:	
Durham	238.60
Western N. C. Conference:	
Union Grove	3.20
Valley Virginia Conference:	
Concord	.75
Individuals:	
Mr. & Mrs. Geo. D. Colclough	5.00
A Friend, Norfolk, Va.	2.00
Mrs. E. T. Butt, Norfolk, Va.	5.00
S. H. McDuffie, Sanford, N. C.	5.00
A Friend, Durham, N. C.	15.00
Celeste Penny, Chapel Hill, N. C.	14.25
H F. Brady, Ramseur, N. C.	10.00
Thos. L. Deavers, Harrisonburg, Va.	10.00
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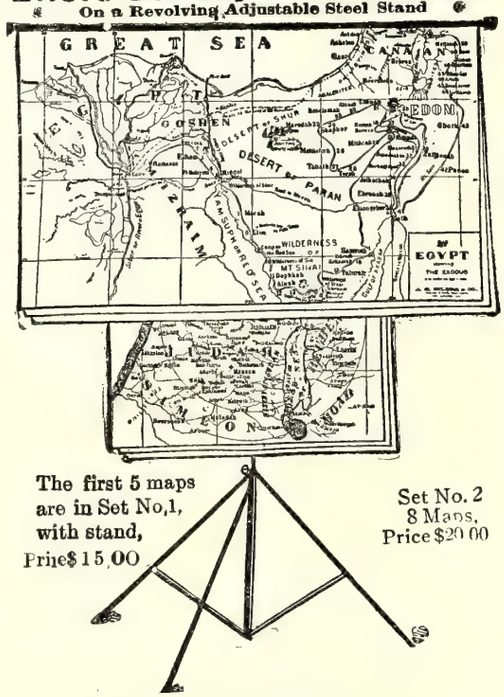

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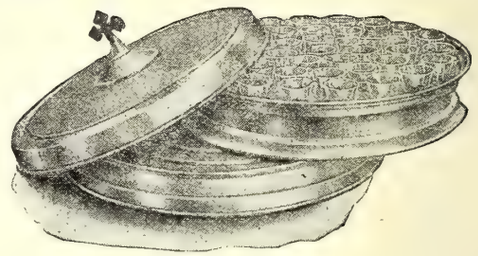

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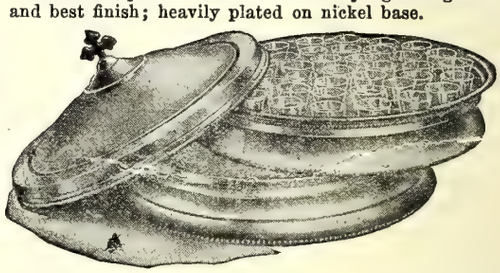

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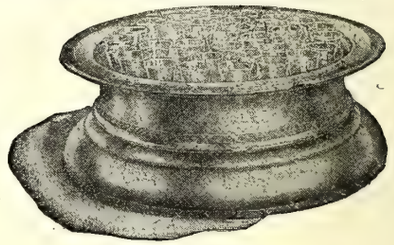

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OBITUARIES.

MAY.

Mrs. Sarah Myriam May was born on June 24, 1874, and died November 21, 1929, at the age of 55 years, 4 months, and 27 days. Sister May united with the Christian Church about thirty-five years ago, and was a faithful member until death, holding membership at the time of her death with Mt. Olivet (R) Church. She is survived by her husband, John A. May, and by five children. Funeral services were held at Bethel Christian Church, November 24, 1929.

A. W. ANDES.

STEPPE.

John W. Steppe was born December 20, 1867, and died December 23, 1929, aged 62 years, 3 days. Deceased was a member of the Methodist Church and lived the last years of his life at Earleysville, Albemarle County, Va. His remains were brought to his old home neighborhood and buried at St. Peter's Church, near Shenandoah, Va.

Funeral services were held there December 25, 1929. He is survived by his widow and one brother and two ssters.

A. W. ANDES.

MUMFORD.

We, the ladies of the Woman's Missionary and Ladies' Aid Society of Isle of Wight Church, feel very keenly the passing of our most faithful member and co-worker, Mrs. Annie Nelms Mumford, who departed this life on December 18, 1929. While we mourn the departure of our sister, who has been a patient sufferer for some time, we feel that our loss is her eternal gain, and may we ever strive to imitate her example by being more faithful in our duties to Gods cause.

We bow in humble submission to God's will and extend to her loved ones our deepest sympathy, and recommend that a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy recarded on the minutes of our society.

MRS. M. TURPIN WHITLEY.
MRS. W. FRANK PORTER.
MRS. JOHN M. ROBERTS.

PAYNE.

Bro. Joe P. Payne, a faithful servant of God, was born December 25, 1857, and died November 27, 1929, at his home in Reidsville, N. C. For more than five years Bro. Payne was a shut-in, but his being cut off from the busy world did not cut him off from his God. He had an unfaltering faith and always talked freely of his joy in the hope of eternity when friends came near. He was faithful to his Church and loved it with a love like only true followers of Christ can have. He was widely known and was loved by all.

He will be greatly missed by his many friends, a devoted wife, and the following children: Jasper, Lewis and Lynn, Mrs. Hattie Apple, Mrs. Pearl Pearson, and Miss Ida, who lived with him.

Funeral services were conducted from the First Christian Church, Reidsville, N. C., of which he was a member, by the writer and Rev. R. A. Whitten.

J. H. DOLLAR.

NEWMAN.

It is with feeling of profound sorrow that the Woman's Missionary Aid Society of Henderson Christian Church have to record the death of one of our true and loyal members, Mrs. D. L. Newman, which occurred December 21, 1929, after a few hours' sickness. She fell asleep in the arms of loved ones here, to awaken in the arms of loved ones up yonder.

We, the members of the society, wish to offer the following resolutions:

1. That we mourn the loss of our friend, but bow in humble submission to the will of Him that doeth all things well.

2. That her husband and children have lost a loving and devoted wife and mother, and her passing leaves a vacancy that cannot be filled.

3. We extend to the Church and her family our heartfelt condolence and a prayer, that they may say, "Thy will, oh, Lord, not mine."

4. That these resolutions be recorded on our minutes, a copy be sent to the family, and a copy to The Christian Sun for publication.

MRS. W. O. CUNNINGHAM.
MRS. HUBERT HARWARD.
MISS DENA AYSCUE.

If one wishes to be useful in this world, the more education he can get, the more useful is he likely to be. What price we are willing to pay for education depends on what we intend to be.—Anon.

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MUMFORD.

Whereas, God, in His infinite wisdom, has removed from our midst our beloved sister, Mrs. Annie Nelms Mumford, whose death occurred December 18, 1929; therefore, be it resolved:

1. That in her death our Church has lost a faithful and zealous member, an efficient and loyal worker, and our Sunday School a consecrated member.

2. That recognizing her valuable services to her Church and her unfaltering faith in Christ, her love and interest in her Christian work, we heartily commend her example as being worthy of imitation.

3. That while we believe our loss is her gain and heaven is richer because of her presence there, we recommend her family to the gracious care of our Heavenly Father.

4. That a copy of these resolutions be sent to the family, one sent to The Christian Sun for publication, and one recorded upon the minutes of the Church register.

M. TURPIN WHITLEY.
MRS. JACK DARDEN.
MRS. HOMER WHITLEY.

PER CENT OF CRIMINALS IN THE U. S. POPULATION.

Judging from the headlines of our big city dailies, one would come to the conclusion that our country is made up of criminals, but August Vollmer, head of the police research department of the University of Chicago and official adviser to President Hoover's Crime Commission, says there is approximately one criminal out of an average of 120 residents in the United States. This does not seem large, but even at that it is far too large. Possibly we may not expect 100 per cent of clean, upright men. Perfection is rarely attained, yet why should we have any criminals at all? If we were to give Christianity a fair show, there would really be no criminals in the country.—Exchange.

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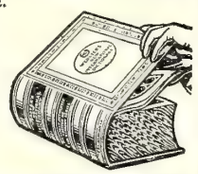

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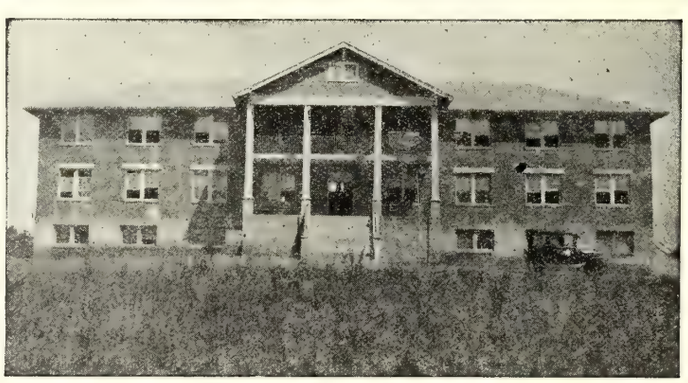

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VOLUME LXXXII. RICHMOND VA., THURSDAY, JANUARY 23, 1930. NUMBER 4.

THE SUN'S OBSERVATORY

Mrs N T Farmer

By Rev. Stanley C. Harrell.

CHRISTIANS' ATTITUDE TOWARD JEWS.—

Recently Rabbi V. E. Reichert, of Cincinnati, wrote an article under the title, "How Proselyting Feels to a Jew," which was published in the *Christian Century*. It is not our purpose to make reply to the reasoning of the rabbi, nor would we discuss the issue as to whether or not the Christian is justified in attempting to persuade Jews to accept Christianity. We would rather raise the question as to whether the attitude of Christendom toward the Jew is really Christian.

The most casual knowledge of the history of the Christian Church will serve to acquaint one with the bitterness which was manifested toward the early Church by the leaders of Israel. The New Testament contains sufficient reference to make plain what the attitude of the Jewish world was toward Christianity. And it was inevitable that there should grow up in the hearts of Christians a spirit of retaliating bitterness. Naturally, through the centuries, as Christians and Jews have lived together in the same lands, the ancient bitterness has been alleviated. Each has come to some understanding of the other's beliefs and convictions. In many sections, especially in America, there has developed a mutual respect of sorts. But has the Christian world ever manifested such a spirit of love toward the Jews as was taught by the Christ? One would hesitate long before giving an affirmative answer to this question.

There is today a great gulf fixed between the Jew and the Christian. This gulf is so wide and so deep that what the rabbi called "proselyting" and what we Christians call "missions to the Jews" can accomplish so little that it is negligible. Nor does it seem possible to ever profoundly touch the Jewish world with the message of the Christ, unless Christendom shall be able to manifest a spirit of love at once so strong and so unselfish that the heart of Israel shall be won in spite of itself. For, after all, the one essential difference between Judaism and Christianity is the insistence of the Christ on the power of a love that is as wide as humanity and as strong as life itself. Such a love manifested toward the Jews would presage Christianity's crowning triumph.

NAVAL LIMITATIONS CONFERENCE.—

The hopes of the world should be centered upon the conference on naval limitations which was convened in London on January 21st. There are two reasons why the conference should be of vital interest to every American citizen. The first is the influence which the outcome of the negotiations will have on world peace. The experience of the past has borne out the contention that war is made by the nations that are prepared for war; that is, those that have strong armies and big navies. Navies are especially necessary for the waging of modern warfare, not alone for their use in actual combat, but for their protection of the shipping which must carry food, supplies and munitions of war. With commerce organized as it is today, practically all the nations of the world must depend upon other nations for some of the necessities of life. Therefore, the blockade becomes a strong implement of war, and blockades can be maintained or defeated only by strong navies.

The outcome of the approaching conference will also serve as an accurate measure of the degree of confidence that has been established betwene the leading nations of the world. War is bred in distrust, suspicion and hatred. Ten years have done much to cool and to curb the seething hatreds among nations. But whether or not there has been built up a sufficiently strong spirit of friendship and a desire for peace remains to be shown by the achievements of the next few weeks at the London conference.

The outcome of the conference vitally affects every American taxpayer and every one who is interested in the arts of peace and the cultivation of the finer things of life. We boast of modern civilziation, and we Americans sometimes get the idea that America is leading in civilization. Yet the most recent figures show that of every dollar which finds its way into the treasury of the United States, seventy-two cents of it goes to pay for the wars in which we have engaged during the past and in preparation for the wars which we may have in the future. It is a sad commentary upon our vaunted civiliation when one of the strongest and richest of nations must spend almost three-fourths of its wealth in the waging of war. There must certainly be a higher and a better way by which nations may live together in peace and amity. In a very real sense, our Christianity is on trial at the conference table in London. It is a time for deep heart searchings and prayer.

SATURATION POINT IN PREACHING.—

The "saturation point" has become a familiar term in trade circles. It has been made familiar to those not primarily interested in trade by the prophecies as to the saturation point in the automobile industry, something that many thought had been reached several years ago, but which now seems as far away as ever. Now there are evidences that religious leaders are becoming interested in the saturation point in sermons. How many sermons can the average man or woman reasonably be expected to stand is certainly an interesting question. It is, of course, perfectly evident that for some people any sermon whatever is more than they can stand. They are unable to bear up even under a partially denatured sermonette. Certainly we are not here considering such an unheroic individual. But in this scientific age we ought to be able to find out what the average Church member can stand in the way of sermons.

The question has probably been raised by the increasing number of Church members who do not care to expose themselves to more than one sermon on Sunday. It is being suggested that to listen to more than one sermon on Sunday is expecting too much of ordinary mortals. It will certainly be a comforting morsel for the preacher if it can be conclusively shown that the failure to attend the evening service is due to human limitations on the part of the listener and that the quality of the preaching has nothing whatever to do with the issue.

Such a discussion as this cannot completely be divorced from the question as to how many real sermons the average preacher can preach in one day. I suppose that most preachers have noted the striking similarity, in subject and content, between their morning and evening sermons. If such a similarity has not been noted, a careful study is apt to reveal it. And there is good reason for such a coincidence. If a preacher has become so gripped by a subject that he can preach about it with appealing and moving fervor, he is not likely to be able to preach about anything else that day. Even when the preacher is preaching sermons prepared at an earlier date, it requires a feat of mental and spiritual gymnastics to get out of the mood for one sermon and into the mood for another radically different line of thought.

Does the average Church attendant really need two sermons on Sunday? Is the average hearer really capable of taking in two sermons in one day? Certainly any fairly intelligent hearer can follow the line of argument and give mental assent or rejection to the conclusions that are deduced. But if the sermon does what all good sermons should do: calls for mental and spiritual readjustments; if it presents spiritual goals and ideals toward which one should strive—does the one counteract and nullify the influence of the other, when two sermons are listened to? If there be spiritual merit in sitting submissively and respectfully under the sound of the preacher's voice for half an hour, then the sermon of the evening is an absolute necessity. But let us bear in mind that we are talking not about whether there should be two religious services, but whether there should be two sermons. It is surprising that there has not been more experimenting in Protestant Churches with the effort to build worship services with the sermon left out. Maybe the reason why more such services have not been held is because preaching has been found to be easier. It is perhaps well that we are slow to give up the custom of having two sermons every Sunday, for the same reason that causes every poor marksman to insist on a double-barreled gun, and many of them prefer pump-guns or repeaters.

NOTES-PERSONALS

Dr. W. A. Harper attended last week the nanual session in Washington, D. C., of the American Association of Colleges.

Congregationalists and Christians have voted to unite their Church affiliation in Salisbury, N. C., and the former "First Congregational Church" with a Church membership of thirty and a parish house and property valued at $30,000 becomes "The United Church," Congregationalist-Christian, of Salisbury.

THE SUN editor, J. O. Atkinson, is this week attending a meeting of the Mission Boards and Prudential Committee of the Congregational Church, in Chicago, to which boards he was elected at the Piqua Convention last fall. Dr. L. E. Smith, of Norfolk, Va., is also in attendance as member of the Board of Ministerial Relief and Annuity.

When "times are hard" and finances close, the enterprises of religion and righteousness are the first to suffer. The *Christian Advocate* tells us that "the shortage of funds in the Methodist Episcopal Church the past year has resulted in the recall of two hundred of its missionaries and the 'dismissal of hundreds of native workers.' We heartily regret to read of these facts and earnestly pray that a different result will be accomplished in 1930." But has anybody reported a shortage in returns from movie-picture incomes, or a decrease of revenue to any amusement or luxury?

Rev. S. E. Madren and people of our mission in Carroll County, Va., are under deep obligations to Bro. J. I. Branch and family of our Auburn Church, Auburn, N. C. Some time ago this Church purchased a piano and offered their organ for sale. Bro Branch and family conceived the happy idea, which they carried out, of buying the organ and donating it to our mission work in Carroll County. The organ has been installed in good shape, and is fulfilling a real mission and adding greatly to the joy and the delight of the services under the leadership of Bro. Madren. This was a beautiful and considerate act on the part of Bro. Branch and family, and supplies a need that was deeply felt by Bro. Madren and his people.

Mrs. D. P. Barrett, writing under recent date from Ponce, Porto Rico, says: "We have had an exceedingly busy Christmas season, with Sunday School entertainments, singing of carols, entertaining in our home and reaching as many of our old and sick as we could. It is a satisfying task; but oh, the misery and poverty everywhere! I don't think it has ever been worse. In December we received six packages. You can imagine the pleasure it gave to distribute them and thus help a little. We Barretts are in usual health, thank you. We are observing 'Week of Prayer' this week. We are hoping the two lady representatives who were to visit Porto Rico before the Southern Convention meets will 'really and truly' come, and soon."

Lieutenant-Governor J. E. West and Mrs. West were the very happy recipients of a silver water service, a beautiful gift from the Senate of the State of Virginia as a token of esteem and admiration in which the Lieutenant-Governor and his wife are held by the people of Virginia. The occasion was notable and historical, having been observed in the presence of the Governor and officials of the State in the Capitol Building on the occasion of Lieutenant-Governor West's retiring from office on January 14th, after a continuous service in its legislative halls for fourteen years. The speaker, in presenting this silver service on behalf of the Senate, facetiously remarked that he had his doubts about presenting even a water service to the Lieutenant-Governor, "since he was so very bone-dry that it was not known if a drinking service of any kind would be acceptable." The Lieutenant-Governor certainly has rendered his State a most honorable and acceptable service and made his name secure by being a stout and stubborn champion of prohibition and law enforcement. He has served his State well, and retires from official position with the love and the applause of a grateful and admiring constituency.

WADLEY, ALA.

Dear young people of the Alabama and Georgia and Alabama Christian Conferences,—Since my last letter to THE SUN, the student body at Piedmont Junior College has floored the main body of the auditorium of the administration building.

You will have to hurry, young peopel, if you get in on this delightful work. The rostrum is yet to be floored, which we mean to do in a few days. Come on, dearly beloved, and help now, so that when we all gather for our commencement and also our summer school of religious education we will be glad to see our new auditorium presentable. And listen, we have plans under way for beautifying the campus, and we must have some money. Just a little from each Sunday School and Christian Endeavor Society; just a little contribution from each of us will put the program over, and then next summer we will have a young people's rally and big barbecue and some fine speaking.

Our ministers and laymen will all meet at Piedmont Junior and have a real good time. Won't that be fine! Get ready to come, for we must not fail. The overhead of the auditorium is to be ceiled. We need your help. We need it now. Let each Sunday School appoint a committee to secure the contribution. Let all our young people help. We will show to our Church and college that we are loyal, and to our God that we are true. We are not able to do great things, but we can be faithful in that which is least.

Who will be the first to answer with an offering and have your name placed on the honor roll?

Now, dear young people, help me to pray that God may give us the best year yet and crown it with glorious results. Next Sunday I will be at Corinth, with Rev. C. W. Carter, and at night at Roanoke, with Bro. Veazey. I have visited nineteen Churches. I must get around before revivals begin.

G. D. HUNT.

NOT A KICK.

The total of $3,000,000,000 for Federal highways and rural post roads is being sought by various measures, according to an analysis of the bills introduced during the present Congress, stated Thomas J. Keefe, general manager of the American Motorists Association. In speaking of one of ehese bills which has been reported faforably by the House committee, he said:

"One of the most encouraging indications of the trend of the congressional mind toward the motorists' problems was evidenced during the hearings before the House Committee on Roads on the Dowell bill, increasing Federal aid to $125,000,000 per year (it has heretofore been $75,000,000).

"The committee unanimously reported the measure," Mr. Keefe continued, "and also unanimously recommended to the House favorable action on the bill. Furthermore, in its report accompanying the bill, the committee called attention to the fact that no witness had appeared before the committee in opposition to the measure."

Pointing out that the Federal aid program is the nation's greatest assurance for year-by-year development, Rudolph Jose, veteran motor car dealer in the District of Columbia, declares that few problems which have come up for solution on a national scale holds as great possibilities for more pleasurable motoring.

"It is proposed to add $50,000,000 to the sum available for Federal aid work during the next fiscal year," he said, "and further to increase the annual appropriation for the two succeeding years to $125,000,000. Since the annual contribution of the Federal government has been $75,000,000 since 1925, this step will have the effect of embarking on a three-year program with $125,000,000 available for each year.

"Without doubt," he continued, "the Federal aid system has become the backbone of the nation's motor transportation facilities."

No witness appeared before the committee in opposition to the measure. The measure referred to provides for an increase of $50,000,000 per year for roads. In fact, no protests of these measures on the ground that they would increase Federal aid for the roads have been heard.

Astonishing facts! Where are those that rise up in arms when the education bill, providing for a department of education and an appropriation of only $1,500,000, is mentioned; those that have vigorously opposed this measure, stating that Federal aid means "Federal control," "centralization" and "interference with States' rights," to which they are forever and eternally opposed.

Notwithstanding that measures in the interests of roads seek a total sum from the Federal government 2,000 times the amount asked for in the education bill, they remain strangely silent. The only logical conclusion to be reached is that their dire predictions regarding Federal aid where education is concerned are not the real reasons for their opposition to the bill providing for a national department of education. H.

A REAL CHRISTIAN ATTITUDE.

The Quaker Church which President Hoover attends for the purpose of worship has taken unusual action in regard to passing the collection plate. It is no longer being passed. The trustees of the assembly feel that the many tourists who attend are drawn there because of Mr. Hoover's presence, and lest these get an impression of a commercial atmosphere by the taking of the offering, they came to the decision to discontinue passing the plate. They realized the impropriety of commercializing the presence of their most distinguished member. It is a very beautiful tribute to the Holy Spirit, who, no doubt, is often grieved with the vulgarity of Churches that get greedy for the "unrighteous mammon," and do many ungraceful things to get it from others and to protect themselves from liberal giving.

Members of this Church, including President and Mrs. Hoover, have been advised to send their collections weekly by mail or by a messenger, visitors will not be asked to give anything, but they will be welcomed at the services as usual.—*Christian-Evangelist.*

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

THE MESSAGE OF THE BOOK OF REVELATIONS.

By Rev. H. C. Caviness.

In the seventh chapter there is a marvelous truth presented that is, the debt of the Gentiles to the Jews, for salvation came by Israel. We find that the multitude out of the tribes could be numbered, viz: 144,000 (Rev. 7:4), but the number out of the nations can't be measured (Rev. 7:9). So, if the casting away of Israel occasioned the salvation of some of the Gentiles, how limitless will the blessing be when Israel is restored. Oh, may we pray for the peace of Jerusalem, plead for the salvation of the Jews; for the dawn of that day when all Israel shall be saved (Rom. 11:26).

We commend the entire eleventh chapter of Romans to the student, for here we find the true relationship of Israel, God and the Gentiles. Out yonder in the future, during the great tribulation, an innumerable company of Gentiles shall be saved who will wash their robes in the blood of the Lamb.

The opening of the seventh seal occasioned the trumpets of judgment, and the cups of wrath; the Lamb opened the seals, but angels sounded trumpets and proclaimed war. Jericho fell when seven trumpets sounded seven times on the seventh day. Assyria (Armenia) is first to be judged, and each judgment only afflicts a third part of men, thus evidencing the compassion of God.

In the ninth chapter we see a "star" fall from heaven, thus symbolizing Satan; a key was given him by God before he could open the pit. He couldn't open the prison house without God's permission, however. Oh, how consolatory to Christians, this impotence of demons!

He mobilized the greatest army in the history of the world, of superhuman characters, two hundred million in number (v. 16). And we find from verse 21 that idolatry, license, sorcery, *i. e.,* trafficking with the dead, will reach an excess in the future never known in the past, which leads to the future worship of the wild beast.

In chapter 10, the seer visualizes a mighty angel, the Creator, robed with a cloud, a token of divine dignity, crowned with "the rainbow." His face and feet are as of fire. He descends from heaven to take His possession, and His great opponent is seen ascending from the abyss, and the conflict between the two Messiahs approaches, Satan having permission to gather on the battlefield all the power of his demonic kingdom, together with many people, nations, tongues and kings, when God proclaims that time shall be no longer, *i. e.,* "There shall be delay no longer."

We find from chapter 11 that the temple is to be rebuilt in Jerusalem; that the anti-Christ is to enthrone himself there, but a little company of believers will meet there looking for the advent of Christ, and the faith of these will be sustained by the "two Messiahs," which will continue for three and one-half years in testimony—the same time our Lord utilized. The wicked will triumph over the witnesses, but only for three days; the incidents here symbolizing the ministry of Christ: three days in the tomb. He arose and ascended to heaven; at His resurrection there was an earthquake. Oh, the triumph of the witnesses was but the power granted by a resurrected Christ.

The twelfth chapter presents a woman, who symbolizes Israel; a woman and a serpent, as in Genesis 3rd chapter. The child was Christ, and Satan's efforts are directed against the Child for purposes of extermination. The war in heaven is future (v. 7). Satna and his hosts now occupy the lower heavens (Eph. 6:12) and he will hold fast to that position until ejected (1 Thess. 2:6) by the second coming of Christ. How long—oh, how long, Lord Jesus? We find in the 11th verse that the only title to the inheritance, whether in heaven or on earth, is the blood of the Lamb.

We next have described the greatest blasphemy of all time and eternity; for man must have rule and religion of some kind, and we see introduced the dragon, who will be anti-God; the wild beast, who will be anti-Christ, and the false prophet, who will be the anti-Holy Spirit. These three will form the infernal trinity, and without exception Scripture speaks of them as individuals. The astounding miracles that will be wrought by the false prophet will establish his infernal origin, and not his divine appointment.

In the fourteenth chapter we anticipate the outpouring of the seven last plagues; here, too, we find the Messiah crowned with the stephanos of victory—not the diadems of monarchy, and evil having reached a climax, judgment immediately follows, but this period of horror will continue only three and one-half years, during which the battle of Armageddon is had.

The great climax of this vast prophecy now approaches, and the rider on the white horse of Rev. 6:2, crowned and armed, is about to meet in battle the rider on the white horse of Rev. 19:11, on whose head will be the many crowns, and out of whose mouth will issue a sharp sword! And the mighty voice that shouted "finished" from the cross, now shouts "finished" from the throne.

In chapters 17 and 18 the most conspicuous prophecy of the Book is uttered. It describes the destruction of the religion and of the city founded by Nimrod. In Revelation the true Messiah and His city, Jerusalem, contrast with the false Messiah and his city, Babylon. One is the Bride and the other is the harlot. All idolatries, both ancient and modern, originate in Babylon; she is the great harlot, and the vast system of falsehood and abomination is Satanic. When John saw this woman he was overwhelmed with amazement, for he was conscious that she claimed to represent the Messianic Church, and such indeed will be the final phase of what is called Christendom.

Let us understand clearly that ever since the third chapter of Revelation, the Church (the Bride) has been caught up by heaven. We find that there is a period of one thousand years between the resurrection of the dead in Christ and the wicked dead; the chaining of Satan during the millenium; his release, the gathering of the final army of the world, the army of Gog and Magog, who meet defeat. The mighty declaration "finished," heard in the amen of creation and at Calvary and now repeated here for the last time, closes all prophecy, and we find Satan in the penitentiary of doom forever (Rev. 20th ch.).

The book closes with the picture of the Holy City, a city fifteen hundred miles square; it appears as a pyramid, its top stone fifteen hundred miles above its base.

The bride of Genesis 3 (Eve) expelled man from the world that then was, but the bride of Revelation 22 invites men to enter the world that will be. The office of the Messiah is repeated again and again in this prophecy: He is the Lamb that was slain, and His blood washes from sin, and alone makes fit for entrance into the Eternal City; and the doom of eternal judgment is pronounced upon all who add to or subtract from these prophecies.

Once more the Messiah speaks, and for the last time His voice is heard crying, "Surely, I come quickly."

May we pray: "Oh, my Saviour, the time of Thy return delay not, lest the living give up their hopes! Delay not, lest earth become a veritable hell, and Thy Church be well-nigh crushed. Oh, hasten that great resurrection day, when the graves that received but rottiness, and retain but dust, shall return Thee kings and priests! Thy desolate Bride saith "Come"; the whole creation saith, "Come." "Even so, come, Lord Jesus." Amen. (Rev. 22:20.)

The day of eternity is breaking in the East. Thank God!

Portsmouth, Va.

FANCY GAP LETTER.

Possibly many of our Sun readers are looking for an account of the work at Fancy Gap, since we are coming into a new year. We have been able to continue our Sunday School all the while, even though the weather has been rough at times. The Sunday Schools have a very good attendance for the winter months.

Because of the difficulty in securing a teacher, there has not been as yet any school at Rocky Ford. Possibly there will be some provision made for a school later in the spring and summer months.

The writer has been teaching the school at Elk Spur this winter. We have a very good school, with about twenty-five on roll. Two of our girls who were in school here last winter are now in high school at Hillsville. They are getting along well with their work.

Our children at Elk Spur gave a fine program at Christmas in celebration of our Lord's birth. The deep snow prevented us from having a program at Rocky Ford as we had planned. Yet those children appreciated the gifts which were sent to them by the Woman's Missionary Society of the United Church of Raleigh, N. C. The gifts for the Elk Spur children were provided by the Woman's Sunday School Class, and a nice treat of oranges, candy, etc., was furnished by the Men's Bible Class of the Burlington Christian Church.

Our appreciation and many thanks are extended to the Woman's Missionary Society of the United Church, Raleigh, N. C.; also to the Woman's Sunday School Class and the Men's Bible Class of the Burlington Christian Church. We also appreciate the neatly dressed dolls which Mrs. W. A. Warner and the juniors of Hopewell, Va., sent us. All these helped to provide a merry Christmas for our children of the two Churches.

Besides the above-named, we have received two other articles of interest. Mr. J. Edward Branch, Garner, N. C., sent a first-class organ to be used in this field. The organ was placed in the parsonage and will give much useful service. Mr. R. H. Peel, Gasport, N. Y., sent a large family or Church Bible, which is practically new. Mrs. Vietta Silsby, who is now in Florida, left the Bible with Mr. Peel, to place where it would render good service. We wish to thank Mr. Branch for his courtesy in sending the organ, and also Mr. Peel and Mrs. Silsby for the Bible. May the Lord add his blessings to the use of both of these in our work here.

It has been a pleasure to work with these people during the past year, and may the Lord bless us, that we may render a better service in His name during the coming year.

S. E. Madren.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

CONTRIBUTING EDITORS

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

OUT IN THE WINTER AND THE WEST.

(Editorial Correspondence.)

Chicago, Ill., Sunday Jan. 19, 1930.

North Carolina, Tennessee, Kentucky, Ohio, Indiana, Illinois—and here we are in this snow-covered, ice-clad, shivering, freezing city of more than three millions human beings from every nation, tongue, tribe and color on the face of the earth. Chicago is nothing if not cosmopolitan.

Our train left Elon College at noon Friday. Preparing Sun copy, looking over some manuscripts, dipping into a book—and it is 6 o'clock at Asheville. A ten-minute stay gave time for a fresh breath of mountain air, a brisk walk, and a whetted appetite for supper. And then that book! A friend had sent me "The Tragic Era," a history of the passionate events, men, women and measures that followed Lincoln's assassination that filled that fretful, fateful, feverish time called "Reconstruction." What a time! Surely God's hand has saved this republic of ours more than once, in spite of all the folly and madness of designing, self-seeking politicians to ruin and wreck it. But the passions, whims, madness and prejudices of men die; the calm judgment, the good sense, the right things they do survive.

The last I saw Friday night of Asheville and beyond was a glimpse of the French Broad glimmering in the moonlight. And then at nearly midnight I laid down that book and went to bed. Since our train was not to reach Cincinnati till 9:40 next morning, the porter had instructions not to disturb "lower 8" before 9 A. M. And so while our faithful mixture of Mogul and Greyhound locomotive wound up and down, out and on and through the mountains of North Carolina, Tennessee and into Kentucky to reach Ohio, I slept—slept the sweet sleep of relaxation, far-offness and abandon. Neither the grinding of wheels, the plunging of engine, nor the shrill screaching of whistles broke in upon my dreams or disturbed my slumber. That which awakened and startled me next morning was the dining-room porter's inharmonious voice, "Second call for breakfast!" I looked at my watch and it was 8:15 o'clock. I had evidently got man's allotted eight hours' sleep, which every honest person should seek to get out of every twenty-four hours of the day and night. Not believing my eyes, I hastily lifted my window-shade to see if it was light and day. And to my utter amazement, the sun was shining as brilliantly and as gloriously as on any May day, but the whole earth, as far as my eye could see, was blanketed in white. Snow, snow, snow everywhere, on hillside and housetop, lawn, meadow, prairie and woodland. And all day long on Saturday, the 18th, our great old engine, strong as a Mogul, but fit and fleet as a grayhound, plowed through the shining, shimmering, diamond-sparkling snow, glorious to look upon from windows of a well-heated car. When have I enjoyed a day so much!

When my friend Dr. W. W. Staley travels he gets acquainted and makes friends with everybody in the same car with him. Not so your humble servant. He is not seeking acquaintances, neither making new ones nor cultivating old ones when he travels on a train. Just a good book, if you please, and now and then a glance at the landscape, the broad world outside, and he is content never to speak to a living soul all day. And so from 8:15 A. M., when emerging from Kentucky, till 7 P. M., when pulling into Chicago, the eyes of this scribe were greeted and gladdened by far-spreading, snow-blanketed, sun-kissed farms, fields, trackless but futile acres.

A passenger entering the train at Lafayette, Ind., or Indianapolis, said the thermometer was standing at 15 degrees below zero and that the coldest weather of the winter or of many winters was now on. And yet our car was comfortable and our good engineer held a steady hand on the throttle, and never lost a ten minutes from a fifty-miles-an-hour schedule for the more than 300 miles that stretch from Cincinnati to Chicago. Snow was banked and blown and piled everywhere, but faithful laborers toiled and trudged in the deep snow and freezing temperature to keep the switches clear, the tracks open and travelers safe and comfortable.

I do not know when the West is more beautiful and lovely to look upon—in spring, when its infinite level acres are green and soft to the eye to look upon, or in winter when the same infinite, level, far-flung acres are blanketed in white and "shimmer in the sheen" of a full-arbed and cloudless sun. The West is large because there are no hills to bother or break it up, and the eyesight is invited and challenged to look its farthest and penetrate to its utmost and not be tempted.

My mission here in Chicago is to attend the "midwinter meeting" of heretofore Congregational Boards, but henceforth to be Congregational-Christian Boards, to whose membership our General Convention, at Piqua last October, elected me. Dr. L. E. Smith, another member from the South, is here, as are also Dr. Coffin, Dr. Denison, Miss Lucy Eldredge, and other familiar faces of our fellowship from the West. But of this mission and meeting I will write next week, as it is just beginning now, and I know not the issues and the problems that impend. But it is fearfully cold now in Chicago, the mercury far below zero, and snow and ice and the breezing winds are everywhere outside, but inside are warmth and comfort, good food, conveniences and delightful fellowship.

J. O. A.

I HAVE A FRIEND.

There is comfort in the thought, however frequently that thought recurs that "I have a friend." I am not speaking of friends in general and all around now. If we generalize our thought and spread out our contemplation, the salve becomes too thin and does not help to cure or to comfort. Just think of one particular friend, an individual friend somewhere who lives, labors, loves, and is. Somewhere there is such a friend; no doubt but that every reader of this line has at least one such friend. The writer of it has such a friend. Not worth while now to inquire whether man or woman, old or young, rich or poor, educated or uneducated. It is sufficient to know and to be able to say any time and under any circumstances, "I have a friend." I am not thinking now of a heavenly, but an earthly friend; one of flesh and blood, who is still of mortal form and frailty; one who can still interpret us, understand us, know our form, fashion and frailty also.

One never thinks of asking a favor of such a friend; of borrowing or bargaining or begging. Neither is it any favors of materialistic or physical type given or received that have created or enhanced the value of such a friend. The artists tell us that pure art, and the only sacred and holy art, is art for art's sake. It is not art for the service it may render, for the contribution it may make. It is just art for its own sake, and has no end in view other than to be what it is and as it is, just excellent and without excuse, in its own name. The same may be said of friendship. There is a friendship which exists, without any end in view, of receiving or conferring favors. Maybe, favors, gifts, tokens will be made and exchanged, but they are the expression, the fruit, the result; not the cause of such a friendship. This is one of God's rich gifts to human society and to mankind. Poor, indeed, is the heart, and sadly alone, indeed, is that life that cannot, under all and every circumstance, say, "Yes, but I have a friend." Such a friend when thought of even drives away despair, penetrates gathering gloom, and brings gladness like a ray of sunshine into the dark and cloudy day.

I have a friend! I know I have. Maybe, I don't see that friend in six months, and no word passes between the two of us, and no token. Such a friend reads a good book, possibly and without consulting me, already knows that I will enjoy it, and forthwith it comes by mail. Such a friend knows that, whether a gift comes or does not come, whether any token passes or does not pass, he is permitted to break in on my thoughts at any time and will be welcome, and that I am permitted to break in on his at any moment and I will be welcome. Such a friend makes a contribution to life that we little reckon with and cannot over-estimate. Truly, friendship is the most sacred of our human words, and carries in its meaning the most noble of our human expressions.

Do we, in expressing our gratitude to the Giver of all good, remember, as we should, to thank Him daily for our friends, and then to beg Him to make us worthy of our friends? A real friend is one of the most precious gifts that the divine hand ever offers to mortal man. Happy is the individual who, in the moments of solitude and meditation, can say, and have no fears or doubts in saying, "I have a friend."

This is, no doubt, why our Lord, before leaving His disciples and while trying to bring them comfort in their separation and sorrow, said to them: "Henceforth I call you not servants; but I have called you friends." Are we grateful to God, who has enabled us to say, "I have a friend"?

J. O. A.

PERISHING IN PRESENCE OF PLENTY.

An incident occurred in a Chicago restaurant recently that has attracted attention. A well-dressed man entered and requested a cup of hot water. The waiter who accommodated him noted the fact that he was pale, wan, weary, hungry. When asked, while holding the cup, if he could not be served further, the hungry man, in pride and even with a boasting spirit, told the waiter of the wonderful pie that the restaurant served, of which pie he said he had just eaten two pieces. Hardly had the words fallen from his proud lips when "hunger-weakness" seized him, the cup fell from his weakened fingers, crashed to the floor, and the man himself crumpled and fell from exhaustion, weakened to unconsciousness from lack of food. Being placed in an ambulance, the waiter said to the man in charge: "I knew this man was starving, and I was about to fill a plate and take it to him and tell him what a fakir he was to declare he was not hungry, but before I spoke the words, he fell to the floor with his broken cup."

A pitiable spectacle, indeed, to look upon—a man perishing with food in abundance, even within his reach. While this is a picture from actual life, it becomes a parable.

Every Sunday of the year faithful preachers of the Word stand in their pulpits and go in and out among multitudes, many of whom are literally trembling and falling from heart-hunger, from the weariness of soul-sickness, from the pride and paralysis of sin. These perishing ones will often look into the preacher's face and declare they have eaten and are not hungry, when in very truth the look from their eyes, the expression upon their face, and the outcry of their souls belie their words.

One easily thinks now of millions who are feeding on husks while they perish for the want of the bread of life. They are perishing in atheistic Russia; they are perishing by the millions in famine-stricken China; they are perishing in India and Africa and Japan and America for the want of a bread that is within their reach, even the Bread of Life which alone can strengthen and save their souls.

Verily, amid plenty and despair, hungry hearts and perishing souls are crumpling to the ground, the life-giving cup falling from their grasp, and the life-sustaining bread unasked for and uneaten all around about them. And our Saviour is saying, as He said to His disciples long, long ago, as He saw the thousands of hungry people about them: "Give ye them to eat." J. O. A.

I AM CALLING YOU.

There were recently laid before a large group of young people the following lines:

"I am the best friend of mankind.

"I am hung about with sweet memories.

"I am decked with loving tears.

"In the minds of the greatest men on earth I find constant dwelling-place.

"I live in the lives of the young and in the dreams of the old.

"I safeguard men with a friendly hand.

"I am the essence of good-fellowship, friendliness and love.

"I give gifts that gold cannot buy, nor kings take away.

"I bring back the freshness of life, the spirit of youth.

"I meet you with outstretched arms and with songs of gladness.

"Some time in the future you will yearn for the touch of my friendly hand.

"I am your comforter and friend.

"I am calling you—now!

"I am the Church."

One wonders if this statement goes beyond the mark? Is the Church calling the youth, and age as well, and doing for them all that is promised in the above? It is well to take an account of what the Church is doing and to inquire as to its real worth and weight in the community and in the world. Truly, the Church is calling, and truly does the Church give that which gold cannot buy and kings cannot take away. It is the strength of youth, the courage of adolescence, the joy of old age, and the comfort of declining years. It is more than this: it is the dwelling-place of God on earth, the place where men find God face to face. It is none other than the gate of heaven. So, is it worth more than we have ever put into it? It means more to us than all our gold and gain and earthly possessions.

Truly the Church is calling, and truly should youth hear that call and heed it, and truly should all who long for the best in life and desire the most that life has to give and heaven has to offer, cherish the Church, support it, stand by it, and be loyal to it. It is the most glorious institution outside of heaven, and there is no institution on earth with which to compare it, either in the glory of its past, the splendor and beneficence of its present attainment, or in the promise and prospect of its future. J. O. A.

REPERTORY.

A series of Wednesday night prayer-meeting addresses delivered in the Presbyterian Church during the building of our Church in 1892.

III. PEACE.

Peace is not inactivity, but concord. It is opposed to war, which is discord. A nation may be at peace and still in ceaseless activity. Peace of soul is conscious harmony with all good. Eternal warfare rages between right and wrong. "There is no peace, saith my God, to the wicked." When the Sea of Galilee was fretted into madness by the wind, the Master rebuked the wind, and says: "I see another law in my members, warring calm. Peter beseeches men to "abstain from fleshly lusts which war against the soul." Paul says: "I see another law in my membas, warring against the law of my mind." War is the history of salvation in man, but peace comes in the end. "Mark the perfect man, and behold the upright: for the end of that man is peace." When Pharaoh had mysterious dreams, his spirit was troubled, until Joseph came from the prison and said to the king: "God shall give Pharaoh an answer of peace." The interpretation was good in the eyes of Pharaoh, "and there was inner peace." Think of a prisoner speaking peace to a king! Truth is thus seen to be independent of circumstances or station. It is divine and produces a "peace that passeth understanding." It is a fruit of the Spirit. It is—

Peace With God.

1. By reconciliation. "God was in Christ reconciling the world to Himself." "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Christ is called the Prince of Peace. God made a covenant of peace with Phinehas, and with His people through Ezekiel, and continues that peace to us in Christ. Hostile potencies are yielding to the dominion of peace.

"No need there is of vulgar shout,
Bells, cannon, trumpets, fife and drum,
And soldiers marching all about,
To let us know that peace is come."

2. By communion. Amos said, "Can two walk together, except they be agreed?" And Paul inquires: "What communion has light with darkness?" "Enoch walked with God; and was not, for God took him: but before his translation he had this testimony that he pleased God." It was communion with Jesus that brought this benediction from Him to His disciples: "Peace I leave with you, my peace I give unto you." Isaiah breaks out in poetic song to Israel: "O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea."

Peace With Conscience.

1. "Herein do I exercise myself to have a conscience void of offence toward God and man." Paul exhorted the Corinthians: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God." "If our heart condemn us, God is greater than our heart." Joseph's brethren were conscience-smitten when they went to Egypt, until he pronounced his heavenly benediction and made peace come back into their souls. "Great peace have they which love thy law." "To be spiritually minded is life and peace."

2. Conscious of loyalty to right. The man who knows that he is not at war with truth is strong. Job was strong because in all his trials "he sinned not, nor charged God foolishly." Daniel was at ease before the king or in the lion's den, because he knew he was loyal to God. Paul was calm before the council. "Men and brethren, I have lived in all good conscience before God until this day." Tranquil as a sea at rest, strong in the Lord and the power of His might. A wall built true has all the powers of nature to sustain it; the force of gravity that holds suns and systems by its might must yield before work can fall: so the loyal life has all the powers of heaven to sustain it in peace. The "peace of God is as serene as the sky, and nothing can separate us from the love of God that is in Jesus Christ." When the disciples were assembled in an upper room for fear of the Jews, "Jesus stood in the midst and said, Peace be unto you."

Peace With Others.

"Love thinks no evil." "Peace on earth" was a sweet note in the angelic song. "Be at peace among yourselves was Paul's exhortation to the Thessilonians. And to the Corinthians he wrote: "Live in peace." And to the Ephesians he writes: "Endeavor to keep the unity of the Spirit in the bond of peace."

On one occasion, Mr. Nott, a missionary, and his companions arrived at the island of Tubooi, and found the whole population preparing for war. The missionaries stepped forward as mediators, expostulated with the leaders, brought them together, and reconciled their differences. The contending armies threw down their weapons, cordially embraced each other, went in company to a new building devoted to the service of God, and sat side by side to hear the gospel of peace.

"We bless Thee for Thy peace, O God,
Deep as the soundless sea,
Which falls like sunshine on the road
Of those who trust in Thee." W. W. S.

NOTICE.

The Women's Missionary Societies of the Norfolk district will hold a union study class at the South Norfolk Christian Church on Thursday, January 30th. Rev. H. S. Hardcastle and Dr. L. E. Smith will teach "From Jerusalem to Jerusalem," by Mrs. Helen Barrett Montgomery. The morning class will begin at 10 o'clock. A large attendance is desired. L. N. S.

CONTRIBUTIONS

SUFFOLK LETTER.

Subjects for "Suffolk Letters" are perplexing problems. The same is true in the selection of texts for sermons. The treatment of subjects, when selected, is easy compared with the selection. The same is a problem in the selection of a farm, a home, a business, a profession, or the ministry. The subject for this letter came while talking to a member of a Church on the train about choosing a pastor for a Presbyterian Church. Three "P's" popped into my mind while we were talking, and these are the text for this letter.

The minister needs qualification in three essential departments of his calling. First of all, no doubt, he needs to be qualified for the pulpit. Preaching the gospel is the main task. "Preach the word" is Paul's injunction to ministers. No learning can take the place of the word. No philosophy can take the place of the Bible. To be able to expound the word of God in such a way that all can understand it is the function of the pulpit. A conscious call to the ministry, cognizant of personal obligation to God and the Church, a real religious experience, all enter into the initial steps up to the pulpit. Then as thorough preparation as possible in education is a personal obligation and privilege. Then accepting a change under a double call from God and a Church, the preacher stands in the pulpit to "preach the word." This is the first "P"—the pulpit.

In addition to preaching from the pulpit, the minister is the pastor of the flock. He is in a position to minister to the members of the Church in spiritual things as no other person can. There is a difference between pastoral and social visitations. Social visits imply social relations that are congenial; pastoral visits imply spiritual relations and obligations. People in sickness, in bereavement, in losses, in need, furnish opportunities for soul-contacts through sympathy, kind words, and prayer. Pastoral visiting is easily overlooked and neglected; but it is a big "P" in the pastoral relation. The more humble the situation, the more important and the more helpful is the visit. People in health, in prosperity, and busy, do not need such visits so much; but even the rich are often neglected by the preacher. Their wealth, their home, their associations, limit them in human friendships and pastoral visits. It is well to visit them and have prayer with them. They need spiritual contact and prayer as well as the poor and afflicted. Pastoral visiting is the second "P."

Beyond the Church membership and this close relation between them and the preacher, there are the people outside of the Church. Many of them fine people, neglected by the Church or estranged by conditions that need the touch and service of the minister. Beyond the pale of the Church are the people. Much ministerial value is lost by neglecting those outside of the Church. This field of service requires Christian tact, and it is a great field for manifesting the spirit of Jesus through the life and ministry of the preacher. That is the big "P" where the evangelistic touch may lead many to Jesus Christ as a personal Saviour.

These are the three "P's."

W. W. Staley.

ELON LETTER.

There is a great deal of resentment of authority in the popular mind at this time. And yet it is said of Jesus that "the people heard him gladly," though he taught "as one with authority." Evidently the human mind is not innately opposed to authority. Evidently also there must be different types of authority, different sources of origin for it, resulting in different types, some of which the human spirit resents, and some of which it approves.

I think it may be said that there are three types of authority—the authority of force, the authority of tradition, and the authority of truth.

Jesus during His early life came into contact with all three of these types of authority. Toward the first two He was unalterably opposed. He embraced the third type with the enthusiasm of a devotee, and commissioned His followers to pursue it to it sultimate end.

Jesus was, by His very nature and fundamental conception of life, committed to a program of resentment and hostility to all authority resting on force. His respect for personality was so fundamental a concept with Him that He placed one single soul on one side of the seals and all the earth's multiplied wealth on the other and in terms of value pronounced the soul of more worth than all the material substance. He had no sympathy whatever with the authority of force. He placed no value at all upon it.

He was equally opposed to the authority of tradition. We hear Him saying in His Sermon on the Mount, and elsewhere, "Ye have heard it said of olden times," "but I say unto you." This was His unfailing attitude. He handled every tradition thus, not to discard it, but to evaluate it; not to deny its authority, but to resent any effort to impose its authority upon the human mind or spirit without due consideration or approval.

He was with equal ardor committed to the authority of truth. "The truth will make you free," He is reported to have said to His disciples; and He promised that He would send the Comforter when He should have ceased to be with them in person, and that this Comforter should lead them into all truth.

We have nothing, therefore, to fear from the spirit of inquiry, of discovery, of truth. Jesus declared that He Himself was the truth, and the nineteen centuries that have passed since His earthy ministry terminated have amply demonstrated that He spoke words of soberness, words of truth.

In this day, when so much is being said in condemnation of young people because of their resentment of authority, would it not be well to consider whether they are opposed to the idea as such, or whether they are not opposed to the authority of force and the authority of tradition? I have yet to see a yuong person in all my experience who has shown any disposition to resent the authority of truth.

W. A. Harper.

FRANKLIN, VA.

Sunday, January 19th, was an unusual day for us, in that we had company at each service. In the morning the members of the Franklin Lodge, Knights of Pythias, attended worship in a body. The pastor preached on the theme, "The Life of a Great Southerner." In this message he portrayed the essential qualities that were embodied in the entire character of the man whose birthday was celebrated. Robert E. Lee, as a (1) citizen of the South, (2) college president, and (3) a Christian gentleman were upheld with scriptural references in a way that all Southerners would be proud of the great general.

For the first time since leaving this field, Rev. F. C. Lester, now pastor of the Waverly Christian Church, returned to preach to his host of friends. Bro. Lester is a very busy man in this part of Virginia, as well as throughout the Southern Christian Convention, and his visit to us was greatly appreciated and his sermon fully enjoyed.

Pastoral exchanges are fine for both ministers and congregation. There should be more of it, not only among our own ministers, but with ministers or other Churches. Not long ago, a happy exchange was made here in Franklin, when the pastor of the Christian Church exchanged with Rev. R. D. Stevenson, pastor of the Baptist Church of this city.

Plans are being made by our department of religious education, of which Mrs. J. W. Fix is superintendent, to conduct a training school within the next week or so. Teacher training is needed in every school. Just a little time, a little hard work, a little consecrated enthusiasm will work wonders in putting on a school of methods.

At our monthly teachers' meeting, plans were made to continue the coupon system of award, and a committee appointed to secure coupons, which were to be given this year to children for attendance upon the services of the Church and bringing visitors to Sunday School. These coupons are used for exchange each Christmas at the Sunday School store. The following is printed upon each coupon:

"One coupon: Good for exchange at Franklin Christian Church Sunday School Christmas store of 1930. Name..... This coupon awarded only to members of the junior department, intermediate department, and first-year senior classes for Sunday School attendance, Church attendance, and bringing visitors to Sunday School. This coupon is not transferable."

Such a system has proven very satisfactory, and has stimulated children to come to Sunday School and Church. They realize that rewards come to those who are most deserving. Last year some of the children had won as many as 160 coupons. That meant perfect attendance at Sunday School, and each of the preaching services, and visitors brought to Sunday School.

Joseph W. Fix, *Pastor.*

THE CHURCH OF THE GENERALS.

St. John's Church, Brooklyn, N. Y., is known as the Church of the generals, because it was attended by Robert E. Lee and "Stonewall" Jackson, who were destined to become most famous generals, and by other future bearers of the high military titles. However, it is the glory of Lee and Jackson that gives the Church its distinction. It was, however, the original structure, built in 1836, in which Lee and Jackson worshiped. They were not men who merely attended services. The corner-stone of the present edifice was laid in 1897.

Lee, when stationed at Fort Hamilton before the war with Mexico, was a vestryman at St. John's; and it is recorded that Jackson, who served at the fort from 1848 to 1851, was baptized in the original Church in 1849, when he was about twenty-five years of age.—*Ex.*

A THOUGHT FOR THE WEEK.

(The Lord working with them.)

So, then, after the Lord had spoken unto them, He was received up into heaven and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following. Amen. (Mark 16:19-20.)

POLICY OF THE ANTI-SALOON LEAGUE.

The Anti-Saloon League was created for a definite purpose. That purpose is the extermination of the beverage alcohol traffic.

Toward this the league has moved steadily forward through the stages of almost thirty-seven years. As a result of the league's work during that period and the efforts of allied forces, prohibition has been written in the basic law of the nation.

The record of the Anti-Saloon League is unique in the history of social reform movements. It has had the vision to see the need, the courage to heed the call, the sense of responsibility to face the problems, the breadth of judgment to adapt its program to changing conditions of the times, the strategy to move forward just as rapidly as a growing public sentiment would permit, the spirit of devotion to persevere.

Faithfully, patiently, consistently, aggressively, the league has pressed toward the goal of its high calling. After ten increasingly effective years of national constitutional prohibition, the Anti-Saloon League today confidently faces the future and presents the following declaration of policy for the years just ahead.

Legislation.

Constantly changing conditions demand additional legislation both in Congress and in the State legislatures.

We stand today for the realization of the announced program of the President of the United States, who, more than any other chief executive of the nation, has definitely committed himself and his administration to the task of securing enforcement of prohibition. We stand for adequate appropriations to meet the demand for making the eighteenth amendment fully effective. We urge all law-abiding and liberty-loving citizens to co-operate in all necessary and helpful efforts to secure the largest possible degree of efficiency in local, State and national administration and enforcement of this salutary legislation.

Political Policy.

The league does not affiliate with any political party as such. It does give to its constituency and to the public facts as to the records and attitudes of candidates for positions which involve the issue for which the league stands.

The definite policy of the league is not to present candidates for public office. It is, however, its fixed policy to use its strength in the effort to prevent the election or appointment of officials whose records and attitudes do not insure a sympathetic and aggressive policy toward prohibition enforcement.

Now that the eighteenth amendment is a part of the Constitution, we insist that belief in the policy of the government on the beverage alcohol question should be a requirement in the election or appointment of officials who have to do with the enforcement of prohibition.

Attitude Toward Public Officials.

We steadfastly believe in that constitutionally guaranteed right of the people "peaceably to assemble and petition the government for redress of grievances." In harmony with the spirit of that guarantee, we confidently assert our right as American citizen to state our convictions as to lay those convictions on the consciences of those State and national legislators and officials who represent us in government.

The Anti-Saloon League in this matter depends upon the strength of its cause, the reasonableness of its appeal and the purity of its motives to win political consideration. We believe that government officials have a right to know the attitude of our constituency and that that constituency has a right to have their convictions thus presented to their public servants.

Qualifications for Public Office.

Peculiarly is this movement for the solution of the beverage alcohol problem a great social project which was never more so than it is today.

More than ever before the enforcement and observance of the prohibition laws are inseparably linked with the great projects for better social conditions.

More than ever before the fortunes of prohibition and those of other social reforms are one.

More than ever before the object of the Anti-Saloon League and that of other social welfare agencies require the same type of men in public life, and the same open, frank representations as to qualifications of those seeking public office.

Very definitely in these days the line is being drawn between those candidates for positions of public trust who are socially minded and those who represent selfish interests seeking special privileges. Consequently, more than ever before, we must give attention to the question of social-mindedness in the weighing of records and attitudes of political candidates.

Educational Policy.

The major task of the league is to get the truth to the people. Peculiarly is it concerned with reaching those of the pre-prohibition days. The league therefore definitely sets itself to the task of education in order that the men and women of tomorrow shall know the truth which will insure continued freedom from the slavery of alcohol.

We therefore urge upon the temperance forces of every State the imperative necessity of reviving the teaching of scientific temperance in the public schools, with due regard for those scientific processes and well-established rules which belong to public education.

Education for all the people in the interest of the solution of this perplexing alcohol problem must be carried on. Debates and contests, exhibits and pageants, books, periodicals, literature and posters, the radio, the moving picture, the press and the platform, the pulpit and the Church school, all present agencies through which sane, authoritative and vital facts may reach the people.

We must meet sophistry with logic, falsehoods with facts, insidious suggestions with constructive agruments, error with truth. Especially must we strive to bring to the attention of the public the fundamentals on which substantial and permanent public sentiment must be builded.

Completion of the Task.

The most eloquent testimony of the effectiveness of the Anti-Saloon League comes from the sworn enemies of prohibition and the most active, insidious and unscrupulous opponents of the league.

The fact that these opponents of that for which the league stands fear this agency of the Christian and moral forces of the nation more than all else, should encourage our friends and should give pause to those good citizens who are tempted to take their cue from the league's enemies and fall in line with its critics.

The need of such an organization as the Anti-Saloon League was never more imperative than it is today. The task to which this league is committed has not been fully accomplished. That will be done only when beverage alcohol and the liquor traffic are but memories of what men once tolerated and endured.

Resolutely and devotedly we set ourselves to the completion of the task.

ALL SELF-PRONOUNCING

Holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.

AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles..... $ .50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles..... .60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges..... .85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges..... .70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges..... .90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... 1.10

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With all the words of our Lord and Saviour printed in red.

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The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2	*The three wise men*
carrying away into Bab'-y-lon *are* fourteen gen-e-ra-tions; and from the carry-ing away into Bab'y-lon unto Christ *are* fourteen	ing interpreted is, God with us. 24 Then Jō'seph being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges..... $1.00
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5036PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms..... 2.60

Holman GEM Testament

POCKET SIZE 3⅜x4½ inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3⅜x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

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INDIA PAPER GEM TESTAMENT

4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms..... 3.00
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Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines. It is the most readable edition of all large print Testaments.

Specimen of Type.

THE book of Jē'sus

PSALMS INCLUDED

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Same as above, with the Sayings of Christ in Red.

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All styles sent postpaid at above prices

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE PURPOSE OF MISSIONS.

The purpose of missions is revaled throughout the Old and New Testaments in the character of God. From the beginning till now, the God whom the Jews of the Old Testament worshiped and the God whom Jews and Gentiles of the New Testament worshiped, purposed by His very nature and character that all men everywhere should know Him and have the privilege of worshiping Him as the true and living God. Whole books of the Old Testament, as well as of the New, are written to reveal this salient fact.

The Book of Ruth is a missionary book, or it has no meaning. It tells the story of a woman of God who went out into a foreign land, a heathen, pagan country, and so lived as to win a convert from the most despised and the most loathed of origin of the pagan peoples of the earth; and that woman, won from idol worship to the worship of the true God, becomes the ancestress of King David and of our Lord Himself. The story of Ruth reveals God's power and purpose in winning from the ways of idolatry an idol worshiper and making that woman one of the exalted and beloved of the family of Jehovah and of the earth's redeemed and saved. From Ruth came David, and from David came the Christ.

The Book of Daniel is a missionary book pure and simple. It shows how a man of God living among a heathen, pagan people, preached the wisdom, the majesty and the might of God, and spent his life in kings' courts and prisons, revealing, by his own character, the infinite wisdom and patience and love of God, and by his teaching and preaching declaring the wisdom and the way of God. All of the Book of Daniel is missionary, in that it reveals the attitude of God to a pagan world, and declares His interest in a pagan world and His willingness and power to save a pagan world.

The Book of Jonah is a purely missionary book. In fact, it has no meaning whatever aside from its missionary message. It shows how a man who was called to go as a missionary was overthrown and suffered and was defeated in his own plans because he side-stepped and refused his missionary obligation; and then was delivered only when, in faith, prayer and repentance, he returned to discharge his missionary obligation. The Book of Jonah is, in brief form, the history of the Hebrew race—a race who was entrusted with the oracles of God that they might make known the will of God to the world, and of how they, when they refused to do that, were swallowed up in awful captivity and were not released until they repented and gave up forever idolatrous worship and promised to return and make known the oracles of God.

They, like Jonah, were given a second chance, and when they saw that the world was ready to hear that message and the Gentiles were ready to accept, as Nineveh was, they repented and were sorry of their conduct, and even put to death Jesus and James and Paul and hundreds of others of their race who were willing to carry that message to the world. Thus, the purpose of God from the beginning has ever been that of winning and saving men everywhere who have an opportunity of knowing Him. The strange thing is that those who know Him and the power of His salvation are so reluctant to share that power and that salvation with others. J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 18, 1930.

Sunday Schools.

Previously acknowledged	$1,377.73
Oak Level, Youngsville, N. C.	1.60
Spring Hill, Lineville, Ala.	2.00
Leaksville, Luray, Va.	1.61
Newport, Stanley, Va.	1.75
Wake Chapel, Fuquay Springs, N. C.	5.00
Liberty (Vance), Henderson, N. C.	4.91
Wentworth, McCullers, N. C.	2.70
Holland, Va.	20.00
Pleasant Union, Lillington, N. C.	1.05
Oakland, Smithfield, Va.	7.00
Linville, Va.	5.37
Mayland, Broadway, Va.	1.62
Mt. Auburn, Manson, N. C.	5.25
Bethlehem, Broadway, Va.	3.46
Third Avenue, Danville, Va.	4.13
Total	$1,445.18

Individual and Church Collections.

Previously acknowledged	$ 430.50
Biscoe, N. C.	10.00
Hopewell, Va.	9.00
Waverly, Va.	15.00
Total	$ 464.50

Summary.

Previously acknowledged	$2,927.33
Sunday Schools, regular	67.45
Individual and Church collections	34.00
Total to date	$3,028.78

J. O. ATKINSON, *Sec'y.*

QUARTERLY REPORT.

Following is the first quarterly report of the treasurer of the Woman's Board of the North Carolina Woman's Conference:

Women's Societies.

Bethlehem	$ 3.82	
Burlington	172.65	
Catawba Springs	6.00	
Durham	30.00	
Greensboro	103.95	
Ingram	5.80	
Lynchburg	5.65	
Monticello	5.50	
Mt. Auburn	25.00	
New Hope	2.40	
Pleasant Hill	5.80	
Pleasant Ridge	14.20	
Ramseur	15.56	
Randleman	3.00	
Shiloh	4.45	
Turner's Chapel	29.00	
Union Ridge	9.25	
Virgilina	17.50	
Youngsville	2.40	
		461.93

Young People's Societies.

Durham	$13.05	
Greensboro	17.50	
Turner's Chapel	1.00	
		31.55

Willing Workers.

Burlington	$12.50	
Durham	8.07	
Durham Junior	4.18	
		24.75

Cradle Roll.

Durham	$ 3.00	
Park's Cross Roads	2.00	
		5.00
Total		$ 523.23

MRS. W. R. SELLARS,
Burlington, N. C. *Treasurer.*

THE JERICHO ROAD.

"Oh, the sorrow and the woe on the way to Jericho, where the wounded lie and languish on the road."

Although the road to Jericho was only spoken of once by our Saviour, and then in a parable, it is even yet a road to be found and noted for its loneliness and gloom, for its rocks and perils, to all who traverse it. But it was not the literal road that Jesus wanted to impress the people with; it was only a type of the road that all must travel, more or less, through this vale of tears. The loneliness and the gloom almost overwhelm us, and the rocks bruise us, and the enemy of our souls strips us of our faith and leaves us to the mercy of doubt and fear. Then it is that the good Samaritans of God, though neither priest nor Levite, will minister to us in Jesus' name, giving us "the oil of joy for mourning" and "the garment of praise" to make glad our hearts.

Who of us have not traveled this road, and who of us have not craved human sympathy and companionship? Humanity has ever sought human sympathy, though only the divine can truly satisfy. Jesus the Christ showed His human side when He took the three disciples to be with Him in His hour of trial. Every day we are aware of these travelers on the Jericho road. Some come to our door craving comfort, others wait for our coming. Do we sometimes feel that our cruse of comfort is failing, that our own troubles are mountain high? Then we need to go to the feet of Jesus and learn of Him. He was never too busy, never too tired, when He walked the shores of Galilee, to comfort the sad of heart and He says to us, "Follow me." He can speak peace to our souls and send us out as His burden-bearers if we will let Him. We may think that we cannot do much, that we cannot say the right word, but we can weep with those who weep, we can speak kindly to all we meet. And to the agent at the door we can give an encouraging word, if nothing more.

A middle-aged woman, who was trying to make her living by selling useful kitchen utensils, went to a strange city, hoping for success. At one of the first homes she visited, a list of names of Christian women was given her, who might be interested in the utensils and perhaps purchasers. As she called at the addresses given, some gave her enccuragement, but others were vexed that their names had been given and treated the woman with scorn, which caused her heart to ache and the tears to flow as she confided in a sympathetic stranger.

She was one of God's little ones and there are many such on the Jerciho road. About such as these, Jesus spoke the "I was much." We need not fear that we may do a kindness to one who is not worthy, for it has been said that no blessing truly vitalized ever ceases to live. If the blessed be unworthy, it returns on swift wings to the blesser. If we do our part, our Heavenly Father takes care of all the rest, making all things to work together for good.

"Go, bury thy sorrow,
Let others be blest;
Go give them the sunshine—
Tell Jesus the rest." W.

THE SOCIAL WORK OF THE CHURCHES.

In a new volume entitled "The Social Work of the Churches," issued today by the Department of Research and Education of the Federal Council of Churches, a contrast is drawn between "two schools of thought," one of which is "preoccupied with the redemption of the individual," while the other emphasizes the relation of the individual to the social environment. There is also an extensive analysis of the way in which the Churches are being influenced by new social and scientific trends.

The volume is a handbook of information regarding the social principles and programs of the Churches, Church federations and religious agencies of the Protestant denominations and other major communions in the United States and Canada. It is designed for the use of ministers, religious and social workers and educators. The book is edited by Rev. F. Ernest Johnson, executive secretary of the Federal Council's Department of Research and Education. According to leaders in the council, this is the only compilation of its kind that has been attempted, and it is expected to have wide use in Protestant circles.

The book opens with a review of "present social trends affecting religion," in which the following occurs: "One of the most notable characteristics of modern Christianity is the existence of two schools of thought, each deriving its tenets directly from Christian sources, yet one preoccupied with the redemption of the individual by means that are essentially personal and private, the other interested chiefly in the redemption of the world as a whole and conceiving the destiny of the individual as inseparable from that inclusive purpose and goal." The latter position is found to be more widely accepted among religious leaders, who manifest a "growing conviction that the conversion of the individual, unless it has specific reference to a 'Christian way of life,' is far less than the example and teaching of Jesus require."

On the other hand, "there is a distinct disillusionment on the part of social workers of the institutional type with mere mass methods of betterment. The development of social case work bears testimony to the fact that permanent changes in individual life and character are not brought about merely by manipulating the environment. The social scientists and social workers are taking larger account of those forces which integrate personality and supply 'drives' for energetic living—forces which we call spiritual. This trend is apparent in spite of the preoccupation in many academic circles and in popular literature with a mechanistic type of psychology."

Regarding the influence of modern science on religious thinking, the review continues: "One of the chief assets in the socializing of religious thought and life is the steady growth of the scientific point of view. More and more, organized religion has found it necessary to square its teachings on the factual side with the discoveries of science. This necessity has involved the restatement of many doctrines and has brought about a lessened emphasis on creeds and creedal differences. In general, the attainment of the religious life is thought of more as a process and less as an isolated event. Religious education has itself become a scientific discipline based upon another newly developed science—the psychology of religion. On the whole, the leadership of the several Protestant communions has ranged itself on the side of enlightenment and is not disposed to quarrel with modern science.

"As religion appropriates the disciplines of science, haphazard methods and false theories which were assumed to have spiritual sanction give way to knowledge and enlightened experimentation. Research is coming to have a recognized place within organized religion, and is commanding rapidly increasing interest. The antipathy, suspicion and contempt which in the past characterized the relations between religious leaders and men of science are giving way to a respectful cooperation. We employ the methods of the social sciences in making religious surveys, gathering religious statistics and studying religious experience. This change has, of course, been only partially effected and the possibilities of collaboration between religion and science have been but slightly explored. Most progress has been made where the forces of religion have effected co-operation among themselves and pooled their resources in research and experimentation."

With reference to the current issue of the relation of the Church to the State, the book outlines the following elements of a needed inquiry:

"1. To what extent should the Church, either on its own motion or in participation with other social groups, attempt to influence government in behalf of legislative proposals, such as social insurance or factory legislation, or in administrative matters which have an evident bearing upon the public welfare?

"2. To what extent may the Church properly participate in partisan political activity in order to secure the election or defeat of certain candidates for office?

"3. To what extent should the Church accept dictation from the State in matters affecting the Christian conscience, particularly with reference to war? In other words, is the Church in any realm rightfully independent of the State and justified in opposing its will? This question affects the Church corporately, and also the teaching of the Church with reference to freedom of conscience."

The changes taking place in moral standards, in the status of woman and of the home, and in the character of the population are considered, along with tendencies in crime, recreation, social legislation and economic life.

One section of the book is given to the effort of city Churches to meet changing conditions through various types of adaptation: "the specialized Church," "the pulpit Church," "ministry to the foreign-born," the "new type of Church building," etc. The need of more critical study of the Church and its methods is urged, in order to answer such questions as these: "What is the actual result of the educational, social and worship activities of the Church? Are people becoming more religious through the Church's ministry and, if so, how is that result being secured? What is the goal of character education and is definite progress being made toward it in the Church school? What is a sound theory of the Church's relation to community life and welfare, political and economic relationships, etc., and to what extent is it being applied? In other words, we need re-examination of accepted norms of activity and accepted criteria of success."

The difficulties confronting the rural Church are similarly analyzed and a great deal of data on rural life is compressed into small compass.

FEDERAL COUNCIL.

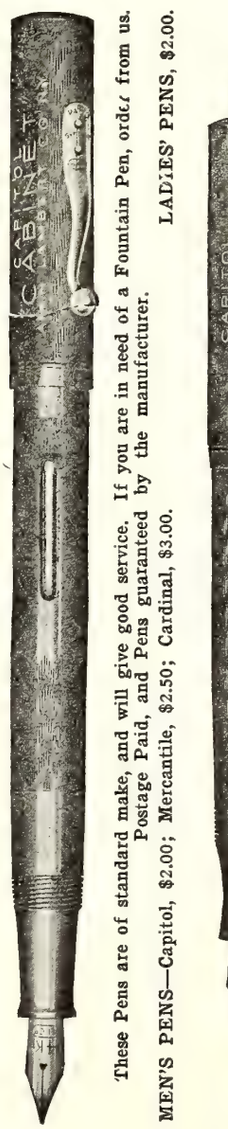
A WORD ON BEING DUPED.

The father of Pierpont Morgan once inserted the following advertisement in a number of New York papers: "Bring me a dollar. Smith, New Bond Street 12." The type was big, and on the second day the message was: "You can bring me your dollar tomorrow." On the third day it changed again: "If you don't bring your dollar today, keep it; tomorrow will be too late." On the third day twelve thousand people had sent in their dollars!

Later it was discovered that Mr. Smith was Pierpont Morgan himself. The facetious banker had declared that he could easily find in New York a thousand credulous people who would invest their money with no guarantee, but in the hope of a surprise. He sent the dollars back, after proving that the credulous were twelve times more numerous than he thought. They are indeed legion—these ready dupes of the fraud and the shark.

Even the evident suspicion of fraud in an advertisement seems no deterrent to the credulous. An official of the United States Post-Office estimates that a million people lose a million dollars annually in money and property in mail fraud schemes. They "bite" at anything and put confidence anywhere. One swindler offered "ten yards of beautiful silk for making shirtwaists for ten cents." Thousands of women sent their money, and in return got ten yards of silk thread. Another advertiser offered a dozen quarts of "rye" for eighteen dollars, and thousands of thirsty men were somewhat disappointed when there came a dozen quarts of rye grains.

It sounds ludicrous. Yet these things happen on an incredible scale. Great numbers of people, it seems, like to be humbugged.—*F. C. Hoggarth, in Christian Advocate.*



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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson V—February 2, 1930.

Putting God's Kingdom First.

Golden Text: "Seek ye first His kingdom and His righteousness; and all these things shall be added unto you."—Matt. 6:33.

Lesson: Matt. 6:1-34.

Jesus hated sham and make-believe. He insisted that there should be sincerity and reality in the religious life and in religious practices. In this sermon, which, as has been stated in an earlier article, deals with the fundamentals or principles of the kingdom, Jesus deals with three religious practices from the standpoint of sincerity and reality.

Sincerity in Giving.

"Take heed that ye do not your alms before men, to be seen of them . . . Sound not a trumpet before thee . . . Let not thy left hand know what thy right hand doeth . . . that thine alms may be in secret." When one gives to charity or when one makes a gift to the kingdom, he is not to hire a brass band and make the fact known. He is to give not for publicity, but because of the need and for the sake of Christ. Giving that has an ulterior motive loses much of its effectiveness and its power. The "hypocrites" missed the point in giving entirely. As a rule, those who give most say least about it.

Sincerity in Fasting.

"When ye fast, be not as the hypocrites, of a sad countenance . . . but anoint thine head, and wash thy face, that thou appear not unto men to fast." Jesus did not place a premium on fasting, nor did He discourage it. He simply insisted that if a man did fast he should do it from a sincere motive and in an unostentatious way. Fasting was to be the expression of an inner state. It was not to be paraded before others. It was not to be done to make one feel a holier-than-thou attitude. Here again the Master was pleading for sincerity and reality.

Sincerity in Prayer.

"And when ye pray—Jesus took it for granted that men would pray after some fashion—be not as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. They wanted to get credit for being religious. They thought it would help if they could be seen at prayer. Their whole attitude was almost like saying in so many words, "Look at me; I am praying. I've got religion. I am the 'cat's whiskers' when it comes to being pious." Alas! their prayers never got any higher than their own swelled heads. They prayed not because of any sense of need or because of any warmth of devotion, but to increase their religious prestige and to feed their detestable religious pride.

"But thou, when thou prayest, enter into thy closet." Jesus did not mean that men should never pray in public; He meant simply that prayer was an intimate, vital thing, most effectively done by and large when a man was alone with God. "And when ye pray, use not vain repetitions, as the heathen do." They had prayers which they repeated over and over again. They even had wheels with formal prayers attached, so that by turning the wheel they thought they were praying. It was a caricature, a blasphemy against true prayer. Prayer is not primarily a matter of words or of posture, but of inner spirit. Out of the abundance of the heart, the mouth speaketh in true prayer.

The Lord's, or the Model, Prayer.

"And when ye pray, say, *Our* Father, *our* bread, *our* debts, *our* debtors, lead *us* not, deliver *us.*" Prayer is social; it includes others. Prayer is more than mere petition—"hallowed be Thy name"—it has a place for adoration and praise and thanksgiving. It should concern kingdom interests—"Thy kingdom come, Thy will be done on earth as it is in heaven," in my life, in the place I live, and the place in which I work. "Give us this day our daily bread"—give us day by day our daily bread, not cake but bread, our necessities, and give them to us not all at once, but give them to us as we need them. "Forgive us our debts or trespasses"—Jesus knew men would need to pray for that; prayer includes confession and penitence. "Forgive us as we forgive," or because we have forgiven others—a man cannot get forgiveness so long as he has not forgiven others. "Lead us not into temptation"—do not allow us to put ourselves deliberately into temptation, but when we are tempted in the inevitable process of developing character, "deliver us from the evil one. For Thine is the kingdom, and the power, and the glory forever"—anything that we may receive or may accomplish comes from Thee, and to Thee we give the glory.

Jesus did not mean, of course, that every time we prayed we should use this prayer. After this manner, in this spirit, and not necessarily in these words we are to pray.

Treasures Here and Hereafter.

The abiding values of life cannot be handled by the hands or reckoned in terms of dollars and cents. It is a short-sighted policy on the part of any man to be so busy or so absorbed in making a living that he has not made a life; in spending all his time and his energies in making money which he cannot take with him into the other world, instead of giving his time and his energies in making himself the kind of man who will fit into that other world. Material things have a subtle way of blinding men to the abiding values of life. Where a man's treasure is, his heart and his interest and his real life are apt to be.

Seeking First the Kingdom of God.

"But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." What things? The necessary things of life. Alas, how much of our lives is taken up with anxiety about things that really do not count! How often we are so concerned about the things which we ought to take for granted that we do not have time or energy to give to the things of the kingdom which wait upon our co-operation and service. Here once and for all Jesus has spoken the final and authoritative word.

Things to eat and to drink, things to wear—these are important and even necessary. But they are not primary in the divine scale of values. Furthermore, the fowls of the air and the lilies of the field are the answer to our anxiety and our fears. Personality is the world's highest value. We are of much more value than they. We are to live on the basis of the worth and the possibilities of personality. We are to give ourselves first to seeking the kingdom of God and His righteousness. And we have the promise of Jesus Himself that if we do this, such things as are necessary will be provided. Believest thou this?

This does not mean, of course, that it is wrong to take out life insurance; nor does it mean that people should not lay up for a rainy day, or should not practice thrift. It is a rebuke, however, against that anxiety and worry about things which may never come, or which if they do come, must be borne just the same as if we had not worried today, and against which our worry and anxiety serve as hopeless preparation. The sum of the whole matter is: Do the best you can, and trust God.

CHRISTIAN ENDEAVOR.

Sunday, February 2, 1930.

Topic: "How May Endeavorers Crusade with Christ?"—Rom. 12:1-9. (Christian Endeavor Day.)

Some Bible Hints.

Begin the crusade by an act of consecration. Crusade against self-will and selfishness (v. 1).

The work God asks us to do is reasonable in the light of all He has done for us. He gave all. He asks all (v. 1).

Let us crusade for transformed minds. We can accomplish nothing with the worldly spirit dominating us. Seek the spirit of Christ (v. 2).

Place every talent at God's service. What have we to offer Him? (v. 3.)

Suggestive Thoughts.

A crusade is not an individual thing. We cannot crusade alone. Crusading calls for co-operation, for planning, for a long and strenuous campaign. Keep the flag flying.

Crusade—lay plans—to win friends for Christ. Evangelism should begin in our own homes and our own circles.

Crusade for world peace. First, read books about it. Read magazine articles about it. Study plans to obtain world peace. Take a definite stand.

Crusade for a larger Sunday School and society. Make the membership campaign a crusade. Use generalship, planning, co-operation. Give time and energy to it.

A Few Illustrations.

A crusade is based on the cross; that is, it is impossible without sacrifice. It is not a burst of enthusiasm, but a series of battles in the face of all sorts of difficulties and discouragements.

The ancient crusades rooted in enthusiasm, but were poorly planned. They failed. We must have enthusiasm, the steam to drive the engine, but we must work according to definite plans if we would succeed.

After all, the ancient crusades had an unworthy objective, something material and irrelevant, and at bottom contrary to the spirit of Christ. Our crusade's aims are spiritual.

We cannot make others better citizens unless we are good citizens ourselves. Only heat and flame can kindle fires. We lead others to be what we ourselves are.

To Think About.

What is the crusade with Christ chart?
Why is a crusade without Christ fruitless?
Would Jesus join in all our activities? Why?

NEWS ITEMS.

The field secretary of the Southern Christian Convention was in Dayton, Ohio, December 27-30, attending a conference of the leaders in the work of the young people of our Christian Church. Representatives from the New England, the Metropolitan, the Southern, and the Central Conventions were present. Fourteen Con-

ferences of our Church were represented by a total of thirty-six young people. In this, the fifth annual conference of the leading young people of our Church, plans for the work of the young people for the coming year were made. The definite goals for the whole group are: 1,000 young people to join our Churches at Easter time, 1,000 new subscribers to the *Herald of Gospel Liberty,* a world friendship offering of $4,000, and a gift to our Church of $5,000 (this last goal is to be approved by an adult committee before it is to be in effect).

The reason for the *Herald of Gospel Liberty* campaign at this time is that our paper and the Congregationalists' paper are to be combined and a new paper, *The Congregationalist and the Herald of Gospel Liberty,* will appear March 1st. It will be a great help to the new paper if it can start with a long list of subscribers. The young people of the Church are doing what they can to give the new paper a boost.

A few words about the new paper may be of interest. Its name is to be a combination of the names of the papers of the two uniting Churches. The *Herald of Gospel Liberty* is the oldest religious newspaper in the world, and the *Congregationalist* is the second oldest. United, they will have a great historical background. Dr. F. G. Coffin, at present consulting editor of the *Herald of Gospel Liberty,* and Mr. Hermon Eldredge, leadership training secretary of our Church, go to be on the editorial staff of the new paper.

There are many reasons why we should read this bigger and better Church paper which is to be ours after March 1st. (1) That we may keep up with our own work; (2) that we may become acquainted with the Congregationalists; (3) that we may read about every step that is taken in the union of the work of the two uniting Churches; and (4) that we may be loyal to our Church which has just taken such a great step forward.

The regular subscription rate for the new paper is to be $3. A special rate of $2 per year is being made during the month of January on renewals to the *Herald of Gospel Liberty* (which will be carried over to the new paper) and on new subscriptions. This special rate applies to subscriptions for one year only. Send all renewals or new subscriptions to Mr. Hermon Eldredge, C. P. A. Building, Dayton, Ohio, at once.

JEWEL TRUITT.

OLD TIME vs. MODERN PREACHERS.

Of recent months throughout the country there has been a tendency to compare, or contrast, the real achievements of the old-time preacher with that of what most congregations seek nowadays —a "live wire" and a "good mixer." North Carolina to a certain extent took up the discussion after one of the speakers at the recent State Baptist convention in Shelby declared that the modern congregation is eliminating the real preacher by setting up a style-plate of a "live wire" to which prospective ministers must mold themselves.

In connection with that trend, the North Carolina *Christian Advocate,* Methodist periodical, notes that Prof. William Lyon Phelps, of Yale, thinks "that the iron blooded prophets of old were superior to the present mush-mouther peddlers of soft words who keep busy patting folks on the back." Then Prof. Phelps is quoted as follows:

"I wonder what Jonathan Edwards, Cotton Mather, Cromwell, John Milton, and other hearts of oak would have thought of the back-patting gospel? These men were free from the taint of self-pity. They did not have to jack themselves up with signs on the wall imploring them to work or commanding them to smile, nor did they below their courage in the bathroom. They rather said: 'God, be merciful to me, a sinner.' I believe that an acute consciousness of sin is more needed now than an enormous accession of conceit. The old theologians, with all their dogmatism, got down to the bedrock of human nature; they believed in the reality of sin, and they did their utmost to convict their audiences; some hearers walked out of Church, realizing their shortcomings and determined by the grace of God that something must be done to improve the situation." —*Cleveland Star.*

ON FAITH.

When man attempts God's truths to prove,
And trusts not faith, he hits a groove
That straightway leads into a wall—
Man finds that he, indeed, is small.

I think it was intended so,
That His cause by faith alone should grow;
The fundamental truths divine
Are far beyond man's puny mind.

Yet, the spark within us all, to feel,
Will lead us on if we but kneel,
And trusting ever day by day
His guidance, and His blessing pray.

C. B. B.

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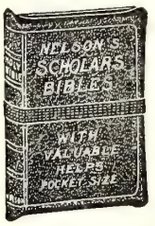

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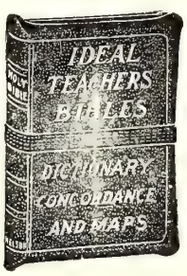

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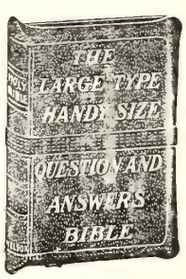

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

LIVING IN THE IMAGE.

(A story from *The Christian Herald.*)

Once upon a time I read an interesting story, which keeps coming back to me. I do not remember the name of the hero, but I do remember that he was so thoroughly a rake that his wild oats showed in his face. Presently he fell in love with a girl of pure and stainless character, but, alas! he could not woo her with his vice-marked face. And so he repaired to a wondrous mask-maker and had a mask of virtuous beauty fitted. In this guise he won the maiden of his heart's desire.

They lived in a veritable paradise until an old enemy of his turned up, as old enemies will. This person had seen him purchase his mask, and demanded that he remove it! Trembling, he did so, and lo! the face which remained had the exact appearance of the face which he removed. So long had he been forced to assume the noble appearance that his false face dictated, that it had become a habit. He was the person of the mask forever!

The other day I heard a girl say, "Oh, I could never be as good as Alice. I think she must just have been born good. The way she humors that whiney brother of hers! The way she trots around for her mother! My dear, I just couldn't!"

If that girl were to copy some of the simplest acts of Alice, some of the smallest gestures, I wonder if she might not, after all, grow to be like her, just as did the man who became the mask of what he wanted to be.

TUESDAY.

I DON'T UNDERSTAND.

(By Dr. H. W. Morrow.)

The other day a woman said to me, "Do you mean to imply in your story, "Splendor of God," that Judson was not sure about immortality? Or are you not sure yourself?

Then, without waiting for my reply, she went on, angrily: "If either case is true, I shall do all I can to prevent people reading the book." I stared at her. She really was excited and angry. "Both Judson and I," I said, "believe in immortality. But if we didn't, would that justify your anger? or encourage us toward your kind of Christianity? or help out unbelief? Don't you realize that unbelief is a tragedy in any life? You should be sorry and helpful, not furious and destructive."

"You don't understand," she retorted, and left.

No, I do not understand, and never shall understand, the bitter fury that disagreeing Christians sometimes show toward one another. Did Christ tell us to despise the man who in all earnestness is unable yet to see eye to eye with us? Would Christ have refused to hear the story of Adoniram Judson's spiritual agonies and doubts, and give the astounding reason that He would not hear because Judson had doubts? No! If Jesus Christ did not look on every earnest seeker after truth with an unprejudiced eye, then I don't understand Christianity.

WEDNESDAY.

THE RUST OF DISCONTENT.

"Godliness with contentment is great gain."—1 Tim. 6:6-8.

The *Christian Herald* brings us a story as follows:

Audubon, the American naturalist, after once visiting a brother naturalist who had every advantage, began to compare his lot with the other man's. The comparison filled him with dissatisfaction. Thinking upon his own imprisoned case, he wrote in his diary, "Poor Audubon; poor me!"

The joy of possession easily turns to the envy of possession, as David Grayson points out, and then its joy turns to dust and ashes. Your little place of a few square yards may seem a land of promise as you enter in, but let envy of another man's acres insinuate itself, and the joy is exchanged for discontent. A blind, unlovely and graceless thing is discontent! Like oxygen turning steel to rust, so is discontent a spoiler. Where it enters, all achievement and privilege are in vain. The best of all antidotes is gratitude—the spirit of appreciation for life's "manifold and great mercies" that come to us often unsought and certainly undeserved.

Prayer.—Our Father, the Giver of every good gift and the Blesser of every soul, make us like Paul, content in whatever state we find ourselves and to have peace forever. *Amen.*

THURSDAY.

THE STRENGTH OF PRAYER.

"Pray without ceasing."—1 Thess. 5:17.

There is a legend of a plowman of Spain, named Isidore, who went to Church each morning on his way to work. He loved to thus start his day's work with God's blessing.

His workmates were careless, scoffing fellows, and made sport of Isidore's piety. Finding that jeers had no effect, they sought to prejudice their master against him, and accused him of wasting, in prayer, the time that should have been given to work. When the master heard of this, he spoke somewhat roughly to Isidore, reminding him that prayer was no substitute for honest service.

"Master," replied Isidore, so the legend runs in William Canton's "Book of Saints," "what you say is true, but it is also true that no time is ever lost in prayer. Those who pray have God to work with them, and the plowshare which he guides draws as goodly and fruitful a furrow as another."

This the master did not deny. He determined to keep a close watch on Isidore, and on the morrow was in the fields early. The men were at work, yet one and another seemed to have little heart in their tasks. When he came to Isidore's field, there was a difference. Isidore was happy in his task, and as the master looked he saw that three plows were at work in that field, one drawn by horses, the others drawn by angels.

He made no further complaint about Isidore's prayers. They were evidently no hindrance, but a considerable help. The man who started the day with prayer was the best workman he had.

Better work should be one of the fine issues of prayer, and the legend of the plowman puts in pictorial form the helps and aids that come to men through prayer.

It was said of General Gordon, that he prayed his boats up the Nile. That did not mean that he was on his knees when he should have been at work. It did mean that prayer made a difference, strengthening and helping him in the days of his most need.

Prayer.—Dear Father, teach us to pray and to take time to pray and to daily tune our soul to Thine for all the harmonies of love and all the blessings we are capable of receiving. *Amen.*

FRIDAY.

PLEASANT VOICES.

"Lo, thou art unto them as a very lovely song of one that hath a pleasant voice."—Ezek. 33: 23-33.

Investigations of annoying sounds prove that their annoyance does not depend solely on loudness, but often mainly on their pitch. Some noises may be only slightly reduced, and yet a distinct relief is felt at once, while other noises may be reduced far more and yet no relief be gained. Certain sounds, certain musical instruments, and certain voices "rasp on" us, "stir us all up," while others, quite as loud or even louder, are pleasant and soothing.

We need to consider the quality of our voices. This is no small part of the impression we make on others, no small part of the total influence of our lives. And the way to get a pleasant voice is to have regard to our thoughts.

Are we sensitive to the voices of others? We may be sure that others are equally sensitive to our voice. Do pleasant voices fill the world with delight for us? We can produce the same beautiful effect with our voices. Think how blessed it will be if, no matter what we are saying, every word we utter will be a blessing in the lives of all that hear it!

Prayer.—O Thou, that spake as never man spake, put Thy Spirit into our hearts, that we may have Thy quality of voice! Shall not the air vibrate once more with Thy tones? And may it be through us. *Amen.*

SATURDAY.

PLAY THE MAN.

"Be of good courage, and let us play the man for our people, and for the cities of our God."—2 Sam. 10:6-14.

An Indian warrior, who had done many bloody deeds, came to the missionary and said that he wished to be a Christian. To test him, the missionary asked, "May I cut your hair?" For an Indian to cut off his scalp-lock, that hold for his foe—if he can get it, is to declare that he will never go on the warpath again. "Yes," said the Indian, "you may cut it. I throw my old life away." As the shorn Indian went home, he was greeted with jeers all the way, and was hailed as no more a man but a squaw. Almost frantic with their ridicule, the Indian rushed home, burst into tears, and threw himself on the floor. But his wife, who was a Christian, threw her arms around his neck and said: "Yesterday there was not a man in the world who would dare call you a coward. Cannot you be as brave for Him who died for you as you were to kill the Sioux?" The Indian sprang to his feet, declaring, "I can, and I will."

That meant real courage, for there is no severer test of heroism than ridicule. The example of Christ should lead every Christian to bravery.

Prayer.—We pray the Lord our soul to keep. That He may keep it from faltering. That He may preserve it from hesitating. That He may make it steadfast in every trial. Without Thee, O Christ, we shall run from all our adversaries, but with Thee we shall fear no one and no thing. Grant us Thy superb courage, O Hero of heroes! *Amen.*

(Continued on Page 15.)

Christian Orphanage

Dear Friends:

The new year has started off very nicely. We have had but few cases of "flu" and only one case of pneumonia thus far. We are hoping and praying that we will not have much sickness this season. In a large family like this we expect to have some sickness, but we have very little compared to the number of children we have, and a very few accidents. For thirteen years we had two broken arms and one collar-bone; yet just before Christmas we had two legs broken in the same afternoon. In handling a crowd of children we never know just what will happen.

We truly hope that the sun will shine brighter during the year 1930 and misfortune will not come our way.

We want to ask all our Sunday Schools to remember the little children in the Christian Orphanage and help us to do a greater work for helpless humanity.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 23, 1930.

Sunday School Monthly Offerings.

N. C. & Va. Conference:		
Long's Chapel	$ 2.65	
Greensboro, Palm Street	6.00	
Durham	19.94	
Berea	3.40	
New Lebanon S. S.	3.00	
New Lebanon Baracca Class	2.00	
Lebanon	1.58	
Third Avenue, Danville	4.14	
		42.71
Eastern N. C. Conference:		
Wentworth	$12.84	
Sanford	4.64	
Turner's Chapel	1.20	
Antioch	8.00	
Mt. Auburn	2.60	
Piney Plains	8.61	
Mebane	2.00	
Hank's Chapel	5.09	
Oak Level	1.60	
Youngsville	2.00	
		48.58
Western N. C. Conference:		
Shiloh	$ 2.00	
Pleasant Ridge	3.59	
Ether	1.23	
High Point	6.59	
Smithwood	1.38	
Biscoe	1.84	
Pleasant Hill	8.68	
Randleman	2.10	
		27.41
Eastern Virginia Conference:		
First Church, Richmond	$ 9.72	
First S. S., Richmond	22.83	
Oakland	4.00	
Suffolk	30.00	
Windsor	3.87	
Wakefield	2.74	
New Hope, July-Dec.	6.00	
Berea, Nansemond	10.00	
Franklin	6.52	
		95.68
Valley Virginia Central Conference:		
Leaksville	$ 1.85	
Timber Ridge	2.01	
Dry Run	2.10	
		5.96
Alabama Conference:		
Forest Home	$ 1.00	
Noon Day	.84	
Roanoke	4.00	
New Harmony	3.11	
Spring Hill	3.50	
		12.45
Georgia and Alabama Conference:		
Vanceville	1.00	

Special Offerings.

Mr. & Mrs. H. P. Baldwin, Archdale	$10.00	
Rev. T. E. White, Elon College, N. C.	5.00	
E. M. Davenport, support children	37.50	
E. M. Davenport, for children	8.15	
Mrs. R. L. Williamson, Winchester	10.00	
J. W. Payne, Wedowee, Ala	5.00	
Mrs. M. L. Bryant, Norfolk	5.00	
S. W. Pierce, Norfolk, Va.	5.00	
Mrs. W. H. Keyser, Luray, Va.	2.00	
Mrs. Lydia Louderback, Stanley, Va.	1.00	
Junior Philathea Class, Suffolk	2.50	
Dr. J. U. Newman, for hay	2.50	
		93.65
Lawrence S. Holt Endowment Fund		150.00

Thanksgiving Offerings.

N. C. & Va. Conference:		
Union, Va.	$26.00	
Rocky Ford	3.60	
		29.60
Eastern N. C. Conference:		
Plymouth		3.70
Valley Virginia Conference:		
New Hope		11.17
Alabama Conference:		
Lanett		6.50
Total for the week		$ 528.41

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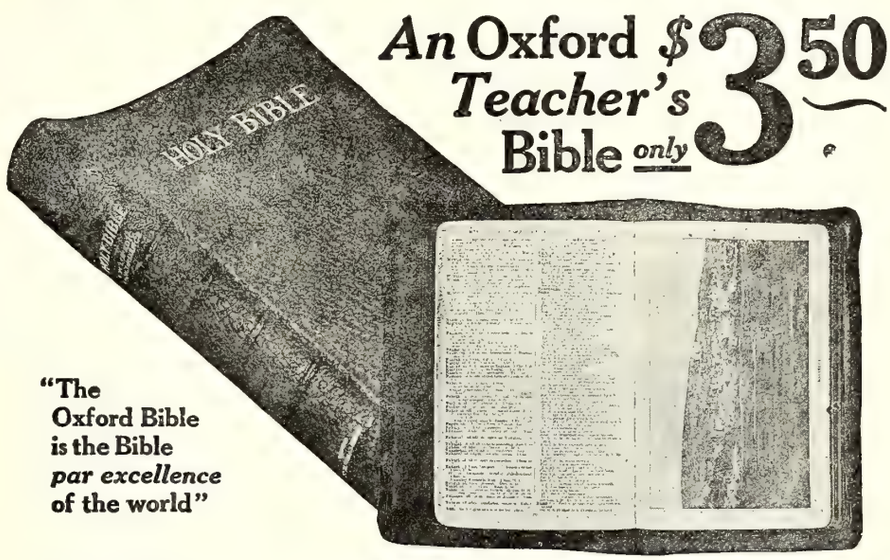

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6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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TEN YEARS OF PROHIBITION.

Our good friend, Upton G. Wilson,, "The Merry Cripple," writes thus to the *Winston-Salem Journal*:

"The inability of any sophistry to justify a traffic that is essentially lawless—whose finished products are drunkenness and crime—is self-evident." Thus spoke Attorney Phin Horton to members of the Winston-Salem Rotary Club, in addressing that body on the subject of prohibition. None can deny the truth of the statement.

It is to be regretted that men get hurt running liquor from one place to another, and it is likewise to be regretted that there are men so base as to attempt to run liquor from one place to another in contempt of law and decency. But if there were no liquor runners, certainly no liquor runners would get hurt. The cause as well as the effect should be considered.

"The inability of any sophistry to justify a traffic that is essentially lawless," is splendidly demonstrated by the very lawlessness of those who engage in the traffic. Liquor has always been lawless. It was outlawed because of its lawlessness. And even after being outlawed it continues to lift its filthy, repulsive claws against those who would suppress it.

Liquor and the friends of liquor are too arrogant. Their effrontery is unsurpassed. They would have the traffic made legal because of its very beastliness, not because of its virtues. The legalizing of liquor would not make it more virtuous but less virtuous. If morals cannot be legislated into people neither can they be legislated into the liquor business.

A time has come in the enforcement of prohibition for absolute firmness. Solicitor Horton says the certainty of punishment is the greatest deterent of crime. He is right. Let the man who meddles with liquor understand that he surely will be punished and he'll let the business alone.

Not the giving of additional license to liquor, but the taking away of the license it now illegally enjoys should be the purpose of the American people in the immediate months ahead. Those who make it their business to dispense liquor should feel the heavy hand of the law.

CHRISTIAN REFINEMENT.

True refinement should be found in every child of God. It is not stiffness and does not make sticks out of people, but rather makes them natural. Gypsy Smith says that if he should walk to the piano for the keynote of success, he would strike "B natural." We would say, that a good mark of Christian refinement is being natural.

Good manners are a mark of refinement. Let us give another man's definition for this. "Good manners are nothing less than little morals. They are the shadows of virtues, if not virtues themselves. 'A beautiful behavior is better than a beautiful form; it gives a higher pleasure than statues and pictures; it is the finest of the fine arts.' No one class has a monopoly in this 'finest of fine arts'; and while favorable circumstances undoubtedly do render good manners, more common among persons moving in higher rather than lower spheres, there is no positive hindrance to the poorest classes practicing good manners toward each other. Manners are not idle, but the fruit of noble nature and of loyal mind."

Many things are included in good manners. Our conversation may tell on us. Talking too much is a fault of a great number of people, yet some go to the other extreme, and do not talk enough. Do not try to do all the talking. Be careful what you say. Thnik before you speak. Watch the tone of your voice. Many young people are careless of this. Discern between foolishness and wit. The former is sin, but the latter can be used to the glory of God if kept under control. Laughter is healthful, but be careful at what you laugh. "When wit," says some one, "is combined with sense and information; when it is softened by benevolence and restrained by principle; when it is in the hands of a man who can be witty, and something more than witty, who loves and honors justice, decency, good nature, morality, and religion ten thousand times better than wit—wit is then a beautiful and delightful part of our nature."—*Irene Marshall,* in *Gospel Banner.*

PATHS OF RIGHTEOUSNESS.

"He leadeth me in the paths of righteousness for His name's sake."—Psa. 23:3.

There are two pathways through the world. One is the way of the ungodly. Those who travel it are those who fear not God and care not for their fellow-men. All their thoughts and desires are centered on themselves.

The other way is the path of the righteous. Those who travel this path are those who love God and their fellow-men and who seek to serve both. They are those whom Jesus called the salt of the earth and the light of the world. Their lives are lives of joyous service. Their effort is to be more and more like Him who leads them "in the paths of righteousness for His name's sake."

There is a story of a man who was walking one day in a dark forest not far from his home. Sud-

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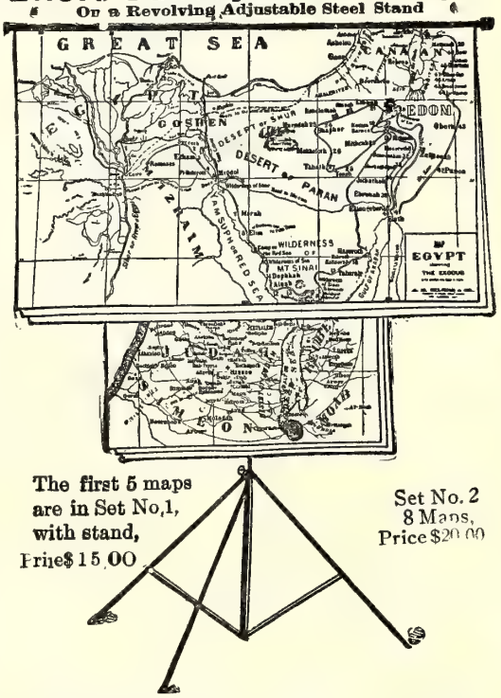

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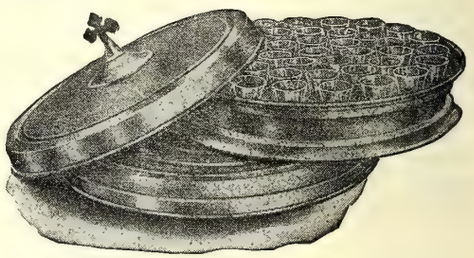

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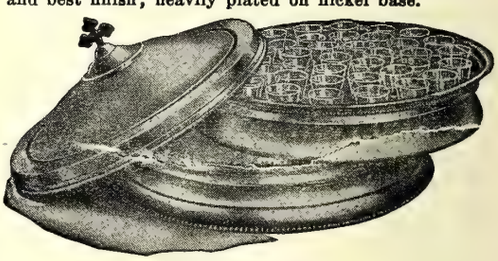

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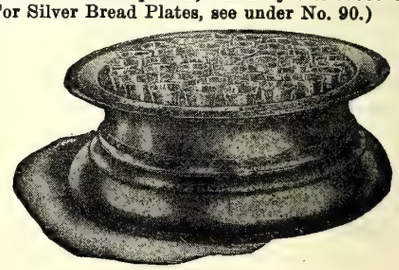

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denly he heard the patter of little feet behind him, and looking back he found his little daughter of six years following him. Aren't you afraid you'll get lost?" he asked her as he extended his hand. "No," was her reply as she slipped her hand in his. "I am not afraid." "But why?" he persisted. "The woods are dark and you have never been this way before." "I am not afraid," she repeated, "because you are leading me, and you know the way."

The little child's trust should teach a lesson to every Christian. Let no one suppose the path of righteousness is an easy one. It is joyous, but it is not easy. John Bunyan's Pilgrim found his path led through the slough of despond, up the steep places, through dark valleys. There were lions in the way. There were evil men. There were giants of sin. There was Apollyon.

But he was victorious in the end for the same reason that every Christian may be victorious—the shepherd of his soul leads him "in the paths of righteousness for his name's sake."

No matter, then, how difficult the path becomes. No matter how steep. No matter how dark the shadows. No matter how numerous or how strong the enemies of his soul. The difficulties are not there to discourage him, but to "prove" him. The trials are not to weaken, but to purify. And with such a leader, the most difficult path becomes glorious, and there is victory at the end.—*Nashville Christian Advocate.*

ADULT ILLITERACY DEPLORED.

"American life presupposes an educated public. Government, business, the prevention of pauperism, individual happiness, and self-respect all require that Americans have at least the elements of education. Until this is achieved, neither our government nor our economic system can reach its intended effectiveness," writes L. R. Alderman, of the U. S. Office of Education, in the *United States Daily.* He continued:

"The problem of education challenges every community. However optimistic the educator may feel over the progress that has been made in the last quarter of a century in the history of American education, he cannot feel complacent.

"Not only do we have with us a problem of illiteracy, sufficiently uncomfortable to give rise to the appointment of a national committee to study the whole aspect of it with a view to its speedy eradication, but we also have an adult population of unpleasant proportions functionally illiterate. It is this latter concourse which should enjoin the discriminating attention of Americans.

"Although illiteracy is proportionally higher in certain geographic areas, the lack of adult education of an elementary character is generally disarming. It is not only an educational problem to be solved, but it is a political obligation to eliminate such a challenging condition in our social life."

"To this fact has been added the review of the tests made by the National Academy of Sciences of the drafted men in the American Army of 1917. This review reported that one-fourth could not read a newspaper or write a letter.

"How large the number of Americans who need the barest essentials of elementary education is has been estimated to exceed $20,000,000. These figures are merely conjectural, having been based upon statistics from the United States Bureau of the Census in its 1920 enumeration, wherein it was reported that 71 out of every 1,000 men and women over 21 years of age could not write in any language.

FAMILY ALTAR.

(Continued from Page 12.)

SUNDAY.

CONQUERING FAILURE.

"Wait for Jehovah; be strong, and let thy heart take courage; yea, wait thou for Jehovah."—Psa. 27:7-14.

In the city in which I live there was once a public school principal who lost his position. A less courageous man would have given up and have gone into another occupation; but he bravely took a position in a village school for ten dollars a week and made a notable success of his work. Before long he became head of a Boston school at a salary of $3,000, and remained there for thirty years.

That man had courage enough to wait for Jehovah. He knew that no one ever loses time by such waiting. He was willing to do the best he could in a small place, sure that God had waiting for him a place as large as he was able to fill. This waiting courage is a difficult kind of bravery, but it is most rewarding. When the victory comes, it is doubly joyful for the delay.

Prayer.—Our Saviour, we trust Thee for our future as well as for our present. We are willing to bide Thy time. Nay, we are not only willing to wait for Thy will, but we would not have it different if we could. For while we are waiting, Thou art waiting with us. *Amen.*

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge; all over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

OBITUARIES.

NEWMAN.

Mrs. Effie Hight Newman was born on February 3, 1881, and died December 21, 1929, age 48 years, 10 months, and 18 days. Mrs. Newman professed faith in Christ in youth and united with Mt. Gilead Christian Church; later moved her membership to the Henderson Christian Church, where she was a faithful member until death.

Mrs. Newman was married to Mr. David L. Newman January 16, 1900. She is survived by her husband, three sons, two daughters, and one grandchild, all of Henderson, N. C.; one brother, and two sisters.

Funeral services were conducted by the writer. Interment was made in Elmwood Cemetery, Henderson, N. C. May the Lord comfort the bereaved.

H. E. CRUTCHFIELD.

SHEPHERD.

Mrs. Mattie Elizabeth Shepherd was born anuary 30, 1896, and died December 3, 1929. She married Rev. V. D. Shepherd September 15, 1915. There were three children—Ersel Maxine, Pauline Leda, William Ray.

She is survived by her husband, children, parents—Mr. and Mrs. W. P. Copeland, Eagle Springs, N. C.—and the following brothers and sisters: Neil and Curtis, of Mt. Clements, Mich.; Clark Beulah, Ethel and Connie, at home; Mrs. J. A. Allred and Mrs. Lacy Cole, Ellerbe. Church membership at High Point. Funeral at Blu Salem by Rev. Mr. Cornell, of Thomasville.

E. C. BRADY.

Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self and appreciating whatever is noble and loving in another.—Thos. Hughes.

You cannot run away from a weakness; you must fight it out of you or perish. Why not fight it out of you now, right where you stand?—Stevenson.

Christian service means simply being kind.—Dan Williams.

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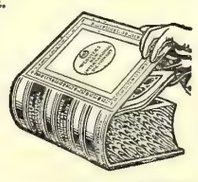

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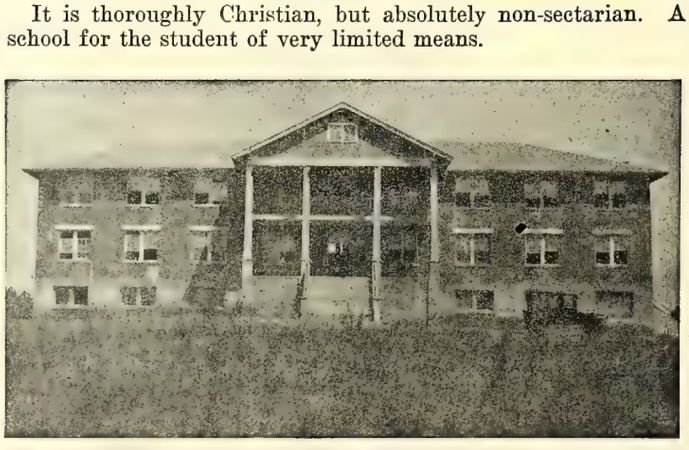

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HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

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VOLUME LXXXII. RICHMOND VA., THURSDAY, JANUARY 30, 1930. NUMBER 5.

THE SUN'S OBSERVATORY

Mrs N T Farmer

By Rev. Stanley C. Harrell.

CONSERVING HUMAN LIFE.—

Irene du Pont has proposed to the Association of Life Insurance Presidents that they set aside one-eighth of 1 per cent per annum of their trust funds for the financing of a great research organization, which shall have for its purpose the prolongation of human life. Mr. du Pont argued that if the life insurance companies had engaged in such an enterprise twenty years ago that already two years would have been added to the life of the average individual. Mr. du Pont was encouraged to make such optimistic predictions by the experience of his own company, which he declares has reduced the fatalities in its business to one-sixth of what they were fifteen years ago. He also added that his company had reduced the mortality rate from 33 to 15 per cent of those who were afflicted with the disease of tuberculosis among its employees.

The life insurance companies were urged to engage in this great research enterprise in order to reduce the death claims among the thousands whose lives they insure. There is little doubt but that the companies would find such an effort would amply repay them for their investment. And there could be nothing but commendation for them should they enter into the scheme with no other motive save what they would gain in financial returns. The deplorable fact is that there is not a greater concern for the conservation of human life from humanitarian motives. Those who ought to be most concerned are often the ones who are most careless of the dangers which constantly beset them. The automobile fatalities in most any city or State are appalling, and they are steadily mounting.

The time is ripe for a concerted action on the part of the State, religious organizations, and educational institutions to awaken a higher regard for the sanctity and security of human life. Thousands of individuals are constantly placing their own lives and the lives of others in jeopardy, through carelessness which often amounts to criminal negligence.

UNPRECEDENTED GIVING.—

It is estimated that during the year of 1929 that the sum given for the various philanthropic enterprises in the United States amounted to $2,450,720,000, which was $120,120,000 more than was given during the previous year. These figures were compiled by the John Price Jones Corporation of New York City, which business it is to act as fund-raising consultants.

The amount is divided among the following classifications: religious purposes, $996,300,000; education, $467,500,000; gifts for personal charity, $279,760,000; organized charitable relief, $278,710,000; health, $221,510,000; foreign relief, $120,000,000; the fine arts, $40,000,000; play and recreation, $20,900,000; miscellaneous reform organizations, $14,040,000.

No other nation on the earth, during all the years of history, has ever given such stupendous sums for philanthropic purposes as are given by the American people. Back of the giving of such enormous sums is the ever-deepening consciousness of the responsibility of the individual for the welfare of all his fellows. And of course the ability to give such sums comes from the unparalleled returns from American manufacturing and trade. Both the ability to give and the willingness to give are truly remarkable.

The beneficent effect upon the givers is beyond question. But one cannot but wonder as to what effect the giving of so large amounts will have upon the character of the recipients. Is there danger of individual responsibility and individual ambition being undermined by such lavish philanthropy? To raise such a question is not to suggest that less should be given, but it is to emphasize the necessity of giving wisely. It should certainly be possible to furnish every assistance to the sick, the needy, and the under-privileged without developing a spirit of servile dependence. But it is by no means an easy task.

For many years now, teachers of religion and ethics have been insisting that those who prosper in a large way owe it to themselves, their fellowman, and their God to give freely of their means for the helping of their fellows. Last year such teachings bore fruit to the amount of two and a half billion dollars. Now it behooves the teachers to implant in the minds and hearts of the recipients of such philanthrophy a corresponding social obligation. Thousands of young men and women are being given the advantages of higher education made possible by the gifts of others; if they should fail to understand the obligation which they owe to society because of what they have received, not only will the social order be the poorer, but they themselves will have suffered a grave injury to their own souls. The giver of money must needs be even wiser than the giver of advice, for the dangers of ill advice are much more easily detected.

WHAT ABOUT THE MOVIES?—

Most of us are aware that within the period of our memories the movies have come into being and have been developed into one of the world's leading industries. Not all of us are aware of the tremendous social influence which they constitute, either for good or evil. They are a force to be reckoned with. Wholesale denunciation of the movies will accomplish nothing. The number of people who will be deterred from attending them by such denunciation is insignificant when compared with the thousands who will attend no matter what is said. They offer a year-round source of entertainment and amusement, at prices that are within the reach of the average purse. Even if it were possible to put the movies out of business by denouncing them, they offer too great possibilities of usefulness to be thus summarily dealt with.

The average individual who has thought about the matter at all has a vague idea that all is not as it should be. Many of those who should be most vitally concerned as to the influence of the movies have neither the time nor the inclination to make a personal investigation of what is being offered in the movie theaters. There is a realization that something ought to be done; but nobody seems to know just what. Mr. Fred Eastman has contributed two articles to the *Christian Century* dealing with the subject that are worthy of the serious study of every one who is interested in art, religion, morality, or even the common decencies of life. The first appears in the issue of January 15th, and bears the title, "The Menace of the Movies." The second appears in the issue of January 22nd, under the heading, "Our Children and the Movies." The third of the series is to deal with the effect of the movies upon international relations, and is to appear in a subsequent issue, according to announcement.

The two articles which have been printed bear every evidence of an attempt to deal with the issue squarely and impartially. They represent an honest attempt to face the facts. They cite the findings of many interested religious and social workers who are making a study of the subject. Any one who will take the trouble to secure and read these articles will find them most illuminating and instructive.

It is a problem for the average American citizen and the average American Christian, who is interested in the factors which are helping to mold American life. It is neither just nor reasonable to allow unscrupulous producers and exhibitors of movies to debase and demoralize the minds and morals of youth in order to pile up profits for themselves. It should not be permitted to drag along until it becomes an issue for the fanatic and the reformer. If the majority of the right thinking and right living American citizens who are interested in their children and their neighbors' children seeing the sort of movies that will help to make for clean conduct, clean ideals, and wholesome amusement, will let their wishes be known in no uncertain terms, something will be done about it. The screen actors who have achieved notable success have been those who are of a high type. It has been shown that the clean and wholesome pictures of real merit are money-makers. Public opinion ought to make the other kind impossible.

NOTES-PERSONALS

The First Christian Church, Reidsville, N. C., has issued a "Year-Book and Dictionary," which is informative and appropriate. Besides carrying a cut of the lamented Rev. L. I. Cox, who organized the Church, and a picture of the Church and the present pastor, there is a very succinct history of the Church, to which is appended the names of the present officers of the Church, teachers in the Sunday School, Church calendar, and a list of the names of the entire Church roll, the whole making a brochure of twenty-eight pages, besides the four cover pages.

Evangelists Sam Leonard Davis and Mrs. Davis are now booking evangelistic engagements with the Churches for spring and summer. The work of Bro. and Sister Davis is well known to pastors and SUN readers generally, and if any contemplate having these workers in the evangelistic field, correspondence will be appreciated. Their address is 114 East Fifteenth Street, Norfolk, Va. Bro. Davis plays gospel songs with consummate ability and engaging reverence, and Sister Davis presents the Bible message in a plain, gripping manner. Their services in the past have meant much to the Churches engaging them.

It is a rather hopeful sign that we have a committee of Congress who are charged with the business of trying to keep the air clear of too much "jazz" and nonsense. Recently it was brought to the attention of this committee that some station in Louisiana was broadcasting profane language. Immediately the station entered denial and promised to do better, and not to give the air even words that any well-behaved family would not appreciate. A protest was recently lodged with this committee by a spokesman on behalf of the people, who said: "I do not see any reason in the world why 600 stations should try to outdo each other with jazz." This spokesman declared that it was up to Congress to act and to keep the air clear for music and messages of real worth, or wholesome amusement and entertainment. It is a wholesome sign that when the moral sense of the public is offended or abused, complaint may be lodged and abuses corrected.

Hon. W. N. Pritchard, an honored citizen of Chapel Hill, died at the Watts Hospital, in Durham, on the morning of January 24th, from the effects of a fall, in which his hip was broken, Christmas night. Bro. Pritchard was seventy-nine years old and had been a prominent citizen of Orange County and Chapel Hill for years, serving for several years as mayor of Chapel Hill, and then postmaster for four years, and once representing his district in the State Senate. He is survived by two brothers, Hon. I. W. Pritchard, of Chapel Hill, and Mr. J. J. Pritchard, of Durham. The funeral services, conducted with Masonic rites and ceremonies, were in charge of Dr. W. C. Wicker, of Elon College, educational secretary and lecturer of the Masonic order of North Craolina. We knew Bro. Pritchard as a man of personal piety, of honest, sincere mind, and of Christian attitudes and activities. He leaves, besides his brothers, five sons and three daughters, to whom we extend fraternal sympathy in their hour of bereavement.

Rev. R. L. Williamson, Winchester, writes January 18th: "We plan to begin a series of revival meetings here Sunday, the 26th. Bro. Poythress will be with us. Your prayers and those of the entire brotherhood are earnestly desired for the success of this campaign." In response to a letter as to what can be done to increase the circulation of THE CHRISTIAN SUN or to improve its management, Bro. Williamson adds: "I have nothing to suggest as to the better management or production of THE SUN. The fault does not lie in that direction. It is a problem similar to which every pastor has to face and try to solve. One of our most faithful and successful pastors told me just a little while ago that the indifference of the people and response to his efforts is just breaking his heart. I am assured that there will be a way out, and that there is a brighter prospect, and I trust nearby. Be assured of the appreciation on the part of the pastors of your efforts and success in giving to the brotherhood an organ of a high type of merit and usefulness. I hope to send some subscriptions soon."

John R. Mott, who has recently returned from an extended world tour, declares that he has seen no greater need than that precipitated by the present famine in China, "which has already cost millions of lives and will possible cost other millions before the coming summer, with its crops and harvest." Dispatches say that two million have already died within the year, and two million more are facing death this winter. This is the worst famine in sixty years, it is declared. One is loathe to believe, and shudders at trying to believe the dispatches saying: "In many places in northern China great common burial pits called 'wan gen,' or 'ten thousand people' pit, deep as the foundation for skyscrapers, have been filled in with famine victims and new ones dug." It is revolting to try to think of burying in one pit ten thousand who have simply perished to death from lack of food of any kind. We, in a land of plenty, cannot grasp horrors of that magnitude. A long time ago it was said that the Sermon on the Mount and the teachings of Scripture, including the laws of Moses, carried the finest principles of economy, as well as morality, that the world has ever seen. However this may be, it is a known fact that wherever these principles have been carried and learned and lived, people have been able to adopt such laws of economy, such rules of production and consumption as would help to ameliorate, if not to overcome, extensive famine conditions. The fact is if the gospel of the Son of God were accepted and practiced in our own land, our penitentiaries would be empty, our jails would remain closed, poverty would be unknown, and mankind would come to be clothed and fed and cared for.

INFORMATION WANTED.

"The Christian Annual" and "The Congregational Year-Book" will be combined this year. It will be published about May 1st. All information for it should be in the hands of the undersigned without delay. The following information is wanted from every Christian minister: Full name and address; date of ordination; date of call to present field or fields. Put it on a postal card and send it today to Warren H. Denison, Secretary, C. P. A. Building, Dayton, Ohio. Thank you.

RAMSEUR, N. C.

My dear Dr. Atkinson:

Last Sunday was the ending of my first quarter's service at the Bennett Church. There was a nice congregation present, it being the largest since we started services. We have a very good Sunday School, though small. We hope we may be able to grow much stronger this year. Before this they just had to have preaching when and by whom they could get. It is now well understood there will be preaching every third Sunday morning. Wishing you and the cause you represent much success, Yours truly,

T. J. GREEN.

ELON ALUMNI.

The Eastern Virginia Club of the Elon College Alumni Association will have its fourth annual meeting in Suffolk Christian Church on the evening of February 21, 1930, beginning at 7:30 o'clock. The executive committee, composed of Dr. N. G. Newman, Dr. I. W. Johnson, Mrs. Annie Staley Calhoun, Mrs. J. B. Gay, Sr., and Rev. F. C. Lester, met in Franklin recently to plan for this meeting. Those who have attended in former years have enjoyed a delightful program of fun and fellowship. It is expected that this year's program will be up to the high standard of former years.

Several committees are already at work, getting things in order for this annual banquet of former Elon students and their wives or husbands. All those who have experienced the joy of school life at Elon and who may be in or near Eastern Virginia on that date are cordially invited to attend. Just bring along your dollar for your dinner and a good story for your friends, and we'll be happy together.

F. C. LESTER,
Publicity Agent.

THE CHRISTIAN SUN SPECIAL OFFER.

No business can exist long when its income is only half of its expenses. This is what THE CHRISTIAN SUN is trying to do, and has been trying this method for several years. *It cannot be done.* The printing and mailing of the paper costs about $7,000 for the 51 issues. The income last year was less than half that amount. Can the members of the Christian Church expect THE SUN to still continue on its present financial basis? The editor gives his time as editor, free. The circulation manager gives his time. No one gets pay except for the actual printing. It seems under this arrangement THE SUN is published about as economically as it can be done. The subscription list is now about 2800 subscribers. Many of these are in arrears. Something must be done! What can be done?

We are going to make a special effort in the month of February for new subscribers and renewals. How are we going to proceed? We are going to ask all the pastors to help us. If all our pastors will lend us a helping hand for at least one month, you will see quite an increase in new subscribers and renewals. To make this campaign interesting, the circulation manager is going to give to the pastor who sends in the largest list of new subscribers or renewals a $15.00 hand bag, provided he sends as many as thirty new subscribers or renewals. The pastor who sends us the second largest list of new subscribers or renewals will receive a $10.00 gold coin, provided he sends as many as twenty new subscribers or renewals.

Let every church organize and get to work and earn one of these presents. Make your pastor happy by helping him. Any church can send a list of subscribers and designate the pastor to whom credit should be given.

We truly hope our people will fall in line and help your pastor by renewing your subscription, and if you are not a subscriber, become one and help your pastor and thereby help THE SUN to make its weekly visits to our homes.

CHAS. D. JOHNSTON,
Circulation Manager.

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

WALKING WITH GOD.

"And Enoch walked with God."—Gen. 5:22.

One day some children were at play, when one of them said, "Guess who I met at Sunday School yesterday?" And none of them could imagine, so little Miss Dorothy said, "I knew you couldn't guess, and I'll tell you. I met a man named Enoch." "Where does he live?" the other children cried. "Why, in the Bible, and he is a wonderful man because he had a son whose name was Methusalia, and he lived to be 969 years old. Enoch never died, 'cause one day God called him and said, 'Enoch walk with me'; so Enoch walked with God and Enoch was not because God took him to live with him." Even a child may remember all the Bible has to say of Enoch, for his name occurs only five times in the Holy Word. But the fact that he constantly walked with God is worth our consideration. Walking with God is wonderful, for when a man walks with God, like Enoch of old, he forsakes sin, loses fear of eternal punishment, and God becomes a personal reality to him.

1. He who walks with God loses fear of hell. The fear of this dreadful place of punishment and suffering ought to be held before us till we all lose fear of going there. A quarter of a century ago, the subject of hell-fire and burning brimstone was preached and discussed much more than during the present day. We need to stop and think of such things occasionally. They are not very pleasant, 'tis true, but they are realities. Just because hell is not preached today is no sign that it does not exist as vividly and as surely as when it was pictured by Jonathan Edwards in the early days of the New England colonies. As to what hell is like unto, we do not know. It is generally believed that it is a place of continuous trouble and torment that is prepared for all who willfully sin against God and man.

The fact that hell is not often preached, and fear of punishment seldom portrayed, has helped bring about a great crime-wave and an increase of lawlessness has come into existence throughout the world. It is true that no one should do right to avoid punishment, but rather because it is one's duty to do right; however, fear of punishment is a great incentive sometimes in stimulating certain people to turn from wrong to righteousness.

He who, like Enoch, walks with God, fears no eternal punishment; however, he is most certainly convinced of the existence of a place of punishment, he knows not what it is like or wherein it exists, but by faith knows that it is. Only a few years ago certain denominations required candidates for membership to subscribe to a personal belief in a future burning torment. Today, one comes into the fellowship of the Church, upon giving satisfactory answers to a few mild questions. The result is that many of our Church members are not walking with God.

Some months ago, a minister friend of mine was asked, "Dr. A, don't you think about half the members of your Church ought to go to hell?" To this question the pastor became chocked, but upon meditation, answered, "Yes, all of them, for just a second or two, in order that they might know the suffering and agony through which the sinner must spend eternity." Hell is so fearful and dreadful a place that none of us should take any chances. Walking with God, as did Enoch, does away with fear of future punishment or burning fire.

2. Walking with God helps one become aware of the reality of God's personal presence. As one travels from city to city and from country to country, the pictures of his mind become the realities. For years you imagined the likeness of the Capitol at Washington. Pictures and descriptions filled the mind's eye till one could almost see that grand building become a reality. In like manner, we have had imaginary pictures of God, but when one, like Enoch, decides to walk with God, He becomes a reality and His presence is certain. As Jesus walked with the disciples to Emmaus, their hearts burned within while He walked and talked with them. When one becomes consecrated to God, the presence of Jesus abides in all of life. His personal presence is sufficient for all of our trials. He guides us over the hard places, enables us to say "No" to temptation, warns us against everything that is wrong. His presence greatly encourages and comforts. It is a blessed consolation to those who hunger and thirst, for they become filled.

There is no denying the fact that God makes Himself real to all those who desire to walk with them. As we walk with Him, He becomes a friend that sticketh closer than hands or feet.

If one would walk with God as did Enoch, he must pay the price. He must obey certain divine principles. One must be obedient to the Christ, whom God gave that His love might be revealed to all who desired to know Him. Walking with God demands:

1. Faith, which Dr. Moffatt says, in the modern English of the eleventh chapter of Hebrews, means that we are confident of what we hope for, convinced of what we do not see; but for it, men of old won their record. It is by faith that we understand the world was fashioned by the Word of God and the visible was made out of the invisible. By faith, Able, Enoch, Abraham, Noah and Moses, all walked. So by faith we must see Him who is invisible. By faith we must learn to walk. But, thanks be unto Him for the gift of faith, which He supplies for these weak lives of ours. Every Christian needs an abundance of Divine faith in the unseen reality of God. Without it, he cannot walk with God. Even though God is a spirit and no man hath seen Him at any time, all men may know that He is real, for He is from everlasting to everlasting. His Son Jesus Christ, we learn by faith, is just the same today as He was yesterday, and will be the same good Friend tomorrow as He has been today.

2. Walking with God demands personal prayer. Unless we daily and constantly pray without ceasing, we may lose consciousness of His companionship. If it is possible for me to turn the dial of my radio and hear a man talking to me across the distant ocean or even across the continent, then it seems reasonable that through the space of unlimited miles above, I might hear the voice of my Father in heaven. If man can talk to man without any mechanical device, and God cannot talk with him, then man is greater and more wonderful in his power than God. Let no one deny that he who walks with God talks with Him. The prayer of a righteous man availeth much. Prayer is the outreaching of the soul for the presence of God. It is man's way to God and God's way to man.

3. Walking with God means serving God. He has no other hands with which to do His work; no other lips but our lips to tell others of His love; no other way but our way to help people in time of trouble. Life is never complete, nor character completly formed as long as God has anything to be done. Inasmuch as we minister unto others, we render Him service. By serving Him we walk with Him and He shares the joys of service that come to us.

Franklin, Va.

THE POWER OF THE SPIRIT.

The gift of the Holy Ghost as the source of effectiveness is not only an emancipation, but it is also an endowment. It is the triune gift of power, and of love and of a sound mind. Let us notice specifically the elements of this endowment:

1. "It is a divine energy in the soul. "The spirit of power." Jesus said to the disciples, just before His ascension, "Ye shall be baptized with the Holy Ghost not many days hence." Then He added, as a resultant, "Ye shall receive the power, the Holy Ghost coming upon you" (R. V.). Here He declared the nature and secret of spiritual power; it is the Holy Ghost in the believer, and coming upon him as he shall be depended upon, in life and service.

The power of the Spirit is a greatly misunderstood subject. There is no gift of power as such disconnected with the indwelling of the Holy Ghost Himself. Power is not some new faculty, capability or attachment put on to the spiritual life. It is God Himself in us by the presence of the Holy Ghost, imparting to us the divine energy, which works through our personality whether it be great or small. The divine energy of the indwelling of the Spirit, modified by the intervention of human personality adapting it to impress and help our souls, is power. This freights our works, our manner, and our activities with a spiritual avoirdupois. It is that breath in prayer, in testimony, invitation, exhortation and preaching which awakens, comforts, illuminates and blesses souls—one word in the power of the Spirit is worth more than a hundred without it.

A Christian woman said to a worldly man, "Albert, you ought not to lose your soul." He could not get away from these words; they weighed upon his heart until he broke down into contrition. Like words had been spoken to him before, but she said them now in the power of the Spirit. There are repeated instances of those who have been brought to Christ by a single line written, a few words spoken, a simple testimony given or a short prayer offered. What accounts for the unusual power of these small things except the divine energy of the indwelling Spirit in the souls, whence they emanated? This divine energy often works through the very presence of the child of God.

The cultured and skeptical Lord Chesterfield said to Fenelon, in whose company he had been thrown, "He will make a Christian of me in spite of myself, if I stay long with him."

Operators in a mill in New York State quit their lathes, fell to weeping and praying, as Chas. G. Finney simply walked about the factory. A look, a tone, a gesture, has often had the power to smite down souls into penitence, or lift them into life.

A preacher in early Methodism, while discoursing on the story of Gideon's victory, "The sword of the Lord—and Gideon," swayed his hand to the right, and people fell by the score to the ground; he repeated the words, swayed his hand to the left, and they fell in like numbers in that direction. There is such a thing as the power of the Holy Ghost.—*Methodist Advocate-Journal.*

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

CONTRIBUTING EDITORS

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A SOUTHERNER LOOKS IN.

(Editorial Correspondence.)

En Route Ex-Chicago, Ill., Jan. 24.

An editorial letter in last week's Sun left the writer in Chicago at the "midwinter meeting" of the Boards of the General Council of the Congregational and Christian Churches. This being an initial meeting, and engaged almost solely in Congregational activities (the Christian Boards having met in Dayton for their activities in December), a novice could only look in and "see what he could see" and hear what he could hear. The fact is, those of us attending the meeting from the Christian Churches are yet corresponding members, being allowed to deliberate and to enjoy all the privileges of the meeting, except that of voting. This arrangement abides until there are vacancies, which vacancies are then to be filled by electing the members from our Convention. In the case of their General Board, known as "The Commission on Missions," there was already a vacancy, and our Rev. Raymond C. Clarke, Piqua, Ohio, who was elected by our Convention at Piqua, was duly elected to this Board, with all qualifications. However, the greeting, introduction and fellowship were so cordial and markedly sincere that corresponding members could and did feel at home in all the deliberations.

One thing is apparent: the organization of the Congregational Churches reminds an onlooker of Herbert Spencer's definition of evolution: "A change from an indefinite, incoherent homogeneity to a more definite, coherent heterogeneity," by which one presumes the Spencerian definition to signify that the thing thus spoken of was not made so out of hand, but came to be what it is by a process. When little Willie, who had never attended Sunday School, was asked one day "who made him," he replied: "Nobody; I just growed."

The Congregational form of government is a growth, a development, a process, and has come to be what it is through an ever-guarded effort to make it thoroughly democratic. There are committees within committees, and boards within boards, and "groups" inside and outside of both. This writer was elected by our General Convention to go to the Foreign Mission Department of the Congregational Church when he should be invited and received. The invitation came, and he went, and on arrival found himself first introduced as a corresponding member to "The Commission on Missions," a large body which he afterwards learned comprised practically the whole outfit of the other committees and commissions. Later, he was introduced to and declared to be a corresponding member of the "Prudential Committee," which is a part of (or all) the American Board of Commissioners for Foreign Missions. Though, as far as he knows, he landed finally at the right place and was duly labeled "a corresponding member of "The American Board." This American Board, however, is a short name for the Board of Foreign Missions, since it has nothing to do with missionary activities elsewhere than in fields afar. However, the information was picked up that a lady sent a donation some time ago to the American Board, accompanying the donation with an explanation that she did not believe in missions elsewhere than here in America, and hence was sending her money to "The American Board." She missed the mark completely, since the American Board has nothing to do with missions in America. By the way, this is the oldest foreign mission board in any denomination in the United States, having been organized in 1808 and incorporated under the laws of Massachusetts in 1812, and has been constantly engaged since in promoting missions throughout the world. The corporate name is "The American Board of Commissioners for Foreign Missions," and is called "The American Board" for short.

It was exceedingly interesting to this writer to hear the discussions of this board. It is a small group of men and women (thirty-six in number, to be exact) of international and interracial mind and management. It has to do with missionary enterprises, activities and projects in India, Africa, China, Japan and in practically all countries of the world. Its budget of expenditure for the fiscal year '28-'29 was $1,819,614.35, and in the fiscal year '29-'30, $1,830,834.61. Its actual receipts in the fiscal year '28-'29 were $1,769,-410.07, and the fiscal year '29-'30, $1,813,256.94. However, it was discovered that the net income to the boards had been shrinking, both for the past year and the year before, and this necessitated "a cut" in appropriations, both for the present and for the fiscal year 1930-'31. The cut, as finally agreed upon for these appropriations, was 5 per cent. This was the depressing and distressing note of the meeting.

Conservatives and "economists" on the board declared that the cut must be strictly adhered to, and possibly further cuts be made, since there was little prospect of increased income for the current or the coming year, and that the only hope of the board in keeping out of despairing indebtedness was curtailment in schools, colleges, hospitals, ministers' salaries on the foreign field. One thing was very noticeable in the meeting, viz: that, as a whole, the women were more determined, optimistic and forward-looking than the men. The writer will not forget with what ringing voice and deep heart-agony one woman member of the board arose and cried out, "My heart is sick of cuts, cuts, cuts! and I think the next person who arises on this floor and employs the term 'cuts' in the salaries and donations to our missions and missionaries should be fined for the offense." That was the feeling of many, but the next speaker who arose, being of the conservative and matter-of-fact turn of mind, said: "I am ready to pay my fine, for I shall talk of more cuts. I think those missionaries on fields afar should count themselves happy that the cuts are no greater, and that we are in distress ourselves and they should share the distress with us," etc.

Well, it all sounded very natural, and made a Christian, who is used to such pleadings and discussions in board meetings, feel quite at home, even if laboring under anxiety in a Congregational board meeting. It is strange that while expenditures by the Churches of the various denominations have increased in the past two or three years for current accounts and local extension and development, the gifts to foreign missions have fallen off. Churches in the United States have spent millions in the last two or three years improving their own plants, adding Sunday School rooms and equipment for home use, and at the same time they have curtailed their gifts for others. The foreign mission boards of the major denominations are passing through strenuous, heart-rending times and are seeking to stem the tide that has set in against the foreign mission enterprise. As was pointed out in The Christian Sun recently, Rev. Stanley High, from a recent trip around the world, declares that "If we class foreign missions among the benevolences and charities, then foreign missions will die with this generation." "However, foreign missions are not a charity or a benevolence," declares Dr. High, "but are the activities and attitudes undertaken and assumed in the name and for the sake of our Lord, who instituted the foreign mission enterprise, and which enterprise the Church alone undertakes to promote."

The Congregationalists are making a desperate effort to overcome the seemingly growing indifference to missions, since it means safeguarding the spiritual life of the Church. The final percentages of distribution agreed upon for the coming year by the Commission of Missions (the inclusive boards) were as follows: To State work, 27.5 per cent; to home missions (including Church extension, work among the negroes and Indians, etc., education, including schools and colleges, and ministerial relief), $35.5 per cent; foreign missions, 37 per cent. That is to say, the estimated budget and distribution upon which our Congregational brethren work is that of giving to foreign missions more than one-third of all funds raised for promotional purposes.

This writer cannot give in detail the work of the other boards than that of the Prudential Committee with which he sat, and the conclusions of the Commission on Missions, which legislates and correlates for all the subordinate and constituent boards.

Go to our legislative and congressional halls of State and you will find men grappling with propositions and problems that have to do with politics, statecraft and our government. Go into a meeting of boards of the Church and you touch the mind and outlook of men and women concerned not merely in the political welfare of a nation, but in the religious and spiritual welfare of a world. It is glorious, indeed, to have the fellowship for a few days of men and women who, in the fear of God and in the love of their fellowman, are seeking to promote the cause of righteousness and build up the kingdom of God on earth.

It was cold weather in the West, registering far below zero for the few days we were together, but comfortable quarters protected against the shivering temperature without; and great sermons, noble utterances, heroic adventure and endeavor, and the sweet fellowship of the saints engaged in the work of God, made the days of the "midwinter meeting" in Chicago days of delight and now of sweet and sacred memory. J. O. A.

SENTIMENTALISM AND REALITY.

By the flaming headlines in the newspapers, a minister of the gospel in a New York Church last Sunday declared "that the time had come for the Church to lay aside sentiment and grapple with realities." Among the items classed as sentimental was the singing in the Churches of such songs as "Jesus, Lover of My Soul," "Rock of Ages, Cleft to Me," "nearer, My God, to Thee," etc. Another item classed as sentimental by this clergyman was that of preaching about redemption and salvation through belief in a person who, they say, was crucified some nineteen hundred years ago. This clergyman would have the Church relegate these historical facts to the scrap-heap of unrealities, and an inglorious past, and give itself to grappling with problems of the present need and want and distress, and the uplift of human beings who are sinking from lack of such help and sympathy and support.

The utterances of this metropolitan clergyman could be ignored, if they were not representative of the type of preaching and Church utterances now abroad in the land. Confronting this type, and having in mind the excrescence of this superficial thinking, one is driven to inquire what is "reality" and what is "unreality"?

To declare a thing sentimental, by no means relegates that to the obscure heap of unreality. One of the truest, most real, most abiding, most eternal realities of this world is sentiment, or sentimentalism, being classified and recognized as such. Take the single item of such songs as this clergyman named. It may be easily said and defended that the three songs mentioned, to name no others, have moved more hearts, reached more lives, brought living reality into more souls than this deluded clergyman and all his kind will ever be able to reach or influence in all their days. When this writer was in Porto Rico, he chanced to meet a deacon who was also a Sunday School superintendent in one of our Churches, who on inquiry declared that the first thing in Christianity that touched his life and reshaped his destiny and brought him to the acceptance of high and useful citizenship in the city of Ponce, was the singing of the one song, "Jesus, Lover of My Soul." Sentiment or no sentiment, it opened that heart for the reception of the truth, which truth, when received, was so real that it changed the man's method of thinking and activity, and in that changed relationship he sought and acquired an education and had become one of the outstanding factors and forces for righteousness and good citizenship in his town. Instances can be repeated throughout Christendom. Than this, and such as this, there is nothing more real in this universe.

There are tens of thousands, not to say millions, of redeemed and happy souls in the world today whose outlook on life and whose present achievements in the world have been brought about by first having heard and learned such songs as this modern-day clergyman is classifying as "unreal" and as sheer appeal to "sentimentalism." That clergyman, evidently, himself needs to study his dictionary, his psychology, and most of all his Bible, to learn the distinction between the real and the unreal, and to be able, in the light thereof, to discover the only reality that is worth discovering in this world.

Our Saviour said, "What shall it profit a man if he shall gain the whole world and lose his own soul (or life)?" And no man has found or even touched the deep realities of his own life and soul, nor has he discovered the realities of earth nor the glories beyond until the deepest sentimentalism of his own heart and nature has been stirred and his soul has found rest, refuge and reality in Him whom, not having seen, we yet know and may love and serve. J. O. A.

IV. LONGSUFFERING.

Many truths and experiences are too large for exact definition. "Longsuffering" is patience in the endurance of injuries; or, bearing, with evenness of soul, toil, pain, affliction, provocation. When Moses was called up into the mount a second time, with the two tables of stone, to receive again the words written on the first tables by the Lord, the Lord descended in the cloud and passed by before Moses and proclaimed: "The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression." The psalmist says: "God is longsuffering, and plenteous in mercy and truth." Suffering long is the idea that finds its divine climax on the cross. "Because Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God." "Love suffereth long." The fountain of patience is in the divine heart. Wars between nations show the absence of this grace from the heart of the world. Longsuffering is the fourth fruit of the Spirit. This fruit is most conspicuous in lives naturally most petulant. If we graft a good twig into a limb of a crabtree and it finally bears luscious fruit, then we know that the good life has rooted itself into the bad life; if good temper grows out of one that was bad, then we know that the divine life has entered our own. Let us assume, then, that longsuffering bears with patience.

1. Toil. Toil comes to man because of sin. Sin changes man's relation to the world. It breaks the poise of human nature. It disorders all things. Man in a world of sin must "strive for the mastery." Jesus saw His disciples "toiling in rowing: for the wind was contrary." It was a struggle between man and natural elements. Jesus said, "Consider the lilies of the field, how they grow; they toil not." Man is the great toiler. The great labor unions, strikes, lockouts, magazine discussions of capital and labor, the political agitation, the homestead episodes in the progress of society, all indicate what toiling millions think and feel. Individuals feel it in the unrest that seizes them, a sort of rebellion against this stream of necessity that forces man into perpetual struggle. Christianity patiently bears constant toil in field, mill, shop, and office, and in content with its wages.

2. Pain. That is, discord in our being. "Christ hath suffered for us in the flesh." "Christ is the Lamb slain from before the foundation of the world"; but His physical pain was in the flesh. This all embraces the suffering of love, which is the greatest suffering known and the most patiently borne. The capacity for longsuffering is a mark of love, and the fruit of the Spirit. Brute beasts do not suffer as much as men, and men do not suffer as much as Christ; for the ratio of suffering is the measure of love. Hence, to suffer in patience allies us to Him. "If it be possible, let this cup pass from me! Nevertheless, not as I will, but as Thou wilt." Longsuffering is seen in mother and Christ.

3. Affliction. This may be personal or sympathetic. The Lord said, "I have seen the affliction of my people in Egypt, and have heard their cry by reason of their taskmasters." On their part, it was personal; on His part, sympathetic. "In all their affliction He was afflicted, and the angel of His presence saved them." The world of sin afflicts God's children. "If any man suffer as a Christian, let him not be ashamed." The aim of the Christian is not to escape affliction, but to manifest longsuffering under it.

4. Provocation. "When Christ was reviled, He reviled not again; when He suffered, He threatened not." Paul said of Christians: "Being reviled, we bless; being persecuted, we suffer it." Here is the great principle of Christianity actually existing in Christ, and wrought into His followers by the Holy Spirit. Petulance, ill-temper inheres in human nature, and when it is supplanted by patience that thinks no evil, resents no evil, but has a blessing for a curse; that does like the rose that sends out sweetness to him who crushes it; or like Christ, who saves a world that rejected Him and nailed Him to the cross—then we know that life is bearing new and better fruit.

There are three classes of injuries that longsuffering covers with silken folds: (a) imaginary injuries. They are legion and are creations in an evil life. Spiritual minds do not cultivate them. (b) Unintended injuries. These are common and only longsuffering can pass them over in peace. Love, joy, peace can not exist in the soul unless there is a patient endurance of unintended wrong. Love places the best construction on the words and actions of all, and suffers long any wrong or injury, apparently done. (c) Real injuries are endured and overcome by good. "If thine enemy hunger, feed him," is accepted and acted out in the child of God. Christ suffered for us while we were His enemies. He suffers long with sinners, because He loves sinners; we can be like Him only when we possess His Spirit. W. W. S.

THE DEPARTING SOUL OF RUSSIA.

Ivan the Terrible, who governed and afflicted Russia hundreds of years ago, is still looked upon by peoples and historians alike as the very embodiment of cruelty. Ivan the Terrible was the Nero of Russia. But Ivan the Terrible attacked and destroyed only the bodies of his victims; and in the national sphere he robbed his country of the garb of civilization. But Soviet Russia is crucifying the very heart of Russia and banishing the soul of a great people. The Soviet government at Moscow is doing something vastly more hurtful to civilization than the propagation of Communism; some thing more fatal to the future of the country of Peter the Great than the forcible stealing of the farm lands from their individual owners. The Soviet government has become the world-champion of atheism among the nations; and the order forbidding the celebration of Christmas is but a signal of oncoming desolation to the Eastern Church of today, with its tens of millions of adherents. It is not to be denied that the Greek Catholic Church, otherwise called the Eastern Church, which has for centuries been the established Church of Russia, has been all too intimately akin to the pagan superstitions of the dark ages. The heart of Imperial Russia, however, from the day of her conversion to the close of the World War, has been passionately religious; passionately Christian. And if the cruel and wicked tyranny which now seeks to crucify faith and hope at the very altars of the sanctuary can be displaced by religious freedom, the Christ will become more truly than ever the Teacher and the Saviour of that misguided people.—*Methodist Protestant-Recorder.*

OFFICIAL PROCEEDINGS.

The "Official Proceedings" of the General Convention and the Christian Publishing Association as held at Piqua, Ohio, is on the press. Only a limited number will be published. It will contain all the reports, proceedings, roster, official actions concerning the union of the Congregational and Christian Churches. It was the most remarkable, largest attended, and greatest Convention the Christians ever held. Order your copy today. Send one dollar with order. It costs more than that. You will want this copy in your library for reference, or on your desk. Order from Warren H. Denison, Secretary, C. P. A. Building, Dayton, Ohio.

CONTRIBUTIONS

SUFFOLK LETTER.

The twenty-fourth national convention of the Anti-Saloon League of America was held in the ballroom of the Statler Hotel, Detroit, Mich., on January 16-19, 1930, with delegates from all the States and speakers from all lines of human activities—ministers, lawyers, professors, doctors, business men, State and national members of Congress and legislatures, ministers and women. The forenoon and afternoon sessions were held in the ballroom, and night meetings at Central Methodist Church, near the hotel. In addition to men and women, more than a hundred students from five States were there committed to prohibition, with optimistic enthusiasm. These young people from colleges and universities not only pledge their loyalty to the eighteenth amendment, but have started an organization that will get into all the educational institutions of this country, and that means a new generation to support and "carry on" the temperance cause until prohibition is not only rooted in the thought and life of this country, but into other nations. Such a temperance organization should spring up in Elon College, and the method can be learned from Western colleges and universities. The addresses, the songs, the rah! rah! of the young people put a note of cheer into the great convention of more than five hundred leading men and women of the nation.

The sessions were all serious efforts to find out the facts as to the history and results of prohibition as operated under the eighteenth amendment. The findings all made good evidence to support the belief that prohibition has been a marvelous success and that the way is open for a really dry nation.

It was revealed from history that ministers of the gospel did more to quell the whiskey rebellion than the militia. The Church is behind the prohibition movement and progress goes on gradually toward increasing the number of abstainers of alcoholic beverages. The Congress of the United States is 80 per cent dry, and the votes are dry enough to keep them dry. It may be true that some members of Congress drink, but most of them know that to advocate wet methods would mean the loss of position at their next election. A politician might be personally wet, but politically dry; but a statesman will be loyal to the Constitution in spite of his appetite and associations. Some people make local conditions the basis of judgment on the temperance question. This is a Christian nation, but all the people are not Christian; this is a temperate nation, but all the people are not temperate. The nation believes in and will maintain prohibition, but all the people are not supporting prohibition.

The following supporters of prohibition may be named without fear of contradiction: railroads, insurance companies, schools, big industries, Churches, governments, banks, doctors, housekeepers, women in general—all these are back of the eighteenth amendment. Some people blame the press for seeming to discredit prohibition; but their criticism arouses the temperance forces to greater effort. It is opposition that stirs up the best in men. Adverse criticism is free advertisement in any field of endeavor. The celebration of the tenth anniversary of prohibition on the 16th by the convention was a great day for the eighteenth amendment.

W. W. Staley.

ELON LETTER.

The popes of the Roman Catholic Church are thoroughly consistent, So are dead men.

The Pope's recent encyclical on education is evidence of several things. Among these one may first catalogue the fact that the Catholic view of education has not changed one iota since Martin Luther's day. We Protestants spend much time writing books on education and discussing its problems. To no purpose, says the pope. Your whole idea of education is wrong. Education is indoctrination. The teacher is the indoctrinator and the Church through its agents is the teacher. The discovery of truth is a fruitless quest. The Pope knows the truth and it can come from no other source.

We also learn from this encyclical that the three teaching groups are the Church, parents and the State. The primary authority rests with the Church, parents come next, while the State is properly limited to teaching for purposes of the national defense, but must not devote too much time to it. You see what would happen to our public schools, if the Pope had his way.

Co-education comes in for a heavy castigation. The sexes should be kept separate. Co-education releases the passions rather than controls them. Monastaries and nunneries would be in order. Nature never intended men and women to associate together.

The Protestant appreciation of the inate abilities and aptitudes of the child and its desire to give such individual opportunity for free expression of his personality is wholly beside the mark, says the Pope. There is nothing good in human nature. It is evil and wicked altogether. To develop an individual's native abilities will be to make him a more skillful demon.

Isn't it a shame to see the extent to which we Protestants are deluded? Isn't it kind and generous of the Pope to point out to us our frailties?

And yet, can we forget that Man of Nazareth who said one single person is of more worth than all the earth's multiplied millions?

Shall we follow Jesus or the Pope?

W. A. Harper.

DR. S. Q. HELFENSTEIN.

Dr. S. Q. Helfenstein, who went to Europe, Egypt, and Palestine last year at the age of eighty-one years, tells us now that he has finally decided to live to be one hundred years old. He has been asked about his way of living, and in reply gave the following answer to the question:

"I have been asked to give a statement as to what I attribute my state of health. Briefly, it is to biological living; but to many that statement means little or nothing, so I shall be more explicit.

"When I began to prepare for the ministry, one of my textbooks in Dr. Axline's college was Calvin Cutter's 'Psysiology and Hygiene,' in which he stated that pork, tea, and coffee were injurious to health. I believed what he said and stopped using them. That was fifty-five years ago, and I was fond of coffee. I think my course was a wise one as results have indicated, for my nerves are as steady now as they ever were. From that time on I have had a growing desire for good health. I began to practice self-denial and self-control—two requisites to jubilant health. I have no use for condiments and confections. I eat very little ice cream, especially since Dr. Lochran told us that frozen fat and seared fat are indigestible. He said if we wanted to enjoy good health, we must give up the ice cream freezer and the frying-pan. Man has power to put things to the test; and when by trial he learns helpful facts, he should put them in practice. In health as well as in religion we should prove all things and hold fast that which is good.

"When seventy-five years old I ceased to eat dead foods, and began to eat more unfried foods. Since then my health has constantly improved. For two years I have eaten an uncooked breakfast, and for lunch a couple of apples and two to four whole-wheat crackers. My evening meal is composed of fruit and vegetables.

"I am led to believe that one can have the grade of health for which he is willing to pay. Let people get away from the old idea that a mysterious providence drops on one the blessing of health and on another ill health independently of how they live or what they do, and adopt healthful methods of living, and they will soon find that they are the ones on whom the blessing of health rests. In the main, colds are needless. Usually they can be prevented by the quantity and quality of food taken. If, when a cold is threatened, one, two, or three meals are omitted and an orange and a lemon are eaten once or twice a day, a severe cold will be avoided. I think my two to four miles' walk each day has much to do with the state of health I enjoy. I respect the health laws of the Pentateuch, and still think God knows what is good for man and that He is interested in man's health. I have never eaten shell-fish. By trusting in God I am able to keep joyful in spirit, knowing that contentment with godliness is great gain."—*Herald of Gospel Liberty.*

WHAT DOES A CHAPLAIN DO?

Our caption is a question which has been asked of me in every place I have been. My only apology for writing about how much work I do is in the belief that a statement of these duties through these columns may be informing to a large number of readers and may win a larger appreciation of a chaplain's calling in the navy.

During the past seven days, since leaving Norfolk, the following duties have engaged me: thirty minutes' devotions each day; prepared two periodic news letters in mimeograph for the men of the ship to send to their homes; arranged the supply and directed the exhibition of motion pictures for the crew every night; conducted one mass-sing; issued 125 books and twenty-five magazines to the crew; prepared three issues of the "Family Altar" page for The Sun; prepared one sermon on "The Price to Pay for Genuine Christian Living" (notes previously gathered); read two books and the best selections from many magazines; held over a hundred personal private religious interviews; witnessed the renewal of faith of more than fifty per cent of these; received six applications for Church membership, and many inquiries of others; wrote 122 letters (mimeographer) to every mother or next of kin of new men who have joined the ship, and held divine services on Sunday.

It sounds ridiculous, and I am afraid you will laugh. Therefore, I refrain from those many other details that come normally in every one's life, as contact is made with folks; details which must take time.

It is not to be understood that this high state of activities goes on all the time. In the first place, it isn't possible constantly, with special reference to the extent of interviews and reading, but it does represent those periods of a chaplain's life which come with seagoing when all are

aboard and nothing from the outside interferes with concentration; and it does represent the character of work that is being done all the time.

If this seems to you like a little of "bally-ho," as if I were saying, "See here what I am doing," please forgive me. I will not do it again. I am not conscious of such a motive.

H. E. ROUNTREE.

THE NEEDED EMPHASIS.

While the minds of our people are being drawn so largely toward shaping the program which is to command future activities in the union with our brethren of the Congregational Churches, there is danger that immediate requirements upon which plans for future success must be based may be overlooked. The most important item in our whole pending program is the maintenance of our present work at its maximum in every way. No hiatus should be experienced. In the new arrangement a program which has been constantly increasing should go on in the same way. Every enterprise now maintained by the Church should be advanced in efficiency and usefulness or at least kept up to its present standard. No diminution of effort or support for our distinctive Church projects should be tolerated. In fact, the constantly developing union should stimulate a larger effort everywhere. The larger possibilities which it reveals should challenge every one to a greater service. Increased demands are upon us in many ways. To fail to meet them is to abuse our opportunity.

All of the special periods of the Church program should be promoted in the local Church with great vigor. Both the educational work which they include and the support which they are presumed to stimulate should be increased. Pastors and Churches should observe these periods with great fidelity.

As a case in point, the Secretary of the General Convention is just now reminding us of the Convention period and the great necessity for its support by all. It may not be generally appreciated that the greatest demands ever put upon our Convention office up to the present time will come this year. The expense involved in perfecting the plans and details of the union will require a much larger budget in office and travel for officials, committees and commissions, printing, etc., than heretofore. Our membership in the Federal Council must be supported. Our own enterprises must be promoted through the Convention, as formerly. All that we do is likely to require greater outlay, but it is worth it. A reduction of support to the Convention can mean nothing but a crippling of efficiency.

Our Jubilee Year, emphasizing the Pentecostal observance, has not taken hold of our people as it should. This should enlist widespread sympathy and effort and become a history-making event in the life of the Church. Like observations as to our duty to all other enterprises of the Church might be made with equal appropriateness if space permitted. For all items of the Church program there should be "a long pull, a strong pull, and a pull together."—*F. G. C.*, in *Herald of Gospel Liberty.*

NOTES FROM THE FIELD.

We have too many young people here and there who are outright slackers. Just where their parents, teachers and friends stop doing for them, there they stop. They seem to have never gotten any inspiration to do for themselves. Just little spineless, animated, conventional creatures they are, with no thought of their responsibility in life. Some of them manage to drag through high school, but that seems to be about the end of their flimsy pursuit for an education. In conversation with a well-known Florida teacher recently, she said, "O they take everything as a joke." Now, who is to blame for this slack-mindedness among so many young people in certain localities here and there? Acquaint yourself with the conditions which exist in the making of their environment and you will know.

A few weeks ago, while awaiting a train in a little town in South Georgia, I was approached by a so-called Holiness minister, who was making himself very noticeable about the station. "Brother," said he, "I have a question to ask you." "Well," said I, "I will give you an answer if I can." "Can you tell me," said he, "who Cain married"? Said I, "Brother, I have never had a wife of my own to worry over, and I certainly am not going back six thousand years and be worrying over Cain's wife; and my advice to you is to take care of your own wife and leave Cain's wife alone. There are some people who are always trying to find out what God never meant for them to know, but they live and die ignorant of the little worth-while things that are near at hand every day."

Say, brother, if you want to hear some good song service, just come to Florida and listen to the robins; but you will have to get out in the open country to find a good choir.

A. R. FLOWERS.

DON'T LET THAT STOP YOU.

A few days ago, one one of the loveliest drives in this vicinity, along a winding creek, a man lost control of his car. He, his wife and child, auto and all went into the water, and the folks were pulled out nearly drowned, but other folks keep driving along that road just the same.

Many have been the accidents of auto, railway trains, and airplanes, and yet men and women trust their lives to all those conveyances. A scoundrel appears in town. He masks as a member of some fraternal or benevolent organization; he is found out. It is a horrid thing, but the club or society usually receives but little harm from the fraud.

Not so with the Church, and its various activities. Once a person is wronged by a member of a Church he proceeds to broadcast the fact far and wide, and to shun the Church as full of deadly poison. Why the difference?

In my life there have been several sad occasions when those I had trusted failed me, and for years I worked with all my might to make up for the "let down," but does that give me a license to "do evil," to cheat my fellow-men, to forget the Church of my sainted mother, grandmother and great-grandmother? No, it does not! These unfortunate meetings with "professors of religion" didn't stop me, and my advice to any one is: "Don't let that stop you."

When I wrong any one, and I find it out, I ask their forgiveness. That has been my teaching in the Church and Sunday School. Others may get off easier, but I can't, and I will not moan away my earthly joys on their account; and if your conscience, or your "still small voice" tells you to do a certain thing and some one else doesn't do a like duty—"don't let that stop you;" just keep on keeping on.—*Wesleyan Methodist.*

"The foundation of our society and our government rest so much on the teachings of the Bible, that it would be difficult to support them if faith in these teachings should cease to be practically universal in our country."—*Ex-Pres. Coolidge.*

ALL SELF-PRONOUNCING

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Specimen of Type.

AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Je'sus was

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2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges..... .85

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Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Bāb'-y-lon *are* fourteen generations; and from the carrying away into Bāb'y-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.

THEN spake Je'sus to the multitude, and to his disciples,

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE SPIRIT OF MISSIONS.

Would it not be a fine thing if all our Churches would undertake to do some special mission work this year? In the Alabama Conference we have quite a few Woman's Missionary Societies. They are doing wonderful things for the Church and the Lord. We are making a special effort to get our good women organized in every Church for missionary work. The work in the Georgia and Alabama Conference is just now being organized, but we are expecting these dear sisters to do a great work this year. They are undertaking some specific work for the Lord, and He will make it possible for them to do the work.

The mission work of the Church of Jesus Christ is the most unselfish service that can be rendered to our Lord, in honor of which He gives His beloved larger opportunities and greater visions. Through the faithful performance of our mission task the Lord reveals to us sweeter and richer experiences. Through missionary effort, great souls have been saved. Through the salvation of great souls, God has secured great service, and great gifts have been laid upon His altar—Churches have been built, schools and colleges have been founded and supported, orphanages have been established, and the world is better for its being so. No Church can prosper or be happy that is not missionary.

We are praying daily that our Church shall be baptized with the spirit of missions. We must prove our loyalty to our Christ by lifting Him up, and He will draw all men unto Himself. The success of every enterprise of religion depends upon our attitude to missions.

I wish I might be able to enlist our strong, stalwart men in the program of God. God wants our women, with their sacrificial spirit and effort, but He needs our men with their strength and ability consecrated to Him, and He will add to our strength and efficiency in all other lines of service. Men grapple with every great problem. Men decide all great issues. Now, men of our Church, I plead with you to help decide the issue of salvation. Let us men undertake for God this year.

G. D. HUNT.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 25, 1930.

Sunday Schools.

Previously acknowledged	$1,445.18
United Church, Lynchburg, Va.	2.66
First Church, High Point, N. C.	5.55
Durham, N. C.	16.61
Berea (Norfolk), Hickory, Va.	6.00
Isle of Wight, Va.	2.00
Bethlehem, Altamahaw, N. C.	3.04
Biscoe, N. C.	1.42
Berea (Nans.), Driver, Va.	6.10
Mt. Carmel, Zuni, Va.	2.32
Richland, Ga.	2.00
Ingram, Va.	3.00
Pleasant Hill, Liberty, N. C.	3.35
Total	$1,499.23

Individual and Church Collections.

Previously acknowledged	$ 464.50
Newport News, Va.	30.00
Total	$ 494.50

Specials.

Previously acknowledged	$ 513.05
Mebane S. S., Mebane, N. C.	2.00
Total	$ 515.05

Summary.

Previously acknowledged	$3,028.78
Sunday Schools, regular	54.05
Individual and Church collections	30.00
Specials	2.00
Total to date	$3,114.83

J. O. ATKINSON, *Sec'y.*

QUARTERLY REPORT.

The following is the disbursement of funds of Woman's Board of Missions, S. C. C., for quarter ending December 31, 1929:

Foreign Missions.

Japan—Dues	$295.01	
Specials	119.46	
Thankoffering (Kitamura Home)	411.80	
Bible Women	25.00	
Kindergarten	33.44	
Sunday School	12.50	
		$ 897.21
Porto Rico—Santa Isabel	$226.31	
Kindergarten	33.44	
		259.75

Home Missions.

Ocean View	$112.24	
Mountain work	228.35	
Elon Orphanage	20.00	
		360.59
Total disbursements		$1,517.55

Receipts.

Alabama—Women	$101.00	
Young People	10.00	
Willing Workers	5.00	
		$ 116.00
N. Carolina—Women	$416.93	
Young People	31.55	
Willing Workers	24.75	
Cradle Roll	5.00	
		523.23
Valley Va.—Women	$ 79.15	
Young People	15.14	
		94.29
Georgia-Alabama—Women		10.30
Eastern Va.—Women	$565.28	
Young People	157.40	
Willing Workers	59.42	
		782.10
Total receipts		$1,525.92

Respectfully submitted,

MRS. H. S. HARDCASTLE,
Treasurer.

QUARTERLY REPORT.

Receipts of the Woman's Home and Foreign Mission Board for the first quarter, ending January 17, 1930:

Women's Societies.

Antioch	$ 6.65
Berea, Nansemond	31.25
Berea, Norfolk	12.00
Bethlehem	15.76
Christian Temple	75.00
Cypress Chapel	21.40
Damascus	5.00
Dendron	7.60
Elm Avenue	8.55
First, Norfolk	3.00
First, Portsmouth	29.50
First, Richmond	21.20
Franklin	51.00
Holland	28.40
Holy Neck	70.50
Hopewell	6.90
Isle of Wight	4.50
Liberty Spring	15.60
Mt. Carmel	13.40
Oakland	4.60
Rosemont	57.62
Suffolk	93.50
Wakefield	12.00
Waverly	24.00
Windsor	11.70
	$ 630.63

Young People's Societies.

Antioch	$13.00
Berea, Oakland	5.00
Bethlehem	20.20
Burton's Grove	9.70
Christian Temple	10.00
Dendron	1.95
First, Norfolk	2.00
First, Portsmouth	7.00
Franklin	18.75
Holland (Berta Rowland)	12.20
Holland (Barrett)	10.90
Holy Neck	8.00
Hopewell	3.60
Liberty Spring	15.26
New Lebanon	4.65
Rosemont	3.90
South Norfolk	6.00
Suffolk	16.35
Waverly	5.00
Windsor	7.50
Union, Surry	3.74
	184.70

Willing Workers' Societies.

Berea, Nansemond	$ 2.00
Bethlehem	2.25
Christian Temple	8.00
First, Norfolk	1.00
Franklin	16.50
Holland	15.90
Holy Neck	4.35
Hopewell	.70
Liberty Spring	4.00
Rosemont	3.00
Suffolk	10.00
Windsor	1.07
	68.77
Total	$ 884.10

Respectfully submitted,

MRS. W. V. LEATHERS,
Suffolk, Va. *Treasurer.*

A PRAYER FOR JANUARY.

O God, our Father, Thou who art Creator and Preserver of the whole universe of matter and man; Thou who hast provided for and dost extend to every member of the human family privilege, power and place to glorify Thee through a service of love in the name of Jesus, who brought to the world the eternal gospel of love and light: teach us, Thy disciples, how to embrace and possess it; for we are Thine, and we desire to be used of Thee and for Thee until all hearts shall come into the fellowship of Thy company. Amen.

MRS. J. J. L.

NOTICE.

The Waverly District Missionary Rally will meet in April with the Christian Church at Dendron, Va., instead of the Hopewell Church, as we first printed. The exact date of the rally will be given later.

LOUISE PITTMAN,
District Sup't.

THE DIFFERENCE CHRIST HAS MADE.

If one is hardheaded and does not like the sentiment, the glittering trees, the bright lights, the enchanting music, the colorful cards and pictures, the home-comings, the memories, and the messages of Christmas he may look across two millenniums through the telescope of history and have a Christmas of stiff rationalism that will stir his soul. Certain books have gathered up many facts on the subject of Christ's influence, and they stand like mountains lifted in beauty and sublimity above the valley. One recalls the words of Renan, French stylist and humanist, who speaks of Jesus as "this sublime person, who still presides over the destiny of the world." We who look around us know how grandly that is true.

In his day, Peter wrote to "sojourners of the Dispersion," having Christ in mind, "whom having not seen ye love, on whom though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory." This is one of the most marvelous phenomenon of history, and it is the very secret and spirit of Christmas. The far-flung celebration of this anniversary is in itself an illustration of how truly, how widely Jesus Christ "presides over the destiny of the world."

We have just read Glover's new book, "The Influence of Christ in the Ancient World," in which he shows how Christ revived the dying life of the world and gave a new meaning, power and form to society, to thought, to morality, to character and to the knowledge of God. In connection with this new book we turned again to three or four old ones and read with delight the strong intriguing pages of "The Influence of Jesus," by Phillips Brooks; the radiant delightful chapters of "The Influence of Christ in Modern Life," by the late Newell Dwight Hillis; and again we looked over certain chapters of "Christ in History," by Principal Fairbairn. We might have added many others. We were thrilled again as we were the first time we ever read these mravelous lectures. Our last brief study was "The Christ of the Indian Road," by E. Stanley Jones. Jesus Christ came upon us with greater force than ever. He is the Master everywhere. He is making the minds of the real leaders of the world.

It should make us pause with wonder when we note that this Christ who started His life on earth in a stable, and was always without a place to lay His head, without "learning" and without "influential friends," without an army or a State behind Him, still through the power of the manger and the glory of the cross has risen to a place among men where He has 700,000,000 followers. More than one-third of the entire human race wear His name.

We could not destroy Christ's name without the destruction of our environment.

Dr. Sidney M. Berry, of England, tries to imagine a world without Christ, and writes:

"I confess quite frankly that it is beyond the power of my imagination to conceive it. When we try to imagine a life suddenly emptied of meaning and hope, we say to ourselves, 'Suppose it is all a dream, and all this structure of faith rests upon a great illusion.' But shudder as we may at such a blank prospect, we have hardly begun to realize all that the world would lose if it had to lose Christ. He has woven Himself into the whole fabric of things until He is as real a fact in the spiritual universe as the sun and the stars in the material one. To suggest losing Him is like suggesting the falling to pieces of things which have taken centuries to build up—the blankness of discovering that we were left without guidance and resource in a life which was a mystery without a clue. In the realm of man's spirit, such an upheaval would be akin to one of those cataclysms in the natural world which change the contour of a whole countryside. It would be a different kind of world we should live in—a world where the old familiar things were taken away—a world in which we should all have to begin over again."

Christ's influence is at work in the spiritual nature of man as the sunlight is in the world, as air is in the lungs, as the blood is in the veins, as that subtle thing we call life is throbbing in every sentiment thing. Jesus Christ has changed the world's ideals of right and wrong; He has lifted its sense of values; He has made it believe in the depth and greatness of nature and life, and so created science; He has exalted and endured the estimate of man's worth and so made him believe in and struggle for his own greatness in this life and the life to come; He has pledged to remake humanity, and cares for the broken and ruined. Who but Christ cares for the "down and out" men and women of the world? He has made service the test of greatness; He has cleansed the mind of man, and touched his heart. All this influence may be traced through art, science, philosophy, society, the State, politics, and the courts.

He has, and is, reorganizing all life from the heart, from love, instead of from pride and power. He has substituted regeneration for culture, or rather produced culture by regeneration, thus giving reality to change and permanency to reality. His teachings have made us believe in the reality and glory of the unseen world. He has revealed to us a boundless universe, the Father's house of many mansions. There is room for angels, for heaven, for God and for all who shall ever come.

This vast universe full of light and song, with love and truth everywhere, is the secret of Christmas. It is Christ's influence. The songs of today were waked by him. He kindled the light that shines in every heart and face and home. The difference His coming has made is as great as the difference between darkness and light, and infinitely more meaningful.—*The Christian-Evangelist.*

HOW THE TELESCOPE WAS DISCOVERED.

(A Story for the Children.)

Little things and little people are often responsible for great results, and maybe you do not know that the discovery of that important instrument, the telescope, may be traced to the curiosity of a boy: and this is how it came about:

The little boy was the son of an optician who lived in Holland. He and his sisters loved to play about their father's work-bench, and often they amused themselves by looking at the sea through the little smooth concave glasses which their father used in his work.

Now, one day it happened that the boy, while playing with two of those glasses, chanced to hold them before his eyes in such a way that the face of the cathedral clock seemed very near.

This surprised him greatly, for the clock was so far away that he could scarcely see the hands with his naked eyes.

For a while he stared at the clock, and then at the glasses, each of which he tried in turn, but the clock was as far away as ever, and so it remained, turn them as he would, until by chance again he held both up together, when, lo! as if by magic, the Church stood beside him.

"Oh, I know!" he cried aloud; "it's the two together." Then in great joy he ran to his father and told him of his remarkable discovery.

The father tried the glasses in his turn and found that the boy had spoken the truth, when he said he could bring the great Church clock nearer.

So this was the way the people learned that putting a concave and convex glass together, in just the right position, would make distant objects seem near. Without this knowledge we should never have had the telescope, and without the telescope we should have known little of the sun, moon, or stars.

So if you ever have a chance to look through a telescope, and see the wonders it has to reveal, just remember the little boy who once lived in far-off Holland.—*Brooklyn Eagle.*

Rev. A. R. Flowers finds a busy program in Florida. He recently spoke two evenings at the Methodist Church at Lake Butler, Fla.; another evening for the Freewill Baptist Church at Providence, and Sunday and Sunday evening at the Disciples Church at Starke, Fla. He is this week at the University of Florida, and is enjoying his acquaintances and fellowship in the land of sunshine.

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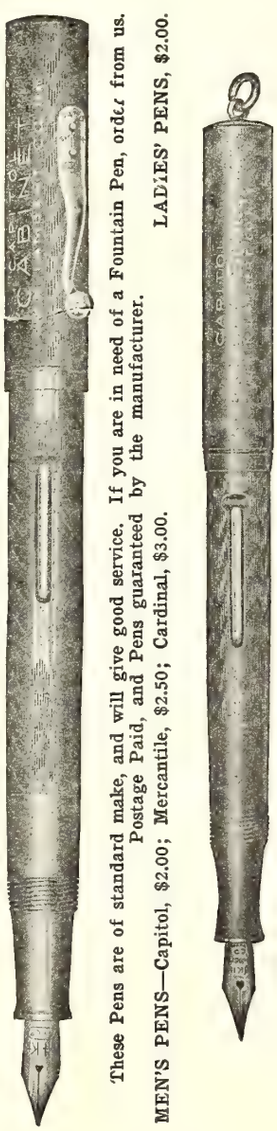

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VI—February 9, 1930.

Warnings and Promises.

Golden Text: "Every tree that bringeth not forth good fruit is hewn down and cast into the fire."—Matt. 7:19.

Lesson: Matt. 7:1-29.

Jesus tried to play fair with men. He wanted them to know that His religion was not an easy thing. He always gave them an insight into its demands upon them. He also warned them against some of the dangers to which they were perhaps not alive. But He emphasized the fact that in spite of the difficulties and the dangers, men could triumph by virtue of the promises which He gave.

Warning.

1. Against judging others. "Judge not." We ought not to sit in judgment upon others, for we do not know all of the factors and motives that enter into the actions of others. Indeed, we are not to be judges of others, but helpers of others. Furthermore, in judging others, we are often revealing and condeming ourselves. The ultimate standard and measure by which we are judged and measured will be the standard and measure which we use in dealing with others.

Jesus introduces an element of humor at this point. He pictures a man with a long and heavy beam in his eye, trying to find and to get out a mote from another man's eye. One can, of course, see the humor of the situation. But Jesus suggests that that is usually what happens when we sit in judgment on others. Our own eyes are so distorted and blinded by the wrongs in our own lives that we are in no position to deal with others.

2. Against false prophets. There were in Jesus' day, and there are in our day, those who disguise themselves in the garb or profession of religion. The fact that a man wears a clerical garb, or the fact that a person is a Sunday School teacher or an officer in the Church, that fact that a man observes punctiliously all the forms and ceremonies of religion is not absolute guarantee that such an one is genuinely religious. Wolves have come, and do come, in sheep's clothing. Men can pretend at religion, but not always. Sooner or later, men are found out. Their lives ultimately bear fruitage which is unmistakable. In the long run, a good tree cannot bring forth evil fruit, and vice versa, a corrupt tree cannot bring forth good fruit. "By their fruits ye shall know them," said He who really knows. It must be said, however, that the large majority of ministers and Sunday School officers and teachers are good men and women. And the average Church member is trying to lead a good life. It is an unfair and untruthful criticism that brands all Church members as hypocrites and all ministers as lazy and inefficient.

The Golden Rule.

"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." The ultimate purpose of law, and the emphasis of prophetic preaching, says Jesus, was to insure that action toward others that a man would want others to practice toward him. It is a very simple rule to be the summary of all the law-givers and all the prophets, but it contains all that they said and wrote. It is the solution to all of the world's problems. When men apply the so-called Golden Rule to all the relationships of life, the kingdom of God will have come. One of the most promising signs of the times is the fact that the world is beginning to take Jesus seriously at this point. Big business and even government have actually begun to interpret their problems in the light of this principle.

Life's Highways.

Life has two great highways—the broad way, the way of least resistance, the way that ultimately leads to destruction, and the narrow way, the way of struggle and effort that leads to life itself. Jesus solemnly warns men at this point. His religion is not primarily a mass movement. It is not always safe to go with the crowd. Straight, narrow, compressed is the way that leads to life. If any man's religion is giving him a sense of ease, and a minimum of effort, let him beware. The way to life is upgrade.

Saying—Hearing—Doing.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." It is an easy and a cheap thing to profess allegiance to Jesus. It is not at all difficult to give Him lip-service. But Jesus suggests that in the final day when all stand before Him there will be those who have been speaking all the time in His name who will be cut off from Him because they had not had His spirit, nor obeyed His voice.

"Whosoever heareth these words of mine and doeth them not." It is not the most deadly, dull and unprofitable thing in the world to attend services of worship and to listen to sermons as some would have us to believe. But the end of services of worship and of preaching is not to entertain people. Sermons should have objects as well as subjects. And people who attend services should practice service. Religion never comes into its own until hearers become doers. Nor will happiness ever come until we try to do the things we hear and know. "If ye know these things, happy are ye if ye do them." There is a disturbing recurrence of the emphasis on doing in Jesus' teaching that has tremendous significance for those of us who call Him Lord.

Asking—Seeking—Finding.

Religion has its active side. God rewards diligence here as elsewhere. There must be persistence in spiritual quests as in other things. And we can be sure of one thing—God is more eager to give us good things than we are zealous in seeking them. "We have not because we ask not," or because we ask amiss.

CHRISTIAN ENDEAVOR.

Sunday, February 9, 1930.

Topic: "Ways of Studying the Bible."—2 Tim. 3:14-17, 2:15.

Some Bible Hints.

Stick to the Bible. It is more important to study it than to study other religions (v. 14).

We have known the Bible since childhood, but we need a fuller and deeper understanding of it than we have (v. 15).

The Bible is shown to be inspired because it inspires us as no other book does. It is profitable to lift and cleanse the moral life (v. 16).

The Bible is not a textbook of science, but a spiritual light and revelation of God and of the way of life (2 Tim. 2:15).

Suggestive Thoughts.

The simplest way to begin the study of the Bible is to read it. Read the New Testament books, one at a time, again and again. In this way get acquainted with them.

After mastering the contents of the Bible, book by book, study it slowly, using a good commentary. But do not forget to practice the truths you learn.

Study the Bible prayerfully. It is far more than literature. It is a revelation of God. Seek to read it with spiritual understanding.

The Bible may be studied as literature, but that will not feed the soul. Only as we seek in it the bread of life are we fed and satisfied.

A Few Illustrations.

Food must not merely be eaten, it must be digested and become part of ourselves. So the Bible must be mulled over and practiced.

Study the biographies of Bible characters. They are real people, with serious faults as well as great virtues. They are warnings as well as examples.

Do not worry over Bible difficulties. Leave them for later consideration. You do not refuse to eat meat because you come upon bones and inedible sinew.

Bible study calls for application. Knowledge is a slow growth. No science can be mastered in a few weeks. The Bible is like a bottomless sea, as all true science is.

To Think About.

What good do we get out of Bible study?

What system of Bible study or reading do you follow?

How might our Church help our Bible study?

NEWS NOTES.

January 26th to February 2nd is "Christian Endeavor Week." Christian Endeavor Societies in most of our Churches will plan a special program for February 2nd, which is the forty-ninth anniversary of the beginning of Christian Endeavor. Many societies will use this time as a "check-up" time to find out if their society is rendering the service that it should render.

During the month of February, Christian Endeavor topics will be based on the theme, "The Bible." This period is intended for a month of real Bible study. A study of the epistles of the New Testament by the society as a whole has been suggested.

The idea of Bible study in Christian Endeavor Societies is not exactly a new one. Some societies have already done some Bible study. For instance, one of our senior Christian Endeavor societies conducted a very successful Bible study last year, furnishing questions and comments with each weekly assignment. This society read the entire Bible. This year they are at the job again, and they have some friends reading with them. For this year there is a total of about 170 members of the society and friends reading the Bible. The superintendent of that society is largely responsible for the promotion of this good piece of work, and he says that the Bible study during last year and this year has been a real blessing to the society. J. V. T.

There are but two freedoms: the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—*Charles Kingsley.*

A YEAR OF NOTABLE ANNIVERSARIES.

These are the days of great anniversaries, and each anniversary becomes a landmark in the progressive development of our American civilization. We have at once the tenth anniversary of the League of Nations and the tenth anniversary of the eighteenth amendment of the Constitution of the United States. Therefore, both the cause of permanent world-wide peace among the nations and the cause of temperance and righteousness in our own country, have risen to heights of great importance in the minds of the nation and in the minds of the world.

This factor is all the more significant because the enemies of national prohibition and the enemies of international peace have become suddenly active and belligerent to an unusual degree. In America we have the anomalous situation of a real conflict between the foreign element of our American cities and the unquestioned sentiment of a vast majority of the American-born citizens of the republic; and these foreign elements are not belligerent on their own behalf, except in so far as personal appetite momentarily overcomes the sentiment of obedience to the laws of our country. But these foreign elements of the cities along the Atlantic seaboard, and in the cities bordering the Great Lakes are the constituency of widely circulated newspapers who find it to their own personal interest and profit to champion the cause of the vanishing liquor traffic, being at once unmindful of the sovereign sacredness of constitutional law and unmindful of the universally recognized evils of the traffic which they are striving to re-establish over against the homes and schools of their own country.

The real truth of the matter is, however, that the passionate outcry of these metropolitan papers is a despairing cry, uttered with a last lingering hope that the outcry in itself may strike panic to the hearts of the timid in the armies of righteousness. The proprietors of these papers, which constitute, at least constructively, an organized sedition against the constitutional government of our country, are keenly alive to the fact that their cause is not only in a hopeless minority, both among the people and in the two houses of our national Congress, but that this minority is continuously shrinking, while the vast majority of supporters of national prohibition is constantly growing. They also know perfectly well that the intellectuals of America, in every zone of our civilization, are always unanimously in favor of the eighteenth amendment and are insistently anxious for the more efficient enforcement of the law.

There have been certain manifestations among the liquor dealers of the past which become in themselves eloquent defenders of national prohibition. In the city of Chicago, and in other of our great centers of population, it was a usual circumstance that the saloonkeeper moved his own family into some part of the city which enjoyed local prohibition. In other words, they despised the very business in which they were engaged, and possessed such a degree of paternal sentiment that they did not permit their own children to grow up in the environment of the saloon. The impulse which led to this discriminating wisdom was certainly noble indeed, and it only required the broadening of this noble sentiment to lead these masters and servants of the business to desire its utter banishment from the arena of our civilization. And thousands and tens of thousands of men, formerly pursuing the business, are happy beyond expression in their emancipation from its thraldom, and have become earnest and enthusiastic supporters of the eighteenth amendment and of the Volstead act.

What we still need in America for the final triumph of law and order, and the final establishment of prohibition on sure foundations in every quarter of our great cities, is simply honest and righteous government in every department. We are not indulging in an outcry against foreigners in Amercia, for once upon a time all Americans were foreigners; but we do protest on behalf of the homes and schools of America against the surrender of law-making departments of our country to a minority, whose hearts are totally alien to the ideals of the republic to the higher principles and purposes of our Christian civilization.—*Methodist Protestant-Recorder.*

ORATORY CHAIR TO BE DEDICATED.

Formal dedication of the Depew chair of oratory in the George Washington University will take place January 24th, it was recently announced by President Cloyd Heck Marvin. The chair was endowed by Mrs. Chauncey M. Depew in memory of her husband, the famous orator. The gift has made possible the establishment of a department of public speaking which offers courses in all branches of public speaking, with especial attention to the training of government officials, business and professional men.

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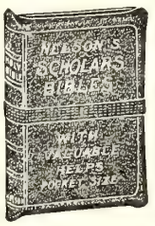

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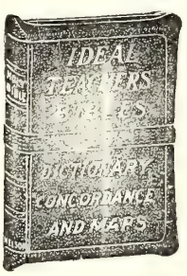

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

THE DRAG CHAIN.

"Pour out your heart before Him."—Psa. 62: 1-8.

In some places, as in the District of Columbia, trucks that haul gasoline are required by law to have chains dragging on the ground behind them. The reason is that the movement of the gasoline in the tank and the friction of the brakes and other causes produce statis electricity, and a spark of that electricity might set fire to the gasoline, producing a terrible explosion. The chains dragging on the ground is supposed to conduct the electricity away.

In similar fashion, every human being is likely to generate electricity as he moves through life. We must move swiftly nowadays. There is much friction within our complicated activities, and where they impinge on the activities of others, electricity is sure to form. Sometimes we are heavily charged with it. Any one who approaches is likely to get a shock of irritation. Often we explode in a fit of anger.

We are in sad and continual need of drag-chains to conduct away this disagreeable and dangerous electricity, and every one of us should be thus provided. By this time, you have guessed what the drag-chain is, the means of drawing away our passion and crossness and worry and irritation and leaving us calm and confident and loving. It is the golden chain of prayer that binds us to the throne of God.

Prayer.—Our Father, Thou hast given us the endless resources of prayer. May we make the fullest and best use of it, in the Spirit of our Master and Saviour. *Amen.*

TUESDAY.

THE REMNANTS OF GOODNESS.

"A bruised reed will He not break, and a dimly burning wick will He not quench."—Isa. 42: 1-9.

Isaiah pictures for us God who will cherish and make the most of all expiring remains of goodness in us. We may have bruised the reed of our goodness, but He will not break it in His despair and throw it away; on the contrary, He will bind it up and strengthen it. We may have let the lamp of our goodness die down till the wick shows only a flickering red flame, about to go out; but He will shelter it with His hand, He will pour new oil into the lamp, He will trim the wick, He will nurse it back to a bright shining again, if we will let Him. Some of the best work ever done in the world has been done by men like John B. Gough, a drunkard, whom the patient Saviour would not give up to the gutter.

And if the Lord will not despair of us, why should we despair of ourselves? Never say die to the goodness within you. If the banner of your high ideals lies trampled in the dust, pick it up and step forward. With God's help it will yet fly in the van of a victorious legion.

Prayer.—Our Saviour, Thou hast been tempted in all ways as we are tempted, and Thou dust know the devil's urgings to give up. Help us to defy him with new courage. For Thy name's sake. *Amen.*

WEDNESDAY.

A TIP FOR PREACHERS.

"Let me not, I pray you, respect any man's person; neither will I give flattering titles unto any man."—Job 32:20, 33:7.

Once an English clergyman volunteered to conduct the service in a distant chapel, and as the rain was pouring on the appointed day, he hired a cab to take him across country. Arrived at the little Church, he found no one there, not even the sexton, so he himself rang the bell, leaving the cabby outside in the cab. At last a solitary individual appeared and sat in a pew near the door, so the clergyman went through the service; but when it came time for the sermon he said he would omit it, as there was only one person in the congregation.

"Oh, no, sir," came from the pew; "please go on with the sermon." When the preacher was half through his discourse, he expressed the fear that his audience was tired. "Not at all, sir," came from the pew. "I would gladly listen to you for hours." So the preacher extended his sermon to an hour, and finally concluded the service. When the clergyman came down from the pulpit to shake hands with his flattering auditor, he discovered—what his near-sightedness had prevented his perceiving before—that the solitary listener was the cabman, who was charging him for the use of his vehicle at a goodly sum an hour!

The clergyman received a pointed lesson in the worthlessness of flattery, a lesson we all need. We are not to be cynical, and set down all words of praise as empty lies. We are not to be suspicious of all kind commendations. But we must learn to conduct our lives quite apart from the praise of men, looking only to the favor of God. If our heart tells us that we have His "Well done," let that suffice us.

Prayer.—Dear Jesus, make us independent of all praise but Thine, and of that praise we know ourselves to be all unworthy. Our Father, who art in heaven, etc. *Amen.*

THURSDAY.

"EVEN AS GOD."

"Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you."—Eph. 4:25-32.

Paul is very bold in setting up God's forgiveness as the measure of ours. How can we ever approach, still less equal, this divine quality? But Paul commands us to, as directed by the Holy Spirit.

That noble Christian poet, Christina G. Rossetti, once wrote an exquisite two-stanza poem:

"My God! my God! have mercy on my sin,
For it is great; and if I should begin
To tell it all, the day would be too small
To tell it in.

"My God! Thou wilt have mercy on my sin
For Thy love's sake; yea, if I should begin
To tell this all, the day would be too small
To tell it in."

Our sin abounds, but God's grace superabounds. Our forgiveness is frail, but God's forgiveness makes amends for our weakness. Yes, God can even lift up our forgiveness to His own divine measure of love and mercy, and will do so, if we ask Him.

Prayer.—Jesus, our Redeemer, pardon the hardness of our hearts. Wherein we lack in mercy, make amends by Thy mercy. If we lack in love, fill out the lack with Thy love. We beg in Thy glorious name. *Amen.*

FRIDAY.

FREEDOM BY SURRENDERING FREEDOM.

"As free, and not using your freedom for a cloak of wickedness, but as bondservants of God." —1 Peter 2:11-17.

God gives us our freedom, but rejoice when we find our highest freedom in serving Him. When we take our freedom in our hands and go over to the service of Satan, we lose our freedom and become slaves indeed. When we take our freedom and gladly lay it at the feet of our crucified Saviour, we take it up again glorified and enlarged. We then have the liberty wherein Christ makes us free, and He alone.

"As soon as man, by an act of the highest freedom, surrenders and lays aside his personal, individual freedom and independence, he becomes a partaker of the only true Being, the Divine, and all the blessedness that is contained therein."—*J. G. Fichte.*

Prayer.—Divine Father, we pray Thee to guide us into Thy freedom, for Jesus' sake. *Amen.*

SATURDAY.

THE LEGACY OF FRIENDS.

"Thine own friend, and thy father's friend, forsake not."—Prov. 27:7-12.

The will of Justice Lamar, of the United States Supreme Court, contained these striking and memorable sentences: "My friendships, many and precious, I leave to my family, in the hope that they will be cherished and continued. I know of no enemies, but if such hereafter unhappily arise, let them be forgotten."

That is the best bequest that parents can leave to their children—a goodly number of precious friendships. They will be a refuge in time of trouble, they will surround one's home with loving memories, and every such friendship continued will be the perpetuation of the lives of the dear father and mother.

So that the making of friendships, blessed as it is for one's self, is equally blessed for those that come after one. And, we may be certain, the friendships will not end with this world, either for our children or for us, but will be extended into the next world, and will last through a happy eternity.

Prayer.—Our Friend of friends, teach us the meaning of friendship. Admit us to Thy friendship, and there may we meet all our friends. *Amen.*

SUNDAY.

THE ONE STRING.

"Not moved away from the hope of the gospel." —Col. 1:9-23.

There is a famous painting of "Hope," by G. F. Watts. The artist represents "Hope" as a woman sitting above the world. Her head is bowed, and she is playing on a harp, all of whose strings are broken except one.

It is a faithful picture of what Hope does for mankind. The harp of life may be almost a wreck. Nearly every one would throw it away and give up life as a bad job. But Hope never gives up. When affairs are darkest, she wears a glorious smile. She makes the most of what she has. A harp with only one string remaining will suffice her, and from it she will draw entrancing strains.

But Paul speaks of "the hope of the gospel." That is a hope far above all that the world can

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

As the weather gets better and people can get out to Church, we hope that the collections for the Orphanage will be larger. Our Orphanage family generally has from one hundred and ten to one hundred and twenty, and the per capita cost per child last year was 66 cents per day. This includes food, clothing, schooling and overhead expenses; in fact, all the expenses except new land or new buildings are included in this cost. When the income runs short, we cannot cut the expense account from the fact the children eat food and wear clothes every day. The helpers have to be paid because their work goes on every day. We want to appeal to all the Sunday Schools to feel an interest in the little children at the Orphanage, and make it a point to do something to help them.

A good lady visited the Orphanage last week and looked it over. When she was ready to leave, she said to me, "If our people would only visit the Orphanage and see what it is really doing for the fatherless and motherless children, they would want to give to help it in its work. We find this is true. We have noticed time and again when people visit the Orphanage and see what it is trying to do for little children, they become interested and are glad to help us by their contributions.

The work is more worthy because of the fact that the Orphanage takes and trains children who are helpless in most cases and gives them an opportunity to make good. It is a real joy to those who work here from day to day and year after year to see some child who came here when a little, helpless tot develop into a splendid young man or woman, as the case may be, and hold some responsible position of service to mankind.

A well person needs no physician. It is the sick, the afflicted, the lame, the blind who need assistance of a physician. People in good financial circumstances need no help. They can help themselves. It is the poor and the needy, the fatherless and the motherless, the homeless and the helpless who are looking to those who have plenty to aid them in their misfortune.

I am pleading for the orphan child because it needs your love and your sympathy, your prayers and your contributions.

CHAS. D. JOHNSTON,
Superintendent.

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Elon College, Dec.-Jan.	12.50	
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Eastern Virginia Conference:

South Norfolk	$10.84	
First, Norfolk	7.19	
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Alabama Conference:

Pisgah	$ 1.50	
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Special Offerings.

H. H. Huffines	$ 7.56	
W. W. Kimball & Family, Manson.	5.00	
W. W. Kimball, Manson, N. C.	5.00	
M. R. Kirkman	10.00	
Sale of potatoes	1.00	
		28.56
Grand total		$ 634.64

ORPHANAGE BARN-REBUILDING FUND.

Week Ending Januray 30, 1930.

Previously reported	$2,356.69
Mr. & Mrs. H. W. Phillips	25.00
Total to date	$2,379.69

FAMILY ALTAR.

(Continued from Page 12.)

furnish. It is magnificent to hope on and on in the face of despair, and but few can do it unaided. Most of us give up, break the one string that is left, and throw the harp away.

When human hope fails, the hope of the gospel does not fail. That hope brings all the heavens to the aid of the earth. That hope conquers despair. That hope substitutes for the deepest gloom the ever-shining light. For that hope of the gospel is Jesus Christ!

Prayer.—The Lord's Prayer in unison.

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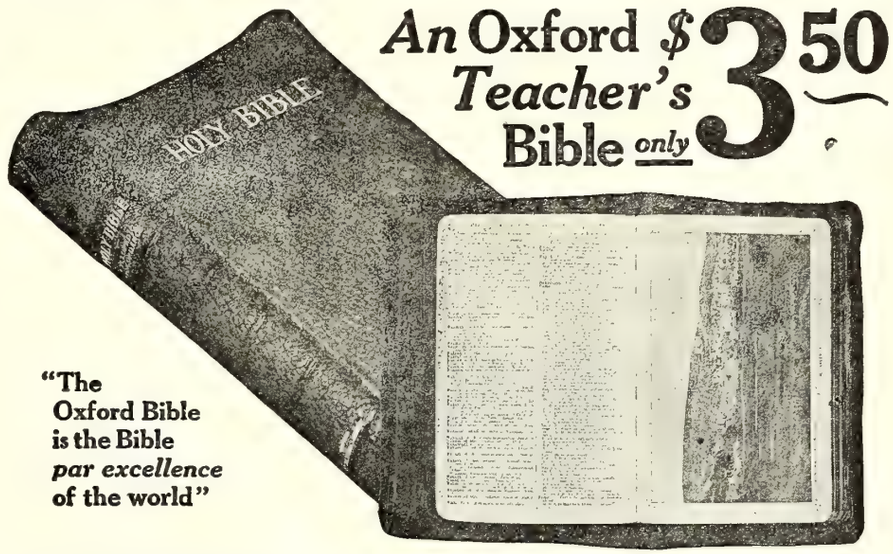

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MAKING MEN OF THE CHURCH POWERFUL.

Men of our Church want to be powerful. They want to be willing, energetic, practical workers. That bunch of fellows who so often sit huddled together like a flock of storm-beaten sheep, manifesting an attitude of unconcern, unrest, hopelessness, and wretchedness is a common sight to us all. We can almost hear them think, "Well, what are we good for, and why are we here?" They are conscious of the lack of personality, ability, and achievement in their lives.

How can men become powerful? Hamlet, fired with a sense of obligation to his father's spirit, thundered to his captors, "Unhand me, gentlemen; by heaven, I'll make a ghost of him that holds me. I say, away!" And, "It calls me still, Go on, I'll follow thee." An enraged beast of a barnyard charged at a boy who, in his efforts to escape danger, broke all his former speed records, leaped across a wide ditch, cleared a high barbed-wire fence, and never got a scratch. One who knew he could not stand became thrilled by the excitement of a baseball game and he stood. Soldier boys during the World War multiplied the world's miracles in physical endurance and moral bravery. A mother did the impossible by not sleeping for days to keep a sick child from dying. Jesus Christ "steadfastly set His face to go to Jerusalem."

All these illustrations have one thing in common. One idea of great worth had seized the mind; it had become the impelling motive. When a condition like that exists, men become powerful beyond their own recognition. "Strong reason makes strong action." Being possessed with a great sense of duty, men become energetic; they seek to find a method of accomplishment; their initiative ventures and their courage becomes bold. In every case it takes the power of an idea to make men powerful.

A leader's task in the Church is to make the men heroic and intelligent followers. The very thought of that is enough to endow a leader with power. Our men will become interested, energetic, and seek to become capable whenever the idea of human brotherhood and partnership with God in making a good world takes hold of them. Perhaps this has been our frailty. We have not gotten the idea across. Four elements are worth considering:

First—the idea must be made pointed. Blunt ideas are like blunt spikes; it takes a lot of pounding to drive them in. The idea must be driven so deep it will pull the man. It must be made clear, which means that the nature of the men whom we wish to make powerful is of first concern. Somebody asked, "What is the best way to teach stewardship to men?" The answer is, make men want something until they will surrender their lives to get it.

Second—the duration of an idea. It takes time to make impressions. It takes time to be holy. It takes time to be powerful. Ideas do not drop into men's souls, or if they do drop in they are easily pulled out. Ideas that take possession of men through a long period of growth are the hardest to uproot—they are the abiding ones. A woodsman may drive a wedge into the trunk of a tree and pull it out with but little difficulty, but who ever heard of a woodsman trying to pull the main branch out of the trunk of a century-old oak? Get a big idea before the men of the Church and hold it there. Steer them above the insignificant. Jesus said, "Tarry ye." We do our men an injustice, and the kingdom a greater injustice by trying to crowd them into action too soon.

Third—the size of the idea. A little idea may be sharpened and driven deeply into men's lives, but men always act like the ideas that possess them. A twenty-two caliber bullet may have speed and it will cut hay, but he who has a broad field to harvest will get a machine that will cut a wide swath. Men who are moved to action by little bullet-like ideas and motives are narrow and dogmatic and quickly run their course. The Church that is holding its men and keeping them energetic has a heavy program of far-reaching importance.

Fourth—variety. Duration of attention and interest depends upon variety. Stability is the fruit of variety. Variety is the law of growth. Variety makes power. The same program or the same task may be viewed and approached from different angles. God's program for men should be both constant and variable, just as God Himself is both changeable and unchangeable, and therefore wholesome and dependable. The animal whose nature and instincts are most variable is capable of greatest intelligence and power. For this reason, man is the peer of animals. Therefore, any program for men must be capable of change to meet the needs of the ever-changing, aspiring men. Programs must bend themselves to meet men rather than having men bend themselves to meet a static program. Men are more important than programs.

How much are we willing to vary old dogmas, old creeds, old customs, old ceremonies for the sake of our men whose very souls rebel when they are asked to continue them unaltered just because the ages have made men heirs of them, but in which they have not been led to see practical values? Education is more than transmitted facts. So Christianity is more than mere empty vehicles or vessels of the past. It is not

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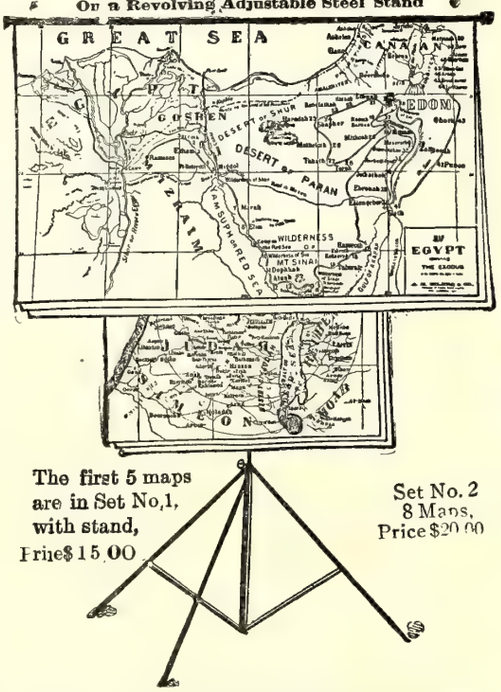

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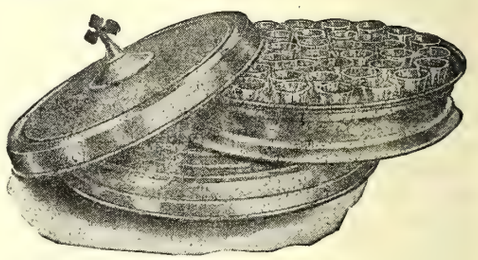

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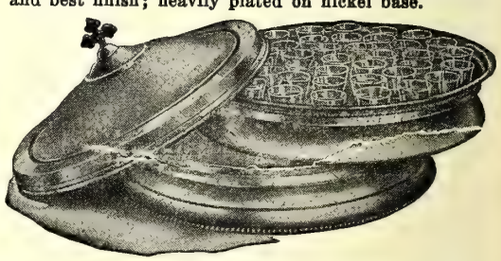

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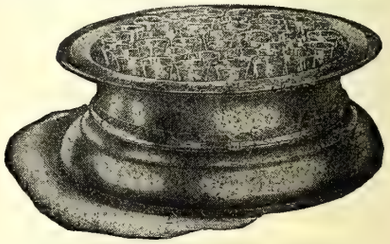

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good logic to conclude that a man is carrying refreshing water just because he happens to be carrying "the old oaken bucket."—*Rev. Raymond G. Clark,* in *Herald of Gospel Liberty.*

NO TRUCE WITH THIS.

It has been our opinion for many years, perhaps as long as we have taken notice of the question, that there is not that there cannot be a conflict between science and Christianity. There could be a conflict between the theology of Christianity and the philosophy of science, but the realities themselves could not be in conflict. When the full idea of Christianity is set forth we shall see that it embraces science.

Prof. Kirtley F. Mather, of Harvard, however, speaking in Chicago to 500 ministers on the theme "Science in Search of God," declared that the battle between science and religion (he did not say Christianity, which is a very different thing) are rapidly approaching a truce. Among other things, he is reported to have said:

"I don't see anything necessarily supernatural in the origin of man. It is perfectly logical to me that out of the inorganic things of the world emerged conscious living beings, and that out of the conscious living beings only yesterday in the geologic sense, emerged self-conscious man."

He defined his personal belief in God as embodying "not a person, but some qualities of personality."

We confidently say, and on this ground we take our own stand, that there will never be a truce between Christianity and such statements as these. Man is of supernatural origin. He is the creation of God. We shall fight unbelief and every form of thought which denies personality to God; that is, which really denies God, for He is a person or He is nothing.

But to say this is not to say that we are fighting science, because the greatest scientists today are among the greatest Christians. We have but to mention the name of Prof. Arthur Stanley Eddington, F. R. S., University of Cambridge, who said, "It is I think of the very essence of the unseen world that the conception of personality should dominate it."

Prof. R. A. Millikan and Michael Pupin certainly do not seem to feel that it is unscientific to call the name of "God" nor un-Christian to believe in the orderly procedure of all things according to law. But we shall make no truce with a science that denies man divine origin and tries to put God out of his own universe.—*Ex.*

LIGHT BEYOND THE CLOUDS.

There may be those who are standing in the shadow of great afflictions—loss of property, the death of loved ones, the coldness of poverty, loss of health, broken friendships—who feel that this era "of peace on earth and good will to men" must of necessity be sad. But to grasp really and experimentally the religion of Jesus Christ will undoubtedly bring gladness, despite such experiences.

The supreme question is to have experience of God's presence. Assure one of that and everything else is made right for him. If we seek Him we shall find Him, for He also is seeking for us. Where love is, God is. "If a man loves me," said the Master, "he will keep my word: and my Father will love him, and we will come unto him and make our abode with him."

Those who know God should teach those who do not know. A man who carries the torch of God in his soul will light the way for others. Human kindness is a glory kindled in the world by the power of God's goodness. Room in our love will teach others the roominess of God's love. That is the light beyond the shadows.—*Christian-Evangelist.*

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Years ago Dr. Robt. L. Kelly declared he had never seen a more complete small college plant than the one that houses Elon. He has now asked for exterior and interior views of its auditorium, selecting this beautiful and inspiring place as one among fifty outstanding college buildings of its kind in America. These views, with accompanying descriptive material, will shortly appear in the Bulletin of the Association of American Colleges.

Another very appreciative word has just come to us from State College, Pennsylvania. A graduate student in that institution who has been devoting himself to college architecture, writes that he has selected the five buildings of Elon's administrative group as an ideal group of college buildings. He will give them full and ample illustration in his thesis.

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge; all over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

OBITUARIES.

BARLEY.

Mrs. Betty Elizabeth Bailey was born March 10, 1867, and departed this life December 27, 1929; age 62 years, 9 months, and 17 days. She was married to John W. Still in 1882, who died in 1886. Eight years later she married Henry H. Bailey. Two children were born to the former husband and three to the latter.

Sister Bailey was a loyal member of Bethany Christian Church and a true Christian indeed, and will be greatly missed. In spite of bad roads and disagreeable weather, there was a host of people present as an evidence of the high esteem in which he was held. Services were conducted by the writer at Paran Baptist Church, near her home, and interment was in Paran Cemetery.

May the bereaved ones find very great comfort in the thought that there is a time coming when there shall be no more death, neither sorrow.

Glenn, Ga. A. H. SHEPPARD.

BETTER THAN BAD CITIZENS!

It is of course better for any city to be governed by good strangers, rather than by bad citizens! But the sole responsibility for American cities rests with America; and it is therefore a political blunder and moral absurdity to surrender any American city to alien control or to alien ideals. The whole civilized world will hold us accountable for the social and moral destiny of our cities, and for their international influence; and the one natural and providential evolution of the American city is to make it the full-blown flower of our American civilization, even as old Karnac was the native flower of Egypt, and ancient Rome the native flower of Italy, and old Babylon the native flower of Persia; even as London is the native flower of England; even as every land represented in this great assembly has its social and moral harvest in its great cities. And if the thorns of our civilization appear also with the flowers, let us take the responsibility for these also, that we may know at once the fragrance and the pain of what we are doing here among the nations of the earth.—Methodist Protestant-Recorder.

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VOLUME LXXXII. RICHMOND VA., THURSDAY, FEBRUARY 6, 1930. NUMBER 6.

THE SUN'S OBSERVATORY

M. E. N. T Former

By Rev. Stanley C. Harrell.

GREAT EDUCATORS.—

The death of Dr. William Faunce, president-emeritus of Brown University, which occurred on January 31st, marks the passing of one of the country's great educators. Dr. Faunce was seventy-one years of age, and had served for thirty years as president of Brown University, having resigned that position less than a year ago. The man who rises to the highest rank in the educational profession must be possessed of unusual ability in many lines. There are men who win a place in the heart of their country by their service in the field of education, which is absolutely unique. It is hardly possible to analyze the influence of such men as was Dr. Faunce. Only the scholar can hope to achieve such a place, but scholarship alone cannot achieve such an influence. To fill such a position successfully requires executive ability in a marked degree, but such a man is far more than an executive. It requires rare ability and perfection of the qualities of mind heart and soul, each blended in just the proper proportion. If it is impossible to analyze such a character, it is likewise impossible to measure the influence which it exerts.

COMMUNICATION PAVES WAY.—

The world is investing high hopes in the outcome of the London conference on naval limitations. Whatever may be the results achieved, the conference will bring a step nearer the day when nations shall dwell together in peace and mutual helpfulness. It will be a grave misfortune if the conference should not arrive at some understanding which will reduce the armaments of the nations. But even should it fail in this, there will be other efforts backed by a more determined and a more understanding spirit that will bring results. For the nations are earnestly seeking a better basis for international relations, and will not stop unail such a basis is found.

To many of the radio listeners who heard the address of the King of England as he opened the conference, it was only a most interesting and novel experience. But the fact that American citizens can sit in their homes and hear the remarks of King George V as he opens an international conference in London, means that a new day has dawned. Civilization is possible only where there are quick and adequate means of communication and transportation. These are the factors that are bringing the entire world into one compact unity of interests. Thousands of radio listeners are daily hearing what is transpiring in London, and are thereby realizing as they could in no other way how vitally they are a part of what is going on. We no longer must needs be told by others, who can color and interpret the facts as they wish, what the world is doing. We may hear and interpret for ourselves. The world not only has its eye on London; its ears are there also.

THE CHURCH TREASURER.—

There is no individual connected with a modern Church organization who has a more important and a more thankless job than the treasurer. In a civilization that is primarily industrial and commercial, money is a most important, even an indispensable, article. This is as true of the Church as of any other organization. In most Churches, the treasurer is the one individual who is held responsible for the necessary funds with which to meet expenses.

He must be a man of strict integrity and promptness in his own business affairs if he is in any sense to measure up to what is expected of him. There can be no greater mistake from the Church's viewpoint, and no graver injustice to the individual than to elect some one who is a failure in his own financial undertakings to handle the funds of an organization. The fact that he has the habit and a sense of obligation to meet all indebtedness promptly is bound to cause him no end of worry if he does not have the funds with which to meet the expenses of the Church.

If he does not bestir himself in raising money promptly, he comes in for some severe criticism for not being as interested and as efficient as he ought to be. If he takes steps to keep the facts as to the financial situation of the Church before the congregation, some one is certain to raise objections to so much talk about money. If he adopts the methods of modern business and sends out statements systematically, it will not be long before somebody is disgruntled over being 'dunned" for their pledges to the Church. And if some one who has received a financial statement from the Church treasurer can find an error of a few cents in the records, listen for a howl that can be heard all over the neighborhood. For there are some Church members who keep no system of records as to what they pay to the Church, and who pay irregularly and never by check, who would back their memories against the most elaborate system of bookkeeping and the most exacting accountant to be found anywhere. Until all we Church members get a double portion of grace in our hearts, the Church treasurer must needs have the tact of a diplomat, the patience of Job, and a burning interest in the welfare of the Church if he keeps both his religion and his official position.

HALF CHRISTIANS.—

In Arnold Lunn's delightful biography of John Wesley we found the highly suggestive phrase "half Christians." The author used it to describe that large group to be found in every age and Church whose lives but imperfectly represent the things which they profess. Attention is called to the fact that it was Wesley's purpose to organize societies from which the half Christians should be eliminated; but he makes the point that in his later years Wesley learned to appreciate these half Christians which he had passed by in his youthful enthusiasm.

Wesley's attitude is not unusual. Both Churches and religious leaders are prone to disregard the half Christians until it is too late. If we correctly interpreted the meaning of the author by half Christians he meant those individuals who because of some weakness of the will or of moral fiber were unable to live up to the lofty ethics of Christianity.

We do not need to elaborate upon the meaning. The term carries conviction, or ought to, to our own individual hearts. As we look back over our past lives we can see that there was a time when our own lives were little better than half Christian; and it may be that future vision and a higher development of religious conscience shall make our present state of grace seem but little more than half Christian. Half Christians—they constitute both the weakness and the challenge of the Church of today.

It was this challenge that Dr. John R. Mott had in mind when he recently defined "the larger evangelism" which is needed in our day, "as making Christ known and loved and trusted and obeyed in all ranges of life by individuals and by society; and an intense passion to have Christ's kingdom widened, to call out the best in personality, to share with others, to be unselfish, and to give to others those things of Christianity that have helped us."

It is time that we should be thinking, praying, and planning for this larger evangelism. It is doubtful if there can be another great ingathering of those who are not now interested in and sympathetic toward the Church until much has been done toward bringing about this larger evangelism of which Dr. Mott spoke.

This larger evangelism is not so spectacular as the other type. It represents a gradual work of grace. It is what the Bible calls "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ." It is going to require infinite patience on the part of both preacher and people. It is going to demand a larger faith than we have been accustomed to exercise. I say a larger faith, because it seems to me that before we are equal to the task, we must not only have faith in the power of God, but we must also have faith in the possibilities of human nature. This present age is pitifully lacking in faith in human nature. Human nature standing alone is weak, but human nature quickened by the grace of God and led by the Spirit can make half Christians whole.

NOTES-PERSONALS

The Sunday School orchestra of First Church, Richmond, Va., under the direction of Mr. Ernest G. Carr, will resume its Sunday evening musical programs on the 23rd of this month.

Rev. W. T. Meacham changes his address and place of residence from Wadley, Ala., to Roanoke, Ala. "I am happy in my new home," writes Bro. Meacham, "and my work is going nicely. Just recently organized a Woman's Missionary Society, and it is growing continually."

Why not do your Church and some friend a real favor by getting that friend to subscribe for THE CHRISTIAN SUN? THE CHRISTIAN SUN needs subscribers and renewals, and these should certainly be gladly forthcoming, since the paper gives itself unreservedly to the Church and to every enterprise and individual in the Church.

Bro. C. D. Johnston, circulation manager of THE CHRISTIAN SUN, says that accounts are running behind, and the amount to pay the publisher is a long way on the wrong side of his ledger. Surely, there are enough loyal subscribers to THE CHRISTIAN SUN to change this situation by sending in their renewal and by getting some who are not taking the paper to do so.

Bishop Beverly D. Tucker, of the Protestant Episcopal diocese, Southern Virginia, died at a Norfolk hospital on January 16th. Bishop Tucker was eighty-four years of age, and had served his Church and the Episcopacy through a period of long and active years. He was much esteemed by all communions. He is to be succeeded by the Rev. Arthur C. Thompson, Portsmouth, Va.

The editor of THE SUN wonders why more of our pastors who are helped so much in their field by THE CHRISTIAN SUN do not in turn do more for their paper, both by writing to it to make it more interesting and valuable, and by securing subscribers for it. Bro. Jonston, circulation manager, says he never felt more keenly than now the need of the active assistance of the pastors in helping to increase interest in and the income to THE CHRISTIAN SUN.

Miss Victoria Adams, one of our very efficient, loyal and consecrated missionaries in Porto Rico, sends her renewal to THE CHRISTIAN SUN, with these words of encouragement: "I have appreciated and enjoyed THE SUN to the fullest, and I am enclosing the amount of renewal to this faithful and inspirational friend. While the amount enclosed only covers six months' subscription, the other dollar will be mailed next week when I receive my salary." If our missionaries, living on meager salaries, can subscribe for and promptly renew their subscriptions to THE SUN, surely the thousands in the homeland, with better surroundings and salaries, can well follow the lead. Now is the time for all good CHRISTIAN SUN subscribers and friends to come to the relief of their paper.

By recent vote of First Congregational Church, Salisbury, N. C., that Church changes its constitution and name to become "The United (Congregational-Christian) Church, Salisbury, N. C." Rev. W. T. Scott, a graduate of Elon College, assistant pastor for a time to Dr. L. E. Smith, Christian Temple, a graduate of Yale and now pastor of Walnut Hills Christian Church, Dayton, has been called to the pastorate of our Salisbury Church and has accepted the call, and is to begin his work in Salisbury in April. The Congregationalists had thirty or more members with a substantial brick building, adequate Sunday School rooms, etc. (a parish house), with regular preaching and an active Sunday School. There are quite a few members of the Christian Church in Salisbury, and it is believed that under Bro. Scott's devoted and capable leadership a large congregation and membership will soon be built up at Salisbury. Bro. Scott will have a great opportunity as pastor and leader of the United Church, and those of us who know him feel that he is just the man for such a task. He is one of our very capable and competent young men, with an experience already that guarantees such success in any task of divine calling to which he devotes himself. Bro. Scott came from our Greensboro First Church, of which at present Dr. C. H. Rowland is pastor, and we of the South will be happy in welcoming him back to his home.

It is learned with regret that Hon. Samuel L. Adams, South Boston, Va., died Tuesday morning, the 21st of January. Mr. Adams lived at Elon College for several years, and he and his family made a host of friends while living here. It was through him and family that the Stanford orator's medal was established and is given to the member of the graduating class delivering the best oration on graduation day. The South Boston *News*, which carries the account of Mr. Adams' death, says: "Col. Adams was the scion of an old Virginia family. He married in early life Miss Alice Mitchell, daughter of Col. and Mrs. John A. Mitchell, of Alchie. Five children survive from this union—John, Philip, William, Gus and Mary. After the death of his first wife some years ago, Col. Adams married Miss Julia Crafton, sister of Mrs. W. B. Pettus, of South Boston. One child, who survives, blessed this union, Harry Flood Byrd Adams. Col. Adams had been for many years prominent in the Church and fraternal life of the county. He was, perhaps, the leading layman in the Halifax County Methodist Churches. His service in several high offices in the Sons of Confederate Veterans also brought him recognition, as did his untiring efforts toward the relief of veterans and their widows in securing for them pensions and other aid. At the time of his death, Col. Adams was serving his third term in the Virginia Legislature, where he had been an important factor, serving on some of that body's most important committees, notably that on general laws."

A WORD FOR THE ORPHANAGE.

When I receive THE CHRISTIAN SUN each week, the first thing I look for is the Orphanage report and Dr. Atkinson's report on missions. I am more interested in these two departments of service than any other of our Church, because they have to do with the bodies, minds and souls of men, women, and children.

In Dr. Johnston's last report for 1929 he gave as grand total $26,694.59. This lacked $3,305.41 of reaching the goal that so many of God's children with Dr. Johnston had been praying for. This shortage vividly brings to my mind a principle among the members of our Church that I have never been able to unravel: Why is it that the Orphanage, the most worthy institution we have to consider, should fail so deplorably to appeal to the very best there is in us as followers of the Lord Jesus Christ? We have in the Southern Christian Convention 227 Churches, and I suppose there are that number of Sunday Schools. If so, these schools ought to make the report $500 each week for the Orphanage. Each school would have to raise just $2.20 per week, or $8.80 per month, or every four weeks. Then every soul in every one of these Sunday Schools would be happier and richer in soul, mind, body and pocketbook. In the first week's report this year we had a good, pleasing amount brought forth—$528.41; but the next week there was a sad falling off—only $106.23.

Brother, sister, are you a member of a Sunday School? If you are, next Sunday broach the question of the Orphanage to your school; tell them of its needs and of the importance of getting busy in regards to helping to take care of the 120 little children there under the loving care of Mr. Johnston. Brethren, I want 999 of you to join me this year in giving ten dollars to the Orphanage. Then I want another 1,000 to join us in giving five dollars. That will make $15,000, or half the goal that has been asked for in the past.

Brother and sister, in our loving Master's service I am appealing to every one of you for Jesus' sake, and beseeching you not to throw this letter aside and never think of it again, but keep it and cherish it as you would a letter from your lover, and so meditate over its meaning that it will awaken and arouse the very best sentiments of your being and make you restless until you nobly respond to the pleading herein set forth.

As I write this epistle there is welling up in my heart and soul a prayer to God that this year may be the best that our Orphanage has ever known, and that Mr. Johnston may be able to take more little tots under his loving care and do a greater work than ever before.

M. W. HOLLOWELL.

VALLEY LETTER.

During these winter months I am trying, as my custom is, to stay in my study as much as I can. Of course, there are many duties that call me away from home, so that as the days go by I cannot see very much that I have done.

Newport and Timber Ridge have recently shown their appreciation of what little I can do for them by giving me an old-fashioned pounding. Other Churches have been doing the same thing, but in a different way—by administering smaller doses, but repeated much oftener, and without any particular organized plan. All these evidences of good will are very much appreciated by the entire Andes family.

When spring opens up, I shall have to get into revival meetings again. The Master's service affords me plenty to do at all seasons and in all kinds of weather. I am glad for it, however, and thankful for good health and powers of endurance, and what little ability I have to give to that service.

A. W. ANDES.

BELEWS CREEK.

This Church, during the past year, has been doing good work. The revival resulted in the addition of twenty members. Rev. O. D. Poythress assisted in the meeting. We are planning to build a new house of worship soon. The Church has already purchased some of the rough lumber for the building. The plan is to construct a brick-veneer building with auditorium and four Sunday School rooms, providing for young people's chapel and rooms in the basement. The Sunday School is doing good work and the congregations are fine when the weather is favorable for attendance. We held Memorial Day in the spring and "Home-Coming Day" in the fall. The attendance was good at both these services.

W. C. WICKER.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

WHAT YOUR HANDS REVEAL.

BY W. J. THOMPSON.

"Behold my hands."—Luke 24-39.

A physiologist of the first rank(Dr. A. Keith) tells us "While many members of the lower orders surpass us in keenness of sight and hearing, in swiftness and strength, there is not one that possesses an instrument so perfect or so wonderful as the human hand."

Another tells us: "The human hand has been pronounced both in nerves and mechanism the most wonderful organ in the entire system, and it has the most intimate connection with the brain."

The development of this amazing and beautiful tool, made up of four fingers and a still more wonderful thumb, with its marvelous flexibility from the wrist and great power from the arm, is one of God's greatest gifts to the human race. It is wonderful enough for the ordinary man if he reflects on the part it plays in his life. But in the artist and sculptor and musician, what a miracle of ingenuity it can be!

There are those who insist that the hand is a key to character. It is interesting to read that, "people with large hands, as a rule, do very fine work, while people with small hands, as a rule, go in for larger things, and dislike detail in employment."

Also, "when the finger-nails are broader than they are long they indicate a pugnacious disposition, and a tendency to meddle with other people's business!" Whatever we may think of all this, it is beyond all question that we can establish the identity of an individual from the patterns made by the lines on the finger-tops. On the ends of your fingers there are forms made by the lines there that cannot be duplicated anywhere. Dr. Keith rightly declares: "Any one who has left his finger-prints has left an unmistakable signature behind him!"

It is also beyond dispute that the hand can express almost as much by its gestures as the lips can by speech. Long ago Quintillian pointed out: "Other parts of the body assist the speaker, but the hand speaks itself! By the hand we plead, promise, invoke, invite, dismiss, threaten and deprecate. By the hand we express fear, joy, grief, doubt, assent and penitence."

The Bible emphasizes the importance of the hands, and uses the symbolism of the hands when referring to character.

"Who shall ascend the hill of the Lord? He that hath clean hands." In Bible lands, hands stretched upward suggested prayer; hands smitten together suggested anger. To pour water on another's hands was to be his servant. To pour water on one's own hands was a declaration of innocence.

In Luke 24:39 we read: "Behold my hands."

Studying the most wonderful hands in history, we learn that they are—

Hands of Toil.

Aristotle, the Greek philosopher, declared: "All forms of labor which require physical strength are degrading."

Cicero, the Roman orator, affirmed that: "The workshop is incompatible with anything exalted." Yet the greatest figure in history entered a carpenter's shop and became the brother of all who labor.

"Our Master was a worker, with daily work to do,
And he who would be like Him must be a worker, too."

The man who is lazy will discover that the world is not running after him with invitations to any worth-while positions.

"Thank God every morning," said Charles Kingsley, "that you have something to do that day, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and contentment, and a hundred other virtues which the idle never know."

Dean Charles R. Brown tells us: "We have too many people who live without working, and we have altogether too many people who work without living." Susan Coolidge indicates the right view:

"We must buy and sell in the markets;
We must earn our daily bread.
But just in the doing these usual acts
May the soul be helped and fed.
It is not in keeping the day's work
And the day's prayer separate so,
But by mixing the prayer with the labor,
That the soul is taught to grow."

Long ago a great musician translated the blows of the blacksmith's hammer into music! And Christ translates our common toil into the music of heaven as we work together with Him and find the humblest source related to the highest joy.

This is the gospel of labor:
Ring it, ye bells of the kirk;
The Lord of Love came down from above
To live with the men who work.
"Behold my hands," says Jesus;
And looking again we see they are—

Hands of Tenderness.

In Mark 1:41 we read: "And Jesus, moved with compassion, put forth His hands and touched him." Oh, the tender touch of those healing hands! In Mark 1:30 we are informed: "Peter's wife's mother lay sick of a fever. They told Jesus, and He came and took her by the hand, and immediately the fever left her."

"He touched her hand, and the fever left her!
He touched her hand, as He only can;
With the wondrous skill of the Great Physician,
And the tender touch of the Son of man!

"Whatever the fever, His touch can heal it!
Whatever the trouble, His hand can bless;
Whatever you need, you'll find Him ready
To touch with hands of tenderness!"

Dr. M. J. McLeod tells us that Sir Walter Scott was shy and sensitive as a boy, and even regarded as stupid at school. But one day he met Burns, who had read something Scott had written, and patting young Scott on the head, Burns exclaimed: "Ye'll be a man yet, ma laddie!" Walter Scott went home and wept for joy, feeling that nothing could hold him back since Burns had praised him. And that helped to shape his future. How true it is that—

"The kindly word, the friendly smile,
The helpful hand, make life worth while!"

Bishop Locke declares: "I come more and more to believe that if any person would be a good Christian, and a good American, he must first be a good Samaritan!"

Dr. George A. Gordon once said: "We need better business, and more of it; we need more knowledge, and we need a deeper appreciation of beauty; but, above all else, we need good will—good will that is not a mere fleeting mood among men, but one inspired by our nature as social beings, endorsed and supported by the Eternal Good Will." And all this we find in Him who said, "Behold my hands," for the hands of Christ are hands of Divine tenderness.

"Then, let us follow the Saviour's plan,
Love unstinted to every man!
May those who know us gladly say,
'He helps his brothers along life's way."

And now, in conclusion, as we look at the hands of our Lord, we see not only hands of toil and tenderness, but also—

Hands of Triumph.

"I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand" (John 10:29).

This gives us wonderful confidence and security. Dr. Daniel A. Poling tells how a grip saved him in Colorado. He was on a mountainside, and had ventured on a shelving rock, when he found himself sliding toward the brink of a precipice. His frantic efforts to stop only hurried his downward course to disaster. As he drew near the edge he saw a silvery stream among the rocks hundreds of feet below him. Just at that instant he observed a small pine tree nearby—the only one in five miles! In desperation, he flung out his hands and gripped it! It saved him from being dashed to death over the edge of the precipice.

Many can gratefully testify that in the hour of crisis, finding themselves slipping toward the brink of a terrible precipice, just one thing saved them from disaster—the grip of Christ! "Behold my hands," says Jesus. And obeying the Divine call, we see the hands of triumph. We hear Him say, "All power is given unto me in heaven and in earth"—power to save; power to keep, and power to bless forevermore!

"May you find rich blessing
As your soul understands
This message of the Saviour—
'Behold my hands.'"

Los Angeles, Calif.

THE CHRISTIAN SUN.

The drive for renewals and new subscribers for THE CHRISTIAN SUN during the month of February is now on. We want to enlist the assistance of all our pastors in this campaign. We want to enlist every member of the Christian Church to assist them. Let us all do our best during the month of February to make THE SUN shine in more homes in the Southern Christian Convention.

First prize: A fifteen-dollar handbag is to be given to the pastor who sends in the largest list of new subscribers or renewals, provided he sends as many as thirty.

Second prize: A ten-dollar gold coin for the second largest list, provided he sends not less than twenty new subscribers or renewals.

Let every Church help its pastor to send in a large list. It will help him to win the prize. He will be happy to receive it. You will be happy because you made your pastor happy, and the circulation manager will be happy to get the subscriptions. We will all be happy!

CHAS. D. JOHNSTON,
Circulation Manager.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

CONTRIBUTING EDITORS

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

"AMERICA'S GREATEST SIN."

Mr. Fred B. Smith, moderator of the National Council of Congregational and Christian Churches, delivered an address in Chicago Sunday night, January 19th, which attracted a great audience and was broadcast over a hook-up of radio stations throughout the country. His subject was "America's Greatest Sin." It was the writer's privilege to be one of the great audience present, looking up into the face of Mr. Smith, as he told what America's greatest sin is. His remarks were based on chapter 8 of Deuteronomy, which chapter, Mr. Smith declares, carries one of the most powerful orations that ever fell from the lips of man. He said that Moses, at the beginning of his ministry, claimed that he could not speak in public because of an impediment, but that this same Moses, in the hands of God, lived to deliver some of the mightiest and most moving orations ever uttered, and possibly the noblest of these were recorded in Deuteronomy 8.

Mr. Smith declared that the heart of that oration, and its subject, were found in verse 11 of Deuteronomy 8, which verse and which subject apply to our own time with even more emphasis than it applied to the time in which Moses lived. America's greatest sin, according to Mr. Smith, is the very sin against which Moses, with such eloquent voice and utterance, pled before the Jews to whom he was speaking.

Mr. Smith said that Moses' greatest fear was that Israel would forget God, and the greatest sin that besets America today is just that: "We Americans, rich in luxury, plenty and possessions, are forgetting God." "Yes," said Mr. Smith, "drunkenness is a great sin, and is to be deplored; the divorce evil is a crime rampant in society; gambling is a peril deadly in its practice and universality—but neither one of these, nor all of them together, constitute our greatest sin. The sin which we Americans stand in deadliest peril of is that of forgetting our God. The nations of the earth who have perished, with their civilization, through want and poverty, can all be named in a very short list, but the nations and civilizations which have perished through plenty, ease, comfort and riches are as the sands of the seashore and cannot be numbered. The greatest threat that stares our civilization in the face is not of want, poverty or need, but that of luxury, abundance, riches, which so easily help men forget their God.

There is some force to what Mr. Smith says when connected with the fact that, according to the National Bureau of Economic Research, the total income of the people of the United States has increased by the unbelievable sum of twenty-three billion, four hundred and seventy million dollars in the past ten years. While the wealth of our people has been piling up in such abundance, philanthropists have also increased, benevolences have multiplied, and charities have grown apace. But none of these have increased in any manner proportionate to the increase of wealth, comfort and luxury.

During the last two or three years the increase in our national wealth has piled up by the millions, and yet one cannot go to a Church board meeting, nor to a group who has the kingdom of God at heart but that he hears a plea for curtailment in output because of decreased income. Everywhere we are hearing that appropriations to missions must be cut off; that missionaries must be called home; that missionaries' salaries must be cut down; that missionary equipment must cease; that Christian educational institutions and enterprises are suffering for lack of funds—while at the same time, houses and places of amusement are crowded, and expenditures for luxuries and indulgences mount up and up.

No wonder William Adams Brown, in opening an address recently before a great audience, declared: "America is becoming pagan." Surely there were grounds for Mr. Fred B. Smith to stand upon when he said that "America's greatest sin is that of forgetting God, belief and faith in whom have made us what we are and gotten us our riches." J. O. A.

WAR LASTS A LONG TIME.

Maybe some day the nations will quit warring. War costs! In fact, getting mad and fighting, killing and destroying constitute about the biggest expense and the most inexcusable procedure of mankind. It costs to get mad and fight.

They tell us that Europe is still paying obligations entailed by Napoleon through his wars.

In 1846, President Polk of the United States called for troops to fight the Mexicans. Seventy thousand answered. Only last year the three last survivors of those troops passed off the scene of action. They remained on the pension roll of the nation to the day of their death. The Commissioner of Pensions of the United States, in a report recently made, points out that the last survivor of the Revolutionary War died in 1869, while the last of the men who fought with Andrew Jackson in the War of 1812 died in 1905; and while that war (of 1812) was ended 114 years ago, there are yet nine widows of soldiers of that conflict receiving pensions. The commissioner says further: "If history repeats itself, at least a quarter of a century will elapse before the death of the last survivor of the Civil War ('61-'65), and the twentieth century will be drawing to a close before the last widow of a soldier of that war will have passed away. Civil War veterans are now receiving in pensions well above fifty million dollars a year, and widows and minor children of veterans of that war receive pensions totaling $86,474,399. Spanish War veterans were paid last year by the government above sixty-five million dollars."

The commissioner's report makes interesting reading and gives occasion for meditation on the tragedy, the cost and the awfulness of war. A recent writer pointed out that in the brief period of our recent World War, the nations of Europe spent enough on that war to build a Church, and a school-house, too, within the reach of every man, woman and child on earth and still have a goodly sum left over.

All of this tells nothing of the cost in human life, the pain and the suffering, and anguish and agony entailed on the battlefield and in the hospital. Surely, man in his madness, and Satan at his worst passed beyond all rating and reckoning when they inflicted war among men.

Only the spirit and leadership of the Prince of Peace can abolish war, and as we exalt Him and live up to His ideals can we hope for this saving of treasure and lives which will enable the world to mount to higher planes of living and of activity. God hasten the day when the spirit of the Prince of Peace will prevail among men and will have put down war forever! J. O. A.

"A CREED FOR A UNITED CHURCH."

The *Christian-Evangelist* suggests editorially that if the Churches unite they must have a creed. And then the same paper points out the fact that Rev. J. H. Glover, out of far-away South Africa, said recently in an address that was broadcast far and wide: "I offer this as a new type of creed for a united Church: 'I believe that God was in Christ, that through faith in Christ I am brought into communion with God, and that I am bound to acknowledge Jesus Christ as Lord and to fulfill His will in my daily life. So help me God.' "

Then the *Index* further states that this would serve as a very good creed if the Bible itself had not offered a better one and a shorter, in these words (Matt. 16:16): "And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

It will be recalled that this is the creed on which our Lord Himself said He would build His Church. It is simple, it is safe, and it hath foundations. God, and not man, discovered the value of that creed and gave it to the world. Flesh and blood did not bring it to man, but the revelation of the Father. This is a considerable shortening of creeds, and statement of creeds, as the world undertakes to formulate them. The united Church could go a long way and face worse in trying to improve upon this creed.

And it was this creed that Paul believed in and explained with the following words (Col. 1:18): "And He is the Head of the body, the Church; who is the beginning, the first-born from the dead; that in all things He might have the preeminence." If we put Christ first and foremost and keep Him there, and, with Simon Peter, say: "Thou art the Christ, the Son of the living God," we are not apt to go wrong, so far as a creed is concerned. J. O. A.

V. GENTLENESS.

Good manners would fairly define gentleness; though one interpretation of the word in this place is kindness or usefulness. Paul says to Titus, "To speak evil of no man, to be no brawlers, but gentle, showing all meekness to all men"; and James says, "But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without hypocracy and without partiality." Ad-

dressing servants, Peter says, "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward." These passages indicate the pliant or yielding disposition. As one has said, "That considerateness for others, not urging one's own rights to the uttermost, but waiving a part, and thereby rectifying the injustices of justice."

The archetype of this grace is God, who presses not the strictness of His law against us as we deserve, though exacting the fullest payment for us from our divine surety. "If thou shouldst mark iniquities, O Lord, who shall stand? but there is forgiveness that thou mayest be feared." Mildness is another meaning of this term, as used in the Bible. "But we were gentle among you, even as a nurse cherishes her children." That is mild in bearing the faults of others, even in reproving others: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient."

The word may also embrace the idea of humility, as seen in David's thanksgiving psalm: "Thy hand hath holden me up, and thy gentleness hath made me great." (R. V.) "Thy condescension hath made me great." The humiliation of Christ among men has exalted man to the highest point of greatness; and Jesus said: "He that humbleth himself shall be exalted." Humility is a Christian grace, and when it dominates the life it works out greatness of character. The humblest character on the stage of action was Jesus, and yet He was the greatest of all. All great characters possess the grace of humility. Paul pleads with the Corinthians on this principle: "I beseech you by the meekness and gentleness of Christ"; and there could be no stronger plea. But, as said in the beginning, some interpret gentleness in this passage to mean kindness or usefulness; but good manners seems to be the divine meaning. Good manners may exist outwardly without the Spirit, but the disposition to exercise it toward inferiors, to be affable and courteous, easy to be entreated when others have wronged us, is a fruit of the Spirit. Christians should not be unfriendly, but mild, courteous, friendly, such as every one loves to consort with, who bear with others' faults, easy to give way to others, and can put up with the whims of others. Such a courteous, friendly person was Jesus Christ, as we see Him in the gospel. Christianity is not a system of sternness, rudeness, or devilishness. It is not a system that simply condemns what others say and do. It is not a solemn pose on the Sabbath, with set lips and fixed eyes, as if gazing into space, indifferent to the people. It is soft, easy manners, making one's presence a pleasure and his words a benediction. Religion recognizes the social element in man and the Spirit generates its right exercise through the grace of gentleness.

The cultivation of the social nature as a test of religion. Asceticism and monkey were deceptions. "It is not good for man to be alone," is as true in philosophy as it is in Scripture. Association is the law of love, and gentleness characterizes such association. They react on each other and develop sweetness of disposition and gentleness of manner. Coarse speech, harsh replies, and sharp words indicate a lack of breeding and of the Holy Spirit's presence. When Jesus "was reviled, He reviled not." His words contained dignity and kindness. His bearing was grace itself in any company.

Charity "doth not behave itself unseemly." Bad manners is never good religion. The profession of many is vitiated by sharpness, by rudeness, by an unpleasant disposition. The self-willed spirit is Satanic. That spirit made war in heaven, and it keeps up discord on earth. "In honor preferring one another," is the Christ-temper, the fruit of the Spirit. Such a spirit would sweeten domestic experiences, heal social discords, increase the influence of the Church, and convert and save social conditions ruined by artificial shams in ball rooms, billiard rooms, and drink rooms. Snappish, churlish, selfish professors, who exhibit no sweetness, never help others to be happy and useful, but keep people out of the Church. They are tombstones set to dead piety, monuments to all that is cold, sour, and repulsive in the Church. The Spirit takes all bitterness out of the social nature, and produces gentleness in the child of God.

All the arts and graces of artificial society cannot equal the genuine sweetness and gentleness generated in the heart by the Spirit and expressed by Christian kindness. Suavity rooted in love, working at all times in sincerity, gentle toward inferiors, respectful toward superiors, and courteous toward all, is manifestly the work of the Spirit. Gentleness bears the marks of Christ's own presence in the soul, and sings of peace, perfect peace, the gift of God.

As mother is gentle toward the child she loves, so God comes down in Christ to "Lead us gently home." Great physicians are gentle as women, and gentleness is one of the fruits of the Spirit. whittier's poem, "The Female Martyr," tells of a Sister of Charity, eighteen years ago, who lost her life during the prevalence of the Indian cholera in one of our Atlantic cities. In the stanza he says:

"For thou wast one in whom the light
Of Heaven's own love was kindled well,
Enduring with a martyr's might,
Through weary day and wakeful night,
Far more than words may tell:
Gentle and meek, and lowly, and unknown,
Thy mercies measured by thy God alone."

W. W. S.

THE RURAL CHURCH.

In our denomination, the rural Church has held an important place from the beginning. Until recent years we have neglected our opportunity in the centers of population and have built only a small number of city Churches. For this reason, the rural Church has been and is yet an important unit in our denomination. It seems that many of our rural Churches might be better organized and accomplish more than is being done with the present methods of Church work. We are not under the present method, utilizing all our resources, in many of the Churches, for the simple reason that we are not using a systematic method of Church work.

Pastoral work is neglected in some fields for want of time on the part of the pastors. They are forced to engage in other work to supplement their small salaries, or think they must do so, and have little time to do more than visit the Church once a month and preach on Sunday. This small amount of service is not sufficient to enable the Church to grow and keep pace with the aggressive and progressive activities of other organizations, and the interest in Church work wanes. Churches would do well to increase the number of services when it is possible to do so, but this would entail an equal increase in financial support of the pastor.

Churches frequently have trouble in meeting their financial obligations largely because they fail to utilize their resources for want of system or efficient financial plans. There is no better plan than an every-member canvass at the beginning of each year to secure the co-operation of all the members of the Church in systematic contributions. Envelopes could be provided, and where the Church has only monthly services the contributions could be made on a monthly basis. This plan would secure small contributions at least from practically all the members, and would make all feel the responsibility for the financial support of the Church, and would be of great educational value by training the young from childhood to feel their financial obligations for the support of the kingdom.

The older people, as a rule, where system is not used, have most of the financial burden to carry, and frequently after they have done their part, at the close of the year they contribute again to make up the deficit rather than see their Church report to Conference in arrears. It is true that it is rather difficult to induce the older members of many of our rural Churches to change their customs in regard to financial matters simply because custom is more easily followed than any new plan, but in many cases a change of custom and the adoption of a financial policy that would be thought out by the best members of the Church together with the pastor, would result in greater things for the kingdom and have an educational value for the future growth of the Church.

In connection with the every-member canvass for the financial program, there should be a complete survey of the Church community in which a complete record of every individual in the Church community should be made. This survey should contain complete information as to age, time of conversion and uniting with the Church, the special kind of Church work for which each member is fitted, Church preference, Church affiliation, and, if not a member of the Church, any information of importance that might lead to the spiritual interest and salvation of the individual. With this survey, the pastor would have a complete understanding of his field of activity, responsibility, and pastoral service. With this survey, the field could be worked by the pastor and his co-workers, by the Sunday School superintendent and teachers with definiteness and successful results. It is true that such a survey will require work and time in the making, and more work, time and effort in working the field, but the results for the rural Church and the community, and more especially for the individuals, would justify the effort. W. C. W.

ABOUT THE SUN AND PASTORS.

(The following is typical of many letters now coming in. So it is given without signature.—*Ed. Sun.*)

In your letter you have asked some pertinent questions. Also you have asked for frank, confidential replies. These replies are made without hesitancy.

So far as I am able to discover, the editorial policy of our paper is second to none; and, therefore, could not be the cause of its not being received in as whole-hearted manner, as should be. A great part of the trouble lies in the fact that many of the ministers pass the matter of securing subscriptions complacently by, never mentioning or urging upon the people the fact that they should be acquainted with the activities of the Church.

I rather suspect that many ministers, as is the case with myself, hold aloof from writing Church news because they wish to leave the space for their elders. They do this, I think, and patiently await the time when that which they have to say will be recognized as of worth because it came out of vast experience.

You are doing as well as any one could with the same support you are receiving.

Sincerely and fraternally yours,

A Pastor.

CONTRIBUTIONS

SUFFOLK LETTER.

Hard times may be called financial sickness. The nation is laid up with that disease at the present time. Personal sickness is often caused by overeating; hard times by overdoing business. Prosperity cannot go on without interruption. Had there been no sickness there would be no doctors and no medicine. Hard times bring people to a new estimate of life and values. If prosperity went on uninterrupted, people would go wild and heartless. There is more heart in hard times than in prosperity. The cause of hard times may not be fully defined; but it makes people consider. It has been reported through the press that the present hard times was caused by the slump in the stock market; but that slump was caused by the bad conditions of business throughout the country. Business had gone to such credit extremes that it made speculation a crash. The nation was in debt. Chicago illustrates the situation in the whole country. The nation is in debt, and that caused financial sickness. The nation is on a bed of affliction and must take medicine. The psalmist said: "Before I was afflicted I went astray; but now have I kept Thy word" (119:67). It is true in business. Before hard times the world goes astray in business; but when panic comes, men return to sane business.

What is the remedy for hard times? The recognition of God in human affairs is essential. He rules in heaven above, the earth beneath, and the waters under the earth. His providence is over all His works. That is the first step toward recovery. A proper consideration for others is a second remedy. No man lives to himself, and no man can be a good business man, much less a good Christian, unless he is willing to do unto others as he would have others do unto him. That is fundamental in human progress. It is essential to individual and social prosperity. We are members one of another, and co-operation unites men in business and religion. Moses set a good example for progress. He chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; and he led a nation to freedom and a land flowing with milk and honey. What this nation needs is the guidance of Him who says to the sea, "Thus far shalt thou come, and here shall thy proud waves be stayed."

A third remedy is for men to labor diligently, to be honest in the payment of debts, to live within their means, and to live peaceably with all men. Gambling is dishonest, and fortunes made in that way are misfortunes to individuals and society. Honesty is the best policy, and honest work and living within one's means will stabilize business, make stocks safe, and the nation prosperous. Speculation, gambling, extravagance in living, neglect of honest work, will produce panics, ruin credit, and make hard times; but the world needs such experiences to make men think and correct the evils of fast living. This is a time to learn a good lesson.

W. W. STALEY.

The colored sunsets and starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, are not half so beautiful as a soul that is serving Jesus out of love in the wear and tear of common, unpoetic life.—*Faber.*

ELON LETTER.

The question of the relative value of the small college and the great university for educational and character-building purposes is a perpetual one. Just at this time the pendulum is swaying in the direction of the small college.

Harvard, the oldest university, and Yale, our next oldest, have embarked upon a program of small colleges within the larger institution. This is the practice of Oxford and Cambridge and has been from the beginning. A series of colleges do the work of education in three great English universities. The university looks after the library and the work of conferring degrees.

Yale and Harvard do not propose to have separate faculties for their smaller units, but dormitories in which instructors and students will room together, limited in number to 250. The university will employ a common faculty for all and carry on extracurricula activities, such as athletics for all. In these regards, the American plan will differ from the English.

The point is that our two oldest universities feel the sting of the criticism against their inefficiency, because of their largeness, and are planning to offset it by providing these smaller groups for mutual co-operation and closer living.

In this connection, an editorial from the *Saturday Evening Post* is straight to the point. This editorial reads as follows:

"It should never be forgotten that the small college, rather than the great university, is the backbone of higher education in the United States. In graduate, professional and highly specialized studies, the small college cannot compete with the great universities; but in laying the foundation of a liberal education, in forming character by benign human contacts, in fitting the student for life itself rather than the job that is but a part of life, the small college stands without a rival.

"Its very smallness encourages individuality rather than standardization. The human contacts are closer. Men play a larger and freer part. There is as much to be said for the simple life in education as in the world at large."

W. A. HARPER.

NEWS FROM THE FIRING LINE.

The most interesting news in time of warfare is from the firing line of battle. Victories inspire to greater activity, greater enthusiasm, finer morale, and more determination for a final triumph. In Church work, the activities, the successes, and the achievements of the local Church inspire to greater undertakings in every enterprise of the organization. News from the field reporting the progress of every part of our Zion enhearten and stimulate all the workers to new undertakings, and develop a consciousness of power in the entire brotherhood.

Nothing would inspire greater interest in our Church paper on the part of the constituency of the Church than flashes of news from all parts of our work. The ministers will become more interested because of their contributions, members of the Church will become more enthusiastic because of the report of their service and sacrifices, and subscriptions to the paper will multiply because of intimate interest in its vital contents. As the contributers of THE CHRISTIAN SUN multiply and report news from every part of our work, readers will become more numerous and subscribers will increase.

It is a fine thing to have scholarly editorials from a few excellent writers. They are needed to give tone, inspiration, and literary standing to our religious journalism. We need constant emphasis upon our general enterprises and institutions. The reading public is anxious to know what their contributions are doing for the promotion of missions, educations, the Orphanage, and Christian charity and benevolence, and no Church paper would fulfill its true place and missions without constantly keeping before the public the great objectives of the denomination. Such information is always informing, inspiring, uplifting and constitutes the best means for the development of sentiments of loyalty, devotion, and appreciation for our greater group undertakings.

The things of greatest interest, however, to the greatest number are the things that come into vital intimate touch with the spiritual life and needs of the individual. Our ministers would make a great contribution to the entire Church and all its enterprises by keeping before the entire Church through our Church paper all the interesting activities of their respective fields. Such information creates a sense of solidarity, a consciousness of group movement, a realization of denominational power, a familiarity with common problems, and a dynamic of the spiritual power of co-operation.

Monthly reports from all the pastors of the Southern Convention concerning the most vital things done in their fields during the month would create one of the most interesting departments of the Church paper, and the editor of the paper has requested me to conduct such a department and call for such reports from all the pastors. Who will assist in such an undertaking? This is a call for your reports and co-operation in creating such a department in the future. Reports should contain about two hundred and fifty words, as the space is limited and brevity is the spice of a good article and the soul of wit.

W. C. WICKER.

THE MEANING OF SUFFERING.

BY CHAPLAIN H. E. ROUNTREE, U. S. N.

My dear readers,—In presenting this subject to you, I am not so much concerned about being original as I am that you should know the truth about it and that your minds and souls should be illuminated in the meaning of sickness, suffering, sorrow and death, and the service which it renders our souls through life. This is a question which concerns everybody, and a lack of a knowledge of its mysteries drives many to doubt and some to atheism.

Therefore, if there is any light handed to me which will be a blessing to you, and make life's burdens lighter and fuller of meaning to you, I feel that God ordains that I should pass it on to you.

I am indebted to Prof. Bernard Iddings Bell, of Columbia University, in his discussion of "Dying and Yet Living," in his recent book on "Beyond Agnosticism," for this passage. His ideals and my own understandings and criticisms of them are ordered together here in an effort to make the applications more poignant and life-giving to lay readers. So much by acknowledgment and apology.

We all ought to know that Christianity means nothing to us unless it enables us to face with conviction and courage the realities and problems of every-day life. Every-day life brings to us two great problems which have in them the acid test of Christian experience. One is suffering and the other is death. Why do we have these? The question is asked universally, "If God is eternal

Father and loves us, why does He permit sin, sickness, suffering, sorrow and death? It is our purpose here to answer that to some extent and to determine what religious bearing these tragedies have on life and what should be our attitude toward them.

There is a lot of suffering in the world, and it seems that no one can offer anything to help it. It comes to the most pious of people, and it has no respect of persons. Man has discovered much that is paliative to it, but there is no cure for it. In the case of death, the greatest tragedy we have to face, man has been able to stay the hand of it and prolong life, but the fact remains unchanged that man must die. Even when life is prolonged, it is with a strain and disappointment, and a certain anxiety of failure seems to add to mental anguish. Love itself which endureth all things, never faileth, and is the greatest of all graces; the balm of all hearts and the throne of eternal life, has its tribulations. Even with it there are the haunting woes of loneliness and the yearnings of comradeship which one never adequately finds. They who love most may become homesick and forlorn, and may suffer the consequences of the errors and sins of those whom they most love. To many, if not to all, life is a composite of complex sorrows a part of which every one has to face at some time or other, and none of us escape the desire for an explanation.

In the outset, let it be understood that there is no explanation which takes us all the way. But it does occur to us that there is enough explanation to be illuminating, and, like a lantern by night which lights our path each step of the way through the darkness, by it we may find our way home. There must be enough to enable us to understand, to that extent we shall gain an attitude gratifying and contributory to our faith and the enlivening of our hopes, and the strengthening of our endurance.

The first explanation that offers itself is that which is the easiest one and the one which most folks take, especially young people; that is, ignore the question entirely; forget it, and take things as they come without bothering about them. We young people are virilent, healthful, hopeful and full of pep. Life to us is a dream of wonderful possibilities and successes. Experience has sifted into our hearts none of its problems, neither has it introduced the difficulties that are encountered when we launch out to make our way in life, seeking to make our dreams come true. It is probably well that it is so. It is good that youth is blind to the darker side. If it were not so, life would have a hopeless outlook. Many a one would never be able to bear the discouragement which would come as a consequence. There is no doubt that the biggest successes of life have been made because the challenging spirit knew no obstacles when he dreamed his dreams. Through sheer hopefulness and stick-to-itiveness, he won success in spite of obstacles. To be blind to troubles in youth, then, is no fault of our natures. God must have seen it all, and so ordained it. We may pause here to honor Him for it, and to thank Him that we do not have to stop to think of suffering and death. We would accomplish less if we did, and probably lose our good minds.

However much that this is true, we must recognize some facts about this tragedy that we may be somewhat prepared for the emergencies when they come. Whether younger or older, our insight into life and the knowledge we may draw from others, more experienced, teach us some things about them. One of these facts is that by removing the agonies of life from our thoughts there is a chance that our optimism may make the mistake of forgetting the meaning of them. For instance, when we picture life with flowers, minus all the heart-rending things; when the buoyancy of health and happiness takes us on down the stream merrily, we are apt to be so complacent about it that we leave some of the real problems out of our calculations and consequently are unprepared for the demands of the troubles when they come. We should be aware of these tendencies and their dangers. We should, before meeting troubles, know that there are such things, know how to meet them rightly, how to triumph over them securely, and fortify our souls with a preparation for the emergency with a dauntless spirit. Many a one goes down when lacking such a preparation. If this be true, it is quite unsatisfactory to ignore it.

There is another explanation which we often hear. It is heard in every walk of life. It is the brazen declaration that "there is no God." They say, "If God presides, if He is on the throne, how can there be so much suffering, misery, pain, sin and sorrow?" Can He be a loving Father and stand by and see and be satisfied? Many witness the misery and injustice of this world and feel that they themselves have a better heart than that. They say, "Surely God must care. And since He must know and does nothing about it, can it be that he is a God?" Without attempting to study the question and endeavoring to see through, they conclude that there is no God.

Let us think about it a little just here. To say that there is no God may explain the existence of pain and suffering, sin and misery. If that were all there is to life, we might let it drop at that. But there is another side of life which is far bigger than the miserable side, and that is the good side. What shall we do with all the goodness there is in the world? Think of all the goodness there has been throughout the history of mankind. Is it to be accounted for in anything else than in the existence of God? Think of all the good things in the future to which mankind aspires; can such an aspiration be accounted for in anything else than the promptings of a Supreme Being? We may not be able to explain why this is so, but is it not so just the same? To hasten to a conclusion that there is no God because of the ills of the world means to leave ourselves with nothing to live for. It makes life nothing but a floundering nightmare without a hope. It makes life one of misery and woe without a cause. It makes the ignoble better than the noble. It makes falsehood better than truth. It makes injustice better than justice. It makes dishonesty better than honesty. It makes misery better than happiness. It makes death better than life.

That is not true. Every one recognizes the realities of faith, truth, honesty, love, joy, peace, etc., and that these are as real as anything else there is in the world; and we cannot make such an admission without acknowledging that there is a God. It is "the fool who hath said in his heart, there is no God."

Whatever other explanations there may be, we will hasten to the most satisfying one; that is, Jesus. In all the promises of salvation, Jesus has never said that we should not have trouble. But amidst all the troubles He has promised to be present and, to them that love Him, to never forsake us. In all of His ministry He made it plain that He had a plan for an eternal kingdom and that He was dependent upon His people to carry that plan into fruition. In all His teachings He recognized the frailties of man, but He assured them that He had faith in them, and that He had endless patience and love for them to the end. He

(Continued on Page 14.)

ALL SELF-PRONOUNCING

Holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.

AND the third day there was a marriage in Cā'nā of Gāl'i-lēe; and the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles	$ .50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles	.60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges	.85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges	.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges	.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges	1.10

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red.

13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges	.90
15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included	1.35

Holman Jewel Testament

INDIA PAPER ONLY—Size 2½x4¼ inches x⅜ inch

The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2	*The three wise men*
carrying away into Bab'-y-lon *are* fourteen generations; and from the carrying away into Bab'y-lon unto Christ *are* fourteen	ing interpreted is, God with us. 24 Then Jō'seph being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges	$1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included	1.50
5036PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms	2.60

Holman GEM Testament

POCKET SIZE 3⅜x4½ inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3⅜x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

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4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges	1.35
4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included	1.90

RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges	1.50

INDIA PAPER GEM TESTAMENT

4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms	3.00
4136XPRL. Red Letter Edition with Psalms, same binding as 4136XP, but with the Sayings of Christ Printed in Red	3.25

Old Folks Testament

Extra Large Print

Pica, 16mo. Size, 5¾x7¼x¾ Inches

Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines. It is the most readable edition of all large print Testaments.

Specimen of Type.

THE book of Jē'sus

PSALMS INCLUDED

2902P. Black Silk Finished Cloth, gold titles, round corners, red edges, with Book of Psalms included	$1.50

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Same Large Print as Above

2913P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included	2.95

RED LETTER EDITION

Same as above, with the Sayings of Christ in Red.

3913PRL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included	3.10

All styles sent postpaid at above prices

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A MORNING PRAYER.

(February.)

O Loving Father, Thy guardianship is our security. Each morning Thou givest rest and revivification. Grant that, with the constancy of recurring light, our little "taper of desire" may burn and glow until at the light of Thy great fire it shall ignite into a glorious, consuming flame for Thee. Morning breaks, the soul awakes, May it be to a sense of service such as Jesus would have us render—a service of sacrificial living and surrendered will. As conscious, actual stewards of our Lord in the spirit of praise and exultation, O Holy Spirit, lead Thou us on. In Jesus' name. Amen.

POSSESSIONS.

We have not possessed our possessions. While the years of the Christian era have gone by, God has been waiting to be honored by the faith of a generation that would call upon Him for really large outpourings of His power. Our fault has been that we have limited God by the trifling dimensions of our undertakings, by our failure to appropriate more than a meager supply of the superhuman resources that are unlocked to the faith of human agents, and by our unreadiness to throw ourselves into the ministry of intercession in the world's behalf.

God has honored this generation as He has never honored a generation before. He has thrown dazzling opportunities before it. He has flung wide open for it the doors of access to all parts of His world and has laid at its feet every possible advantage and facility. Through the significant happenings of the recent years, through the break-up of the old civilizations, and even through the shock and the noise of the world's armed strife, His voice comes to us, "Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing." "Go ye, therefore, and make disciples of all the nations . . . I am with you." In His unerring wisdom, He has chosen our generation of Christians to face the responsibility of this decisvie hour in the development of His program for the world. Was ever a Christian generation trustee of an opportunity so great? The mystery of this confidence we can never understand. But we can and must act on it. We must prove worthy of it. And for this we must possess in fact what is ours by promise. We must supply the conditions whereby there may be communciated to us those living energies that are our only confidence for so overwhelming a task. If the Christian Church of this generation would by faith lay claim to those dynamic forces and by obedience open her life for their coming, nothing could resist the triumphant sweep of her campaign of love among the needy nations of the world."—*"The Call of a World Task," by Montgomery.*

GOD'S WAY IN MISSIONS.

God, and not man, is the Author of the missionary enterprise. Man never would have chosen and adopted the plan for missions that God chose and adopted. And had the plan been otherwise than of God, it would have been given up long ago. Think of the early missionaries going out and preaching, as many of them did, for as much as seven years before they could count a convert for each finger of one hand. But God's purposes and plans, though seemingly slow of movement, have a power that will not let them fail. Dr. Arthur J. Brown, of the Presbyterian Board, reminds us that—

"Only a handful of converts had been gathered when Carey, after forty years of toil, died in 1834. Twenty years later a missionary said that he had faith to believe that the time would come when a hundred converts would be baptized in a single year. Now we are told that three thousand a month are being baptized, that four million people told the government census-takers that they were Christians, and Stanley Jones says that 'Jesus is being naturalized in India in an amazing way.' When Dr. and Mrs. James C. Hepburn went to Japan in 1859, their only opportunity was to teach two little boys the English language. But one of those boys became prime minister of Japan and never ceased to honor the great missionary who molded his earlier years. Today there are 164,700 Christians in Japan."

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 1, 1930.

Sunday Schools.

Previously acknowledged	$1,499.23
Franklin, Va.	9.71
Randleman, N. C.	3.00
First, Portsmouth, Va.	17.20
Berea, Elon College, N. C.	2.00
Wakefield, Va.	2.94
Happy Home, Ruffin, N. C.	1.05
Shiloh, Kemps Mill, N. C.	1.00
Youngsville, N. C.	5.00
Roanoke, Ala.	2.00
Dry Run, Seven Fountains, Va.	1.14
Piney Plains, Cary, N. C.	1.00
Ether, N. C.	1.52
Palm Street, Greensboro, N. C.	6.00
Liberty, N. C.	1.17
Wadley, Ala.	1.79
Newport News, Va.	11.00
Pleasant Ridge, Ramseur, N. C.	5.18
First, Norfolk, Va.	6.29
Total	$1,578.22

Individual and Church Collections.

Previously acknowledged	$ 494.50
Concord, Altamahaw, N. C.	15.00
Total	$ 509.50

Specials.

Previously acknowledged	$ 515.05
Burlington S. S., Burlington, N. C.	80.01
Catawba Springs S. S., Raleigh, N. C.	9.27
Christian Temple, Norfolk, Va.	225.00
Total	$ 829.33

Mountain Work.

Previously acknowledged	$ 6.05
Christian Temple, Norfolk, Va.	150.00
Total	$ 156.05

Woman's Board, S. C. C.

Japan	$ 897.21
Porto Rico	259.75
Ocean View, Va.	112.24
Mountain work	228.35
Elon Orphanage	20.00
Total	$1,517.55

Summary.

Previously acknowledged	$3,114.83
Sunday Schools, regular	78.99
Individual and Church collections	15.00
Specials	314.28
Mountain work	150.00
Woman's Board, S. C. C.	1,517.55
Total to date	$5,190.65

J. O. Atkinson, *Sec'y.*

MISSIONARY PROGRAM FOR FEBRUARY.

The Woman's Missionary programs have been most interesting and helpful this year, and much praise is due our faithful and efficient Mrs. Alice Morrill, who gives us such wonderful helps and explanations in the *Herald of Gospel Liberty* magazine number to carry out these programs.

Follow these programs with the aid of the envelope of helps and Mrs. Morrill's suggestions and you will surely have a fine meeting.

The program for February is based on "Faith."

"What's done for God will never die."

Song.

Prayer.

Business.

1. Devotional period—The fifth pillar.

2. Current news is found everywhere in this month's magazine number of the *Herald of Gospel Liberty.*

3. Story, from "Friends From the Land of Cherry Blossoms."

4. Heart-to-heart message.

Young People's Society.

Purpose—To help us to a better appreciation of the best in other religions and in our own.

1. Special instrumental prelude (sacred).
2. Project committee report.
3. Leader's presentation.
4. Illustrations.
5. "Mohammedanism and Buddhism, and why I Prefer Christianity."
6. Discussion.
7. Hymn, "All Hail the Power of Jesus' name."

Scripture (Matt. 7:7-12; Matt. 7:16-20).

A prayer poem.

Sentence prayers.

One verse of "My Jesus, I Love Thee," sung softly as benediction.

"Lest we forget"—These programs are based on a small booklet, "Youth and the World Outlook," by J. L. Lobingin, and may be purchased for 35 cents from C. P. A., Dayton, Ohio.

Be sure to follow the articles by Mrs. Marian M. McCord on these programs for helpful suggestions.

Junior or Willing Workers.

Theme—"God's Other Children."

Song—"I Am so Glad that Our Father in Heaven."

Call to worship and prayer same as last month.

Song.

Prayer. Lead the Juniors in thinking of things for which they themselves will wish to thank God, or things for which they wish to pray.

Offering song—Tune: "What a Friend We Have in Jesus."

Father, to Thy loving kindness
Never failing us we owe
Homes, and friends, and schools, and teachers,
All the pleasures that we know.
So if boys and girls are churchless,
Homeless, friendless, anywhere,
Use, O Lord, these gifts we bring Thee
For Thy needy children's care.

Since this is the month of preparation for the foreign mission offering, it would be well to be clear and convincing in your statements about

the needs of and for the work. Use leaflets from foreign mission boards or from the Woman's Board (Mrs. Emma S. Powers), C. P. A. Building, Dayton, Ohio. If you are not using the book, "The Jewels the Giant Dropped," use some of the older mission study books. "Kin Chan and the Crab," "Our Japanese Friends," etc., have splendid Japanese stories, and "The Land of the Golden Man" or the home mission book, "Jumping Beans," deal with Spanish-speaking peoples in the Caribbeans and in America. "The Land of Cherry Blossoms," costing 10 cents, contains stories of our own missions in Japan. Continue the project suggested last month for the Philippines if studying that book. Or a similar picture map of Japan may be procured and used in the same way.

Closing song.

Miss Carrie Robison has some splendid suggestions in the *Herald of Gospel Liberty* this month. Read them. Encourage the boys and girls to join the wide-awake club which is found each month in the *Herald*.

This is not a program, but my, oh my! how we would love to have a news item to put in this department from your society. Tell others what you are doing, and maybe it will inspire some other society to try harder. Who will be first? Eastern Virginia societies send their notes to Mrs. J. M. Fix, Franklin, Va.; North Carolina societies send notes to Mrs. W. P. Lawrence, Elon College, N. C.; and Georgia and Alabama and Valley Virginia Conferences send directly to me if you do not have a Conference editor.

MRS. W. M. JAY,
Convention Editor.

NEWS NOTES.

One more important thing as to the programs for February. Of course, you have all been reading about the "World Day of Prayer" which will be observed this year on Friday, March 7th, and it will be necessary to make your arrangements for this service at your February meeting. The program was prepared largely by a young woman of Korea, and is called "That Jesus May be Lifted up." Copies may be secured from Mrs. Emma S. Powers, Dayton, Ohio, C. P. A. Building, for 2 cents each or $1.75 per 100. The "Call to Prayer" should be circulated in all Churches at once, and society members are urged to use the cycle for daily prayer. It may be secured free. There is also an attractive poster at 10 cents each, and seals at 25 cents per 100 or $1.75 per 1,000, which should be widely used in giving publicity to the day.

A very helpful service of consecration has been prepared, entitled "Looking Unto Jesus," which is fine to use as a preparatory service to the "World Day of Prayer" service. This is 10 cents.

Since we are observing the 1900th anniversary of Pentecost, wide use of the leaflet "The Birthday of the Church," by Mrs. Henry W. Peabody, will help to inspire and aid the service.

This may be made a union affair with other denominations if preferable, and may be observed any time in the day.

Let us all join our hearts in a great chain of prayer when our main object will be to pray that Christ may be made known to the people of the world.

Well, here is a news item at last, and it comes from the Woman's and Young People's Societies of Hopewell Christian Church. They gave an interesting thankoffering service on a prayer-meeting night near Thanksgiving to a splendid crowd. Their pastor, Rev. J. W. Barrett, gave a missionary address, and a splendid service is reported as well as a splendid offering.

At Christmas time the Willing Workers dressed some dolls, which they sent with some clothing, etc., to the mountain work at Fancy Gap.

These societies are planning to do a greater work this year than last, and are working with a determination to win.

THE CHURCH AT WORK.

WARREN H. DENISON, *Sec'y.*

Stewardship Statistics.

The United Stewardship Council has gathered the stewardship statistics for 1929 from the twenty-five communions in the council. A copy will be furnished any one interested. Our per capita giving for denominational benevolences was $3.48, which is less than 1928, when we reported $3.78. This $3.48 places us number 16 in the list of twenty-five denominations. The per capita giving for that number of denominations for denominational benevolences was $6.72, so our $3.48 is but a trifle over one-half of the average giving to denominational benevolences. Our per capita giving for local congregational expenses (current expenses and buildings) was $10.62. In 1928 we reported $12.39. We are number 22 in the list of twenty-five. The average giving per capita in the twenty-five denominations for current expenses was $17.38. Our expenditures are less than two-thirds of the average. Our giving for all purposes in 1929 was $14.20 per capita, while in 1928 it was $18.11. The average per capita giving in the twenty-five denominations for all purposes was $22.04, while ours was only a little more than one-half of that—$14.20.

The Christians of our Church are capable of better things. God will hold us responsible for our accounting. We are capable of giving as much as the average Christians of the United States. We are not poorer than the average followers of Christ on all sides of us, yet we give but half as much for benevolences and half as much for local Church expenses as the average Christians of twenty-five denominations in the United States. This anniversary year of Pentecost should see us on our knees in penitence, and cause us to pour out our treasures on His altar. "He that soweth sparingly shall reap also sparingly." These statistics make the mightiest appeal possible for our pastors to begin a stewardship campaign. There is no other solution.

At Chicago.

Your secretary attended the Congregational midyear meeting at Chicago. It corresponds to our General Board meeting. There, one is right up against all the problems of the denomniational program. We spent all the time possible in the meeting with the State superintendents, where we were working out the plans of union down in the local communities. Those superintendents have that task in large manner and they are desirous of uniting our forces wherever possible. After discussing ways and means of bringing a complete union, they adopted the following resolution: "We have heard with pleasure the report of the Advisory Commission of the Congregational and Christian communion, charged with the responsibility of working out the details of the merger, and we hereby desire to express to them our purpose to assist the bringing of their plans to a speedy consummation."

NOTICE.

The Waverly District Missionary Rally will meet in April with the Christian Church at Dendron, Va., instead of the Hopewell Church, as we first printed. The exact date of the rally will be given later.

LOUISE PITTMAN,
District Sup't.

THE COMPASS OF PENTECOST.

Henry Van Dyke wrote a surpassingly attractive stanza on "The Compass of Life." It is to be admired and quoted:

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

There is also the compass of Pentecost—vastly larger, truer, and more wonderful. It is in Acts 2:42:

And they continued stedfastly:
In the apostles' teachng,
And in the fellowship,
In the breaking of bread,
And the prayers.

This is a vast, confusing universe, in which the light blinds and the darkness paralyzes us, but whoever guides his life by the Compass of Pentecost will never be lost.—*Christian-Evangelist.*

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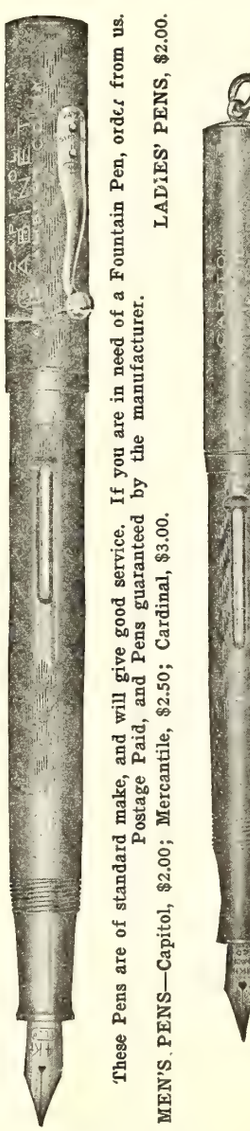

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VII—February 16, 1930.

Jesus Healing and Helping.

Golden Text: "Himself took our infirmities, and bore our diseases."—Matt. 8:17.

Lesson: Matt. 8:1-9:34.

Devotional Reading: Isa. 35:3-10.

A gentleman was expecting a friend, but on account of illness he was unable to go to the station to meet him. He dispatched his servant to meet his friend, and when the servant asked him what he would look like or how he would know him, the gentleman said, "Look for a tall man, who will be helping somebody." That was perhaps the highest compliment that he could have paid his friend.

Now, that is perhaps the best way to describe the life and ministry of Jesus. He was a tall Man, so far above us in moral idealism and in qualities of character that we have only begun to realize his supremacy. He was the Perfect Man. He reached heights that it will take us an eternity to reach. In so many senses, He was a tall Man.

And yet, or perhaps it would be better to say, because of that fact, He was always helping somebody. His characterization of Himself was that He was among them as He that serveth, and He made this willingness to do humble and loving service not only a prerequisite for discipleship, but the ultimate test of greatness. Whosoever would be great according to the divine scale of values was to be the servant of others, was to go about doing good.

When one reads today's lesson in its entirety—the lesson includes all of chapter eight and nearly all of chapter nine—he sees something of the Master's readiness and ability to meet diverse and deep human needs. He sees why Peter, in summing up Jesus' life, said, "He went about doing good." Only a brief reference can be made to each of these incidents which are worthy of an entire lesson period.

The Leper Cleansed.

The man was in dire need. He came worshiping; he had a sense of reverence; he believed Jesus could heal him, but he was not sure that Jesus would heal him. Jesus had both the willingness and the power. He touched the man—there was always the personal interest—and He made the man act upon faith: He sent him to the priest for a bill of cleansing.

The Centurion's Servant Healed.

He was a soldier and a foreigner, but he had a sense of sympathy and the spirit of humaneness. He had faith in Jesus, a faith that exceeded the Jews, the chosen people. He was humble, he had a sense of unworthiness in the presence of the Master. His servant was restored, although Jesus did not go near him. Both of these instances shows Jesus' power over disease.

The Master's Power Over Natural Forces.

If one thinks clearly about the place of Jesus in history, and looks clearly at the portrait of Him as painted by the gospel writers, it is not hard to accept the account of the miracles. It was more than coincidence that the waves subsided and the wind ceased when Jesus spoke. It was an evidence of His power over physical forces. Spirit is ever master over physical forces.

The Master's Object Lesson on Value of Man.

There were two poor, mentally unbalanced, demon-possessed men in the country of the Gergesenes. They did not have much value in the eyes of the people living in that section. In fact, they would have liked to be rid of them. When the evil spirits left them, they entered into a herd of swine, which ran headlong down into the sea and were drowned. The people came out and besought Jesus that He might depart out of their coasts. There are many today who put material values ahead of human values.

Healing of Body and Peace of Spirit.

A man with the palsy, who had some faithful and full-of-faith friends, was brought before Jesus, who healed him of his bodily ailment. When the Pharisees criticised Jesus—He discerned their inner thoughts—He gave evidence of His power or authority on earth to forgive sins. There are many today who are more concerned with physical well-being than they are with soul health. The Church and Christians will do well to keep in mind also Jesus' words to the effect that they that are whole need not a physician, but they that are sick. Too much attention and too much effort is often spent on those who do not need it as much as those at hand who are sick morally and spiritually.

Jesus, the Great Discoverer.

"As He passed by He saw a man—others saw only a hated tax-collector—sitting at the receipt of custom; and He saith unto him, Follow me. And he arose and followed Him." It was an unlikely place to find a man, and it was an unpromising piece of material from the human standpoint apparently. It was this fellow Matthew, however, who gave us the basis for the gospel according to Matthew. Jesus and life's unsuspected possibilities.

Jesus Healing and Helping.

And so it goes on, verse after verse, chapter after chapter. If He is not healing Peter's wife's mother He is healing the multitudes which are brought to Him. If He is not healing the woman with an issue of blood, He is giving His friendship to the publicans and sinners. He is always helping or healing and helping by healing.

Jesus and Death.

In the story of Jesus raising the daughter of the Ruler, there is promise and the assurance of Jesus' power over death. He is Life, and that Life is the Light and Life of men.

Increasing Moral and Spiritual Supremacy.

"And the fame hereof went abroad into all that land." And it is going increasingly abroad into all lands, and wherever it goes Jesus lives up to expectations.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, February 16, 1930.

Topic: "Lessons from John's First Epistle."

Below is given an outline for this Sunday night's Christian Endeavor program that some societies may find of use.

Prelude: "Guide Me, O Thou Great Jehovah."

Hymn: "Tell Me the Stories of Jesus."

Prayer: "Father of mercies, in Thy Word what endless glory shines; forever be Thy name adored for these celestial lines. Divine Instructor, gracious Lord, be Thou forever near; teach me to love Thy sacred Word and view my Saviour there. Amen."—*Anne Steel.*

Prayer hymn: "My Faith Looks Up to Thee" (one stanza).

Scripture reading: 1 John 1:7-10, 3:1-3.

Leader's talk.

Hymn: "Faith of Our Fathers."

Talks on the following subjects:

1. "The Historical Background of the First Epistle of John." (Material for this talk may be secured from your pastor if you do not have it in your own home.)

2. "The Teeahings of First John, and How They Compare with the Teachings of Jesus." (Read the book of First John. What is the outstanding idea of chapter 1? What is the key verse of chapter 1? Why do you think so?)

3. "Lessons of Love in the New Testament." (What quality among Christians does the author of 1 John stress? What other N. T. writer, or writers, stresses this quality? Read 1 John 2:1-17. What is the outstanding idea of this passage? What is the most important verse in the chapter?)

4. "Our Responsibilities." (What does the author of 1 John say is our duty toward our fellow-Christians? How do the rules which he lays down conform with our practice today? How do they differ? Read 1 John 2:1-17. Do we accept the main idea of this passage today? Really, do we? Do we live by it? What do you say?)

Prayer: "I would be learning, day by day, the lessons my Heavenly Father gives me in His Word; I would be quick to hear His lightest whisper, and prompt and glad to do the things I've heard." Amen.

Hymn: "My Jesus, I Love Thee," or "Saviour, Thy Dying Love."

Mizpah benediction.

A poem that you may like to use:

A wondrous tree I find God's Word, and 'neath
it day by day
I take the fruit that gives me strength to bear me
on life's way;
A stately tree so large and tall there's shelter,
rest, and food for all.

A telescope I find God's Word; and, be skies dark
or clear,
This trusty instrument reveals God and my Seviour dear,
While mirrored daily on my heart are splendors
that can ne'er depart.

A treasure-house I find God's Word, with all its
contents free;
And, reaching forth, I take, and say, "The Lord
meant this for me."
And for my faith what joys are given, true peace
and love and life and heaven!

I find God's Word a river deep, no ripple, yet a
tide;
I launch my bark and glide away, my Svaiour's
e'er my guide;
And sweet the comfort, sweet the rest, while sailing toward the haven blest.

—*Geo. Whitefield D'Vys.*

"Never hesitate to promise large things to God, for thus you make God your Partner, and He will reward your trust."

LACK OF KNOWLEDGE.

Having desire to do our best for the youth as to right purity teaching, we have made research to learn somewhat as to existing conditions, and now we plead with parents, pastors, teachers and physicians to face conditions and then, by God's grace and help, to do their utmost for the safeguarding, body and soul of the rising generation.

There are hundreds of thousands of persons in every large nation who are infected more or less with the terrible plagues resulting from impure life. Many of these persons are innocent themselves, having by inheritance or otherwise been made to suffer. There are perhaps only two other ailments that cause more deaths than do the plagues mentioned; though not often thus mentioned, they weaken the body so that other diseases finish the work. Nothing, perhaps, causes loss of more souls than does immorality. The impure in heart, without deep repentance, cannot have a home with Christ. He demands, penitance, self-denial and faith. Then He will cleanse. Again He says: "Participate not in her sins, that you receive not of the plagues."

We are endeavoring to prepare for sake of the youth, by Christ's help, the best purity booklet yet published. Others may do still better later, we trust. We now are doing our best to give much-needed help not heretofore given. It will be of great value to teachers and careful readers. Our work is free, but paper and type cost something. The booklet can be obtained for less than 20 cents if the edition is not too small. We make no money profit. We all are responsible for the safeguarding of many.

Editors have a duty to help make known widely this work of love for humanity; parents, pastors and doctors should faithfully teach. They terprise, is to be merged with the *Herald of Gos*- who give to help publish may have booklets in return if they present their desire.

WORLD-WIDE PURITY LEGION.
Tenafly, N. J.

ANOTHER ADVENTURE IN UNION.

We have in America no recent achievement in the organic union of kindred Church bodies equal to the merger of the Presbyterians, the Methodists and the Congregationalists in Canada, and none approaching the great Presbyterian merger in Scotland. But a highly important series of negotiations between the Christian Church and the Congregationalists of the United States are now very close to final consummation. The two Church papers, the *Congregationalist,* of Boston, founded in 1816, and having to its credit a noble career of literary excellence and newspaper en- *pel Liberty,* of Dayton, Ohio, which claims to be the oldest religious paper in America.

The three meeting streams that finally became the Christian Church, in 1805, had their rise in the Methodist Episcopal Church, the Baptist Church and the Presbyterian Church. Separatists from the M. E. Church based their grievance upon the failure of the rulers of that body to grant the right of appeal in pastoral appointment from the presiding bishop to the annual conference; the Baptist tributary was caused by dissatisfaction with the rigid Calvinism of the parent body; and a disciplinary controversy swelled the final current by bringing many Presbyterians of the Middle West into the Christian organization.

The Congregationalists are equally famous in the old world and in the new, and on both sides of the Atlantic they have made noble contributions alike to the higher foundations of civilization and to the Christian Church universal. Dr. Fred B. Smith, well known in all the Churches, is the chief executive officer of the Congregational Church, being moderator of the National Council; and Rev. Frank G. Coffin is President of the General Convention of the Christian Church.—*Methodist-Protestant* (Baltimore, Md.).

THE WAY COMMUNISM DOES IT.

Quite a lot of folks who live in the United States are looking toward Communism and its way of doing things. We suppose this is because they think there would be fraternity, equality, and freedom in the system. But most of us do not believe a single one of the items in this slogan of French Revolution exists in or can be made to exist in Russian Communism. You cannot trust any system of any kind that is based on atheism.

Carroll Binder writes to the Chicago *Daily News* in a copyrighted article that Russia is about to deprive 3,500,000 persons of home, work and food in order to carry out communistic ideals and nationalize the land. The rich peasants, known as Kulaks, who are poor themselves, yet considered rich because they hire help to gather in the harvest, are to be dispossessed. They are charged with having rented their horses to neighbors, some own mills, a thresher, or dairy apparatus from which profit is derived. So it comes to pass that in order to nationalize the land by 1932 seven hundred and fifty thousand families, comprising 3,500,000 persons, are faced with ruin, if not starvation—will be without homes, work or food —if the Soviet union puts into effect the policy of exterminating the Kulaks, or rich peasants, which is heralded in the Russian press.

Communism is a kind of madness, and atheism is vacuity of intellect and heart.—*Christian-Evangelist.*

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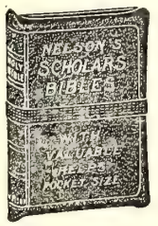

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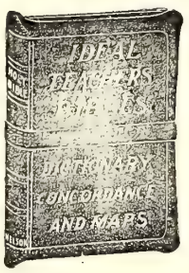

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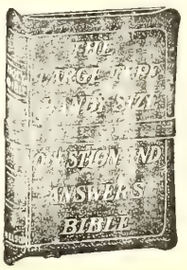

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One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

A PRAYER TO HEAR.

Lesson: Isa. 60:1-6.

If you think that Isaiah was a fanatic and a mere dreamer, read this entire book, and you will see that he has a sober view of things and sees the bright side as well as the dark. The main thing is that he tries to hear the voice of God and he is moved by the Holy Ghost.

Our lesson is: Let the Word and the Spirit of God govern our thought, and not our gloomy forebodings. If the Christian world would do this they would astonish the world. Make yourselves ready. The Lord is coming to you.

Prayer.—Lord, speak, and grant that we give ear to Thy voice. Give us eyes to see and grace to believe Thy Word, to hold Thy standard high and hope on to the end. *Amen.*

TUESDAY.

WALKING BEFORE GOD.

"Blessed are the undefiled in the way, who walk in the law of the Lord."—Psa. 119:1.

What God did for Abraham He will do for us, and that is His covenant with us in the faith, and our part of that covenant is to walk before Him. He promises us all the protection if we will do this. He is our Commander and Father, and He orders us to be perfect in the way; that is, honest of purpose, wishing to cater to no sin, and in so walking before His face there is happiness forevermore.

Prayer.—Gracious God, give us faith and help us to walk before Thee. So fill us with Thy spirit and light that even in times of no hope we may hope on still and realize Thy promises. *Amen.*

WEDNESDAY.

GOD, THE AUTHOR OF ALL THINGS. . .

"I am the Lord, and there is none else."—Isa. 45:4-8.

Every good gift in the world comes from the Lord, so our lesson teaches today. Kings and nobles, and men of learning and wealth; yea, whatever position and talent which one may have is given him that he may serve all righteousness. A great many people have believed, and there are a great many who believe this day, but sooner or later we are told, and experience teaches us that every one will change his mind about that and bow the knee to Christ.

Prayer.—Let us pray that the heavens may drop down in blessings, and the skies pour down righteousness and fill all the earth. The name of the Lord be praised. *Amen.*

THURSDAY.

HARD-HEARTED.

"I have loved thee with an everlasting love."—Jer. 31:1-4.

Is it possible any one can continue to live only to be a curse? However much it may be possible, you and I are baptized in His faith and are members of His Church, and God says to us, "I have loved you with an everlasting love." One's heart must be harder than stone if this does not cause him to melt. What the Christian world needs is to believe that these words apply to them. With fewer non-believers in the Church, there will be fewer outside the Church, and God is depending on us for this.

Prayer.—Blessed Lord, who art our unerring Light, may we rely our feeble selves on Thee to guide us right. Let us never leave Thy side. *Amen.*

FRIDAY.

FAITH AND ASSURANCE.

Lesson: Isa. 45:22-25.

This is a passage that greatly strengthens one's faith. We are assured that the Lord will gather unto Himself all His own, and as many as believe on Him and keep His statutes shall be His own.

In what manner every knee shall bow to Him we do not know, nor does it matter to us; but we do know something about who are the children of God, and that all the blessed shall be knit together in the unity into the Lord, and sin shall divide them no more.

Prayer.—O God, quicken our faith, and make us feel assured that our labor is not in vain in the Lord; and grant us to press on until the whole earth is filled with Thy glory. *Amen.*

SATURDAY.

WHEN LAW MEANS NOTHING.

Lesson: Rom. 10:4-10.

Paul is exceedingly zealous for the justice of God. There can be no abatements of the law's demands. Christians will do all that the law demands with a full sense of its blessings upon all. When so done, the law justifies us, and it has no application to him. It is only he who falls short who is condemned and feels its might. Such an one is a sinner.

But a Christian does more than keep the law. God has imbued him with the spirit of righteousness, and the law is fulfilled in him without his thinking about it. Christ in the souls of folk perfects their hearts unto all righteousness, and by their good conduct the law is made of none effects. Christ is the end of the law to every one that believeth.

Prayer.—Dear Lord, not only give us the power to see the just demands of the law, but give us hearts to feel our sin in not taking Jesus in our lives to make all things right without a thought of the law. *Amen.*

SUNDAY.

"Let thy work appear under thy servants, and the glory unto their children."—Luke 2:42-52.

Jesus grew up in the same way other children do. Our children grow up and increase in wisdom and stature, and, it should be, in the favor of God and man. But parents are to be the servants of the Lord in furthering that work of grace. That means to be diligent in prayer for them. If prayers cover them at all times, they have a rich legacy.

It means to begin with them in their earliest life to teach them to observe all things whatsoever he hath commanded us. To leave them until they are adults to form their own opinions and to act upon their own desires, or to leave them to the schools merely, means to leave them to atheism. The world is suffering from this very condition today.

It means that correction must be administered. Their new life is like a tender plant needing support, and this must be given by timely corrections in order to train them in self-denial and obedience. It is not necessary to scold or threaten or exasperate; but be true and firm.

It means to set a good example in words and deeds. Take care of speech that it is right toward both man and God. Take care of your actions that you walk before God, and let the children breathe the atmosphere of piety. Live in the covenant of your baptism and renounce the devil all the time, and God will help you. It is sorry and tragic to see children exhorted to that which is good, and punished for doing wrong, and at the same time to see the parents living in sin. God pronounces woe unto him who so offends (wrongs) one of these little ones.

Prayer.—Help us, dear Father, unto this end. *Amen.*

PREPARATION.

The Jubilee Year Committee having charge of the direction of the program suggested by the General Board, covering the period from the present to Pentecost, June 8th, has held its first meeting, and it is very anxious that the next four months shall be full of power and spiritual life to the Church, to our homes, and in our personal lives. The committee is fully aware that this will not be merely a matter of program, except as a guidance that we may direct our thoughts and plans along similar lines, but one of spirit and atmosphere, and to that end your committee pledges its best effort to suggest a program by which we all, working together, may bring new spiritual tide of life and power to our brethren.

We bespeak the heartiest co-operation of our pastors, boards of deacons, Sunday School councils and teachers to make these spring months mean more than we have dreamed for them. We are approaching the annual observance of our Lord's sacrifice, death, resurrection, and ascension. We are nearing the nineteen hundredth anniversary of Pentecost, the beginning of the Christian Church.

As we read the books of Luke and Acts, may our hearts experience a new strength and vision. Scores of denominations are emphasizing this Pentecostal message. All religious newspapers are giving it large space, challenging their membership to enter into its spirit. The Ohio Council of Churches entered the whole thought of its pastors', laymen's, women's, and young people's conferences, numbering thousands in attendance, for a whole week around the subject of Christian unity as taught by the events of Pentecost.

Naturally, in a proper observance of such an event, the mind turns to the outstanding messages and experiences. Certain great words stand out, around which the thought of our pulpits, prayer services, family altars, and Church bulletins may well center: they are expectancy. The followers of Christ, though few in number, were expecting something. They did not know just what or how, but they were anxiously expecting something good to occur. We may well follow their example. Then there were other great words, such as power, prayer, sacrifice, evangelism, that must stand out in any fitting observance of these great Christian events.

We have thousands of men and women, boys and girls, who believe in prayer, and who pray. Many of them are obscure workers as far as the world is concerned, but they know how to get hold of God and get answers to their prayers. We have had leaders who have had hard problems, and they, too, know how to pray and have experienced the marvelous power of prayer. May we of the committee ask you to faithfully join us each day in most earnest prayer that this foreign missionary period, this resurrection time, this Pentecostal observance may result in a new sense of spiritual life for each one and for the whole Church.

WARREN H. DENISON, *Ch'n.*

Christian Orphanage

Dear Friends:

We take a number of papers gotten out by the larger orphanages. We do this to keep in touch with larger institutions and their activities. While we cannot do work on so large a scale, we do want to do as good work so far as we can on the income we have to do with.

In reading these several orphanage papers, we often see where some good sister or brother has passed away and in their last will bequeathed to their orphanage a sum of money for its use and purposes or for some special building. I feel sure that these same individuals were loyal supporters of the orphanage during their lifetime and they wanted to continue the good work after their life's activities had ceased. Only a few have so remembered the Christian Orphanage during our thirteen years of service.

We wonder how many of the members of the Christian denomination have remembered the Christian Orphangae in their will! If you have written this important document and have not remembered your orphanage with some amount, don't you think you ought to? A few hundred dollars, or a few thousand dollars would help to give some little helpless, fatherless children a home, training and education.

After you have gone home, your money that you had accumulated during your lifetime would be feeding and clothing little children as years would come and go. If you have not remembered the orphanage, won't you add a clause like this: "I will and bequeath to the Christian Orphanage, Elon College, N. C., the sum of ..... dollars for its uses and purposes."

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 6, 1930.

Brought forward		$ 634.64
Sunday School Monthly Offerings.		
N. C. & Virginia Conference:		
Bethel		.90
Eastern N. C. Conference:		
Pleasant Union	$ 5.75	
Henderson	4.68	
Christian Light	1.00	
Morrisville	2.00	
Liberty, Vance	4.19	
Pleasant Hill (J)	2.35	
		19.97
Western N. C. Conference:		
Burlington		49.93
Valley Vrginia Conference:		
Linville		5.70
Alabama Conference:		
New Hope		3.56
Special Offerings.		
Noon Day S. S., Lamar, Ala.	$ 4.14	
White gifts, Waverly Church	32.14	
Mrs. Olivia Horner, for children	10.00	
Burlington Church (add'l)	37.51	
		83.79
Grand total		$ 798.49

BARN-REBUILDING FUND.
Week Ending February 6, 1930.

Previously reported	$2,379.69
Progressive Bible Class, Bethlehem Church	25.00
Total to date	$2,404.69

A CALL TO PRAYER.

The following subjects for prayer, which were outlined for us by a young woman of the Philippines, may well claim our waking moments each new day:

Sunday: That all those in the Church of Christ may, in preparation for the "World Day of Prayer," March 7, 1930, give themselves earnestly to the ministry of intercession.

Monday: That we may be filled with the spirit of the Master, and may manifest the devotion and sacrifice of the early disciples, among them, women, who followed Him.

Tuesday: That the light of God's Word may dawn upon the minds and guide the lives of all earnest seekers after righteousness.

Wednesday: That there be an awakening among Christians to their opportunity to witness for Christ, and that those who have not yet come to know the Lord may find Him through a vital Christian experience.

Thursday: That the youth of the world may consecrate all their powers to the building of God's kingdom and may with rejoicing testify to Him and His power through their lives and message.

Friday: That the spirit of love may rule in the affairs of men, and that through a better understanding all races may be drawn into a universal brotherhood.

Saturday: That in 1930, on this 1900th anniversary of Pentecost, the Christian Church in all lands may experience anew the power of the Holy Spirit, and that Jesus may again be lifted up through a revival of the simple daily witnessing of His followers.

The program, "That Jesus May Be Lifted Up," is 2 cents, $1.75 per 100. A service of consecration, "Looking Unto Jesus," is 10 cents. The "Call" is free. The poster (14x22 inches) is 10 cents. The seal (1x3-4 inch) is 25 cents per 100, $1.75 per 1,000. Supplies should be ordered from denominational headquarters of mission boards.

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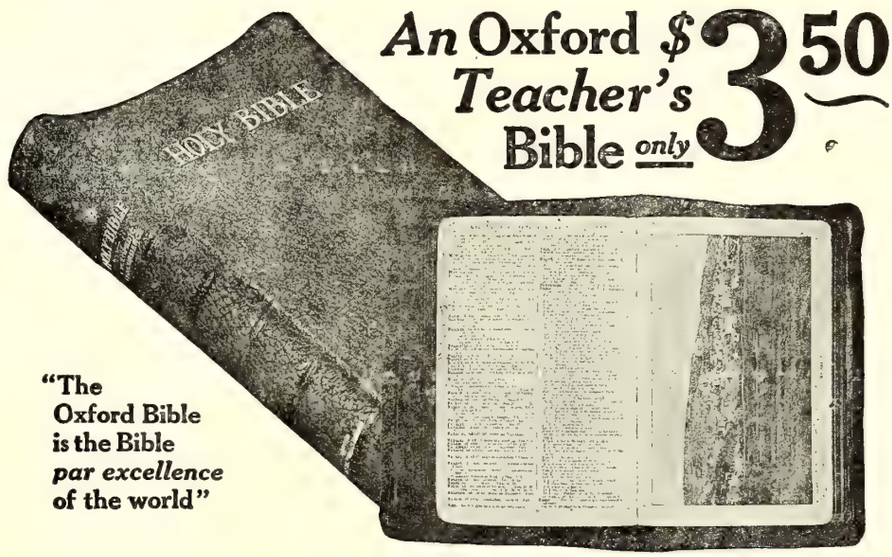

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Specimen of Type

6 And A-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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THE MEANING OF SUFFERING.

(Continued from Page 7.)

moves along the Galilean highways and the despised Roman provinces, touching all sorts and conditions of men, and He made all of them feel that troubles and sorrows have their meaning in a personal impact for holiness. It was endurance to the end that wins the crown.

The life of Jesus Himself is a shining example. He endured the cross and despised the shame for our salvation. That He was "a Man of sorrows and acquainted with griefs" brought Him heart to heart with humanity that He was one with them. If He had had comforts all His life He would have been entirely removed from humanity. May we inject here that it is to be feared that the comforts of this most comfortable age are hindering the progress of religion and the Church in finding its way into the hearts of the people. But by His suffering with humanity, it is made one with Him in that suffering, and it is in this light that the cross has become the symbol of suffering—the symbol of our crosses.

It is fortunate for us that Jesus was a "Man of sorrows and acquainted with griefs." It was by such contact that it was made possible for the Father to enter into all the world's agonies and transform them to triumphs. It is hard for us to see the truth of this, at least the reason for the truth. But see the picture: Jerusalem at the time of the crucifixion was a prosperous city. Even evil within her was rewarded with prosperity. Their spirit was "On with the dance"! While just outside the city gate the best Man of the ages, one who embodied in Himself all of heaven and eternal life, and gave it freely for the asking, hung upon a silent cross alone, persecuted and rejected by men. No one can deny that it is the greatest drama of the ages—great because it is a picture of life. Our external world is a maze of dazzling glory. A thousand smiles sweep everything on with giddy delights. But inwardly a thousand hearts may be breaking. A thousand souls scorch in the crucible of sorrow. But this is not without meaning. In the crucible, the dross is burned off and from it comes the refined gold. From the thousand sorrows emerges the soul's eternal values. From every bitter cup something is created for the better. And as from experience to experience we go, completeness leaves its deposit and the ultimate happiness seems nearer our rach. Is it any wonder that the crucifixion is the holiest symbol of life? Is it any wonder that the Holy Communion si the supreme symbol of His sustaining grace and power?

In conclusion, let us summarize some of the very poignant meanings of these things which we may carry in our hearts.

In the first place, suffering often aids us to see ourselves. It was the suffering of the prodigal son that brought him to his father. It was the suffering that came by the unjust steward that awakened others to a sense of righteousness and justice. It was the unwillingness of the man with one talent to work with what he had, choosing rather to be as comfortable as possible without "putting out," as we say, that brought upon his head the loss of his own soul. It is the endurance of revilings and threatenings that is the fertile ground of meekness (1 Peter 2:23). It is poverty that often enriches brotherhood and fellow-feeling (2 Cor. 8:7). It is the withstanding of temptations that give firmness of character and submission of will to God (Jno. 18:11). Sickness creates sympathy and death enables us to "weep with those that weep."

None other than God's Word teaches us that sorrow is better than laughter, for it is by this experience that the heart is made better (Eccl. 7:3, 14). It is from the Master's lips that adversity is set over against prosperity, that man should profit by it; that afflictions work an exceedingly greater weight of glory (2 Cor. 4:17). So it seems that there is a dynamic about suffering and sorrow which lifts man from the level of beasts to the level of gods.

In the second place, it means that there is no defeat. Through Him by whom all things are possible, it is not impossible for every agony of man to be an agency for good. It means that there is grace sufficient in any emergency to perfect our strength when it needs it. This is just how Paul gloried in his infirmities. In this we can go forth through thick and thin, knowing that he whom God has made the "Captain of our salvation" will destroy him who has the power of evil and death—the devil. And he who is faithful to the end may rejoice to be partakers with him in that task. So long as we realize this and offer it as our reason for throwing our weight on the side of righteousness and human happiness, so long will we be enabled to endure our crosses as our bit of service, and will realize that human value and soul-enrichment will prevail. To the degree that one may help weaklings be strong, make brave men out of cowards, and help all to be folks worth while, to that extent one finds himself happy in spite of misery, and a co-creator as well as a co-worker with God.

In the third place, it means that transformation of purposeless misery to a sensible working out of plans to happy ends. We are told of a woman who, after twelve years of marriage, discovered that she had made a ghastly mistake and that she loved another man and not her husband. She thought of the easy way out of it by dodging the question, covering up and getting a divorce

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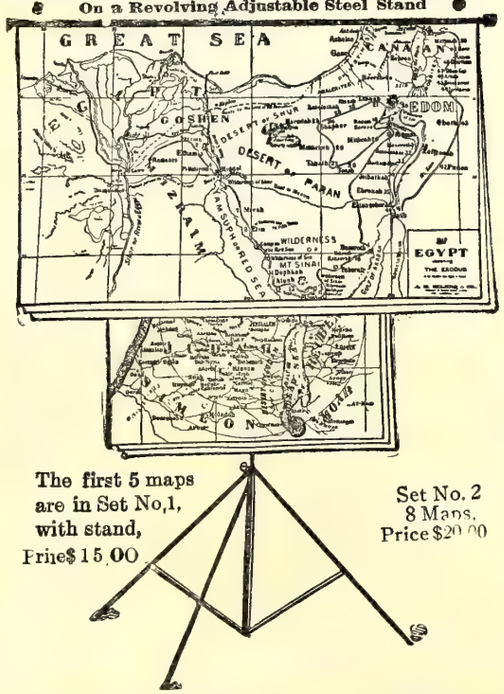

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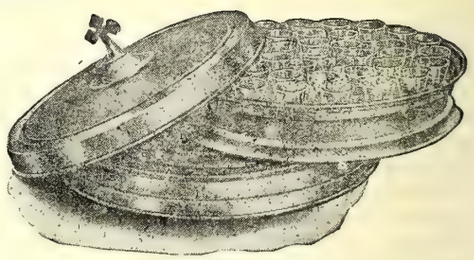

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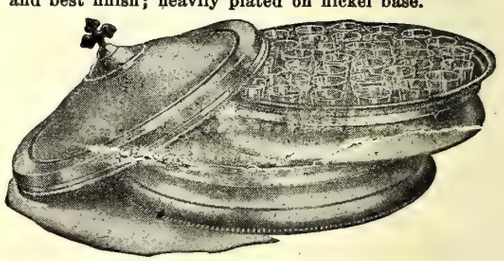

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on false pretenses. But that was impossible, not because she was a Christian merely, but because her husband loved her and he deserved and had a right to consideration. So, like Jesus who always faced His problems squarely, she faced hers with all of its implications, and settled it in a sensible way. It was a new calvary to her, but as long as she dodged the issue she suffered intolerable purposeless pain which accomplished nothing. Once faced, the agony was used to a better and a higher end.

Perhaps we have not the same problem, though there may be many more than we think. But we have problems just as grave, and so long as we dodge the issue nobody is the better for it. Only when issues are faced frankly, and worked out sensibly, does agony become a virtue and a means to an end. Jesus could have avoided Jerusalem. But He had to go there, that all righteousness might be fulfilled. We have our Jerusalems, and if we would only undertake to settle them with the idea of fulfilling all righteousness, much of the world would be better than it is.

In the fourth place, it means life without complaining. Jesus "took His medicine," as we say perhaps vulgarly, without a word of complaint. When He was reviled, He reviled not again. In reality, we are not that way. We like to be pitied, sympathized with and helped. We work long and hard for something, only to find that we shall never have it. Then we are apt to think that the world is unjust and we complain. That is not Christian. The right spirit is in Jesus. As He prayed that the cup might pass from Him, He said, "Not my will, but Thine be done." If we can just see this, the least we can do, when we seem to have failed, is to leave it with the Lord. When so done, we are more than conquerers through Him that loved us. That may not be a logical way out; but Prof. Bell calls it a "superlogical" way out. It is Christ's way and our hope.

Lastly, it means keeping in view the ultimate of life—everlasting life. Of course, it cannot be proved by mathematical or scientific demonstration that there is life after death, but there are a thousand good reasons that life goes on. Surely the good of the world which has been wrought out by our very struggles will not cease with our demise and leave us without the perfection of that which in our lifetime we have sought. Nobody has ever yet believed that man is a mere meaningless nonsense. From childhood to the end of life we press on, looking for and expecting something better. Though better we grow, better still we expect to be. Ideals lead on until the old man leaning on his staff comes down to the brink of the river of death believing that life is still ahead of him and the good of this world will find its perfection beyond the river.

Prof. Bell says, "When a man says, 'Padre, I do not believe in the future life,' I always counter by saying, 'Then, what in the name of all that is true, do you believe in? The only thing that matters is what you do believe in.'" It is impossible to put our worth in the span of a lifetime spent in a fruitless search for something better, which we know will never come. If we have a half-sense of true values, we are compelled to know that life cannot end merely with disease and decay, and call that all.

After all that is done and said, it is the inner life that matters most. Is not life's highest values in the pursuit of truth? Does it not lie in trying to bring forth the beautiful? No man knows beauty by merely looking at it. It is when he tries to create beauty that he knows something about it. That is inner life. That is not done without self-denial, suffering and impoverishment. It takes a lot of chiseling to transform a piece of rough granite into a Sistine Madonna. Likewise, it takes a lot of chiseling and cutting to transform a character from what it is to what it ought to be. And chiseling is painful. But this we know that every act toward the beautiful, every prompting for the sake of righteousness, every sacrifice for human betterment, every kindness wrought by the spirit of man contributes more and more to the perfection of the life beyond and the enrichment of things both here and hereafter.

The whole matter is summed up in the commandment of love. Not the "amative" or the "true story" kind, but the love that has its triumphs in seeing things become what they ought to be; love that is born of the desire to give that some one else may have; love that suffers that some one else may be happy; love that dies that some one else may live; love that expects nothing in return for the giving; love that death, or any other creature cannot destroy. This is the essence of life and religion.

Thus, man labors from the morning until the evening of his day. If it is for the eternal and the selfish merely, what then? But if it is in the pursuit of truth, the creating of the beautiful; if it has been an honest venture of love reaching out for God; if it has been patterned after the example of the Lord Jesus Christ, stealing through hardships to the higher ends—then, at "eventide it shall be light."

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OBITUARIES.

DANIEL.

Mrs. J. R. Daniel departed this life at her residence, near Sunbury, N. C., January 20, 1930, in her seventy-fifth year. She united with the Damascus Christian Church, Gates County, N. C., early in life and remained a faithful member until her death. She was a devoted wife and mother, and a sincere and devout Christian, and was loved and respected by all who knew her. She leaves to mourn their loss her husband, one son, two sisters, and one brother, and a host of friends.

May the blessings of our Heavenly Father comfort her loved ones. The funeral was conducted by the writer. The interment was in the family cemetery. Many attended the burial service as a tribute of respect.

E. B. WHITE.

DOFFLEMYRE.

John W. Dofflemyre was born February 24, 1850, and died January 23, 1930, at the age of 79 years and 11 months. Bro. Dofflemyre was a faithful member of the Christian Church for about 61 years, being one of the charter members and loyal supporters of Bethel Church, near his home. He was much devoted to his family, and in return was very much beloved by all of them. He is survived by four sons and two daughters, and by twenty-six grandchildren and thirteen great-grandchildren; one sister also survives. He was well known and much esteemed among a large circle of friends.

Visits to his bedside during recent months always made me think of Paul's words in 2 Tim. 4:7: "I have kept the faith," and this was used as the text for the funeral service at Bethel January 26.

A. W. ANDES.

WILKINS.

Mrs. Grace Jones Wilkins, the daughter of Bro. and Sister Paul Jones, was born in Halifax County, Va., October 21, 1896, and died at the hospital in Lynchburg, Va., on Thursday, January 9th; age 33 years, 2 months and 19 days. On April 26, 1914, she was married to Charlie B. Wilkins, of Nathalie, Va., and in this community they lived till her death. To their union were born five children, three being deceased—Norman and Edith survive, Besides the two children, she is survived by her husband, father, mother, and one sister, Mrs. Walter Satterfield, of Crystal Hill, Va.

In July, 1911, in a meeting held under an arbor before Liberty Church was built, conducted by Dr. W. T. Herndon and myself, Mrs. Wilkins, then fourteen years of age, professed faith in Christ, and with her father, mother and two sisters, united with the Church.

I have been pastor of the deceased for fifteen years and have spent many a pleasant hour in her home. As a companion and home-maker for her husband, she was among the most faithful; as a mother, competent, devoted and unselfish; and to her Church and its auxiliaries, she had that abiding interest and love characterizing the real Christian.

The funeral and burial were at Liberty Christian Church on Sunday afternoon, January 12, 1930. A large crowd of relatives and friends were present. The floral designs were beautiful. Seldom have I conducted a funeral where more relatives and friends expressed their sorrow by giving away to tears. This could not be otherwise, for she was loved by all who knew her, and each felt a personal loss and knew that she would be so missed in the home, community and Church.

C. E. NEWMAN.

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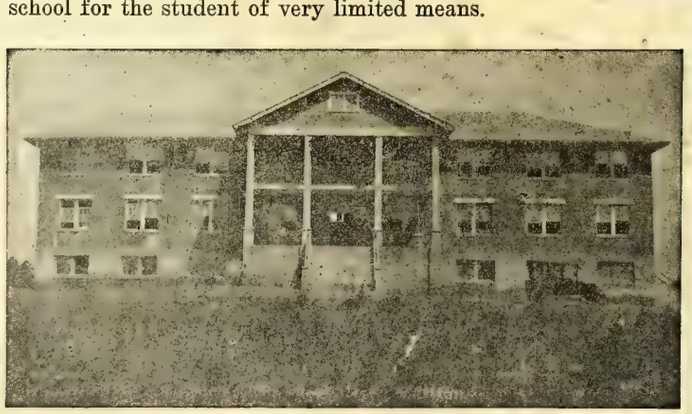

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VOLUME LXXXII. RICHMOND VA., THURSDAY, FEBRUARY 13, 1930. NUMBER 7.

Mrs N T Farmer

THE SUN'S OBSERVATORY

By Rev. Stanley C. Harrell.

THE COST OF AIR TRAVEL.—

It looks as if the world is gradually to become air-minded. Certainly those who are working to popularize travel by airplane are doing everything possible to make the idea of traveling by air "catch on." One of the corporations promoting transcontinental air travel has fixed the passenger rate for the combined air and rail travel at 5 cents a mile. They will doubtless make much of the fact through their advertising that this rate is cheaper than the combined railroad and Pullman fares which are now charged. It is certainly fine that travel by airplane is fixed at so moderate a figure. But doubtless for some time yet there will be many of us who insist on considering other facts than the cost per mile of such transportation.

THE SALVATION ARMY AT PEACE.—

The difficulties in which the Salvation Army has been involved over the question of supreme command have finally all been cleared away. Because of the advanced age and failing health of General Bramwell Booth, who was commander-in-chief, steps were taken last year to transfer authority into younger hands. The supreme council of the Army met and declared General Booth incompetent to handle the affairs of the Army, due to his weakened condition. The council named Edward John Higgins as the successor of General Booth. The Booth faction refused to accept the ruling of the council and carried the controversy into the civil courts of England. Before the courts had rendered a ruling, General Booth died. Previous to his death, he had followed the precedent of his father, and named his successor. The nomination was left in a sealed envelope to be opened after General Booth's death. The courts decided in favor of General Higgins and ordered that the Booth executors turn over the properties which were held in trust for the Army, and which had been retained by the executors.

Salvation Army officials decided to burn, unopened, the envelope which contained the name of the successor whom General Booth had selected. Thus not only is the immediate questions of controversy settled, but the idea that the supreme command of the Salvation Army throughout the world was a hereditary prerogative of the Booth family has likewise been exploded.

CHRISTIANITY AND INDUSTRY.—

There is no subject of more intriguing interest today than the relationship of Christianity to industry. How much, if any, of our industrial order is in harmony with the teachings of Christ? More and more this question is forcing itself upon the minds of students of both Christianity and the social sciences. The two fundamental principles of Christianity are unselfishness and co-operation. Industry as organized today is individualistic in its ambition and competitive in its methods. There are those who would still their consciences by insisting that business is business. But the realization is sinking in that business need not always be as business has been in the past.

Nor is it simply a matter of the principles upon which business is founded. The unrest is not limited to those who are thinking upon the theories of things. The present scheme of organization is not working out to the complete satisfaction of all concerned. The rich are growing richer and the poor are growing poorer. The number of individuals who have an annual income of a million a year or more increases at a rapid rate, and unemployment assumes the proportion of a national problem.

Clearly something needs to be done. It is a problem that vitally concerns the Church. And what method shall the Church pursue in seeking to change the conditions that exist at present? There are those who tell us that it is cowardly for the Church to keep silent. There are others who say that such things are of no concern to the Church.

One way to tackle the problem is to denounce all those who are leaders in the management of large business affairs as un-Christian. This way is especially appealing to certain types of mind. It gets publicity for the denouncer. If such publicity can be counted an advantage, he is about the only one who profits by such a course. It needs to be remembered that those who are today the leaders in our industrial order did not adopt the principles upon which business is being conducted. Many of them not only desire, but are earnestly seeking a better way by which business affairs may be conducted.

It needs also to be remembered that the welfare of every single individual is bound up in the present order of things. The business methods of the world cannot be scrapped in a moment, and reorganized. It is one thing to point out the faults of the present order, but an entirely different matter to work out the practical details of an eutopia. The task that confronts us is not one for destructive, but for constructive methods. It is going to require the utmost in wisdom, in patience, in mutual forbearance, and co-operation.

WHY MISSIONS?—

There is no phase of Church life that is subject to so much fluctuation as the missionary activity of the Church. It is comparatively easy to mark the great periods of Church history when there has been a passionate interest in missions. There have been other long periods in Church history when the missionary zeal has all but died. We know that such things have happened, but in so far as we know, there has never been attempted an adequate explanation of this rise and fall of missionary interest.

In the history of most denominational work, there is an ebb and flow of missionary support from year to year. The cause of this annual fluctuation in the support of missions is not so hard to discover. Two factors seem to largely determine what is contributed to missions in most denominations. They are the concerted efforts of denominational leaders, in what might be called missionary drives; and the relative degree of prosperity that is prevalent throughout the country.

It is pretty generally agreed that when we are in the midst of financial depression, or hard times, to use the more popular term, that the Church treasury is one of the first places where retrenchment may be noticed. And it seems that among all the enterprises of the Churches, that missions is the one enterprise that is the first to suffer a falling off. There may be and doubtless are exceptions to this fact. There are two or three denominational bodies that appear to make missions the outstanding objective of their denominational interests. There are individual congregations whose interest in and support of missions is worthy of the highest commendation. But with the rank and file of Church members, missions does not seem to be taken very seriously.

It is also apparent that in recent years there has been a marked disposition to measure the responsibility for supporting the mission cause, in proportion to the visible results that are being achieved. We are even going further than that and looking for the visible results in terms of material things, and the extent to which the people who are reached by the appeal of the gospel are taking on to what is called modern civilization.

These considerations are far removed from the spirit and purpose which moved the hearts of Christians in the apostolic age. One wonders what the apostles would think of our modern attitude toward the work of missions. Their moving passion seems to have been to acquaint others with the Christ who was the center of all their living and loving. Loyalty to Christ was the main motive of those who carried the gospel throughout the known world.

This should be the essential motive for mission work today, as it was in the days of the apostles. No other motive is sufficient and constant. The modern age will not assume the responsibility for the evangelizing of the human race until it has tasted of a rich spiritual experience and been brought into a closer fellowship with Christ.

NOTES-PERSONALS

While THE SUN editor is away for a season, Dr. W. C. Wicker has very kindly consented to contribute editorials and look over copy coming into the office. Dr. Wicker feels, as does the editor, that there should be more news from the Churches in THE SUN, and more contributors to our columns.

This invitation, much delayed in the mails, reaches us: "You are cordially invited to attend the opening of the First Congregational-Christian Church, Newport News, Va., Sunday afternoon, February 16, 1930, a 3 o'clock." The letter, elsewhere in this issue, from the pastor, Rev. M. F. Allen—which but for delay in mails should have been in last week's SUN—is exceedingly interesting. This is, we believe, the first one of our well-established Churches to voluntarily take the name designated. Bro. Allen gives his reasons.

Rev. W. T. Scott presented his resignation as pastor of the Walnut Hills Christian Church, Dayton, Ohio, on Sunday, January 26th, to take effect in April, or as soon as the Church can secure a successor. Bro. Scott has accepted a call to the new Congregational-Christian Church at Salisbury, N. C. Salisbury is a progressing city of 18,000 people, and there is a fine opportunity here with the Mission Boards of the Congregational and Christian Churches back of it. Walnut Hills regrets and Salisbury rejoices at the decision of Bro. Scott. He has done a fine year's work in Dayton and will be greatly missed.

On Sunday, January 26th, Dr. L. E. Smith celebrated his tenth anniversary as pastor of the Christian Temple, Norfolk, Va., by canceling a twenty-thousand-dollar obligation against the Church. In the past ten years Christian Temple has grown from a mission Church in a temporary structure to a Church of over twelve hundred members, and a magnificent edifice, valued at three hundred and fifty thousand dollars. One of the heartening features of the tenth anniversary was the note of advance which was sounded by the Church along missionary and educational lines. The *Herald* joins with the entire Church in offering congratulations to Christian Temple and to Dr. Smith for the splendid work of the past ten years.—*Herald of Gospel Liberty.*

FRANKLIN, VA.

Through the efforts of the Board of Christian Education and the Department of Leadership Training of Eastern Virginia Sunday School Convention, the Franklin Christian Sunday School is enabled to have her first leadership training institute. The school opened Sunday afternoon at 3 o'clock with appropriate devotional services, and class-work was resumed. Courses for credit on the International Council of Religious Education diploma are offered. Instructors and helpers in the work are as follows: Rev. F. C. Lester, Miss Jewel Truitt, Rev. H. S. Hardcastle, Suffolk; Rev. W. C. Hook, Holland; Rev. J. W. Fix and Mrs. J. W. Fix, Franklin. Courses in worship and teaching are offered. Members of nearby Methodist, Baptist and Friends Churches are availing themselves of the opportunity afforded in such a school.

The school is to close Friday night, with an appropriate program of awarding credits for work done. Miss Truitt, field secretary of the Southern Christian Convention, is in charge of the school. Rev. F. C. Lester is chairman of the Board of Education of the Southern Christian Convention. It is hoped that other Churches will avail themselves of the services of Bro. Lester and Miss Truitt and conduct schools such as we are enjoying and profiting by here in Franklin.

Trained leadership and expert teachers are demanded in the public schools. Should not the teaching of religion be done by men and women who are trained for their work? All of our Churches need to emphasize this factor more in our work. J. W. FIX, *Pastor.*

VANCEVILLE.

Leaving Wadley Friday night, I arrived at Tifton, Ga., at 11:30 A. M., the train being four and a half hours late on account of a freight-train wreck on the other end of the A., B. & C. line. I was entertained in the home of Walker Pearson Saturday night. Mr. and Mrs. Pearson are deeply interested in the college and are doing their part to support it.

I preached at the Vanceville Church on Sunday from subjects "Christ the Son of God" and "Elijah Under the Juniper Tree." At the close of the morning service the Sunday School pledged $50 to the support of Piedmont Junior College. This is very commendable for this small school, considering that Bros. Pearson, Veazey, Carpenter and a few others are already doing a large share of support. For the remainder of the day I was very royally entertained in the home of Mr. W. Hand, formerly of Wadley. Rev. W. C. Carpenter, their pastor, was also here for the evening meal, and when we got ready to go to services, Bro. Hand slipped a ham of meat in Rev. Carpenter's car. Of course the pastor was not expecting it, for he had eaten all he could hold for supper. But this is as it should be. If the members of our Churches would pay their pastors more and feed them and their families better, they would preach better sermons.

At present the roads are dry and dusty and the farmers are getting ready for their spring crops, and planting will begin in about four weeks. This section is fine for crops, and something for the table may be had every day in the year from one's own garden. Let the good work go on. Who will win one of the Sunday School scholarships for next year!

S. L. BEOUGHER.

ANTIOCH Y. P. S. ENTERTAINS.

The winning group of the Young People's Missionary Society of Antioch Church was highly entertained by the losing group of the contest in the home of Mrs. G. Fred Johnson, Friday evening, January 31, 1930.

Many games were played and were enjoyed by everyone. Refreshments furnished by each member of the losing group and served by Emily Johnson and Winifred Clements were enjoyed very much, especially by those on the winning side.

Those present were Mrs. C. M. Clements, Mr. and Mrs. J. H. Godwin, Mr. and Mrs. H. E. Pierce, Ethel Pierce, Louise Pierce, Louise Godwin, Winifred Clements, Essie, Emily and Evelyn Johnson. Messrs. Gurnie White and Harry Griffin of Windsor, Channing and C. M. Clements, Jr., Thomas and Scott Hill, Andrew Woodard, Curtis Godwin, George Cobb, Hudson and Wallace Griffin. Every one expressed themselves as having spent a very enjoyable evening.

The Young People's Society holds their regular meeting every first and third Sunday night in the Church at 7:30 o'clock. The public is invited, as each visitor counts a certain number of points. At the end of each month the winning side will be entertained by the losing side. Each side is always anxious to win.

Our pastor, Mr. E. B. White, organized the Young People's Society at Windsor and Antioch. Both societies are making wonderful progress, and we all hope he will be successful in organizing the society at Isle of Wight and hope they will make the progress we are making.

Our pastor seems very much interested in the work of the young people, and if we work and co-operate together we are sure he will do his part to make our meetings successful. As Mr. White preaches at four different Churches, it is impossible for him to attend all the meetings of each society. Each society will enjoy having him and his family with them whenever it is possible for them to be with them.

EVELYN JOHNSON, *Pres.*,
EMILY JOHNSON,
LOUISE PRICE,
Group Captains.

NEWPORT NEWS, VA.

Our new Church is now ready for use. The furniture is being installed this week, and on Sunday, February 16th, at 3 P. M., we will hold the opening service in our new home. We have planned the opening service for the afternoon with the hope that many of our ministers and friends from nearby Churches may find it possible to come and worship with us.

At our January quarterly conference, the congregation voted unanimously to operate in the future under the name "First Congregational-Christian Church." There is no Congregational Church in this city, and we felt that if we were to expect our Congregational friends here to affiliate with us that we should be willing to share our name with them. We felt, furthermore, that we were acting in the spirit of our General Convention, which approved the merger with the Congregationalists. A third thought motivated our action. We have in Newport News two Disciples of Christ Churches, one of which operates under the name of the "First Christian Church." This has caused no little confusion. Many instances could be cited of persons belonging to the Christian Church who have moved to Newport News and have united with the Disciples' Church, believing it to be their denomination. We feel that the hyphenated name should help to avoid this confusion.

And that brings me to another thought. When one of my members moves into the community of another Christian Church I make it a rule to give the information to the pastor of that Church. When one of your members moves to Newport News, if the pastor would advise me of his presence here, then I might be able to keep him lined up with the Christian denomination.

Just one thing more. We want our friends to visit us for the grand opening of our new plant, and as an inducement we offer the following: Any minister who attends this service and places five dollars on the collection plate will be listed as a "prospective pastor"; and one who places $25 on the plate will certainly receive a call in the event the Church is left pastorless during his lifetime. Pastors who are not able at this time to make such an offering may get a layman to make it for them and get the same recognition. Try it. You may find your laymen glad for the opportunity to secure the prospect of a call for you.

M. F. ALLEN, *Pastor.*

P. S.: The writer is a small man. The new minister's chair is a very large chair. There may be those who will want a man to fit the furniture. Also the writer is in his fourth year of service for this Church. He is, therefore, an "old" pastor. Possibly there will be others who will want a "new" pastor to go with the "new" building. The possibilities are great! M. F. A.

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

THE DREAMER.

"And Joseph dreamed a dream, and he told it to his brethren, and they hated him all the more."—Gen. 37:5.

Dreams are nothing more or less than ideas that enter our minds while we are asleep. The principle feature of a dream is that it seldom has any direct connection with an experience. Often the individuals who characterize our dreams are remote people. The mind has no control over dreams. Will power is absent in directing our dreams. Dreams cover long periods of time, flash through our minds in a very short space of time. Dreams are often due to over-exhaustion, nervousness, or mental fatigue. Depressing dreams are a sign that one's health is not what it should be.

People of long ago believed that dreams were direct communications from the spiritual world. At the ancient royal courts, soothsayers were employed, whose duty it was to interpret dreams. Some people believe that dreams are direct proof of the immortality of the soul. The North American Indian claimed that dreams were sent him for looking into the future of his existence. It is said that the city of ancient Carthage was the result of an ancient dream of its builder, Augustus Caesar, who in his dream saw the city as it was when completed. English history tells us that Oliver Cromwell dreamed that one day he would be England's greatest man. He thus sought greatness by service. The dream finally became realized.

On the subject of dreams, the Bible has much to say. In the Old Testament we find that men like Daniel, Pharaoh, Gideon and countless others were influenced by dreaming dreams. But the dream that is of most interest to us, as we think together today upon the text, is the dream of Joseph. So intense was his dream that he became known as "The Dreamer."

"And Joseph dreamed a dream, and he told it to his brethren, and they hated him all the more." Now, it so happened that Joseph was the eleventh son of Jacob, and was the son of his favorite wife Rachael. He dearly loved this son, for he was his baby, the son of his old age, and he was a lad of purity, pensiveness and very mystical. Joseph was a lover of his parents and home life. It was somewhat natural that his father should bestow many gifts upon him. His beautiful coat of many colors was a symbol of his father's love and devotion to him. And Joseph dreamed a dream in which he saw his future portrayed. He saw himself as a big leader, perhaps a governor, and in his youthful ambitious way ran forth to tell his dream. But his dream was misunderstood. For relating it, he was mistreated. Nevertheless, he became the prime minister of Egypt.

Joseph was sent to find out, from his brethren, how the cattle were getting along, and report to his father, who in his old age was unable to inquire of the sons and the cattle. Joseph proudly wore his coat of many colors. He felt sure that his brethren would be glad to see him; but not so. Neither did they enjoy or appreciate his dream, for when Joseph told his brethren his dream they hated him all the more for it. This they did because they did not understand the meaning or the interpretation of Joseph's dream. In his childish manner he said to the brethren, "Hear, I pray you, the dream which I have dreamed; for behold I, we were binding sheaves in the field, and lo! my sheaf arsoe and also stood upright, and behold your sheaves stood round about and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shall thou indeed have dominion over us? and they hated him all the more for his dreams and his words" (Gen. 37:7-9).

It was very unfortunate for Joseph and for his brethren that they did not understand the significance of the dream. Hastily they jumped at the first conclusion that came to their minds. Misunderstanding is the curse and source of many troubles. Most of the heart-aches are caused because some one else misunderstands.

It was no doubt hard for Joseph's brethren, who were practical, hard-working men, to understand the fantastic idealism of their "kid brother's" dream. And for it they hated him all the more.

2. Joseph was mistreated because he related his dream. One always has to pay a dear price for anything that is worth while. Joseph, the young brother, had a vision of a future united kingdom. In his dream he was to be the head ruler of the kingdom. Before that reality came to him, he had to pay a price. He suffered and was mistreated. His own brethren were most cruel unto him. Such treatment from one's own relatives is not unusual, though it is most painful. As Joseph approached the place where the brethren were gathered, they plotted against this dreamer. Thus they placed him in a pit which had been dug long ago for holding water in case of drought. After a while they took him from the pit and sold him to some slave-traders from Egypt. Desire for money led them to sell him, rather than seeing him suffer unto death. The manner in which they treated him, taking his coat as a trophy, reminds us of the way the soldiers cast lots for the garments of the Master.

Just as the brothers punished Joseph for making known a dream, so the world punishes and causes to suffer any one who would do something worth while. "Rejoice and be exceedingly glad, for great is your reward in heaven, for so persecuted they the prophets which were before you" (Matt. 5:12-13). Men who have dared to dream and make known their dreams have suffered discouragement. Columbus, who dreamed of a new world, was called by the children of Genoa, Italy, the crazy sailor. The Wright brothers were called fools, and discouraged in their attempts to fly in the air. Jesus of Nazareth dreamed of a kingdom of love and good will, and for preaching and teaching His convictions He was nailed to a cross.

3. For relating his dream, Joseph finally became prime minister of Egypt. This dreamer boy of Israel, who was so badly misunderstood by his brethren, mistreated by his brethren, was finally made prime minister over Egypt. The time came, as per his dream, when his sheaf stood up—he was in office, and the others bowed down before his sheaf. Joseph's brethren are now before him asking for food, for a great famine is causing much suffering and hunger. Joseph gives unto his brethren, bags of grain. They recognize him not. He returns them good for evil. The opportunity of loving one's enemies and doing good to those who persecuate you is one of the fine experiences granted the Christian. One dreams of such days, and when they come he, like Joseph the dreamer, rejoices in doing good to those whose evil devices are most painful.

"Dreamer of dreams, we take thee with gladness,
Knowing that God, beyond the years you see,
Hath wrought the dreams that count with you for madness
Into the substance of the world to be."

Franklin, Va.

CONSECRATION.

The theme used for one of the monthly missionary programs was: "The need of the hour is not money; it is consecration, which will lay money on the altar."

Recently we read an address given by a missionary to India, in which he spoke about the devout Hindus; how that they put away the things of the world, stripping themselves of all those things that are not essential, some of which we think are very essential, and becoming what he called, "religious beggars."

To the Hindu, religion is the giving up of things, ever denying themselves to attain to a higher life, yet never accomplishing their ideal.

Such is their consecration to an unknown God. If their consecration is so unselfish, what should ours be! Shall we whose souls have been lighted with the wisdom that our God alone gives, deny to such as these the gospel of salvation because we want the comforts, yea the luxuries, that we may have in our gospel-enlightened land? Can we sing, "Consecrate me now, to Thy service, Lord," and go on enjoying life with only a passing thought to those who do not know the delight of communing with a Saviour who loves them and yearns after them?

Even now the Hindus are gathered at the junction of their two sacred rivers, the Ganges and the Jumna, where they will seek to wash away their sins by plunging beneath the waters. The government reports that there will be two and a half million people there this year, and they have set aside one thousand five hundred police to manage the multitudes. Such a multitude without God and without hope—what a call to prayer! Some missionaries will be there to hold out the gospel torch by giving out Bibles and tracts; living in tents that they may be in the midst of the multitude to sow the seed of the kingdom and help in any way to show the love of Christ.

In the address, the missionary went on to say that the Hindu people will not believe the gospel of Jesus Christ until they can see behind the preaching, the outstretched arms of Jesus, the Christ, hanging upon the cross with the nails piercing through. Oh, may we not let the missionaries stand alone to show forth the love and compassion of Jesus, but may we take up our cross of self-denial and service here in the homeland, that the cross of Christ may not suffer loss. May we lay all of our desires and longings upon the altar and seek to know what the perfect will of our God for us is.

"How can I, Lord, withhold life's brightest hour
From Thee; or gathered gold, or any power?
Why should I keep one precious thing from Thee
When Thou hast given Thine own dear Self for me?"

W.

Why not have a mission superintendent in your Sunday School? Some schools have these and find them a source of information and helpfulness. Such a superintendent would have charge of the missionary program on "Mission Sunday," or during mission period in the Sunday School, and would be a real asset in the school. The mission office will gladly supply literature and helps and programs to such mission superintendents in the schools.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

CONTRIBUTING EDITORS

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

FLORIDA FINDING HERSELF.

(Editorial Correspondence.)

Orlando, Fla., Feb. 8, 1930.

Poor folks as well as rich folks, busy people as well as idle ones come to Florida. It is a mental attitude, or to be modern about it, just a question of "psychology." One tourist here said he could live in Florida in winter for what it would cost him to keep his home warm at home. So he came to keep from building fires, and just kept warm a-plenty from God's good sunshine and balmy climate in Florida. Another said he could think as hard and study as well here as he could in the cold country, and get the generous sun and fragrant open-air thrown in without charges.

It is good to be in Florida now. The snow and ice and cold winds had piled up on us about Elon, and by a twenty-four hours' ride to get into warmth and flowers and song-birds and silvery lakes was a thing not to be despised by one who is thin-blooded and loves as well as needs the open. Florida is beautiful and inviting now, and no wonder it is full of tourists, health-seekers and "loafers."

It was uncomfortable under cover last night, and this morning one just had to put on light, spring or summer clothes. And this is the way, and this is why Florida is finding herself. She has the climate, and is capitalizing it. She went wild, absolutely "daffy," a few years ago, as if the whole world was going to move residence here, own real estate and abide always. And the world had no such mind or intention. People do not come here to stay. They come here to play. In summer-time, when they can play elsewhere, they don't come here. But in winter, when they can't play elsewhere, they all come here. They are turning the State now into golk-links, playgrounds and bathing beaches. In this field, Florida is superb and supreme, and if she will content herself with this she will find herself again and come into her own. Everything is full up and running over here in winter. This sanitarium where I am staying is full to capacity. I went again to hear Ed Bok's "singing tower" and see his bird sanctuary the other day. The whole hill-top, grounds and sanctuary were full of people. I went to Church Sunday, arrived at the spacious auditorium half-hour before the sermon, and with hundreds of others had to stand through the whole service, all seats and chairs in all aisles having been taken, and even standing room at a premium. The hotels are full. The camping grounds are crowded. Streets and stores are thronged. People come to Florida in winter just to enjoy God's good sunshine and breathe His fresh, free, open air.

This morning (Saturday) I went to the Adventist Sunday School. It was just fine to be there. They are so dead in earnest about making this world a better place to live in. They have two great objectives: First, to relieve human suffering; hence, their numerous and incomparable hospitals and sanitariums. They have skilled surgeons and able physicians for emergencies and nervous wrecks; but their prestige, power and progress are due to proper nourishment, healthful dieting, right living. Two years ago, while here for a season, I met a gentleman from Chicago. He was all in and seemed practically done for. Well, he is here now, and for these two years has lived here and at Battle Creek, and at others of this chain of sanitariums where they teach you what to eat and how. He is now a well man; says physicians find no physical or organic ailment of any kind, and he just feels fine and looks it. He is just past ninety-one, and thinks life is sweet and holds much for him now. He looks with hope and happiness to living to be 100. They allow no meat of any kind in these sanitariums, no coffee, no narcotics, no cigars or cigarettes; and they are bringing back to health and happiness, from emaciated frames and wrecked nerves and tired bodies, hundreds and thousands.

Secondly, in the Sabbath School this A. M., the one note struck was missions—foreign missions. This is their second objective—giving the gospel to a sin-cursed, pagan world. It is a very small denomination numerically, numbering about what we Christians numbered before uniting with the Congregationalists. And yet they have missionaries in all parts of the world, raise and give to foreign missions about $4,000,000 a year, and send out four times more missionaries every year than we Christians have now on the foreign field or have sent out in all our history. Every Sabbath School offering—that of every Sabbath—goes to foreign missions, and in a school of 150 the regular morning offering reaches $50 to $75. Adventists believe that Christ's second coming is not far off and they feel that they should do all they can now, both to hasten His coming by making Him known to as many as possible before He comes, and to be ready for that coming, which is constantly expected or faithfully and confidently anticipated.

If one can't agree with their theology, one can admire and applaud their zeal and the two worthy objectives for which they spend and are spent, viz: relieve human suffering and give Christ's saving message to a lost world.

The writer is glad indeed to be, for a few days at any rate, back in sunny Florida and at a sanitarium where they try to teach one how to rest, relax and live. J. O. A.

VI. GOODNESS.

Fruit is of the same kind as the tree that bears it. "Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit." Goodness is one of those sweet, rich words that masses excellences and consecrates virtues. There is more all-'roundness of character in the meaning of this word than in almost any other unit of our language. All other graces seem to merge into this rare jewel and to be reflected from it in sparkling radiance. "O give thanks unto the Lord; for He is good," is one note of praise repeated by Israel's sweetest singer. And the eulogy paid to Barnabas when sent to Antioch was that "he was a good man and full of the Holy Ghost and of faith." The reigning love of God and Christ in the heart denominates a man a good man"; and Jesus told the Pharisees that "a good man out of the good treasure of his heart bringeth forth that which is good." When the rich ruler inquired, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus said unto him, "Why callest thou me good? There is none good but one, that is God." This shows that God is the only source of goodness: "for the Lord is good; His mercy is everlasting; and His truth endureth to all generations"; or, as it is expressed in the text, "The fruit of the Spirit is goodness." Christ is distinguished for His goodness, for He can have compassion on the ignorant: He is meek and lowly in heart." When the earth was without form and void, and darkness was upon the face of the deep, God said, "Let there be light: and there was light." And "God saw the light that it was good." So He said of other creations, "That they were good." David sings in his time that "the earth is full of the goodness of the Lord." This is not a poetic fancy, but a real fact ranging from the midge in the sunbeam to the leviathan in the ocean. Even the pathless desert blazes with some undiscovered good, and the hidden caverns of the deep conceal treasures of love.

Earth teems and overflows with kindness, and if earth be so full of mercy, what must heaven be where goodness concentrates all its beams. Vaster than the universe of matter, discovered or undiscovered, in suns and stars, and milky ways, flooding space with golden light, is the goodness of our God: and yet, that goodness may be reproduced in us by His Spirit, just as sunbeams may be reflected in all their beauty by the myriad flowers that deck the earth. "None good but God" and those in whom His Spirit dwells. Must the terrible truth be told that no man can be good unless the Spirit of God works in his soul? Such is the teaching of divine truth. We sometimes say, "He is a good man, but not a Christian," but there is no truth in our words. "A corrupt tree cannot bring forth good fruit"; and no man can bear good fruit but by the Spirit of the Lord. Every thought, word, and deed proceeding from one who rejects the Holy Spirit is corrupt. Association with such a character defiles, and all his steps lead toward death; and so Solomon says, "One sinner destroyeth much good." "But the steps of a good man are ordered by the Lord."

The origin of goodness is in God; spiritual goodness is, therefore, a divine quality, and nothing but the Holy Spirit can generate it in man. It seems to be the virtue of all virtues, and no other moral condition contains such strength. Goodness is an impregnable fortress divinely secured. Well does Paul include this quality in his divinely ordered declaration "against such there is no law." Goodness is even more than innocence. It is innocence plus all the virtues and graces of Christian character. The babe is innocent; the mother, on whose lap it sleeps, is good. Her life is more than the life of the innocent child. Good-

ness stands out bright and glorious as the light of God, in the morning of creation, when it chased away the darkness that was over the face of the deep.

In the Anglo-Saxon tongue, good runs back to God, and spiritually the idea does the same thing. An atheist could not be a good man, because he ignores the fountain of all goodness. The gospel is called "good tidings" by Isaiah, and the soul from so many strains from David's harp seems to be the song of goodness. David says: "My goodness extendeth not to thee, but to the saints that are in the earth."

Philosophy teaches that there is no reaction from the earth to the heavens: the heavens indeed shed their influences upon the world, but the earth returns none back to make the sun shine brighter or the stars more gloriously. God pours His goodness down upon man, but man's goodness can only reach His saints on the earth. God leaves His poor saints upon earth to receive all that is due from us to Him. Gurnall says that "An ingenius guest, though his friend will take nothing for his entertainment, yet, to show his appreciation and thankfulness, will give something to his servants." There is more grateful appreciation in the good we do to others than can be expressed in any other way.

"Oft have my heart and tongue confessed
How empty and how poor I am;
My praise can never make Thee blest,
Nor add new glories to Thy name.
Yet, Lord, Thy saints on earth may reap
Some profit by the good we do;
These are the company I keep,
These are the choicest friends I know."

A very small girl, who read the Bible, came to her mother with some fruit which had been given her. The mother said, "The friend was very kind to give you so many." "Yes," said the child, "she gave me more than these, but I gave some away." "To whom?" inquired the mother. "I gave them to a girl who pushed me off the path and makes faces at me," replied the child, "because I thought it would make her know that I wish to be kind to her, and perhaps she will not be rude again." Goodness is more than honesty, politness, justice, or squareness; it is divineness, celestial attitudes and benevolences operated through Christian living. Goodness is of the heart and not of the head. The plainest and humblest may be good if only God is enthroned in the heart and obeyed in the life.

A young woman in Vermont married a poor but worthy young man against her father's wish, and he drove them from his house and closed his door and heart against them. They settled near Boston, went to work and prospered. Many years after, the father had occasion to go to Boston, and while there decided to visit his daughter. She and her husband received him kindly and entertained him royally. Upon his return, a neighbor inquired how they had treated him. He said, "They have broken my heart; they have killed me. I don't feel as though I could live under it." "Did they abuse you?" inquired the neighbor. "They loved me to death and killed me with kindness," said he. "I can never forgive myself for treating so cruelly my own darling daughter, and spurning her from my door when my precious child loved me so affectionately."

There are hearts in men so true as to "overcome evil with good," and that is the apostolic injunction. There is no law or tribunal that can harm the good man. He dwells in realms where God is regnant, and all the powers of heaven guard his goings. Goodness is like gold—good in all forms and all markets. Its intrinsic value is independent of all speculations; it is the crown of all Christian qualities. It is more than greatness —it is the sum of character. Good or bad tells all. Goodness is not perfection. An apple may be good but not perfect. A man may be good but not perfect. But if God's Spirit works divinely in the soul, the fruit of such a life will be goodness. W. W. S.

MISSION PERIOD.

With February, by our Christian Church calendar, mission period began for Churches of the Southern Christian Convention. It is the most opportune time for teaching missions in the Sunday School, for preaching missions from our pulpits and studying missions in societies and groups. During this period of four months there will be literature available and information ready for all who desire to know and to teach missions.

Missions grew out of the character of God, and were instituted and commissioned by His Son, our Lord Jesus Christ. Neither the Church nor any human agency initiated the missionary movement and enterprise. But God, through His Son, committed to the Church, and the Church alone, the carrying on of the missionary work. There is only one institution, the Church, that is engaged in the missionary task, and unless the Church does the work it will not be done. No State, benevolent order, or fraternal society will aid in carrying the gospel to those who haven't it, and in building Churches among those who are without Christ and the Church. This missionary task the Church alone must do, or it will not be done.

It is, therefore, a spiritual task. A missionary Church is a spiritually minded Church. The work of missions is a spiritual task. It is confined to the body of spiritual believers in Christ. So while the Churches prepare for Easter, the spiritual festival of the Church, the time is most opportune and fitting for missionary teaching, preaching and practice. May every Christian Church avail itself of this glorious privilege and opportunity. J. O. A.

TWO WAYS OF DOING IT.

There are many methods of Bible study, but there are two ways that especially contrast with each other.

One man studies the Bible to find support for his preconceived notions. Proof-texts are what his soul craves, and the Bible is full of them. A man can take a portion of Scripture out of its setting and make it support almost any "ism" he may desire. This type of man has given us the creeds that divide the body of our Lord into competing, not to say hostile groups. Sad, but true!

Another man goes to the Bible open-minded. He reads it not with a concordance in hand, or at the suggestion of cross-references. He reads it like he does any other book, anxious that it should speak its own message to his heart. He reads it prayerfully, confident that the Holy Spirit will guide him into the understanding of its meaning, its truth. Such a man regards religion not as a creed, but as a way of life, and to him the Bible is a chart for that way. This type of Bible study will unite Christ's Church into one body.

Which way ought we to do it? W. A. H.

SERVICE AND HAPPINESS.

"He that would be greatest among you, let him be servant of all." Modern psychology teaches us that we are by nature neither good nor bad, but are endowed with inherited instincts which are capable of being so modified by environment as to become good or bad. In other words, sin and righteousness are matters of controlling conduct and changing our nature into the likeness of Christ or allowing it to run riot and dissipate into the violation of the possibilities of Christian character. Some modern educationalists would have us believe that the child can be taken and so trained that he will acquire Christian character without conversion through repentance and regeneration, but Christ did not think so nor teach so when he talked to Nicodemus, and Christ knew more in a minute about this subject than the wiseacres of modern education know in a month. I shall pin my faith to Christ and trust Him who said, "The wind bloweth where it listeth, and thou canst not tell whence it cometh nor where it goeth. So is every one that is born of the Spirit."

It is true that we can have instruction in the principles of Christianity so far as intellectual and conceptual understanding of its dogmas are concerned, but no experimental understanding of the Christian life can come through the intellect alone. Vital religion is a matter of experience beginning in regeneration and growing toward the full manhood of Christ. The instinctive life exists primarily for the well-being of the physical organism. All the instincts exist for the service of the physical nature and have their ends in such service. They constitute what the apostle Paul calls the 'natural man,' but their activity is attended with pleasure of the natural man, hence their powerful appeal for exercise for the sake of pleasure. When such pleasure is made the end or object of such exercise and we act for the pleasure we sin, but if we exercise these instinctive tendencies only for the purpose for which the Creator endowed us with them, we fulfill His will.

Regeneration brings these instinctive powers into subjection to the Spirit of God, directs them to worthy activities which lead to the formation of wholesome habits which function with the will of God. We are endowed with reason and conscience for the control of these impulses in the creation of wholesome sentiments and dispositions with a Master self-sentiment centered about Christ as the concrete expression of God. With this ideal as a standard of self-control and self-realization to guide us in conduct and character-building, we become stronger and tend toward completeness in Christ with every activity which is done for His sake or in His name.

All our virtues and qualities of character come into being and are developed with the development of our Christo-centric sentiments. Service for others is acting upon the teachings of Christ if done in His name and tends to greatness, completeness, or self-realization. There is an increasing state of happiness with the increasing Christ-likeness of our character. Pleasure is the affective feeling which attends the exercise of any one of the instincts to the neglect of others. Pleasure is the temporary satisfaction of one isolated part of our nature in its independent exercise. It is a substitution of a small part of the self for the entire integrated, unified, organized self composed of all the inherited tendencies of our being acting for one purpose. Happiness is the result of the organization of all the powers of our nature, so that the body, mind, and spirit will be served for their highest good and utilize all the surplus energy of our nature for one supreme purpose in harmony with the will of God. Christ said, "My meat is to do the will of Him that sent me, and finish His work"; and cried out on the cross: "It is finished." W. C. W.

CONTRIBUTIONS

SUFFOLK LETTER.

Hard times are usually considered from a financial standpoint, though it might be well to consider hard times from a spiritual standpoint; and that is even worse than financial hard times. There are several causes for financial hard times: overproduction, overcredit, extravagance in current expenses, overdoing business. Stock corporations, capital that belongs to a large number of people, and handled by a few incompetents on large salaries, running apparently well for a season and then, in stringent periods, passing into the hands of receivers and finally sold to pay off mortgage indebtedness. If men would stay inside of the line of their ability to do business, crashes would be avoidable.

But hard times is business sickness, and is necessary to keep society from running wild and losing moral balance. The psalmist said, "Before I was afflicted I went astray; but now have I kept Thy word." The same is true of society. In what men call good times, business men go astray; but when hard times come, they become more careful. Most all great progress follows hard times. The same is true of great revivals. When society gets very bad, religious leaders become deeply concerned, the gospel is proclaimed with a new emphasis, sinners repent, believe, and join in with the people of God. The greatest movement in the Southern States for financial, industrial and educational progress followed the Civil War. Conditions had reached the bottom, people went to work in earnest, lived within their earning capacity, and times grew better until prosperity blinded the eyes of men and luxurious indulgence turned the tide of prosperity into what men call hard times.

Another cause of hard times has been war. Prices mount up to abnormal heights, men run wild for gain, government pays big wages for service, and high prices for goods, farm products rise with the tide, extravagance spreads over society, and then when the war is over and business drops back to normal, it is called hard times. Then follows failures, complaints, lack of confidence in men and business, and the whole country halts in its progress. This nation is in one of these hard-time stages at the present time. Debtors can't and creditors won't, and so the brakes are on society and the car of progress slows up for the time.

But reaction always follows hard times and prosperity goes forward, and people have faith again in business, in one another, and in God. Solomon was right when he said, "The prosperity of fools shall destroy them." Hard times never hurt as much as prosperity. Riches spoil more people than poverty. People get hopelessly in debt in flush times. Even banks become careful in hard times. The last ten years have been wild years in business and in morals, too. Booms and breaks, fortunes and failures, high living and stint, came along in the wake of prosperity. All artificial means to correct hard times fail. Hard work, economy in expenses, revival of confidence among men, honesty and fair treatment, more regular attendance and support of Church work, will heal all the hard places like rain softens hard ground. W. W. STALEY.

Are we willing to deny ourselves, take up our cross daily, and follow our Lord? This is the acid test of a Christian.

ELON LETTER.

Two new procedures have in recent years come to college campuses—co-operation and counseling.

When I was a college student, there was a feeling of antipathy between faculty and students. We felt that faculty members possessed authority and that we had to obey it, but we did not always relish it, even when we obeyed.

But today the method of co-operation makes for a community interest, even in disciplinary matters. Students and faculty, for example, today decide on the rules and regulations for governing the college, each committee representatively chosen. Students and faculty, acting through a committee, control the chapel services, determining who shall be invited to speak and what topic he shall use. Some older heads think it bolshevistic for students to desire the privilege of sitting in on such matters, but they are mistaken. It is the method of education, of training for life, of democracy.

Even the contents of a course of study are now the subject of repeated conferences, in not a few instances, between the professors in charge and a group of students chosen by the class to represent their views to the teacher. Neither is this bolshevism. A professor who does not know his subject is at a disadvantage in such a procedure, but the well-prepared man is gloriously happy in such a situation. Co-operation in education as a procedure is here to stay.

The other new procedure is counseling. Colleges require much more information now when a student registers than was the custom, even as recently as a decade ago. This information is sought, that the administrative officers and others may really understand the student and be prepared to give him good advice when occasion arises.

A student comes to a professor on some problem. The professor listens carefully and tentatively suggests certain things to be thought over, and that the student return after due consideration. Meantime, the professor goes to the records and learns all he can about this student, his ideals, his scholastic standing, his problems of every character. When he returns he can give him sound counsel. This is not paternalism. It is fraternalism. The counselor is also on the college campus to remain.

Every year the colleges are putting forth greater and greater effort to make the interests of the individual student the real center of the entire educational procedure. When they shall have done this perfectly, we shall have a perfect Christian college, because that was Christ's method in the prototype of all Christian colleges, the twelve whom He trained to carry on His work.

W. A. HARPER.

WHAT ARE THE PASTORS DOING?

Many of our pastors seldom write to the Church paper and little is known on the part of the Church as to their activities except as their report appears at the annual Conferences. They may think that what they do is of little concern to any part of the Church except the congregation to which they administer in spiritual things, but this is not true, for both ministers and laymen throughout the Church who have any sentiment of appreciation for the progress of our work are deeply concerned about the successes and achievements of every local organization.

Such information published through our Church paper each week would stimulate our people to appreciate their Church in a broader manner than simply to confine it to the local congregation. We need to cultivate a denominational consciousness, and develop an appreciation for the entire Church and all its enterprises. There is something in our nature, either inherited instinct, acquired habit, cultivated sentiment, developed disposition, or organized personality which rebels against any semblance of imposed, self-constituted, organized, or self-assumed authority which presumes to dictate, dominate, or commisserate those of other lines of activity, and organizations and institutions frequently are interpreted in the wrong light because of the lack of full and free discussion of their problems until complete understanding is developed among all the constituency.

Our ministers in the field and on the firing line constitute the backbone of the Church. They are the advance guard in the kingdom. They lead the fight against sin and unrighteousness. They are the creators, pioneers, adventurers into new fields of activity. They are forging ahead with torch lights of truth, and blazing the way to larger and better things. They should delight to enter new territory, build new Churches, hold evangelistic campaigns, train the young recruits in spiritual values, guide the development of young life in the building of personality, and direct the aspiring youths in vocational guidance. They should magnify their office by engaging in every good work of the minister and pastor and live the larger life by investing their influence in the lives and characters of the rising generation by being servants of all.

When we have made success, when we have found better ways of doing things for Christ, when He has blessed our efforts and brought rich blessings to our people through us or through other members of the congregations to which we have ministered, we should not be falsely too modest to let the Church know what we are doing nor fear the criticism that we are boasting of our own achievements. There is a true modesty and a false modesty. Christ said: "Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Your reports will help your Church paper and the entire Church, and we shall be pleased to have reports from the fields for THE CHRISTIAN SUN.

W. C. WICKER.

FIELD NEWS.

Bethlehem, Alamance County, N. C., with near four hundred and fifty members, has splendid congregations, are an interesting people, and possess great possibilities. They have a large Sunday School, good teachers, and school continuing through the year.

The children take great interest in singing. The choir leader gives special attention to them, and it is a delight and inspiration to hear them sing, led by Bro. Madren.

The pastor says little about money, but they paid more to missions last year, I am told, than ever before, and other purposes were not forgotten.

It is indeed a delight to serve this dear people and to enjoy such a gracious opportunity to do good. J. W. PATTON.

Elon College, N. C.

JOHN WESLEY.

The Methodist Episcopal Church, with its twenty million members, is planted in every nation in the world, and is said to be the largest of all the Protestant group.

The strong body of Christians had its beginning about 1730 in the so-called Holy Club of Oxford University, of which John and Charles Wesley and George Whitefield were the most prominent members.

The Holy Club was nothing more than a body of young men meeting at stated intervals for Bible study, prayer and mutual spiritual encouragement. Because, contrary to the custom of their fellow-students, they took their studies and religion seriously and adopted methodical habits, they were jocularly called "methodists," and so that which was applied to them as a mark of reproach has become their badge of honor.

John Wesley is correctly called the father of the Methodist Church. But even to the end, he seems never to have contemplated the formation of a separate denomination. All his life he spent in ministering to the societies within the Church of England. The ministry of his day is described by Bishop Ryle as gambling, drinking, fox-hunting professionals, who cared nothing for the salvation of men. The Holy Club of Oxford and the succeeding ministry of John Wesley were a revolt against this empty formality and immorality in religion and an attempt to revive the Church of England to spiritual life through the societies.

John Wesley was the fifteenth child, and his brother Charles, the eighteenth, of the Vicar of Epworth, Samuel Wesley, and of his wife, Susannah. It is an interesting fact that the mother of these boys was the twenty-fifth child of her father, and that she also was the child of the parsonage. The Great Duke of Wellington Arthur Wellesley, who assumed the more ancient form of the family name, was a relative.

John Wesley and his movement were rightly termed methodist, for even while a boy he evinced painstaking characteristics. His father once said to his mother, "I think our boy, Jack, would not attend to the most pressing necessities of nature unless he could give a reason for it." The following are some of the rules which he drew up for his own conduct:

1. Begin and end every day with God; and sleep not immoderately.
2. Employ all spare hours in religion; as able.
3. Examine yourself every night.
4. Never on any account pass a day without setting aside at least an hour for devotion.

His biographer tells us that Wesley was constitutionally lazy; but if this is true, he is due all the more praise. "Leisure and I," he wrote his mother, "have parted company!" And from the record of a long life of incessant labors, we can readily believe they never met again. For over fifty years he rose from his bed at four o'clock and retired about ten. When eighty-three years old he decided that it was about time for him to take a little vacation; accordingly, he went over to Holland for a few days only. It was a season of genuine rest. For several days he indulged himself in sleep as late as 4:30 A. M.!

Ministerial activity is not necessarily Christian work; but in this case we can readily believe that it was. Fortunately, Wesley's journal has preserved for us a record of his activities. In forty years he traveled a quarter of a million miles—chiefly on horseback—preached more than forty thousand times, and crossed the Irish Channel fifty times. He wrote two hundred and thirty-three books, including some histories and a work on medicine.

The secret of good horsemanship, says Wesley, is to leave everything to the horse! And so in his travels from one preaching point to another, he threw the bridle reins over the neck of the animal and proceeded to make preparation for the next sermon. The well-known failure of Wesley's marital career was no doubt due to his thought that professional duties should occupy the whole man. To his wife, who once complained of his conjugal indifference, he defended himself by quoting, "Let them that have wives be as though they had none."

The Methodist Church may be said to have been born in 1738, with the organization of the Fetter Lane Society. With this as a beginning, Wesley went everywhere preaching the gospel. In his answer to the charge that he was invading forbidden territory, Wesley used his immortal words, "I look upon the world as my parish; I judge it my bounden duty to declare unto all the glad tidings of salvation." The groups organized in these itineraries formed the nuclei of the Methodist Episcopal Church. Within ten years the movement had spread all over England, and was not slow even in reaching America.

Wherein lay the phenomenal success of John Wesley? Although university trained, he seems not to have been possessed of any very extraordinary native ability or scholarship. Moreover, his judgment was by no means unerring; nor did he appear to be a very well-balanced Bible student. He could see only one set of truths in the Scriptures. Calvanism he summed up in these words: "One in twenty (suppose) of mankind are elected; nineteen in twenty are reprobated. The elect are saved, do what they will; the reprobate shall be damned, do what they can."

A close perusal of the life of John Wesley reveals him to have been a very human person, with like passions with us. But there was a secret of his power, a very simple one indeed. He believed in the Bible as the only and very word of God to man; he believed in God's universal and tender, compassionate love for sinners, and he believed in the efficacy of prayer. Believing these things with all his soul, he had no other ambition in life than to make them known to as many people as possible in a short lifetime.

The close to such a career was a fitting one. The old man was nearing his eighty-eighth birthday. It was his intention to start out on February 28th to visit again his work in all England. On the twenty-third he preached from the text, "Seek ye the Lord while He may be found; call ye upon Him while He is near." In a day or two he took his bed from which he never arose. A few hours before his passing on March 2nd, he burst out in song:

I'll praise my Maker while I've breath,
And when my voice is lost in death
Praise shall employ my nobler powers."

"The best of all is, God is with us! Farewell!"

William Jennings Bryan said there are three requisites of a great speech—the occasion, the audience, and the man. These are also the requisites of a great career like Wesley's. In his case, the occasion was the burning need of a revival of genuine religion: the audience was the mass of unsaved people whom the Established Church of England was not reaching; the man was a devout preacher, of simple, fervent faith and single aim. Through these conditions the Spirit of God touched England and shook her to the foundations.

Is our generation anything similar to England of the eighteenth century? Who doubts the need of a revival of genuine religious faith—even among Church members? And who does not know of the throngs yet untouched by the saving power of Jesus?

We have the occasion. We have the audience. Do we have the men?—*Presbyterian Standard.*

ALL SELF-PRONOUNCING

holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.

AND the third day there was a marriage in Cā'nā of Găl'i-lee; and the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles..... $ .50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles..... .60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges..... .85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges..... .70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges..... .90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... 1.10

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With all the words of our Lord and Saviour printed in red.
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The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Bab'-y-lon *are* fourteen generations; and from the carrying away into Bab'y-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges..... $1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included..... 1.50
5036PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms..... 2.60

Holman GEM Testament

POCKET SIZE 3⅜x4½ inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3⅜x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

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RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges..... 1.50

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A MORNING PRAYER.

(February.)

O Loving Father, Thy guardianship is our security. Each morning Thou givest rest and revivification. Grant that, with the constancy of recurring light, our little "taper of desire" may burn and glow until at the light of Thy great fire it shall ignite into a glorious, consuming flame for Thee. Morning breaks, the soul awakes, May it be to a sense of service such as Jesus would have us render—a service of sacrificial living and surrendered will. As conscious, actual stewards of our Lord in the spirit of praise and exultation, O Holy Spirit, lead Thou us on. In Jesus' name. Amen.

JESUS AND THE TITHER.

Jesus had little to say about the tithe. Only once did He mention it, and then incidentally, when He said: "This ought ye to have done." He was dealing with "friends," who had been trained under the Jewish law; they were no longer servants waiting for orders; they had graduated from the lower grades into the higher. They were now bound by a sense of honor, not orders. Is it possible to conceive that He would have scrapped all the training given to the Jewish people in their training for His kingdom? He merely took some things for granted, and one of them was that they had learned to acknowledge God through the separated portion.

Plain honesty in a parenership relation is absolutely fundamental. We said in the beginning that honesty would require a division of the profits. Moreover, it is one thing to make a contribution to a beggar on the street corner and another thing to divide profits with a partner. Listen to men talk about "making contributions"! Is the silent partner a common street beggar? Shall we ever keep the kingdom of Christ on the five-cent bargain counter, and seek to ease our souls by giving a little loose change that we may happen to have, to Him and His kingdom? The great majority of the people of the Church, otherwise good people, are literally robbing their partner of His portion. The moment a man accepts partnership with Christ he is driven to the policy of the separated portion. That belongs to Him. Then will come the problem of administering the remainder for and with Him.

The separated portion does two things, in the language of Ina C. Brown in her wonderful little book on "Jesus' Teaching on the Use of Money." It gives first, the kingdom of God a chance. Without it the claims of the kingdom are completely shut out of a man's life. The cry of the world, its sob and distress, the plea of want and poverty, the hopelessness of heathenism—all these we never hear, shut in as we are in our comfortable homes. It gives, second, the soul a chance. With all the howling appeals that are constantly made to a man to gratify his senses, there is no chance for his soul to develop unless he treats with a sacred sense of honor the separated portion as belonging to his silent partner.

"Let us think for a moment what would happen if every Church member in the United States should actually do as the Bible suggests and set aside one-tenth of his income for God. There are 40,000,000 members in our Christian Churches, with about $40,000,000,000 total annual income. Calculate the tremendous power summed up in one-tenth of that amount, $4,000,000,000. Spent honestly and wisely, such a sum would furnish sufficient money in a few years to teach every living soul the principle of righteousness."—*Roger Babson, "Enduring Investments."* (From "Royal Partnership," by Melvin.)

A MISSIONARY SUPERINTENDENT.

It very frequently happens that a general superintendent finds himself not well enough acquainted with the missionary work of his Church to instruct the school wisely along that line. He may feel that he does not know enough about the matter to say what shall be introduced into the school in the way of missionary plans and projects. He may not have time to look after this important detail. In such cases a missionary superintendent chosen preferably from the leaders of the Women's Missionary Society may be appointed.

In our school the missionary superintendent has full supervision over all missionary instruction given in the school. She plans with the superintendents of departments, furnishes them with necessary information, and, if desired, herself makes many of the announcements and tells some of the stories.

She is a member of the Board of Religious Education of our school, and with them plans the special missionary programs for the Sunday School year. Every Church has its own special missionary causes for which the Sunday School is in part or wholly responsible. It is for the Board of Religious Education (or the Sunday School Council, if this is the governing board of the school) to decide with the advice of the missionary superintendent just which outside missionary causes the school or any part of the school shall sponsor. This does not mean that the missionary superintendent will wish to dictate, but trivial outside causes will thus not enter the school and draw interest from the school's regular missionary projects.

Since we have had a missionary superintendent to supervise this department in our school, we have not only raised more money for our main missionary causes than ever before, but we have understood far better for what we were giving and the results of our giving.—*S. S. Times.*

PRACTICAL CHRISTIANS.

Miss Mabel E. Emerson, returning from a world tour, has this to say of American Board activities in West Africa: "The rapid growth of the Church within the last few years is not a mass-movement, but the normal growth due to witnessing Christian lives. The converts come in small groups from many villages, totaling thousands a year. The growth in Bailundo is a good example. In 1916 that Church had less than 500 members; in 1922 it had passed the 1,000 mark; now, in 1929, the membership numbers 3,300, a trebling in seven years. By 1931, judging from the number now enrolled as catechumens in the training classes, there will be more than 5,000 members.

"Nowhere did I see people facing more difficult economic conditions than those in West Africa, where the average daily income is only 5 cents, and yet these African Christians are facing resolutely the obligation of Church support. A new building for Church and school in one of the out-stations, which cost not less than $500, has been built without a dollar of help from the board. Native Christians had contributed money and labor equivalent to 10,000 days' income. The 'words' came to these people less than fifty years ago."—*Missionary Review of the World.*

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 8, 1930.

Sunday Schools.

Previously acknowledged	$1,578.22
Turner's Chapel, Sanford, N. C.	1.00
Rosemont, Norfolk, Va.	12.50
Ramseur, N. C.	18.33
Long's Chapel, Mebane, N. C.	1.43
Linville, Va.	5.42
Winchester, Va.	6.90
Union (South.), Courtland, Va.	12.60
Sanford, N. C.	3.88
First Church, Greensboro, N. C.	21.60
Newport, Stanley, Va.	1.44
Zion, Moncure, N. C.	1.66
Vanceville, Tifton, Ga.	1.00
Holy Neck, Holland, Va.	8.00
Windsor, Va.	2.50
Total	$1,676.48

Individual and Church Collections.

Previously acknowledged	$ 509.50
Member Cary Church, Cary, N. C.	1.00
Total	$ 510.50

Specials.

Previously acknowledged	$ 829.33
Mr. & Mrs. J. K. Eppard, Stanley, Va.	35.00
Total	$ 864.33

Summary.

Previously acknowledged	$5,190.65
Sunday Schools, regular	98.26
Individual & Church collections	1.00
Specials, February 8, 1930	35.00
Total to date	$5,324.91

J. O. Atkinson, *Sec'y.*

QUARTERLY REPORT.

Quarterly report of the treasurer of the Woman's Mission Board, Virginia Valley Conference, ending January 10, 1930.

Women's Societies.

Bethlehem, dues	$ 5.40	
Bethlehem, thankoffering	2.86	
Linville, dues	12.20	
Linville, thankoffering	6.64	
New Hope, dues	3.60	
Winchester, dues	7.60	
Winchester, special	3.95	
Winchester, contingent	1.40	
Winchester, thankoffering	36.90	
		$ 80.55

Young People.

Antioch, dues	$ 1.83	
Antioch, thankoffering	9.21	
Timber Ridge, dues	4.10	
		15.14
Brought forward from last year		3.51
		$ 99.20

Disbursement.

To Mrs. Hardcastle, Jan. 13, 1930	94.29
Balance in treasury	$ 4.91

Verdie Showalter, *Treasurer.*

MEANS TO AN END.

The Jubilee Year Committee suggests the importance of personal preparation for the approaching Easter and Pentecost observance. It

calls attention to the universal reading of the gospel of Luke (24 chapters) preceding Easter beginning in March, and the reading of Acts (28 chapters) between Easter and Pentecost. The American Bible Society, Bible House, Astor Place, New York, N. Y., will furnish copies of each of these books for one cent each. There is time to order them for your congregation and Sunday School in readiness for a wide reading by your people. The committee heartily commends it.

"The Fellowship of Prayer for the Lenten Season," which has been issued for several years by the Commission on Evangelism and Devotional Life of the Congregational Churches, and which is used also by the Committee on Evangelism and Life Service of the Federal Council of Churches, is very valuable. Those of us who have used it each year in our homes and congregations appreciate it very highly. It is a 32-page booklet with daily devotional reading and most helpful comments and suggested prayers. The committee would suggest to our pastors to send for a copy, costing only two cents, to either the Federal Council Commission above, at 1-5 East 22nd Street, New York City, or to the Congregational Commission above mentioned, 287 Fourth Avenue, New York, N. Y. These may be secured at $1.50 per hundred. It would be a most helpful matter to have one hundred for your congregation, and your people would gladly pay the two cents and reap rich benefits from them.

We would call attention to three valuable books for pastors and Church workers which may be secured from the Christian Publishing Association, Dayton, Ohio. These will help prepare pastors, teachers, workers for this observance: Gordon's "Quiet Talks on Power"; Fosdick's "The Meaning of Prayer" and "The Meaning of Faith." The first is $1.25, and the other two are $1.35 each.

Your committee is very anxious to co-operate with pastors, superintendents, and other workers in any way possible to deepen the life of the Church. Thousands of pastors in the United States are preaching all their sermons during this period from the books of Luke and Acts. Pastors are using appropriate messages in their weekly bulletins. The Federal Council of Churches has offered a suggested list of sermon topics and of prayer-meeting subjects and a general program for the fifty days between Easter and Pentecost. May there come to the Church this spring a spiritual enlargement such as came to Christ's followers at the first Pentecost. We crave for our people such a quickening of spiritual life, such an ingathering, that will bring great rejoicing to the Church. Many communions are observing this Pentecostal observance with deep interest.

Your committee voices the hope that no department or age in your Church may be overlooked in this January-to-Pentecost program in the Churches.

WARREN H. DENISON,
Chairman.

CHRISTIANS IN CHINA.

The present communicant membership of the Christian Churches in China, according to estimates of the *Chinese Recorder,* Shanghai, is 446,-631. The figures are not set forth as being precise, but are believed to be approximately correct. In 1922, the figure stood at 402,539.

From the same source it is learned that there are now about 4,700 missionaries in China, about 78 per cent of what was regarded as the "normal" number before the confusion of the last few years. The recent "Directory of Missions in China" records 20 new stations as opened, and 500 names of new missionaries who have been added since 1927.—*Missionary Review.*

MISSIONARY PROGRAM FOR FEBRUARY.

The Woman's Missionary programs have been most interesting and helpful this year, and much praise is due our faithful and efficient Mrs. Alice Morrill, who gives us such wonderful helps and explanations in the *Herald of Gospel Liberty* magazine number to carry out these programs.

Follow these programs with the aid of the envelope of helps and Mrs. Morrill's suggestions and you will surely have a fine meeting.

The program for February is based on "Faith."

"What's done for God will never die."

Song.

Prayer.

Business.

1. Devotional period—The fifth pillar.

2. Current news is found everywhere in this month's magazine number of the *Herald of Gospel Liberty.*

3. Story, from "Friends From the Land of Cherry Blossoms."

4. Heart-to-heart message.

Young People's Society.

Purpose—To help us to a better appreciation of the best in other religions and in our own.

1. Special instrumental prelude (sacred).
2. Project committee report.
3. Leader's presentation.
4. Illustrations.
5. "Mohammedanism and Buddhism, and why I Prefer Christianity."
6. Discussion.
7. Hymn, "All Hail the Power of Jesus' name."

Scripture (Matt. 7:7-12; Matt. 7:16-20).

A prayer poem.

Sentence prayers.

One verse of "My Jesus, I Love Thee," sung softly as benediction.

"Lest we forget"—These programs are based on a small booklet, "Youth and the World Outlook," by J. L. Lobingin, and may be purchased for 35 cents from C. P. A., Dayton, Ohio.

Be sure to follow the articles by Mrs. Marian M. McCord on these programs for helpful suggestions.

Junior or Willing Workers.

Theme—"God's Other Children."

Song—"I Am so Glad that Our Father in Heaven."

Call to worship and prayer same as last month.

Song.

Prayer. Lead the Juniors in thinking of things for which they themselves will wish to thank God, or things for which they wish to pray.

Offering song—Tune: "What a Friend We Have in Jesus."

Father, to Thy loving kindness
Never failing us we owe
Homes, and friends, and schools, and teachers,
All the pleasures that we know.
So if boys and girls are churchless,
Homeless, friendless, anywhere,
Use, O Lord, these gifts we bring Thee
For Thy needy children's care.

Since this is the month of preparation for the foreign mission offering, it would be well to be clear and convincing in your statements about the needs of and for the work. Use leaflets from foreign mission boards or from the Woman's Board (Mrs. Emma S. Powers), C. P. A. Building, Dayton, Ohio. If you are not using the book, "The Jewels the Giant Dropped," use some of the older mission study books. "Kin Chan and the Crab," "Our Japanese Friends," etc., have splendid Japanese stories, and "The Land of the Golden Man" or the home mission book, "Jumping Beans," deal with Spanish-speaking peoples in the Caribbeans and in America. "The Land of Cherry Blossoms," costing 10 cents, contains stories of our own missions in Japan. Continue the project suggested last month for the Philippines if studying that book. Or a similar picture map of Japan may be procured and used in the same way.

Closing song.

Miss Carrie Robison has some splendid suggestions in the *Herald of Gospel Liberty* this month. Read them. Encourage the boys and girls to join the wide-awake club which is found each month in the *Herald.*

This is not a program, but my, oh my! how we would love to have a news item to put in this department from your society. Tell others what you are doing, and maybe it will inspire some other society to try harder. Who will be first? Eastern Virginia societies send their notes to Mrs. J. M. Fix, Franklin, Va.; North Carolina societies send notes to Mrs. W. P. Lawrence, Elon College, N. C.; and Georgia and Alabama and Valley Virginia Conferences send directly to me if you do not have a Conference editor.

MRS. W. M. JAY,
Convention Editor.

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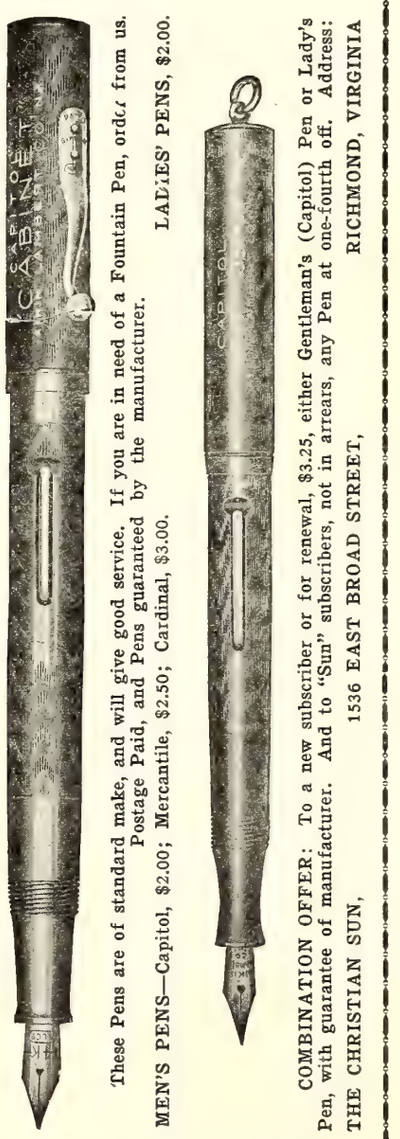

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VIII—February 23, 1930.

The Twelve Sent Forth.

Golden Text: "The harvest indeed is plenteous, but laborers are few. Pray ye, therefore, the Lord of the harvest, that He send forth laborers into the harvest."—Matt. 9:37.

Lesson: Matt. 9:35-11:1.

Devotional: Isa. 52:7-12.

The Three-Fold Ministry of Jesus.

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." Teaching in a simple, effective, vital way the truths by which men live, preaching in an informal and impressive way the "good news" of the kingdom, and healing the bodies in a tender, compassionate way.

"But when He saw the multitudes, He was moved with compassion on them." The sight of those great throngs of people with their diseases, their ignorance, their sorrows and their sins, went straight and deep to the heart of the Master. He had compassion; He felt with them. Jesus revealed God. In the heart of God there is a great compassion for His children, all of them, but especially the wayward ones.

"The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest." There was and is so much to be done. There were and are so many without the knowledge of Christ. We have too long overlooked the fact that the way to supply the demand is to pray the Lord of harvest, that He might send forth laborers. It is only as laborers feel that they have been sent forth, or "thrust forth" as the word implies, that they can do effective work.

The Twelve Called and Commissioned.

"Now, these are the twelve: Simon called Peter, meaning a Rock, because of the bold positiveness and potential strength of character in him; Andrew his brother, a quiet, unassuming fellow, the one who brought Peter to Jesus and who undoubtedly was a fruitful personal worker; James and John, brothers, so fiery that they were called the sons of thunder; Philip, who brought Nathaniel to Jesus; Bartholomew, probably Nathaniel, a man noted for his sincerity; Thomas the doubted, but also a man of indisputable courage; Matthew the tax-collector, who wrote the first gospel; James the son of Alphaeus, who is called James the Less, because he was a short man; Judas who was probably the brother of James the Less; Simon the Canaanite, a revolutionist, and Judas Iscariot, the only one of the twelve who was not a Galilean—men of varied temperaments and capacities, men unlettered and untutored in formal education. But they loved Jesus and they learned of Him, and as a result they turned the world upside-down and made themselves immortal. We call Him Master, and we do well, for such He is. Only a Master could have done what He did with the material He had.

Jesus not only called these twelve; He commissioned them. He gave them power over unclean spirits, power to heal diseases. For the time being, He restricted the field of their activity—they were to go only to the Jews. They were immature, and Jesus, with consummate skill, gave them tasks not too great for them. They were to trust in God for the necessities of life; they were to act upon His statement that those who seek first the kingdom of God shall have added unto them such things as are necessary. They were to love men, but they were not to be blind to the limitations of men—they were to keep their eyes open and to use their common sense. They were not to be worried beforehand what they were to say in case they were delivered up to magistrates—the Heavenly Father would inspire them in such an emergency; they were to give their thought and energy to the task immediately at hand. He told them very frankly right at the beginning that they need not expect a "soft job." In fact, devotion to Jesus was going to cost tremendously. But in case they were persecuted in one city, they were to go on to another city—there were too many places which would be open to them, and there was so much to be done in a short time that they could not afford in this instance to waste time.

They were to derive their strength and their inspiration from the fact that they were in the Father's hand. If they confessed Him, He would confess them. But they were not to allow anything, not even family affection, to come between them and God and the interests of His kingdom. Self-denial and self-discipline were to be the central factors in their lives. The only way by which they could really save their lives was to give themselves to something larger. In losing life for the sake of the gospel, they were really to find it; find its deeper meaning and enter into its larger possibilities.

They were to be personal ambassadors for Jesus Christ. He not only identified Himself with them; He that receiveth you, receiveth me, and He that receiveth me receiveth Him that sent me—but He promised that they would not lose their reward.

The instructions governing on this occasion are in many senses limited in their general application. The twelve were going out on a special mission. But they deal with abiding principles, and they need to be read and studied by every Christian worker today. They were written for our instruction, that we might be thoroughly furnished unto every good work.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, February 23, 1930.

Topic: "The Value of the Bible for Non-Christian Nations."

Scripture Reading: Isa. 55:8-11; Luke 8:11.

Non-Christians come to know and understand the Bible because the Bible is taken to them by missionaries. What the Bible will come to mean to these people is determined by their own lives and their background and the lives of the missionaries who take the Bible to them. The lives of the missionaries are studied and read by the natives many times before the Bible can be studied by them. Sometimes there is no written language and the missionaries have to reduce the language to writing. This is a long and tedious piece of work. Sometimes it is difficult to find words that are needed to convey the message. Eearly missionaries to Africa could find no native word for the word "love." Years and years they waited. Then one day a missionary saved the life of a native. The native said, "You saved my life." The missionary then used this word "saved" for "love" in his gospel story. Read Rom. 10:14, 15.

The values of the Bible to non-Christians may be suggested by mentioning several things that the Bible brings to them.

To the non-Christians, the Bible brings a knowledge of God. Non-Christian nations and even individuals know something of some form of a god or gods. But they do not know God. The Bible brings them this message, the most wonderful and the supreme message of the ages. "For my thoughts are not your thoughts; neither are your ways my ways, saith the Lord." What ideas of God do non-Christians have? What idea do they gain from the Bible? Will this idea make their lives happier?

The Bible brings non-Christians into a fellowship with Christ. Not only are they introduced to God, but to the greatest Friend the world has ever known. Careful and earnest study of the Bible makes fellowship with Christ more real and wonderful to individuals.

When people know Christ, then happiness and satisfaction—nay, more than satisfaction, even peace—come. Our missionaries have a very hard task to present Christ without giving the idea that He belongs to us. The danger in this was not realized until very recent years when the peoples to whom missionaries had been sent began to protest, saying that they were satisfied without Christianity. India's cry of "You may keep your Christianity; we want your Christ," is a challenge to missionaries to the biggest task ever known to mankind—the presentation of a Saviour to a needy world.

"It must always be remembered that Christianity did not spring from the New Testament, but the New Testament from Christianity. Christianity did not begin as a religion of books, but as a religion of spirit. There was neither time nor need to write books when the Lord Jesus was at the very doors. Still less was there need of authoritative books to guide men whose dominant conviction was that they had the mind of Christ, the very Spirit of God, guiding them constantly from within."—*E. J. Goodspeed.*

Listen now to the voice of a woman from India: "Christ gives to the women and girls of India a great hope. Before we knew of Him we could do one of two things to vindicate our existence. We could bear a son or we could become a bride of the gods. To do the latter was to lead a life of unutterable debasement. We married early, while still children, with the hope that we could become the mother of a son. Today we are being lifted out of superstition to a brighter life, and we are beginning to walk life's pathway with women of other nations in the footsteps of the Master. When He walks with us along the dusty highway, when we see our sisters who still do not know Him, and our hearts yearn to tell them of Him, we begin to understand His great love. Slowly we, who have never known anything of love, begin to see its meaning."

"The annual reports of the Bible Society are full of stories of the way the Bible appeals to all sorts and conditions of men all over the world, and speaks to them not as a foreign book, but in accents that they can understand." Is it just our Bible?

"Slowly the Bible of the race is writ,
And not on paper leaves, or leaves of stone,
Each age, each kindred, adds a verse to it,
Texts of despair or hope, of joy, or moan,

While rolls the sea, while mists the mountains shroud,
While thunder's surges burst on cliffs of cloud,
Still at the prophet's feet the nations sit."

—*Ellen Sturgis Hooper.*

THE CHURCH AT WORK.

Some Items to which We Should Give Heed.

1. See that the budget plan of the Convention is adopted by every Church and remittances made monthly (or quarterly) for one-twelfth (or one-fourth) of the full allotment. Leading laymen should give attention to this.

2. To conduct a complete, thoroughly-prepared-for every-member canvass annually for local current expenses and for benevolences. It is not sufficient to give, say, ten per cent of the amount raised to benevolences. Each member of the congregation should be solicited for both.

3. To see that a high class of men and women are chosen for Church clerks and Conference secretaries—persons with education, accuracy, and a love for details of records and statistics.

4. To do teamwork by carrying out the denominational program in the local Church. Co-operation is a great word. Our independence has too often spelled failure.

5. To see that every member is given a definite task and to follow such assignment with a definite check-up.

6. To inspire confidence in your leadership, be it pastor, official board, Conference officer, or general officials. Support your leaders. They did not call, choose, or elect themselves.

7. Keep informed on the work of your Church. Order your copy of "Official Proceedings" of the Piqua Convention today. It is ready. Send dollar with order.

8. Some of the great words in Church life—loyalty, faithfulness, accuracy, promptness, sacrifice, vision.

9. To greatly increase the number of weekly subscribers, both to local expenses and to benevolences. The primary reason for inactive members is the Church's failure to enlist them financially for these two items.

Generous Individual Givers.

We are voicing a plea for more individuals to make worthy personal gifts to benevolent work. Great benevolent agencies can be supported only in part by democratic, free-will offerings. The Red Cross cannot depend alone upon its one dollar enrollment fees; the Federal Council of Churches, Anti-Saloon League, community chests, week-day schools of religion, etc., cannot execute their programs with the offerings from only the Churches and organizations. They must depend upon generous gifts from individuals with deep interest. It is so with your larger Church work. The General Convention and its several departmental phases of work sorely need generous personal gifts, and many individuals for their own good need to make such gifts.

WARREN H. DENISON, *Sec'y.*

NOTICE.

So far, no invitation has been received for the Sunday School and Christian Endeavor Convention of the Eastern Virginia Conference. If any Sunday School within the bounds of the Conference is contemplating entertaining this Convention, your executive committee would appreciate an invitation as early as possible. We would like to complete the arrangements of the program as early as possible. The final arrangements of this program depend upon where we are to meet. Please send your invitation to Rev. J. E. McCauley, 505 S. Main Street, Norfolk, Va.

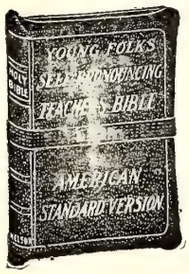
JOSEPH MCCAULEY.

MISSIONARIES.

Who are these
That run along the highways of the world
And seek its meanest suburbs with their feet?
They are the troubadours of God,
Blowing an airy melody along earth's aisles
As solid as the masonry of dreams.
They are the wise eccentries
Who reason with divine hilarity.
They are the canny merchants
Who buy the hearts of nations for their Prince.
They are the vivid tailors
Who push the threads of age through their hands.
They are the white militia
Who take no blood, to spill it, save their own.
They are the blessed coolies
Who lift the loads of folly on their backs
And dump them into truth's dissolving streams.
They are the blithe outrunners
Who trek the world's long reaches for old trails
Whereon to lay the pavement of new years.
They are the grave cross-carriers
Who bear stern wooden gibbets on their backs
And nail their loves and treasures to the beams.
They are our princely brothers,
Born of the womb which bore us,
Who speak for us amid the courts of life.—*Ex.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



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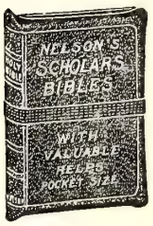

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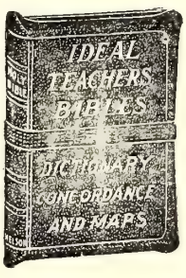

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1536 E. Broad St., - - - Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

SNOW-CAPPED.

"Blessed are they in whose spirit is no guile." —John 1:47-51.

It is a thrilling delight to travel through mountains. In the distance they appear to speak benedictions. Our text speaks of guileless spirits. Can you recall the people you know whose presence is genuine and delightful and uplifting?

Nathanael souls are pearls among God's people. It is possible for every soul to be one of these pearls. Just be pure in heart, and thou art as white as snow. Such whiteness of character is the unspeakable glory of the human race.

Prayer.—Dear Lord, give us the light of faith, the singleness of eye; light which sees things right and sees God, makes us pure. Then shall we see the hills around us covered with mighty heroes whose spirits are heavenly, and make us white. *Amen.*

TUESDAY.

MARRIAGE AND HOME.

"Male and female created them."—Gen. 2: 18-24.

The first thing God did in the creation of things was to establish marriage and a home. He ordered men and women to live together in wedlock. When God came in the person of Jesus, He sanctified this marriage by being present at marriage feasts and blessing them.

Every man should have the wife fitted for him, and every woman should have the husband fitted for her. Each should be a helpmate and blessing to the other, and each should be able to receive the other as a gift from God.

Nothing but the true idea of the Christian spirit and genuine love will make this so. Love unites the hearts and wills of the two, and together they become strong to fight the battles of life and bear the day's burdens. In love they gladly serve each other and are glad to give in to the other for the better things. In love each is happy in the other and both have their troubles in common.

When this is so, wedlock is a glorious estate. Though having many trials, it is rich in grace and has a refining and sanctifying influence on everybody.

How this beautiful relation is desecrated by improper unions, by ill-considered tempers, by lowering marriage to the plane of mere sexual love!

How often separate opinions divide and produce discord until one becomes a torment to the other and love's fire is quenched!

Self-love has never made any one happy. But for each to love the other and to have the union in Christ, happiness is consummated.

"Who so findeth a wife, findeth a good thing and obtaineth favor of the Lord."

Prayer.—God, give us happy marriages and happy homes in which love is the bond of union, in which love is the fire, in which love is the strength, and the riches, and the life. *Amen.*

WEDNESDAY.

A PRAYER OF DAVID.

Lesson: Psa. 143. (Read entirely.)

The idea is, sin is the cause of all misery, but the Lord has pity on all who are his and healeth them. God is the God of all, and we are His servants.

It is the nature of the children of God that the more they suffer, the more they yearn after the Lord. Others are embittered, or they are burdened in their hearts and doubt, or they despair. Where there is no humility there is no truth in God, nor is there any heartfelt longing after Him.

Stretch out your hands to Him. Tell Him that your love thirsts after Him. Cling to His precious promises. He has never thrust any one away who has done this.

Prayer.—Lord, give us humility and a childlike trust in Thee. Give us victory to the glory of Thy name. *Amen.*

THURSDAY.

HEAVENLY TWINS.

"Lord, if Thou wilt, Thou canst make me whole." "Lord, I am not worthy that Thou shouldst come under my roof."—Matt. 8:1-13.

The leper's speech was beautiful, but still more beautiful are the words of the centurion. These passages are the beautiful twins of the Bible—humility and faith.

Christ has saved you, and this should appear in your conduct. Your strength to do this is in God. Come to Him as the leper, and submit to Him as the centurion, and in Him you will have an unfailing well from which to draw.

Prayer.—Dear Lord Jesus, Thou who alone givest all good things, give us humility, and faith, that we may experience Thy power to save, that we may be sanctified in spirit, in love and in body, and live with Thee forever. *Amen.*

FRIDAY.

STRIKING BACK.

"Recompense to no man evil for evil."—Rom. 12:17-2.

To love an enemy is our hardest lesson. But a Christian must learn that to do evil is the business of the devil, and that to do good unto all men is the work of God, and a work directly imposed upon Christians. It is understood that we are to live peaceably with all, unless to do so works harm to him or to others, or perchance curtails the honor of God. But in matters of personal concern it is neither right nor necessary for one to stir up a quarrel. He who desires to live peaceably finds it possible to do so. To suffer injustice in order to do right makes one the gainer in the end. Love is stronger than any one's hate. Quench the fires of hate by loving. One of the most pitiful objects of life is one who is the slave of his own anger.

He who is in Christ is free from this, forgiving enemies and blessing them.

Prayer.—Dear Lord, my instruction is dwelt and Thy grace and power are great. Give us an overpowering knowledge of sin and melt our sands in love and conquer us over old sin. *Amen.*

SATURDAY.

THE VOICE OF THE WELL.

"Whoever drinketh of the waters that I shall give him shall never thirst."—John 6:6-14.

The well is the place of refreshing for weary and thirsty people.

The woman of Samaria was weary and unhappy and did not understand what ailed her. The well of her refreshing became the symbol of the revelation of herself to herself and she found Christian and happy adjustment in society with all sins forgiven.

Many Christians, as well as infidels, are tired of their life, but they have put the yoke on and do not know how to throw it off, so they give up.

The Lord offers deliverance, Christianity wakes the soul to its happiness, brings its yearnings to the light of day; and the well is the symbol of it all, bringing both eternal life and heaven's refreshing.

Prayer.—Lord Jesus, speak to our hearts of the waters of life that make the soul happy; give us thirst for these things, and make our every-day experiences a well of water springing up into everlasting life. *Amen.*

SUNDAY.

GET AWAY.

"Get thee out of thy country, and from thy kindred, into a land that I will show them."—Heb. 11:8-12.

It may be strained to make this text teach the importance of leaving our daily cares and getting in a spiritual realm by going to Church and worshiping God today.

But the sanctuary is the way of God in worship, instruction and Christian experience. This was what Abraham sought, and he had only the Word of God to guide him. Obedience thereto led him to God's country and an imperishable state.

We have the promise of eternal life. Today, let the heart leave the work, the home, and all else necessary, and enter the Canaan of Christian worship and devote the life to the Lord.

Prayer.—Lord, help us to believe, and to launch out on Thee. Give us grace to believe as Abraham did, for Jesus' sake, we ask it. *Amen.*

SENTIMENTS.

Sentiments are essential in life. They may be good or evil, for they are acquired.

Instincts are innate, and are, therefore, good; but when they function for pleasure only, the result is sinful. Emotion is of the mind alone, being the excited action of some inward feeling. So instincts are not sinful, emotions depend upon mental activities, and sentiments, being acquired, may be either right or wrong, producing good or evil in logical results.

Instincts, emotions and sentiments are the factors governing human life, producing actions, the result of which is character.

All religious activities should be to produce right, or Christian, sentiments.

The fundamental, or potent, question in every Church and with every leader and member should be, What are my sentiments? What results are desired? What is my aim or purpose? Is it to worship, love and serve God, or for what I may gain personally? To serve or to be served? To fill the hard place or seek for the easy?

In the light of these questions, let every one of us find his real status and purpose in Church life, whether it be in pulpit or pew, doing our part in developing among every one, and especially the young people, sentiments for the kingdom of God, to the saving of both soul and body to the glory of God. And, too, let us not forget that the institutional Church may function as a social organization long after the Spirit of Christ has become extinct.

J. W. PATTON.

Christian Orphanage

Dear Friends:

I want to call your attention to Bro. M. W. Hollowell's letter published in THE CHRISTIAN SUN, issue of February 6th, on the second page —"A Word for the Orphanage." If you failed to read it, look up your SUN and read it carefully. It's worth reading many times. It's to the point. He struck the right key, and it ought to inspire many to want to help the little children in the Christian Orphanage who need your help so badly at this time. The misfortune of losing our barn in the early fall with practically all of our hay crop has been heart-breaking to us. We had worked hard all the year and had the finest crop of hay we had ever raised, but when time came to harvest our crop the rains set in, and all through haying season it rained. It was very hard to get hay dry enough to put in the hay-loft. Much of it got too ripe and the beans so near ripe, and with the dampness of the hay, it caused spontaneous combustion and set it on fire. It was unfortunate to happen so early in the fall, because it necessitated our cattle to stand out in the bitter cold weather, with only a temporary shelter to protect them from the cold, snow and sleet.

We have succeeded in getting our new barn built, and it is now furnishing our cattle and mules warm quarters, and we are happy. It was hard for us to sleep when we knew that our cows that furnished such nice milk for the children were out in the cold. We have a great deal of sympathy for dumb brutes, and always like to see them in comfortable quarters. We still lack several thousand dollars of having enough money to pay for it. I will let you know the balance needed just as soon as we can have a settlement with the contractor.

We truly hope our people will come to our rescue and mail Mr. J. M. Darden, Suffolk, Va., checks to help finish paying for the barn. Bro. Darden is treasurer of the new barn fund. All contributions will be appreciated.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 13, 1930.

Brought forward		$ 798.49
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Lawrence Memorial Class	$ 6.06	
Greensboro, First	16.90	
Durham	24.51	
Long's Chapel	2.20	
Liberty	2.26	
		51.93
Eastern N. C. Conference:		
Wake Chapel	$10.00	
Catawba Springs	5.50	
Turner's Chapel	.90	
		16.40
Western N. C. Conference:		
Hanks Chapel	5.77	
Biscoe	1.29	
Pleasant Hill	4.96	
		13.97
Eastern Virginia Conference:		
Holy Neck	$10.00	
Union, Southampton	10.96	
Mt. Carmel	5.72	
Rosemont	14.63	
First, Richmond	21.69	
		63.00
Georgia and Alabama Conference:		
Richland	$ 2.00	
Vanceville	1.00	
		3.00
Valley Va. Central Conference:		
Joppa	$ 1.00	
Newport	1.59	
Dry Run	1.65	
		4.24
Alabama Conference:		
Pisgah		1.25
Special Offerings.		
C. A. Penn, N. Y. City	$50.00	
Burlington S. S.	51.66	
E. W. Vickers, Elon College, N. C.	5.00	
E. L. Moffitt, Asheboro, N. C.	1.00	
T. B. Roberts, for children	32.00	
Mr. Bullock, support of Hazel	15.00	
Mrs. M. A. Carr, Suffolk, Va.	5.00	
Member Cary Church	1.00	
A Friend	5.00	
K. C. Rountree, Bosley, N. C.	1.00	
W. T. Dowd, for children	80.00	
		246.66
Grand total		$1,198.94

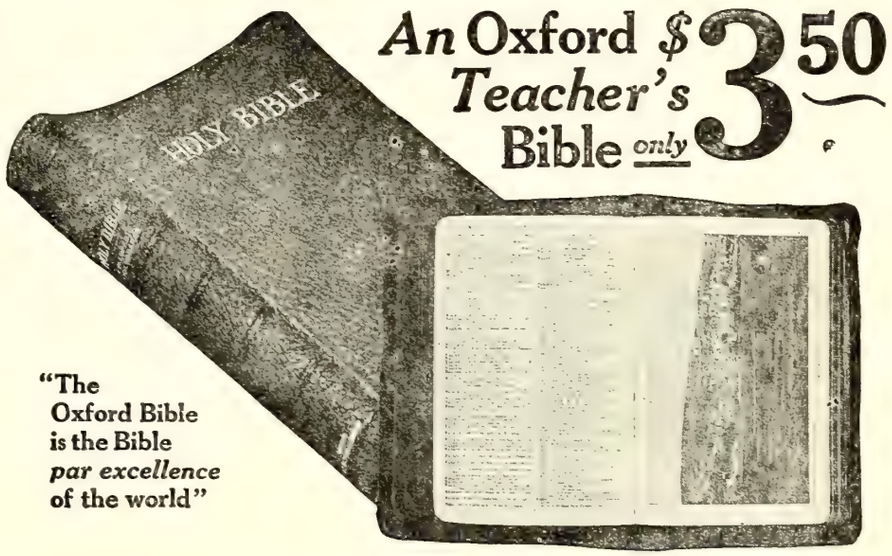
BARN-REBUILDING FUND.

Week Ending February 13, 1930.

Previously reported	$2,404.69
Christian Temple, Norfolk, Va.	250.00
Total to date	$2,654.69

High blood pressure has become the peril of many people. The Public Health Service advises that a person who has it should not become a "high blood pressure fiend." That is, he should not be constantly thinking and talking about it. Let him learn how to regulate his eating and his activity; then he "should adopt a cheerful frame of mind, shun too frequent estimations of the pressure, avoid physical and mental, and especially emotional, excesses and get plenty of rest, and he may live with his pressure to a ripe old age." —*Christian Advocate.*

OXFORD BIBLES



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Specimen of Type

6 And Ă-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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LANETT—NOONDAY.

This is our third year as pastor of Lanett, and we have a faithful band of Christian workers at this Church. About a year ago, we organized a new class in our Sunday School. This class is composed of our young married men. They began at once to plan á Sunday School annex, which was very much needed. On last Sunday morning we opened our new rooms, and it was a great day for us, for we now have ample Sunday School rooms, dressing rooms, and pastor's study.

This class is doing great work under the leadership of Bro. Woodie Seamore, as teacher, and the members of the class will make good Church workers. The teacher is enthusiastic, and it means a great deal for the future usefulness of the members of his class. We are expecting great things for the Church through this class and teacher.

Bro. G. F. Patridge is teacher of the young people's class and he has a very enthusiastic class of young men and young women who are doing a great work. The class has faith in their teacher and the teacher is trying to develop the right spirit and loyalty to the Church in the life and character of these young people. This is the largest class in the school, and from this class we expect our future leadership. May the Lord give Lanett Church and the Church at large an educated, consecrated leadership from the young people who will put the kingdom of God first in their lives.

Bro. J. T. Cox, one of our most faithful men, is teacher of our mothers' class. This class seems to be the leaven which leavens the entire school with spiritual life.

Wilbur Huff, Mrs. T. F. Roquemore, and Mrs. Johnson have charge of the primary and beginner classes. These classes are large, the teachers are excellent, and they are doing fine work.

The whole school is under the superintendency of Bro. C. R. Rutledge, who is a consecrated Christian, and has the confidence and esteem of the entire school. They believe in him and he believes in his school. We are looking forward to great success this year, and if all are faithful in the future as they have been in the past, we shall realize our fondest hope.

We have a Missionary Society and Christian Endeavor Society of both seniors and juniors, and we are delighted to report that these societies are doing commendable work.

Noonday Church is located at Wedowee, Ala., Randolph County, where a junior high school is located. Last year, under the leadership of Rev. C. W. Carter, this Church launched a building program, and we now have an edifice that is a credit to the denomination. The Church building is paid for, and there was never a finer spirit manifested than that exemplified during the building of the Church. Perfect harmony prevailed.

Under the leadership of Bro. O. Messer, the Sunday School has taken on new life, increased its enrollment, and is doing fine work.

I resumed my work at this Church on the fourth Sunday in October last year and held the first service in the new building. Since that time we have received two very valuable members—Bro. O. Messer, from the M. E. Church, South, and Mrs. Joe McManus, from the Congregational Methodist. After three years' absence from these people, we are glad to return to them a spastor and enjoy with them the work that is nearest our hearts.

We have organized an official board in the Church, consisting of eleven of our young men who are very much interested in the work. It is a real pleasure to sit in council with them about the work of the kingdom. This Church is doing things new as she has never done before.

We are planning to have Rev. G. D. Hunt with us to dedicate our new house of worship and to hold our revival meeting, beginning the fourth Sunday in next July, and we are expecting a great meeting.

My appointments at Lanett are every Sunday night and every Sunday at 11 o'clock except the fourth Sunday. J. D. DOLLAR.

WHAT NEXT?

The attack on the Bible and the Church, which is the body of Christ, continues to increase. We can hardly read a religious periodical, secular magazine, or even the daily paper, without seeing something of this kind. Here is just a sample or two we ran across in our daily reading:

Dr. Fosdick, in his book, "The Modern Use of the Bible," has this to say: "The historic Jesus has given to the world the most appealing and effective explanation of vicarious sacrifice." Does this sound orthodox? Read on: "Wherever one meets with vicarious sacrifice . . . in Livingston . . . Father Damien . . . Florence Nightengale, it is always the most subduing and impressive fact mankind can face." And again: "Vicarious suffering is not new in human life."

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Now, it is also intimated that the Church of God is about to go to pieces. Dr. Peter Ainsley

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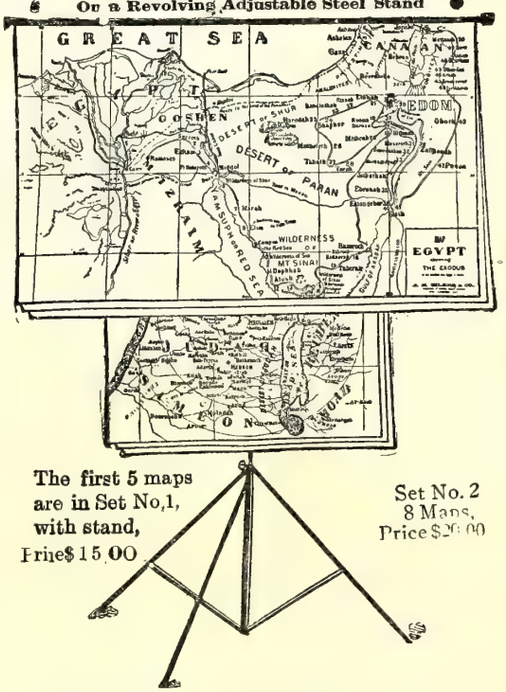

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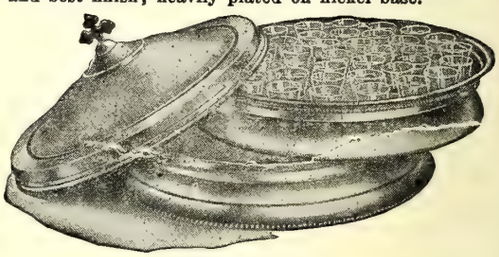

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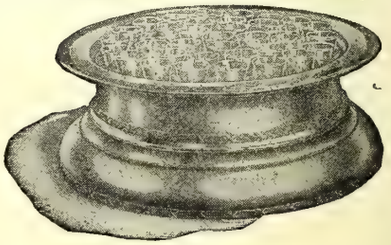

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is quoted as saying, "If Protestants and Catholics do not unite, Christianity is doomed." When will this great program of uniting stop? What strange meaning one must give to the Word of God when he can believe that true Christianity, the Church, the body of Christ, can fail? What will man do to help God out of this dilemma into which he has gotten himself? Do we believe that true Christianity is founded on the "Rock," and that "The gates of hell shall not prevail against it?" Have the words of Psalm 115:3 lost their meaning? "But our God is in the heavens; He hath done whatsoever He hath pleased." And is there no hope in the word of the inspired apostle in Eph. 1:11? "Who worketh all things after the council of His own will."

I haven't the slightest fear for the Church, for He will "present it to Himself a glorious Church, not having spot or wrinkle or any such thing." In the daily papers we see this subtle attack on the Church and the Word of God from another angle. Dr. Delaney, Episcopalian, of New York, together with Dr. Trexler, Lutheran, have taken a shot at good old gospel songs that have been the means, under grace, to the salvation of thousands. "Nearer, My God, to Thee," "Jesus, Lover of My soul," "I Need Thee Every Hour," "Rock of Ages," and "Onward, Christian Soldiers," are said by them to be "sloppy," "spine-ticklers," "sickly sentimentalism," "words, nothing but words," "merely dragging language along."

What an awful indictment against the Word of God, the Church and the saints of God who wrote these hymns! What proud boastings in a man when he can no longer say "I need Thee every hour." What blindness of mind and heart when one no longer sees the need of flying for refuge to the bosom of Jesus! What terrible distance one must be from the throne of grace when he can no longer pray, "Nearer, my God, to Thee"! What a thrust at the Son of God to deny Him as the "Rock of Ages"! The saints of earth and heaven will never cease to praise Him for the truth expressed in these words.

"Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress,
Helpless, look to Thee for grace;
For I to Thy fountain fly:
Wash me, Saviour, or I die."

J. Lee Johnson.

Fuqua Springs, N. C.

"DRESSED."

Our depot agent informed us today that there was a box for us, express prepaid. We were anxious to see and know what it contained. The parcel was soon removed and opened. To our suprise, it was an outfit of wearing apparel for the preacher. There was only one name on the box, that of Bro. Carey Welch, a very good friend of ours. We suppose Bethel and New Hill Churches combined their efforts and did this. We have found them a pleasant and splendid people to serve. We wish for them the best there is in the Christian life.

We wish to hereby acknowledge our many, many thanks to these good people for their kind and generous remembrance in such a substantial way. May the Lord richly bless them and enable us to be a better servant, and thereby prove our appreciation for what they have done. There are many things to encourage us in the Christian life if we only take time to note them.

Again we wish to say thanks to you all and to the Lord for making it possible through you.

Your humble servant,

L. L. Wyrick.

AMBROSE.

I spent last Sunday with the Ambrose Church, preaching at both services. A very deep interest was manifested, and the attendance was good for that place, considering weather conditions. This was the regular time for preaching, so Rev. W. C. Carpenter, their pastor, was present. Bro. Carpenter is one of our busy pastors, having charge of several Churches and is principal of a large school in south Georgia.

The Sunday School was in the afternoon. At the close of the school I stressed the fifth-Sunday offering for Piedmont Junior College, and then Bro. T. J. Holland, Prof. W. M. Melton, and Prof. Dees presented the matter to the school, and in less than twenty minutes they had pledged $150 to be paid by members and classes of the Sunday School, with thirty-five present. This is certainly fine. What school will go them one better. If all of our Sunday Schools and Churches in the Conferences of Georgia and Alabama will get behind the college like this school, we will see a brighter day for Piedmont Junior College.

But we have still more good news from Ambrose. Bro. T. J. Holland has agreed to buy enough lumber to finish our auditorium in the new administration building of the college. When I announced in chapel what the folks of Ambrose had agreed to do last Sunday, the students certainly did cheer. Let us hear from others.

S. L. Beougher.

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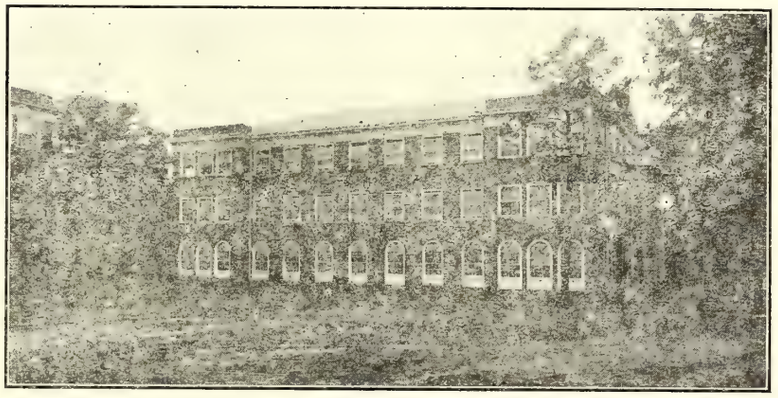

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge; all over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

OBITUARIES.

ESTEP.

William J. Estep passed to his reward in Quicksburg, Va. After services by the pastor, the body was interred at Cedar Grove, Shenandoah County, Va., January 30, 1930. He was 67 years old. God's blessings on those who await this side.

B. J. ESTEP.

WILLIAMS.

Hilda Williams, three-year-old child of Mr. and Mrs. Norman Williams, of Williamsville, Shenandoah County, Va., was laid to rest at Cedar Grove February 6, 1930. She leaves parents, two brothers, and twin sisters. Services at Whistler's Chapel by Pastor. May she be a guiding star to lead others to the Saviour.

B. J. EARP.

SHIFLETT.

Arthur Clyde Shiflett, son of Bro. and Sister Earman Shiflett, of near Shenandoah, Va., was born September 9, 1924, and died December 29, aged 5 years, 3 months, and 21 days. Brother Shiflett's home has been the scene of much affliction and sorrow this winter, and the death and burial of this little son was unusually sad. Surviving are the parents, four brothers, and seven sisters. Funeral services were held at the home, December 29, 1929.

A. W. ANDES.

BARFIELD.

Martha Catherine Barfield was born on July 2, 1847, and died December 19, 1929, age 82 years, 5 months and 16 days. Sister Barfield had been in declining health for several years, but as she grew weaker in the flesh she grew stronger in the love and faith of Jesus Christ.

She was a member of the Forest Home Christian Church, and a devout Christian. She will not only be missed in the home circle, but in the Church and community. The services were conducted at Forest Home by the writer, assisted by Rev. G. H. Veazey. Interment was in the Church cemetery.

She leaves to mourn their loss a husband, five children, and a host of friends. May the Father of mercies and the God of all comfort sustain and bless the sorrowing hearts.

A. H. SHEPPARD.

Glenn, Ga.

JONES.

Henry Thomas Jones, son of Fleming and Mary Jones, was born in Halifax County, Va., May 10, 1860, and died at his home in the same county December 24, 1929; age 69 years, 7 months and 15 days. August 23, 1894, he was married to Miss Dora Clay, who died June 15, 1929. There are nine children surviving—Mrs. J. W. Walker, Miss Anna, Henry Otis, Thomas Ray, Alvin Maloney, Clarence Woodrow, Clifton Wilson, Eunice and Herbert Edward.

Bro. Jones joined the Catawba Baptist Church in 1911, and later transferred to Liberty Christian. The deceased had been a great sufferer for twenty years. He was a successful farmer, and leaves, besides his children, a number of relatives and friends. The funeral and burial were conducted at his Church, by the writer, on December 27, 1929. May the Lord comfort and guide the bereaved.

C. E. NEWMAN.

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THE SUN'S OBSERVATORY

By Rev. Stanley C. Harrell.

A RELIGION OF GOOD CHEER.—

Christianity is essentially a religion of happiness. The idea that religion is associated with gloom, is a very ancient and persistent error. It was flourishing in the time that our Lord was upon earth. It called down much unkindly criticism upon the head of the Master because He refused to fall in with it. The fact that He entered happily into the every-day affairs of the people 'round about Him caused the adherents of long-faced sanctiosity to pronounce Him a "Man gluttonous and a wine-bibber." Jesus did His best to banish the ugly specter of gloom from the face of the earth, but His efforts have not yet reached ultimate success. To those of us who profess to be Christians and have not yet left off a funereal atmosphere, it might do us good to catch some of the following cheery spirit of J. W. Foley's poem, entitled "Good Morning."

Good morning, Brother Sunshine;
Good morning, Sister Song!
I beg your humble pardon
If you've waited very long.
I thought I heard you rapping—
Won't you
walk
right
in?

Good morning, Brother Gladness;
Good morning, Sister Smile!
They told me you were coming,
So I waited on a while.
I'm lonesome here without you:
A weary while it's been;
My heart is standing open—
Won't you
walk
right
in?

Good morning, Brother Kindness;
Good morning, Sister Cheer!
I heard you were out calling,
So I waited for you here.
Some way, I keep forgetting
I have to toil and spin,
When you are my companions—
Won't you
walk
right
in?

LUTHERAN BODIES UNITE.—

The world moves on apace, and those who think that the Church is not keeping abreast with the spirit of the times should be daily encountering arguments to prove the absurdity of their belief. One of the most significant steps toward the unification of the followers of Christ is the recent organization of a world federation of all the Lutheran bodies. It is a long and important step toward the fulfillment of Christ's prayer that all His followers may be one. Dr. John A. Morehead becomes the first president of the Lutheran World Convention. The Evangelical Lutheran Synod of Missouri is the only organization of Lutherans that has so far refused to co-operate in the united movement. This action gives the Lutheran Church in this country a combined membership of 4,521,977, and makes it the third in point of numbers of the Protestant groups in America.

The genesis of the movement which has resulted in the bringing together of the Lutheran bodies is attributed to the influence of the World War. Thus again is it exemplified that "The Lord maketh the wrath of man to praise Him." The Lutherans in America became concerned about the welfare of their brethren who were suffering the consequences of the war in the Old World. They contributed $8,000,000 toward the relief of their suffering, thus were the Lutherans of America brought together in a common task which linked them with those whom they had helped in other lands. They found, as is generally the case when Christians really come to know each other, that their differences were of far less consequence than they had thought; and that they were really united in a common faith.

It is true that there are denominational groups between which there is a great gulf fixed. In many cases, however, the fact that there are so many different groupings has come about through geographical location, and the lack, at the time of organization, of adequate means of communication to bring them into touch with other groups in remote sections, which were really one in spirit. The very names of the bodies which have entered the World Lutheran Convention from America suggest the part which geography has played in forming divisions, and also serve to illustrate the fact that there could not be wide differences between them if there be anything in a name. The list is as follows:

"The United Lutheran Church in America, the Evangelical Lutheran Joint Synod of Ohio, the Synod of Iowa, the Lutheran Synod of Buffalo, the Evangelical Lutheran Jehovah Conference, the Evangelical Lutheran Augustana Synod of North America, the Norwegian Lutheran Church of America, Lutheran Free Church, Evangelical Lutheran Church of America, Church of the Lutheran Brethren of America, United Danish Evangelical Church, Danish Lutheran Church, Icelandic Evangelical Lutheran Synod in North America, Finnish Evangelical Church, Finnish Lutheran National Church, Finnish Apostolic Lutheran Church, Evangelical Synod of Wisconsin, Slovak Evangelical Lutheran Synod of America, and the Norwegian Synod of American Lutheran Church."

THE DANGERS OF MASS PRODUCTION.—

We owe a great deal, especially in America, to the possibilities of mass production. There is not a single American family that does not enjoy a great many more of the necessities and luxuries of life than would be possible were it not for mass production. The automobile is an apt illustration of what we mean. Henry Ford's idea of building so many automobiles that he could bring the price within the reach of the average purse, while not absolutely original, was original and revolutionary in its application to the automobile industry.

It ought, however, to be possible for thinking people to acknowledge the benefits of mass production and profit thereby, and at the same time recognize and take steps to safeguard against the dangers of mass production in the realms where it cannot be safely applied. For we believe that there are fields where the application of the principles of mass production must inevitably result in evils and dangers.

That is one of the principal troubles with the movie industry as it is at present organized in America. Mass production cannot be satisfactorily applied to creative art. And if movie production is to do what it ought to do, it must be creative art. Whenever art is commercialized it is in grave danger of prostitution. There are realms where quality ought ever to be the standard, and not quantity.

The same danger is easily recognized in the world of literature. Every one is familiar with the fact that many of the great masters of literature were a long time in winning popular recognition. In many instances, time was necessary to develop a taste that would measure up to the high standard of their literary merit. Perhaps many of the immortals owe their fame to the fact that their early works were not recognized as masterpieces. They became masters in trying to so perfect their work that the world must recognize its worth. Many of the modern writers who have had their early works turn out to be best-sellers, in their efforts to quickly produce other best-sellers have only succeeded in producing pale imitations of the work that first won them fame.

One cannot but wonder whether or not the Church has escaped the danger of mass production. It may be that we are so eager to produce many converts in a short time that much of our work fails to stand the test. Standardization of character is neither possible nor desirable. The soul of man is a work of art in which are united the highest and best efforts of both man and God. Its development is the task of a lifetime; its perfection the work of eternity.

NOTES-PERSONALS

During this mission period in our Churches and Sunday Schools, books, talks, literature should be used to inform our people as to what we are doing on the mission fields. The Mission Secretary has literature to send on request for this good purpose.

Bro. C. A. Walker, of the Christian Church in Burlington, N. C., who has for the past fifteen years been engaged in the manufacture and sale of hosiery of this city, has gone to New York City to open offices and act as sales manager of the Gibsonville Hosiery Mills. We regret losing him from our community, and wish him great success in his new undertaking.

Rev. H. J. Duckworth, D. D., who was a most loyal and faithful minister of the Christian denomination, died at his home in Mt. Sterling, Ohio, on Saturday, February 15th, in his 88th year. He has been noted among his brethren for his ability as a preacher, and was a great student and an eloquent expounder of the Word. Dr. C. C. Ryan, pastor of the First Christian Church, Richmond, Va., was called to Mt. Sterling to preach the funeral sermon on Tuesday, February 18th.

One of the outstanding men in the religious world, especially in the field of missions, is Rev. D. Brewer Eddy, of Boston, Mass. Dr. Eddy speaks at 11 A. M. at Greensboro First Christian Church Sunday, March 2nd; Palm Street at 3 P. M.; Reidsville, 7:30 P. M. The following Sunday he is to speak at Durham, Chapel Hill and Burlington and give a week to speaking to our people on the theme of missions. Dr. Eddy has had experience in the Orient, and knows whereof he speaks.

One interested pastor writes as follows about THE SUN: "I believe that the ministers are in fault for the condition THE SUN is in today. Not many of us do justice to it, to our constituency or to ourselves. We do practically nothing in its interest. If we would come to realize its value, I believe we would do more for THE SUN. I can name the members who read THE SUN by the manner in which they take on to Church work. They have a definite interest. I have made one extensive effort for THE SUN since I have been here, and I plan to put on another drive soon."

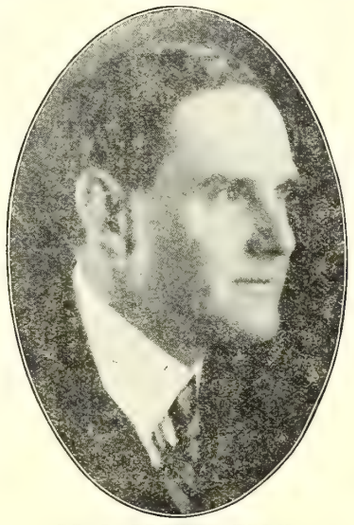
The following was received from H. G. Nichols, Jacksonville, Fla.: "Prof. A. R. Flowers is spending from February 11th to 15th with our young people of First Freewill Baptist Church of Jacksonville, Fla. He came here from a few days' outing at St. Augustine, Fla. He says that 'It is needful that bachelors stay young,' and he has been drinking from the fountain of youth. Bro. Flowers is a very busy man, and because of his unselfish, Christ-like spirit, makes friends in all denominations. He is a firm believer in the fellowship and co-operation of all Christians, and he lives it. We are always glad to have him."

Rev. O. D. Poythress, South Norfolk, Va., has been in a two weeks' meeting with the pastor, Rev. R. L. Williamson, at Winchester, Va. The Winchester *Star* of February 8th says: "The Rev. R. L. Williamson, pastor of the First Christian Church, is being assisted by the Rev. D. D. Poythress, of Norfolk, in a two weeks' evangelistic campaign at the local Church. Mr. Poythress had as his subject Friday evening, 'Complete Consecration.' Two texts were used, 2 Cor. 8:8 and John 15:7. With forceful logic, graphic presentation, and apt illustration, he showed that God requires the consecration of our time, talent, personality—our all—to his service. This consecration must be made through sincere and earnest prayer. He gave several illustrations of wonderful results following the yielding of life to God's service. A choir composed of members of the intermediate Christian Endeavor Society had charge of the music, giving a program which was much enjoyed. Mr. Poythress gave an invitation to Christians to reconsecrate their lives to the service of the Lord, and many came forward."

DR. D. BREWER EDDY.

Rev. D. Brewer Eddy, D. D., of the home department, American Board of Commissioners for Foreign Missions, is a member of that famous group which formed at Yale under the title of the "Yale Band." After his studies at Yale University, Dr. Eddy attended Auburn Seminary, Hartford Seminary, and Oxford, England. He has traveled extensively in Europe, Asia and the islands of the seas.

Dr. Eddy is especially well informed on conditions in the Orient. He joined the American



DR. D. BREWER EDDY.

Board in 1900 as head of its educational department, and is now corresponding secretary in the home department. Much of his time is spent in speaking on missionary and international topics, for his unusual platform ability has made him a lecturer greatly in demand.

About three years ago, Dr. Eddy spent a period of time in Honolulu, where he acquainted himself with the social and religious problems of Hawaii. During the war he served in special religious work on the various battle fronts. He is widely known today as a speaker of magnetism, and his vivid and colorful way of handling missionary topics makes him a platform favorite.

NEWS NOTES.

Ambrose.

This Church has had a double coat of paint from foundation to roof, which adds much to the beauty and attractiveness of the building. A very nice, substantial yard fence has been added to the parsonage, which greatly pleases the occupants of the minister's home. The Sunday School is doing well. Last month it pledged $150 to Piedmont Junior College for this year's current expenses. The Sunday School is to be congratulated on this pledge, as it represents half as much as the pastor's salary. A junior Christian Endeavor Society and a Woman's Missionary Society have recently been organized. The good people here are faithful and occupy a warm place in the pastor's heart. The future of the Church is bright for success.

Vanceville.

The membership of this Church is a consecrated and devoted band of Christian workers. Here we have a small but good Sunday School that runs twelve months in the year. The South Georgia group of Sunday School and Christian Endeavor Societies met with this Church the fifth Sunday in December. We have recently repainted the Church building, and it presents a very pleasing picture facing the highway. We have built a choir loft and installed a new piano since Conference. This improvement has added much to the interior appearance of the Church and greatly improved the music. We pledged $50.00 to Piedmont Junior College.

Enigma.

This Church has repainted the house of worship and made some other needed repairs since Conference. We have a union Sunday School at this Church, and hope soon to organize a Christian Endeavor Society and a Woman's Missionary Society. The membership, as well as those associated with the work, are faithful and loyal to the Church. Congregations have been steadily increasing since Conference, and the seating capacity of the Church is frequently taxed to its limit.

Antioch (Congregational).

At this Church we have installed a new heater, bought new song books, and have funds in hand to paint the house of worship, which has been accomplished since Conference. We have organized a Sunday School, and the prospects for the success of the work here is fine.

It would be a fine thing for all our Sunday Schools to stress the importance of their work in training the children and young people in loyalty and devoted sentiments for the Church. In the eagerness of my people for the improvements in their Church buildings, they have not forgotten their pastor and his family. A series of poundings have been made since Conference to the pastor, and his needs have been kept in mind by his people. Congregations seem eager to share their blessings with their pastor and supply his needs with such things as not only contributed to his comfort but also manifested their concern and love in their contributions.

The Churches have not been unmindful of their pastor in payment of salary, for more has been paid at this date than during any preceding year at this time. I have labored under great burdens in several ways and desire the prayers of the entire brotherhood, that the work may prosper in spite of the burdens.

W. C. CARPENTER.

THE CHRISTIAN SUN.

We are hoping that we will receive many renewals and new subscribers to THE CHRISTIAN SUN during the contest. We have already received some encouraging lists and hope to receive many more before the contest closes. A $15.00 hand bag for the first prize and a $10.00 coin for the second prize is worth working for.

Let every pastor lend us a helping hand during the contest and see if you cannot get up a large list of renewals and new subscribers in your field. THE SUN needs your support, and if everybody will lend us a helping hand we can have better success in getting THE SUN in more homes.

CHAS. D. JOHNSTON,
Circulation Manager.

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

LITTLE MISTAKES THAT LEAD TO FAILURE.

"What Lack I yet?"—Matt. 19:20.

The story of the young man who came to Jesus, saying, "Good Master, what must I do to inherit eternal life?" is typical of the quest of every nominal Christian. In our inmost desires, we all are anxious to inherit eternal life and happiness. Not all of us have the assurance, however, that we shall become the recipients of that which the young man in the story sought. Because of the many little mistakes we make which lead to a failure in the things that really count, we know not that we shall be with Him.

The young man, about whom we are thinking, seemed to be gravely concerned about his life. He was an average Christian. In many respects his life resembled the lives of many of us today. He loved God with all his heart. He called Jesus "Good Master." He knew the commandments and proudly repeated each one without reference to the Old Testament. He declared that all of his life he had been virtuous and had been strictly obedient to the commandments. He did not practice murder, adultery, stealing or lying. He loved and honored his parents. What more was there to do to be a good Christian and an inheriter of eternal life?

In spite of all of his virtues, Jesus saw that he was making a little mistake, which if not corrected, would lead to a great failure in his life. When he asked Jesus "What lack I yet?" Jesus said to him, "One thing thou lackest. If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven; and come and follow me." But when the young man heard that saying, he went away sorrowful, "for he had great possessions."

By hoarding his money and leaving out the poor in his love for God, he made a mistake that would ultimately lead to a great failure. Furthermore, he would have no assurance of eternal life so long as he did not minister to those in need.

The same little mistake made by the young man may be the same mistake that many of us are constantly making. If so, we need to sell our goods and give to the poor, for we read in the twenty-fifth chapter of Matthew's gospel that inasmuch as we minister unto even the least of His little ones, we minister unto Him. If we are absolutely honest with ourselves and with our God, we will endeavor to discover some of the little mistakes that may cause us to come to great failures in later life.

We go to the doctor, even though it be unpleasant experience, and ask him, saying, "What lack I yet?" And after a careful examination he says, "You lack rest, for you are on the verge of a nervous breakdown." We take our cars to the mechanic and ask him to check up on the mechanism and he makes a complete examination and says, "On thing your car lacks, and that is good brake lining." At once we correct this little mistake and save a great accident. In like manner we need to sit down and ask the great Master to help us find some of the little mistakes that may be leading us to great failures. Should each of us ask Him, "What lack I yet?" He would perhaps give a different answer to each person. None of us are perfect, all of us are sinners, and all need to hear Him say, "One thing thou lackest." There are a few little mistakes that we all make. Let us, therefore, pass over the individual problems and think of some of the little mistakes that are most commonplace. Let us hear Jesus say to us, "One thing thou lackest."

Loyalty and Reverence for God's House.

Failure to support the services of God's house may seem a trivial thing to a great many people. There are individuals whose names appear on the roll book of the Church who never make a practice of attending the services of worship and instruction in Christian living. Such individuals are making a mistake that will eventually lead to a great failure. There are heads of families whose lives are filled with goodness and devotion to their families; they are loyal to the secret lodges of their choice, and practice honesty in the community in which they live, but one thing they lack, and that is a zeal which finds expression in loyalty and reverence for the house of the Lord. These people are typical American Church members; they are the average citizens of every community in the land; they are making the mistake of their lives by overlooking the command and reminder to "Forsake not the assemblying of ourselves" (Heb. 10:25).

Those who fail to attend public worship at least once each Sunday miss a great and necessary spiritual blessing. They are not strengthened for the week, nor is their soul refreshed. The true follower of Jesus will constantly follow Him, for it was His practice to go into the synagogue on the Sabbath Day. There He worshiped His Father in heaven. Jesus found such experiences necessary. If Jesus found it so vital, how much more should we, His followers, need that contact with God.

One unexcusable excuse that some people offer for not attending the services of God is that the Church seems very tame along side the fascinating and exotic entertainments of the world. They say that such amusements have momentum, and by buoying one up he is kept from sinking, depressing loneliness. Hence, weeks and months come and go with no thought of spiritual concern. Thus a little habit is formed, a little mistake is made, and a great failure to inherit eternal life lies just ahead. Recently I talked with a young man who, laughingly, told me that he was quite regular in his attendance at Church services and that he had not missed attending annual Easter services, Mothers' Day and Christmas programs in several years. He had shut the door of the Church, other than when duty demanded him or some special program was planned. Each of us need to get into the regular habit of attending Church. Time spent in God's house is never wasted. Children need to be trained to stay for preaching services. It seems a bit hypocritical that parents send their children to school and require them to sit for five to six hours daily and then excuse them from Church services, with the feeble excuse that the preaching hour is too long for little Mary to be kept still. But little Mary goes daily to school and receives awards of merit for her deportment and punctuality, and ofttimes goes to the movie matinee and sits on a theater chair two or three hours.

Lack of loyalty to the Church deprives man of the things he most needs. Listen to these words copied from the front page cover of the *Herald of Gospel Liberty* and written by Rev. Andrew Magill:

"The Church offers the freest access to its holy places where men may worship God, pray for themselves and others, and meditate on the realities of the unseen world. It offers the inspiration of noble music and the songs which kindle the imagination and comfort the heart. It sets before men an organized program of Christ-like service, beginning at home, covering the world, embracing mankind. It welcomes men to the happy fellowship of earnest souls, who have caught the vision of a better world and are under vows to attain its realization. It offers the comfort of a great hope which lifts the horizons of life and thrills the soul with the rapture of a golden age. It offers the privilege of co-operation in all her plans and programs of service for the welfare of mankind and the greater glory of God."

If one member has a right to remain away from the services of the Church, every other member has the same right, and if that right were exercised by every member, there would be no Church services, and eventually no Church, and no civilization.

Some months ago there appeared two articles on Church attendance in the *American Magazine.* One of those articles was written on "Why I Don't Go to Church," by W. O. Saunders, of Elizabeth City, N. C. In the opening paragraph he said, "I don't like to go to Church; I never did like to go to Church, and don't think I ever shall like to go to Church. I would rather lie in bed on Sunday morning after the week's grind, or putter around the house in my old clothes and feel that the day is one of rest, a day made for man, and when the out-door is calling me, take the open road." Mr. Saunders claims furthermore that if he hasn't lived to suit God on the week days, he cannot make up for it on Sunday. He says he does not attend Church, because he feels no obligation to go to Church; that the Church has no demand upon him, his time, his money or his life. He says he believes in Jesus and the things He taught, but does not feel that such a belief has anything to do with the Church. This radical writer says he sees no connection between being a Christian and attending Church. Mr. Saunders says that as a lad he joined the Church of his parents' choice and for a long time attended its services and never got any help or uplift or inspiration of any kind out of any of its services. Because of the fact that he could see no benefit in his own life or notice any difference in the lives of regular attendants, he ceased going to Church.

In contrast to this article, the *American* printed a story from the pen of Mr. Edgar Guest on "Why I Do Go to Church," in which the writer declared that he attended Church and contributed to its support because he believed in Churches, and under no conditions or circumstances would he care to reside in a State or nation in which there were no Churches. He says, "I go to Church because I believe in the ministry of the Church as a whole," and because he wanted his children to go to Church and grow up to know that there was something more in life than business, sport and amusement. The Church, he said, is the only institution that will teach them that they are divine.

Thou Lackest a Working Knowledge of the Word.

Again Jesus speaks to us, one and all, saying that, in addition to the mistake we make of failure to attend God's Church, we neglect the reading and study of the Bible. So great is our neglect of this Book that many so-called Christians devote all their spare time in reading the daily papers, weekly periodicals and numerous current novels. All of us need to be reminded of the commands which are just as positive as words can make them. Listen:

"Study to show yourselves approved unto God, workmen that needeth not be ashamed."

(Continued on page 14.)

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

CONTRIBUTING EDITORS

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SUNSHINE.

(Editorial Correspondence.)

Medical science now declares that we human beings have not learned the curative, hygienic effects of sunshine. We should do it, and we might—but we just will not or do not. Every argument is on the side of science here when we consider the facts. We have more "colds" in winter than in summer. Why? More sunshine in summer. In winter we stay housed up and will not let the sun have a chance at us. Do you wish to destroy disease germs of any and every kind? Expose them to the sunshine. Do you wish a healthy child? Rear him or her in the sunshine. And now, if you are sick or sallow or diseased, get out in the sunshine. The great Creator who made the human body knew how to preserve it, and would preserve it if man's ignorance, prejudice and short-sightedness did not intervene. So the one who made man made also the sunshine, and put into the sun's rays curative and preserving elements and values. So get out into the sunshine and, as a patient here said today, "give God a chance at you."

This writer has today had a physical examination—a sort of "checking up"—by a physician. At the conclusion, this injunction came: "Stay in the sunshine. Walk in the sunshine. Play in the sunshine. Work in the sunshine." So The Sun's editor is down here in Florida taking—Sun-shine.

Another curative element in sanitariums, this one in particular, is a fruit-and-vegetable diet. They serve in "courses" here, but it seems not to make the least difference as to which course you take first or last. I sometimes start at one end of the menu, and sometimes at the other. There is no sort of fish, flesh or fowl in it; so why worry? Eat your dessert first, if you wish, and your soups last—it doesn't matter. It is all vegetable or cereal or fruit, anyway. Our good physician told us recently that most of us "dig our graves with out teeth." We go by the meat route and the way of slaughtered animals, following the blood trail, in order to arrive earlier. And so doing, we find ourselves in a sanitarium or a hospital. What does a Sun reader think of this. If we Americans would leave off eating meat, one-half at least of all the sanitariums would have to close their doors and go out of business. And if we would leave off coffee, tobacco and other neurotic poisons, a large per cent of the other half could soon close their doors also.

People from all parts are pouring into Florida now. Over 600,000 tourists are in the State and are pouring in at considerably over 1,000 a day. One can't blame them. Strawberries are ripe, spring onions, radishes, carrots, cauliflowers, cabbage and Irish potatoes are in the garden and fields for gathering, and orchards hang with oranges, grapefruit, tangarines, etc., and the balmy sunshine just makes one stay out-of-doors.

On my way down, I had the pleasure of a night under the hospitable roof of Hon. C. C. Howell, attorney, of Jacksonville, Fla., who is an Elon College graduate, and as will be recalled, came back to his alma mater last May and thrilled a great commencement audience with an able and eloquent alumni address. He and his good wife (who was Miss Clara Moffitt, Asheboro, N. C.) have a fine family now, and their oldest son is a student at Elon. "Charlie" has built up a fine practice in Jacksonville, and is a factor in that great city. His father came to Florida from Holland and Holy Neck, Va., years ago, and to this day his son's home is conducted according to all the cordiality of good old Virginia (and North Carolina) hospitality and delightful fellowship. And then three nights later we were guests in the home of Bro. D. W. Brown and family, now living at West Palm Beach, but formerly and for many years residents of Elon College. The Browns have a large, healthy, happy family of sons and daughters, and thus are delighted with life in glorious, sunny Florida. How happy, indeed, to meet the friends of other days and spend the hours in happy talk about incidents, experiences and events of the past. Some one has remarked that when we get to heaven, one of the most delightful indulgences will be that of talking over with friends the experiences of earth. It must be so. Meet one in the middle or mature years whom you have not seen recently; the conversation will invariably be of boyhood and girlhood days and experiences.

In childhood we live in the future. In maturity we live in the past. But it is good now in sunny Florida to hear the birds singing, to see the roses blooming in the open, to bask for hours in the balmy sun, and drink in great drafts of open air and God's good sunshine. Truly was the psalmist right: "The heavens declare the glory of God; the firmament showeth His handiwork." His line has gone out into all the earth. God is good and has built for us a beautiful and a wonderful world. We should rejoice, be glad in it and give Him all the glory and gratitude for it.

J. O. A.

DR. EDDY IN THE SOUTH.

When the Mission Secretary was in Chicago recently at the midwinter meeting of Congregationalists and Christians, he learned that Rev. D. Brewer Eddy, D. D., was to be at Southern Pines on vacation the first week of March. Dr. Eddy was immediately assailed for a ten-day stay, in addition to his vacation, with Christian Churches in North Carolina and Virginia. He consented, and as many of our Churches as he can reach are to have the privilege of hearing this consecrated man of God tell of his observations and experiences in fields and among peoples afar to whom missionaries are sent.

Dr. Eddy was at our Piqua, Ohio, Convention last fall and captured all who heard him with his eloquence, his enthusiasm for a great cause, and his wonderful zeal for the kingdom of our Lord. Next week's Sun will carry his full schedule. At this time we are prepared to say that on Sunday, March 2nd, he will be with Dr. C. H. Rowland, Greensboro, 11 A. M.; at Palm Street, Greensboro, at 3 P. M., and with Rev. J. H. Dollar, at Reidsville, at 7:30 P. M. Then after six days at Southern Pines, Dr. Eddy will begin a week's itinerary with our Churches—Sunday, Monday, Tuesday in North Carolina; the remainder of the week with Eastern Virginia Churches.

We are giving in this issue a cut of Dr. Eddy, with two statements of a personal character about who Dr. Eddy is.

J. O. A.

VII. FAITH.

(Prayer-meeting address at Presbyterian Church, February 8, 1893, while we were building our Church.)

The seventh fruit of the spirit of faith (Gal. 5:22).

Faith enters into all human affairs as simple confidence in nature and in man, but it is the essential element in religion; for, "without faith it is impossible to please God, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." This faith embraces ideas vast in significance to men. (1) The existence of God who can be approached by men; (2) that men may please God by their faith in Him; (3) that He will reward such as diligently seek Him. These truths are so essential to personal salvation as to rank first in our minds always. The idea of God's existence is so large as to overwhelm us with its greatness when we consider the world in which we now live, with all its forms of beauty and grandeur, and then go, in thought, to other planets and stars till thought tires in its effort to find boundary lines to the universe; and then consider that "the heavens declare only the glory of God," and that the firmament shows only "His handiwork"; and that behind all this complex system of worlds, God exists as Creator of all, we are awed into reverence and holy fear. No wonder David exclaims, "When I consider Thy heavens, the work of Thy fingers, the moon, and the stars, which Thou hast ordained, what is man that Thou art mindful of him?" And then to think that we can please such a being as God by our faith! That simple confidence brings the reward of life! Jesus said to the woman, "Thy faith hath saved thee; go in peace."

1. Faith is an essential in salvation. "Now, faith is the substance of things hoped for, the evidence of things not seen." Faith deals with unseen things, not fancies but substances. No one who has essayed to put his own thoughts into words, or into a picture, will suppose for a moment that a marble statue is more than the conception of the artist who fashioned it. The ideal conception is the most essential, the most real existence, the most substantial thing, for it really produces the statue. So faith is the substance of things hoped for. Discoveries and inventions, like that of Balboa and Fulton, exist first in invisible forms of reality, and afterwards disclosed to unbelieving mnids by facts. It is even more in religion, because moved by the Spirit who makes the man trust in God as Spirit and put confidence in the unseen as eternal. Anselm says that "faith precedes knowledge," and it really seems to be so.

2. Faith is of the Heart. The head may take some part in its exercise, but the seat of its empire is the heart. Religious faith is pre-eminently a heart-power of spiritual birth. "The word is nigh thee, even in thy mouth and in thy heart: that is the word of faith which we preach—that "if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart, man believeth unto righteousness, and with the mouth confession is made unto salvation." The head is capable of receiving facts, and of building up confidence upon them, and still the man be barren of religious or saving faith. Faith is not produced wholly by facts. The woman of Serepta who received the starving Elijah, believed the "word of the Lord" in spite of facts; and her faith kept the "barrel of meal from wasting" and the "cruise of oil from failing." Faith works where reason and facts fail. The heart acts under a deep moral impressing a certain potent conviction, a lofty spiritual impulse. As Paul says: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length, and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God." Faith is attended by love and the presence of Christ in the heart. Robert Collyer says that "faith makes the discords of the present the harmonies of the future." And Toplady says, "Faith is the eye of the soul, and the Holy Spirit's influence is the light by which it sees."

3. Faith is work. It is divine energy in the life: potential activity generated by the Spirit of God. When the people asked, "What shall we do that we might work the works of God?" Jesus said, "This is the work of God, that ye believe on Him whom He hath sent." Work is not confined to manuel and mechanical labor. The mind may work and so may the heart. Manuel work is the lowest and easiest of all, while spiritual work is the loftiest and severest. God is the great worker in the universe. He creates worlds, fashions mountains and oceans, decorates the earth with matchless loveliness, and the firmament with blazing worlds. "Through faith we understand that the worlds were framed by the word of God." "By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

Where are the signs of the flood? What insanity possesses Noah's life? What self-denial, what great expense, what ridicule endured! Warned by unseen things, he is at work with all his might. Faith is working out salvation, for "faith without works is dead." Beware of inactive faith, for it is not a fruit of the Spirit. Faith is always at work, and Christian faith manifests itself in Christian activity. Let the cypress trees fall under the axe swung by faith, and let the timbers be fashioned into an ark to save Noah and him family. God gives the idea, the plan of salvation, and man works it out by faith. Every lick struck on the ark was made by faith; faith finished it, and entered it, but God shut the door and secured them against the flood. God inspires and completes faith in the heart. "He is the Author and Finisher of faith." The man full of faith is full of divine energy, and will be busy in the Lord's work "instant in season and out of season." This working of faith is a resistless power: "By faith the walls of Jericho fell down after they were compassed about seven days."

Faith, you see, is the great spiritual force as resistless as the electric current in nature. It has behind its operations divine power, and nothing material can stand its force. Huge stone walls, defying the battering-rams of ancient warfare, must totter and fall when faith completes her seventh circuit on the seventh morn. Faith as a grain of mustard seed can remove mountains. What we need is faith. "One thing thou lackest," said Jesus to the young man.

4. Faith leaves all for Christ. When Jesus saw Levi at the receipt of customs, He said, "Follow me," and "he left all, rose up, and followed Him." Again: "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field." This leaving all may include two things. (1) All sin. All sin may not leave us, but we must leave all sin. So far as faith works in us, the tendency is away from sin. Noah left all sin, but all sin did not leave him. He was surrounded by sin, and it remained to hinder him till God made the final separation by the flood. (2) All good that hindered faith: "Go, sell all that thou hast and give to the poor and come follow me," said Jesus to the rich young ruler. Jesus saw that his estate hindered him, impeded him, and it was necessary to forsake all that trammeled his life. "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter." He separated himself from all hindrances to the activity of his faith. Paul counted all things but loss for the excellency of the knowledge of Christ.

W. W. S.

ABRAHAM LINCOLN AND DWIGHT MOODY.

By Calvin J. Felton.

Today, February 9th, comes between the birthdays of two of the greatest citizens our country has produced. In fact, they are so great they do not belong to us alone. They are world citizens and have rendered a world service. There is a striking similarity between the life and experience of these two great citizens and a striking connection in the work which each of them did. When we study them closely and in the right light, we can see that there is real reason to believe the hand of God was in their preparation and call to the work which they were to do, and the hand of God was with them in the doing of that work. I would not say they were ordained of God for the work which they did. But God called them because they proved themselves fit for the task which He wanted done. God could use them because they were willing that he should use them, and they were willing to pay the price of the service which they were called to render.

Abraham Lincoln was born in a log cabin in Kentucky on February 12, 1809. His early life was spent in poverty and hard manual labor. He had little chance to learn, but used all the chance he had. He had but few books available. But he became master of those which were available. And they were books which helped produce both intellect and character. One of these books and the one which he came to know best was the Bible. There are those who ridicule the Bible. But there is no better way of judging a tree than by the fruit it bears, and the Bible has shown its power to produce such character as Lincoln's. That ought to be sufficient to prove its worth to any reasonable man.

Lincoln used every opportunity for advancement that came to him. He was willing to pay the price of progress, and he became President of his country at one of the most critical times in its history. He was prepared in mind and character for his great responsibility by the habits and ambitions of his previous life. He saved his country, and through it rendered a great service to the world.

Dwight L. Moody was born February 5, 1837, on a poor farm at Northfield, Mass. His father, a stone mason, died when Moody was four years old, leaving the mother with a small family and a mortgaged farm. The farm would have been lost during the early childhood of Moody had not an uncle come to the rescue and paid the interest for several years. His first money was earned by driving the neighbors' cattle to and from the pasture at the magnificent sum of 2 cents a day. He left home at nineteen to go to Boston and work in his uncle's shoe store. Here he was converted and began his work for Christ. Later he went to Chicago to work in a shoe store, and in connection with his work in the store began conducting a Sunday School in a saloon.

Moody's evangelistic work won thousands to Christ and brought thousands of others to a closer relationship to God and prepared them for a life of usefulness to community and to the world. His work came soon after the Civil War, when everything was in turmoil, and some influence was needed to bring people to a stable and solid consideration of life and its responsibilities. Lincoln's work was very important, but it needed very much to be followed by just such a work as Moody did. People needed to realize that God was with them; that He is love and that He was calling upon them to meet their responsibility to Him and to each other.

Moody's great work in the field of education was also important. Like Lincoln, he didn't have the opportunity for advanced education himself. But he trained himself as best he could, and he prepared himself for a great work among all classes of people. And he established schools, that other poor boys and girls might have a better opportunity than he had. His schools continue and are a monument to his great life and his abiding interest in humanity.

Some Elements in Their Success.

1. They were men of great faith in God. Theirs was a faith which had been handed down to them from parents. Lincoln's mother and father were both people of strong and sincere faith in God. Through his severe experience in the President's chair, misunderstood by a great part of the country, criticised and condemned by many of the greatest citizens, while his heart bled for the torn and suffering people he loved so much, his great source of power, he tells us, was his habit of prayer and the help which came to him through it. He took no step without first seeking divine guidance. This is illustrated forcibly in his announcement of the emancipation proclamation, when he told his cabinet that he had sought the guidance of his Maker in that which he was about to do.

Moody had also inherited and been trained in a great faith. His sick mother, when told by the man who held the mortgage on their farm that they would have to get out, first prayed for help and guidance. And when he himself came to feel the nearness to God in his life he made it a habit to seek the guidance and help of God at all times. No matter what the experience he was called upon to endure, or what problem he was called upon to solve, he sought the strength and wisdom from above. God was real to Dwight L. Moody. His prayers were no mere reaction upon himself. How weak and small and unsatisfactory seems the faith of the humanist when compared to Moody's. The great faith of these two men had much to do with their success.

2. They were men of intense earnestness. Lincoln would have given up the fight and let others take over the government long before the close of the war if he had not been so tremendously in earnest for the cause of his people. He was aflame with a fire of soul that simply burned out the dross of selfishness and so gripped his heart with

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

We live in a world of repetition, though some people object to repetition; they think that every sermon should be a new sermon, every book should be a new book, and every experience should be a new experience. Nature does not suggest absolutely new things. "There is no new thing under the sun" (Eccl. 1:9). The sun rises and sets as it has always done; it is repetition. The seasons come and go as repetitions. The leaves appear on the trees in spring and then fall off in the fall, as they have always done. Farmers plant, cultivate, and then gather the harvests that feed the world by repetitions. The orchards and gardens repeat their fruits and their flowers. Love repeats itself in the home and in the Church. Kindness loses none of its sweetness and value by repetition. "Good morning" does not lose its value by repetition. Songs do not perish by repetition. The dinner bell does not grow monstrous because repeated every day. Work does not grow harder by repetition. Prayer does not lose its spiritual value by repetition.

Repetition is the foundation of character, whether that character be good or bad. The curse of drunkenness is repetition. Repeated absence from Church kills the desire to attend Church. Repeated sittings at the card table weakens sincere spiritual aspirations. Repeated neglect of Sunday School dulls the mind, Sunday, and spiritual appreciation. No matter whether habits are good or bad, they crystalize character. Habits are nothing but repetitions, and habits form character. It is the repetition of laying bricks, one by one, that ends in a high brick wall. It is the repetition of the machine that fills the world with pins and nails. It is the repetition of work that makes the skilled mechanic, the noted musician, and the great typist. It is the constant grinding of the mill that fills the stores with flour and the tables with bread. Even memory does its best work by repetition. A song grows better by repetition, and love grows richer in the same way. God repeats His blessings in sunshine and shower, day and night.

It would be a dull world if no night came and sunshine had no cessation; and it would be worse if all the centuries gave man only night. If the best lasted all the time, it would be worse than the worst that comes sometimes. To rise and eat, to work and rest, to wake and sleep, makes all better as they come and go.

Traveling the same path makes an easier road, doing the same thing makes easier work, serving the same cause makes it easier to serve. "Give us day by day our daily bread" is a prayer for repetition. Daily or weekly wages is better than receiving all at one time. The work is repeated, the pay is repeated, and the expenditures are repeated. Every thing runs by repetition. Whatever is worth saying or doing is worth repeating. What will not bear repetition is wrong. The bad road, the false statement, the hard feeling, the sinful action cannot be repeated without loss to character. All good thoughts, good words, good deeds, and good plans improve by repetition. "Sing them over again to me, wonderful words of life." Repeat all that is good, but never repeat what is wrong.

W. W. Staley.

In our planning how often we forget prayer! We go ahead without consulting God, and then we wonder why our efforts fail.—*Selected.*

ELON LETTER.

The sacredness of personality is a primary principle of the Christian gospel. The individual is always an end, never a means to an end, according to the Christian view. This is the most revolutionary teaching in the realm of the social relations that has ever been enunciated.

A few illustrations will make this clear.

The father has no right to exploit his son to make economic gain for himself. On the other hand, the father is under obligation to his son to do all he can to promote his every interest, whether economic, educational, moral or spiritual.

The educational system must not sacrifice the welfare of the student for its own advantage. On the other hand, the educational system is under obligation to spend itself to promote the interests of the student.

The Church cannot circumscribe the right of the individual Christian to live his life as the Holy Spirit gives him understanding. The Church, on the other hand, exists for the individual Christian, to promote his interests and welfare.

There is no principle of the moral life more revolutionary than this which proclaims the lordship of the individual soul.

In the application of this principle, there is a test which prevents chaos from reigning in the world—the test of universality. The worth of the individual must not be selfishly proclaimed. Personality is primary, but so is our brotherhood. We are not only individuals—we are persons, and that means we have social obligations.

Individuality would divide the human family up into hostile, competing groups. There must be an integrating force, a unifying influence, and it is found in the test of universality arising out of our essential brotherhood.

A problem presents itself to me. There are several possible solutions. Since individuality is pre-eminent in its rights, I can choose any outcome I may prefer. No, I cannot do this, because I must consider the other individualities in the world. They, too, have primary rights. What am I to do?

I am to select the outcome that can be universalized—not what is good for me here and now, or for the majority of men and women, but for all men and women everywhere. When we have found that solution to any problem, we may be sure it is the Christian solution.

The limitless worth of the individual, the centripetal force of life, and the universality of all moral conduct, the centrifugal force of life—these two summate for us the gospel of Jesus Christ for the social relations of men.

Never treat your brother or sister as a means, but always as an end, as of boundless worth, says Jesus. And to this He adds, be sure that everything you do has universal validity. Attention to these two will guarantee Christian attitudes in all your conduct.

W. A. Harper.

A SUPER-POWER TRANSMITTING STATION.

By Dr. J. W. Manning.

A prayer-meeting talk at Christian Temple, Norfolk, Va.

A special receiving set—Psa. 85:1-8.

Equipment and requirement necessary to get a radio message:

1. There must be a sending station.

2. There must be a receiving set. It must be in perfect condition. Must be equipped with proper tubes, and speaker. Then the current or power must be turned on.

But we may have done all that and still get nothing. Why? We have failed to "tune in." We must get the proper channel or wave-length.

When we have met all of these conditions we will get the message, if the sending station is working, and we will not get it until all conditions are met.

We may be getting the message perfectly and we may stop it entirely by tuning out, or by cutting off.

The reception may be interfered with by outside interference, such as static and back-ground noises, or your neighbor may have a set that is not working properly and it makes a lot of squeals and noises that interfere. And then there may be inside troubles; that is, troubles that originate in your set, or with you as an operator—you may not tune very carefully, so as to tune out these troubles and to keep other programs from blanketing or lapping over on you and hinder you from getting clearly the program you wish.

When Christ was on earth and teaching the people, He used every-day, familiar, commonplace things to illustrate, such as:

The shepherd and the sheep.
The sower went forth to sow.
The husbandman and the vineyard.
The housekeeper and the coin.
The mustard seed.
The man who built a house.
The wise and foolish virgins.
And others with which all are familiar.

I believe if Christ was on earth today teaching, as He was 2,000 years ago, that He would say that the kingdom of heaven is like unto a radio. Let us illustrate:

Station HEVN.
A super-power station.
God is the great Broadcaster from this heavenly station.
Our hearts are the receiving sets.
Christ is the Power that connects the two and makes it possible to operate, and the Holy Spirit is the Operator, or the one who is to do the fine selective tuning.

Now, with the great super-power transmitting station all in readiness and in active operation, as it is, and has been for all time—what is necessary for us to do in order to get the message?

We must put ourselves in proper condition to become a receiving set. Must be equipped with an enlightened intellect and conscience. We must let Christ come in as the Power, for He has promised to give us "power to become." Then we must let the Holy Spirit take complete control, to do the fine tuning necessary for proper reception.

This receiving set is not like other sets in one or two essential respects. This set needs no loud speaker, but you get the message individually by the "Still Small Voice"; you get the message by the "ear phone," so to speak, of the soul.

But it is very much like the usual set, in that you can cut off or interfere with the program in many ways. You cut off entirely by failing to let Christ be the controlling power in your lives. You may still be connected with the power line, but, for the time being, you "tune out." Something else you want to do, something in which at the moment you are more interested in, and still you may desire to get the message. You are connected with the power still, and the message may be coming in, but static—background noises—and various interferences keep you from getting it in a satisfactory way.

The reason for some of these things may be that your surroundings, your environments may

be such that they cause you to hear, see or think things that are out of harmony with the message. Maybe some one about you is trying to tell you something that they should not, about some one else, or maybe you are interested in some special message or program and they are trying to get you interested in something else—all of these things interfere with satisfactory reception.

This station is unlike ordinary stations in one important respect. In the usual radio set, if you are getting a station, it may be coming in good, but the program may not be what you like or want to hear. You must hear it or cut it off entirely and wait until they change the program or change to another station.

But in this great sending station you do not have to change stations in order to change programs. Because of the unusual selectivity of the tuning agency (the Holy Spirit), you can get a change of program at any time you wish it. The Operator at this station (our God) has an infinite variety of programs on at all times.

Just for example: If you are tired and weary, feeling all-used-up and worn out, tune in and listen to the sweet and restful message of "Come unto me all ye that labor and are heavy laden, and I will give you rest." If you have children and you get tired and vexed with them and feel inclined to scold, just get that message, "Parents, provoke not your children to anger," "Train up a child in the way he should go," etc.

If you who have husbands are tired at times—and who is it who has a husband who is not?—and at times probably wishes that she didn't have one; and if husbands are inclined to be harsh and inconsiderate, let all such get some of the many messages to husbands and wives, and many others, such as, "Children, love and obey your parents," "Remember the Sabbath Day, and keep it holy."

The type and variety of programs are many. If you wish a study about creation, tune in on Genesis. If you want history, there are many messages coming from Genesis and Exodus. If you are interested in law, listen in on Leviticus; if you are interested in prophecy, hear the program sent out by the prophets; if you are interested in a study of love, devotion, music and praise, listen in on the psalms and songs of Solomon; or perhaps, for a change, you prefer tragedy, if so, what program could be filled with more tragedy than that of David when he cried out, "Oh, Absalom! my son! my son!" What father has not, at some time in his experience, been able to sympathize with David? Or that tragic picture of Abraham as he trudged up the mountain by the side of his son, who, in his heart, he had already offered up. I think as we contemplate this sad picture we might really call it television.

Or if you need a lesson in patience, tune in on Job, and there get a lesson that should make us ashamed that we were ever impatient.

If you need a lesson in faithfulness, get it by listening in on the life events of Paul. If you need instruction in living in Christian life, get the program from the Epistles; and if you want a glimpse of the real beauty, splendor and grandeur of it all, attune your heart to the rich things of Revelation.

Request Programs.

In the radio of every-day life, we often hear the operator say, if you wish certain numbers, or a certain type of program, just send in your request. We have the suggestion that we make requests—"Ask and you shall receive." "Whatsoever you ask in my name I will do it." So if you feel the need of special help in your Christian life, use the medium of prayer to make your desires known to the Great Giver of programs, and I am sure it will come through; and if you feel the need of some help and you do not know just what it is, ask for it and He will send the program most needful and the Holy Spirit will tune in—for is it not said, "He will bring all things to our remembrance"? There are two ways of using a radio—one is to lay aside everything else and concentrate on the special program that you are trying to get; the other is to tune in a station, get it coming good, and then leave it alone, insofar as giving it special attention—read your paper or book, or go about your household duties, and enjoy the music in a general way—as it comes floating in. Much the same way as you do the hotel orchestra at meal-time—you eat your meal, engage in conversation with friends, yet in a general way you are getting the program.

So with this spiritual set. You can withdraw from others and concentrate the mind and heart on getting through and receiving the message uninterrupted, and making a personal application of it to your practical needs. And then we may go about the daily duties and ordinary affairs of life, but we need not cut off the connection or "tune out," but have our hearts fully atune with the great station and enjoy the beauty, the sweetness and the riches of the things that are all the time "coming through."

When the day is over, and its necessary duties are done, and its inevitable trials and troubles met, we may realize that because of the messages we have caught we have been made stronger for the duties of tomorrow. May we all learn to use this service more and more, and realize that, as in radio, the beautiful and helpful programs are all about us, but we do not get them unless we "tune in." So with this, God's truths and beauties and helpfulness are ever ready for us, but we do not get them unless we are "in tune."

DR. EDDY TO VISIT MANY CHURCHES.

Rev. D. Brewer Eddy, D. D., who has gained wide recognition throughout this country as a speaker of unusual magnetism, possessed of rare ability to put life into any subject, is a missionary leader of note. Dr. Eddy has traveled extensively in both the Orient and Europe. During these trips he has met with leaders of government and public opinion in many lands. From such first-hand material, Dr. Eddy has occupied a place on the platform as a strong champion of American idealism in international affairs.

A yale graduate and a member of the famous student group called the "Yale Band," Dr. Eddy also studied at Auburn Seminary, Hartford Seminary, and Oxford, England. In 1900 he joined the American Board of Commissioners for Foreign Missions, of which he is now associate secretary in the home department. A winter spent as pastor of a great Church in Honolulu and an extensive study into the educational and religious work carried on in all the islands of the Hawaiian group, has added material on the race problem in the Orient.

Since 1909, in his secretarial capacity as a trustee of several missionary colleges, he has been co-operating from the broadest point of view, the statesmanship and strategy of the missionary enterprise, urging its importance as a factor toward better international understanding, spreading education, not only for individuals but through new educational systems implanted in various backward countries, creating systems of mission hospitals, and placing doctors and advisers in public health to officials in countries needing them most.

ALL SELF-PRONOUNCING

holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.

AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles..... $ .50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles..... .60
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2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges..... .70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges..... .90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... 1.10

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With all the words of our Lord and Saviour printed in red.
103RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges..... .90
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The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Bāb'-y-lon *are* fourteen generations; and from the carrying away into Bāb'y-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

5033X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges..... $1.00
5015FX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included..... 1.50
5016FX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms..... 2.60

Holman GEM Testament

POCKET SIZE 3⅜x4½ inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3⅜x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

4102P. Black Silk Finished Cloth, gold titles, round corners, red burnished edges, with Psalms..... $ .90
4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges..... 1.35
4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included..... 1.90

RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges..... 1.50

INDIA PAPER GEM TESTAMENT

4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms..... 3.00
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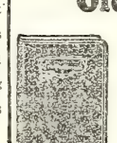
Old Folks Testament

Extra Large Print

Pica, 16mo. Size, 5¾x7¼x¾ Inches



Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines. It is the most readable edition of all large print Testaments.

Specimen of Type.

THE book of Jē'sus

PSALMS INCLUDED

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2913P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included..... 2.95

RED LETTER EDITION

Same as above, with the Sayings of Christ in Red.

3913PRL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included..... 3.10

All styles sent postpaid at above prices

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A MORNING PRAYER.

(February.)

O Loving Father, Thy guardianship is our security. Each morning Thou givest rest and revivification. Grant that, with the constancy of recurring light, our little "taper of desire" may burn and glow until at the light of Thy great fire it shall ignite into a glorious, consuming flame for Thee. Morning breaks, the soul awakes, May it be to a sense of service such as Jesus would have us render—a service of sacrificial living and surrendered will. As conscious, actual stewards of our Lord in the spirit of praise and exultation, O Holy Spirit, lead Thou us on. In Jesus' name. Amen.

INSTILLING THE MISSIONARY SPIRIT.

It has always been Methodism's laudable ambition "to spread scriptural holiness over all lands," and doubtless, every faithful preacher among us has often said: "The world is my parish." With all this, however, we are not very ardently zealous to "evangelize the world in our generation!" 'Tis true we have some six hundred representatives in eleven strategic centers of the struggling nations, but what are these among the thousand million un-Christianized souls in many lands?

What can be done, not as a temporary spurt or for spectacular display, but in a wholesome, permanent, cumulative way to increase the Church's interest so that far more may be undertaken and accomplished? We believe that our general leaders should preach more on this supreme subject; that our literature should be placed under the eye of every Methodist; that periods of special missionary cultivation should be seriously magnified in every congregation; that our capable, interested, numerous official lay members should be inspired and charged with very definite responsibility as those who must greatly assist in sub-soiling the minds and saturating the souls of all our people with the infinitely urgent demands of Christ, viz: "Ye shall be my witness," "Disciple all nations," "Preach the gospel to every creature!"

Pastor and People.

To do this we must remember two facts: First, that to mobilize all these forces and definitely touch and develop the individual Church membership, the pastor is the indispensable leader! He is, therefore, the privilege and the responsibility for so equipping his membership for honoring and serving Christ that they will yield their substance, their efforts and their lives to Him! As the pastor re-examines his commission, he will probably find it a genuine apostolic order, and as such he will wish earnestly and supremely "to preach and to testify" to all men that "Christ is Lord, to the glory of God." He will specifically endeavor not only "to save and edify" those to whom he ministers, but he will seek to qualify his people to be worthy advocates of world-redemption.

The second matter to remember is that the local congregation is the unit of the divine kingdom, just as the family is the unit in a nation. It is the foundation of the kingdom, the means of accomplishing all gospel work, and it is the ultimate end of our life-long endeavor. If the local pastor and congregation, therefore, shall so cooperate as to become thoroughly imbued with the missionary spirit, our wealth and energy, love and life will be gladly given.

Can these high ends ever be reached? Yes, to a commendable extent, provided that (a) we believe that this whole enterprise represents God's thought, will and love. This isn't to be a mere theory, but a dynamic truth! (b) If we further believe that to Christianize the "outside" world will save us on the "inside": "He that would save his life, shall lose it; but he that would lose his life for my sake shall save it," and "There is that scattereth yet increaseth, there that withholdeth more than is meet, but it tendeth to poverty." Let a congregation do large things for Christ's underprivileged ones and no local cause will languish! (c) If we either love or fear God we shall honestly try to do our utmost, for how shall we disobey His commands, violate our convictions, dishonor His proffered fellowship, repudiate "His constraining love," and yet dare to hope for His approval or His pardon? "If I be a Master, where is my fear? if I be a Father, where is my love?" He asks! (d) Knowing the indescribable suffering and ruin wrought by sin wherever the gospel isn't known or accepted, is it possible for people to be real Christians and refuse sympathy and assistance? Shall we be priests and levites or good Samaritans?

Why shouldn't every teacher teach, every leader lead and every preacher preach on every regular and special occasion during January and February till the entire congregation is thoroughly informed, deeply convicted, and enthusiastically dedicated to the proposition of bringing this world to Christ?—*Richmond Christian Advocate.*

WHERE WOMEN AND GOD ARE VEILED.

Do Americans realize the dimensions of the Moslem world? It is a far cry from Morocco facing the Atlantic, to the Philippine Islands facing the Pacific, and from the torrid zones of the Sudan in Africa to the snow-bound steppes of Central Asia. And yet all that vast area is the Moslem world, and all this territory is involved in "the lands where God and women are veiled."

Does God really care for all lands? I think He does. I think He literally cares for the mountains and valleys; for He made them and wanted them to be beautiful. He fashioned them. And as He looks down upon that northern stretch of Africa that once had a teeming population and a great civilization and produced some of the great leaders of the Christian Church, and sees it today desolate because the Arab horseman has passed over it (and where the Arab horseman passes the grass does not grow again), as He looks, I say, on all this, I cannot help thinking that God is grieved.

And as He looks over to that part of the world which, if our traditions are true, was the part which he selected as the cradle of humanity, the great Euphrates valley, the place around which gathers the sweet story of the perfect paradise; as God sees it today so bare and unproductive, I do not think God is satisfied. Or as He looks at that other part of the Moslem world, whose mountains and valleys He thought so beautiful that He not only gave them as His most precious gift to the man he loved best, his friend Abraham, but also chose them as the place into which He might send His own dear Son. As God sees it today a land of waste, with its olive trees cut down and its people impoverished, I do not thnik He is satisfied. I think God cares for the lands themselves, the lands where today His face is veiled.

But of course He cares infinitely more for the people there. How many of His children are in these Moslem lands, in this Moslem world? I think God loves the Arab, with all his sternness of character, with all his range of vision, born in the desert as He is. I think He loves the Persian, with his mysticism and his poetry, and the Turk, with his courage and his daring, for he has that in larger measure than the rest of the Moslem world. And I think He loves, too, His black child in Africa, submissive, obedient, faithful. And all of these His children are in lands where God and woman are veiled.

The considerations that appeal to our hearts in my theme are just these two: first, that woman is veiled in this Moslem world; and secondly, that God is veiled. Picture to yourself two hundred millions of people, one hundred million women —women that are doomed to the veil. We could endure it if it were only an Oriental fashion, a Moslem style of dress. But it is more than that. It is the sign and symbol of faithlessness and lack of virtue. It is the shame of womanhood in the Moslem world, when you really understand the origin of it. But we are thinking not only of this physical veil upon Moslem women; we are thinking also of how, in consequence of this thing that is laid upon them by Moslem social law, women are also veiled by ignorance. Kemal has taken the veil from Turkish women, but he has not changed their character. I suppose Egypt is a land that stands in the front rank of Moslem nations in literacy, yet an accurate census by the British tells us that only three women in a thousand can read and write. It grows out of their seclusion, their limited horizon, their narrow life. They are veiled by ignorance.

Women in the Moslem world are veiled also by servitude. It is true that they are not all slaves, that there are wealthy women in wealthy homes. But where woman is not a slave she is usually a toy. Yet for the most part the Mohammedan woman is a slave; it is no uncommon thing when a man wants another servant, for him just to marry another wife. I read the reports of that Parliament of Religions held at Chicago at the time of the Chicago Fair. I naturally turned to the section that dealt with Mohammedanism, for I thought I could judge the whole parliament by that one religion. I was amazed at the representations made. Speaking of Mohammedan women, the speaker said: "The picture of a Mohammedan woman bending over a washtub to support a drunken husband and several children is a picture that you never see in the Moslem world." I thought for a moment, and I said, "Yes, it is so; but the only reason is that they do not have the washtubs." For if there is any place in the world where woman is made a slave it is in this Moslem world. All her possibilities of life and beauty and character are veiled by this conception of servitude that overshadows her.

Then I think of Moslem woman as being veiled by lovelessness. There is nothing that brings out the beauty in any one's face and life, and nothing that brings out the beauty in a woman's face and life like love. It is because the Mohammedan woman does not have the love of brother and husband and son that you can go all through the Moslem world and you will see hardened faces. The possibilities of these women's lives are veiled by the lovelessness of their lives. It is a loveless marriage into which they go. It is arranged for both sides by the parents. And when they go into the marriage life, it is without the expectation of any sympathy and fellowship. Woman's life is loveless, too, because of polygamy. Four legal wives are possible. Poverty usually decrees that

there shall be but one—that is, one at a time; but divorces come in rapid succession. Many a man in middle life has had as many as twenty or thirty different wives.—*Missionary Review of World.*

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 15, 1930.

Sunday Schools.

Previously acknowledged	$1,675.48
Lanett, Ala.	6.25
Suffolk, Va.	25.00
Mt. Bethel, Summerfield, N. C.	1.52
Mt. Carmel, Zuni, Va.	2.34
Pleasant Union, Lillington, N. C.	1.74
United Church, Lynchburg, Va.	3.50
Ingram, Va.	3.00
Wood's Chapel, New Market, Va.	1.00
Total	$1,720.83

Individual and Church Collections.

Previously acknowledged	$ 510.50
Biscoe, N. C.	1.00
Total	$ 511.50

Conference Home Missions.

Previously acknowledged	$ 600.00
North Carolina and Va. Conference	400.00
Total	$1,000.00

Summary.

Previously acknowledged	$5,324.91
Sunday Schools, regular	44.35
Individual and Church collections	1.00
Conference home missions	400.00
Total to date	$5,770.26

J. O. Atkinson, *Sec'y.*

NOTICE.

The Woman's Home and Foreign Missionary Society of the Suffolk Christian Church is sponsoring a one-day study of the mission study book, "From Jerusalem to Jerusalem." This study will be conducted on Tuesday, March 4th, beginning promptly at 10:30 o'clock. The first three chapters of the book will be discussed at the morning session. Rev. H. S. Hardcastle will present these chapters. In the afternoon, the last three chapters will be presented by Dr. L. E. Smith. Those who attend this mission study class are expected to furnish their own lunches, but the women of the Church will furnish hot coffee and tea.

The president of the society has sent an invitation to the members of the missionary societies of the Churches in this section of Eastern Virginia, inviting the members of the societies to join them in this mission study class. This is a general invitation to any who may be interested in spending an enjoyable and profitable day in considering this inspiring book by Mrs. Montgomery.

PERT PARAGRAPHS.

The first message at the birth of Christ was a missionary message.—Luke 2:10.

The first prayer Christ taught men was a missionary prayer.—Matt. 6:10.

The first disciple, Andrew, was the first missionary.—John 1:41.

The first message of the risen Lord was a missionary message.—John 20:17.

The first command of the risen Lord to His disciples was a missionary command.—John 20:21.

Christ's great reason for Christian love was a missionary reason.—John 17:21.

The first coming of Christ was a missionary work.—Matt. 24:14.

Our Saviour's last wish on earth was a missionary wish.—Matt. 28:19.

MISSIONARY PROGRAM FOR FEBRUARY.

The Woman's Missionary programs have been most interesting and helpful this year, and much praise is due our faithful and efficient Mrs. Alice Morrill, who gives us such wonderful helps and explanations in the *Herald of Gospel Liberty* magazine number to carry out these programs.

Follow these programs with the aid of the envelope of helps and Mrs. Morrill's suggestions and you will surely have a fine meeting.

The program for February is based on "Faith."

"What's done for God will never die."

Song.

Prayer.

Business.

1. Devotional period—The fifth pillar.
2. Current news is found everywhere in this month's magazine number of the *Herald of Gospel Liberty.*
3. Story, from "Friends From the Land of Cherry Blossoms."
4. Heart-to-heart message.

Young People's Society.

Purpose—To help us to a better appreciation of the best in other religions and in our own.

1. Special instrumental prelude (sacred).
2. Project committee report.
3. Leader's presentation.
4. Illustrations.
5. "Mohammedanism and Buddhism, and why I Prefer Christianity."
6. Discussion.
7. Hymn, "All Hail the Power of Jesus' name."

Scripture (Matt. 7:7-12; Matt. 7:16-20).

A prayer poem.

Sentence prayers.

One verse of "My Jesus, I Love Thee," sung softly as benediction.

"Lest we forget"—These programs are based on a small booklet, "Youth and the World Outlook," by J. L. Lobingin, and may be purchased for 35 cents from C. P. A., Dayton, Ohio.

Be sure to follow the articles by Mrs. Marian M. McCord on these programs for helpful suggestions.

Junior or Willing Workers.

Theme—"God's Other Children."

Song—"I Am so Glad that Our Father in Heaven."

Call to worship and prayer same as last month.

Song.

Prayer. Lead the Juniors in thinking of things for which they themselves will wish to thank God, or things for which they wish to pray.

Offering song—Tune: "What a Friend We Have in Jesus."

Father, to Thy loving kindness
Never failing us we owe
Homes, and friends, and schools, and teachers,
All the pleasures that we know.
So if boys and girls are churchless,
Homeless, friendless, anywhere,
Use, O Lord, these gifts we bring Thee
For Thy needy children's care.

Since this is the month of preparation for the foreign mission offering, it would be well to be clear and convincing in your statements about the needs of and for the work. Use leaflets from foreign mission boards or from the Woman's Board (Mrs. Emma S. Powers), C. P. A. Building, Dayton, Ohio. If you are not using the book, "The Jewels the Giant Dropped," use some of the older mission study books. "Kin Chan and the Crab," "Our Japanese Friends," etc., have splendid Japanese stories, and "The Land of the Golden Man" or the home mission book, "Jumping Beans," deal with Spanish-speaking peoples in the Caribbeans and in America. "The Land of Cherry Blossoms," costing 10 cents, contains stories of our own missions in Japan. Continue the project suggested last month for the Philippines if studying that book. Or a similar picture map of Japan may be procured and used in the same way.

Closing song.

Miss Carrie Robison has some splendid suggestions in the *Herald of Gospel Liberty* this month. Read them. Encourage the boys and girls to join the wide-awake club which is found each month in the *Herald.*

This is not a program, but my, oh my! how we would love to have a news item to put in this department from your society. Tell others what you are doing, and maybe it will inspire some other society to try harder. Who will be first? Eastern Virginia societies send their notes to Mrs. J. M. Fix, Franklin, Va.; North Carolina societies send notes to Mrs. W. P. Lawrence, Elon College, N. C.; and Georgia and Alabama and Valley Virginia Conferences send directly to me if you do not have a Conference editor.

Mrs. W. M. Jay,
Convention Editor.

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson IX—March 2, 1930.

Jesus' Teaching About Himself.

Golden Text: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." —Matt. 11:28.

Lesson: Matt. 11:2-12:50.

Devotional: Isa. 61:1-10.

John's Question and Jesus' Answer.

"Art thou he that should come, or do we look for another?" These are the words of John the Baptist, and they come from a sincere but perplexed mind and heart. John had been confident at one time that he was the forerunner of the Messiah—the one who should come; but he was not so confident now, for Jesus had not fitted in with John's idea of what a Messiah should be like and what He should do. In his perplexity and his doubt, he sent to Jesus two of his disciples with the question quoted above. Two suggestive truths are embodied here. First, John's doubts came during a period of inactivity. He was in prison. There was no opportunity for him to get out and do anything. Because of this fact, he became despondent as well as perplexed. There is nothing that so quickens faith in God as activity in His service. It is putting the cart before the horse to say that one cannot do anything until he has proof that God is. If one sets out to do what he thinks a God would have him do if there were a God, he will soon know in a vital way that there is a God. Many a man's faith in God and consciousness of God has become dimmed because he has not been rendering service to God. This does not mean, of course, that a man's faith necessarily depends upon his works. To say this, would be to deny to invalids and shut-ins any hope of a vital faith. But it does mean that service for God and to God quickens and strengthens faith in God. "He that willeth to do shall know," said Jesus.

In the second place, John went as directly as he could to Jesus Himself. If a man has doubts, the best place to take those doubts is to Jesus Himself. Doubts caused by bodily states or feelings, untoward circumstances, undue anxiety or overwork, intellectual problems, and other sources of doubts can best be treated in the light of the person and work of Christ. When one sees Jesus clearly it is difficult to hold doubt. Christ sheds that light on all the problems of life that dispels doubt.

Jesus' answer to John the Baptist is also suggestive. He did not enter into any censure of John because of his doubts, nor did He enter into any argument about his doubts. He simply told the two disciples of John to go back and tell John what they saw—the blind were receiving their sight, the lame were walking, the lepers were being cleansed, the deaf were having their hearing restored, the dead were being risen up, and the poor were having the gospel preached unto them. It was a kind but pointed way of telling John that, in common with the Jews as a nation, he had misinterpreted the nature and the mission of the Messiah, the one who should come. He was not to be a stern avenger, despoiling the other nations, nor was He to be a mighty ruler, ruling by force; He was to be among men as the servant of all. The very things that the disciples saw were the most convincing evidence of the fact that Jesus was the one who should come. One feels that those who picture the second coming of Christ as a mighty and bloody warrior—there are those who believe this—need to interpret their views in the light of these first few verses of the eleventh chapter of Matthew.

The Great Invitation.

"Come unto me all ye that labor and are heavy laden, and I will give you rest." It is quite likely that this is the best-known Scripture passage in the Bible, and certainly it is one of the most cherished. Millions know it by heart and turn to it again and again for comfort and strength. It is one of the most striking challenges that ever came from the lips of Jesus. In these few words, Jesus put Himself on test before all men of all time. He knew full well that He was doing this, too. He knew that in that multitude before whom He was speaking, and in generations yet unborn, there would be those who would take Him at His word, and who would put Him to the test. He knew that He would have to make good or forever go down as the great impostor. In the light of these facts, the words take on new meaning. They are a revelation of Jesus' confidence in His ability to meet the utmost needs of humanity. He boldly and conclusively stood there, and He stands now before us, and invites and challenges us to come to Him with our burdens, our problems, our perplexities, and our sins, and He promises us rest. And here is the remarkable and the inspiring thing about it all: No man has ever put Jesus to the test and found Him wanting. Men not only find that He is able to do what He says; they find that He is able to do exceedingly abundantly above all that they ask or think. Man may have failed, the Church may have failed, Christianity may have failed, but Jesus has never failed.

"Take my yoke upon you, and learn of me: for I am meek and lowly in heart and ye shall find rest unto your souls. For my yoke is easy and my burden is light." A yoke is not an instrument of adornment, but an instrument of work and service. Christianity is not something to make people pretty, but something to make them useful. But work done for Jesus is not hard, for we work with the Master. We learn of Him as we work with Him. And His yoke is easy, because He bears the heavy end of the yoke, and His burden is light because He does not impose law upon His followers from without, but He puts love within. Those who have done the most for the Master joyously declare that He is an easy Taskmaster. Those who are workers together with Him have a joy which the world cannot take away, and a peace that passeth all understanding.

CHRISTIAN ENDEAVOR.

Sunday, March 2, 1930.

By Jewel Truitt.

From time to time in this column a suggested program will be given. It is hoped that societies will adapt these programs to their own local needs. No program can be made to fit the needs of a large group of societies. These program outlines are meant to be suggestive, not programs that you are supposed to follow in detail.

A program for this evening:

Piano prelude: "Some Day the Silver Cord will Break."

Hymn: "Faith of Our Fathers."

Prayer: (End with the Lord's Prayer in unison.)

Scripture reading: Heb. 11:1-19, 32-38.

Leader's introduction of the topic.

Quartet: " 'Tis So Sweet to Trust in Jesus."

Talks and discussion.

A prayer hymn: "My Faith Looks Up to Thee."

Benediction.

Some Material that May Help.

Read Matt. 16:21-27. If Jesus had not had that great trusting faith in the Heavenly Father which He had, He would have been the kind of a Messiah the Jews were expecting. He would probably have depended upon material power. But backed up by His supreme faith in God, He accomplished far greater things than He could have had He been a King without faith. He was the world's spiritual Teacher and Redeemer. The secret of His life was His faith. What do you think of this statement: "Matt. 16:24-27 shows clearly that the business of following Christ is a walk by faith"?

Faith is essential. It is one of the greatest of Christian virtues. There is no substitute for faith. Men cannot deal with each other without faith in each other. The mother would not get any great enjoyment out of planning and hoping wonderful things for her child if she did not have faith to believe that those things could be realized in the child. Without faith there would be no plowing of the fields or sowing of the crops. Without faith, there would be no progress in science and invention. Without faith, there would be no great and noble lives.

Faith changes things. The lack of faith is attended by fear, worry and anxious care. Just as these things hindered Jesus' work while He was here in the flesh, so they hinder the work of the kingdom today. Faith marks men; leaders have faith. Those who have faith do things. Those who are afraid or worried are hampered in the attempt to do anything.

Some Questions for Discussion.

1. From Matt. 8:10, 9:2, and Luke 17:5 make a definition of "faith" as used by Jesus. How does this differ from our understanding of faith?

2. What is the attitude of the man of faith toward worry? Toward the outcome of any enterprise?

3. Do the things we worry about really happen? Is worry necessary? Show why your answer is true.

5. What does faith accomplish?

4. In what do men have faith?

THE CHURCH AT WORK.

Successful Church Finance.

Church finance has certain basic principles, as has agriculture, banking, manufacturing. Only as one acts in harmony with such basic principles may he hope for reasonable success. In Church finance, the following are essential:

1. Your Church must be worthy of liberal support. She must be faithful in rendering real service to the community and the world. It is not enough to "conduct services."

2. Congregational democracy. The members must have a real share in the management. They must help make and approve the budget, elect delegates, choose officers, call pastors, etc.

3. Faithful and competent financial officers. Those who exemplify stewardship ideals, and adopt Christian business methods. Oftentimes Churches elect persons to such positions because they have the reputation of driving close bargains,

or of cutting budgets to the quick, or of personal stinginess, or of being talkers instead of sacrificial givers. It should be borne in mind that people follow their leaders.

4. The adoption of a complete Church budget. One that will challenge the full energy and assistance of every member. People will not do their full duty when they know that additional appeals will be made to meet bills not provided for in the budget. It is all too common to make a budget small and then provide for various necessities on the side.

5. Secure written subscriptions each year. The voluntary principle must be recognized in all local Church work. Make the appeal on a high Christian basis.

6. Secure subscriptions on a weekly basis. This should be the practice, no matter how often the Church services are held, for it is scriptural; it is worshipful; it is efficient. Giving is primarily an act of worship—"on the first day of the week." Paul did not say, "When I sell my olive crop or fig crop."

7. Secure written subscriptions from every member and adherent of the Church—personal visitation by twos. The primary reason for inactive members is failure to enlist them financially. This is one of the most important items in Church life. "Where your treasure is, there will your heart be also."

8. Use numbered, dated envelopes, with two pockets. This is to insure accuracy of records and to promote worshipful giving and right division.

9. An educational program of all budget items. This should precede, accompany, and follow the canvass at intervals. Just raising a budget is not sufficient.

10. A thorough program of education in Christian stewardship.

11. Regular reports to congregation and contributors; quarterly statements; all books audited. Keep your people fully informed of the Church's financial needs and condition.

12. Inform each new member privately of the Church's financial policy, and enlist him without delay.

The Union is Functioning.

The Congregational-Christian union seems to be permeating to the various local territories, and the same fine spirit prevails that has been so evident in all the conferences of boards and commissions of the national bodies. A large number of union State meetings are being planned, and we hear of joint meetings of local associations and conferences that are being arranged. Young people's groups are planning joint programs. The General Convention office will always appreciate any word of information regarding such union efforts so that it may be an effective clearing-house in any way possible. If any person desires a copy of the plan of union, we shall be glad to furnish it.

WARREN H. DENISON, *Sec'y.*

A MODERN EPISODE.

Life has become complicated and rapid, and at times dangerous. Sunday afternoon, in bringing two guests from Harvard Square to our home dinner table, at 1:30, we were running smoothly from Watertown with wide open and dry streets, everything clear ahead, and without hint of excitement, when suddenly a car appeared from the left and slightly ahead, evidently planning to cross, and as I thought well beyond my car. So keeping our course, in fifty yards I was aghast to see this car lunging at us from the left. There was no possibility of escape. He struck us in the middle of the running-board, going at least thirty miles an hour. I had said, "We're going to get it, David," and we did! I have an impression of a shower of falling glass as, under the impact, we struck a telephone post on our right, and we stopped there.

When we came to, David was lying out of the door with his face and hands in the mud. I groped out with my head laid open and the blood pouring down my face, blinding me. Mrs. Hales and her daughter climbed out of the back seat. We marveled that we were alive; but the commissioner of the police, happening there, insisted on my going to the hospital, where three stitches were taken in my forehead and eyebrow.

Later inventory shows a severe shaking up. David's eye is black and closed, and his forehead cut and swollen. My shoulder and ribs were severely strained. Mrs. Hales has cuts and bruises and strained muscles over most of her, and her daughter escaped with two or three wounded muscles. The car was a complete wreck. The garage offers us $50 for it, for the headlights, two tires, and some spare parts in the innards. There is no doubt of the complete job done by the other man. Three days in bed have persuaded me that life is a risk. We now are waiting the next chapter in dealing with the insurance people. But all's well that ends well, and no harm done. B. E.

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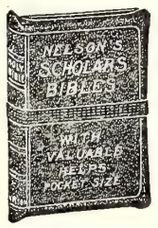

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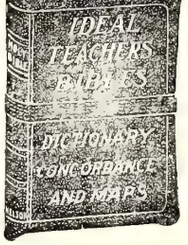

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MONDAY.

THE PHILOSOPHY OF A HAPPY LIFE.

"Happy is he who hath the God of Jacob for his help, whose hope is on the Lord his God."—Psa. 146:5.

An extract from what is probably the last letter written by the late F. E. Weatherly, the song writer, who died recently, has reached the public.

The letter was written from Bath to Mrs. Flora Klickmann, editor of the *Woman's Magazine,* who writes in sending it on to the *morning Post*: "It surely deserves the widest circulation as an epitome of a fine and honorable life."

The passage, which is beautifully expressive of the veteran song-writer's philosophy, is as follows:

"Tennyson has written, following an Italian poet, 'that a sorrow's crown of sorrows is remembering happier things.' I profoundly disagree. Ill as I am, and within a few days of my 81st birthday, I am supremely happy because I remember the love of my mother, my schooldays and my Oxford days—my strenuous life at the bar—and my thrilling experience in the world of song.

Cherished Memories.

"Hard work and contentment, freedom from jealousy, are some of the many things that have gone to make up my happiness; above all, my wife who came to me sixty years ago.

"We watch the hills where I have climbed and can climb no more, the lawns where I have played tennis and can play no longer, the river where I have raced and steered and have said good-bye to all that delight, and yet we do not grumble or repine.

"Though my clever friends, no doubt, think me out-of-date, I still believe in the God of whom my mother taught me, nad believe that my happiness is His gift, and I only hope that, when you are as old as I am, He will keep your memory green, as He has kept mine."

Prayer.—Dear Lord of all our needs, we need delight in doing Thy will most. So teach us Thy fear and to walk in Thy way, and to guard our thoughts in Christ our Saviour. *Amen.*

TUESDAY.

BE KIND.

"Be ye kind one to another, tender hearted, forgiving each other, even as God in Christ forgave you."—Eph. 4:32.

I have been traveling around a good deal lately, and living on trains, in hotels, and eating in Pullman diners, cafeterias, and at lunch counters. In all the eating-places I have been impressed by the uniform and general courtesy and good nature of the waiters, men and women, white and black. For the most part, it has not been my experience that they are looking for tips or feeling dissatisfied when they don't get them. Indeed, at the cafeteria and lunch counter eating-places, tips or fees, do not seem to be in order, or to be the custom.

But I cannot help noticing the manners of some of the eaters, if that word is proper; and if it isn't, we will make it so.

The other morning at breakfast in a hotel, a man seated at a table near mine expressed his dislike on account of a very small mistake in his order by the waiter who was serving him.

The boy was nervous, and it looked to me as if he had, perhaps, not been working very long in the hotel. He apologized, but the guest repeated his grumble, and the beginning of an imperfect day had started.

That guest's ill-temper spoiled a good day for three people—himself, the boy who was waiting on him, and myself.—*Christian Herald.*

Prayer.—Dear Lord, our Father, we look to Christ today for Thy Spirit to be kind, helpful to the weak, to guard the works of good men, and to restore trespassers in the Spirit of Jesus. *Amen.*

WEDNESDAY.

MOTHERS.

"Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. 22:6.

A bit of telephone gossip is going the rounds of a small town where "listening in" on a party line is counted smart, if not nice.

A woman calls up her house number. She herself is at a dance, following a bridge party of her club.

"Is that you, nurse? How is Mary? Not quite so well? Her fever a little higher? Has the doctor been there this evening? He has? What did he say? That her condition required close watching? You will be very careful, won't you? Kiss the darling for me. I plan to be home sometime before twelve. I don't see how I could leave right now, as there are uneven couples for the opening number. Good night. Be careful, won't you? Good-bye."

This sounds rather impossible, but it is recorded as a true telephone talk by a young mother, whose little girl was in the care of a nurse while the mother was at a bridge party and a dance. By the way, she had been playing bridge all the afternoon, and had not been home since ten in the morning. What are homes without mothers?

Prayer.—Our Father, as Thou shouldst have us be, so may we have our children be, that their lives may call us blessed and bless God forever. *Amen.*

THURSDAY.

SEARCH AND KNOW.

"My people are destroyed for the lack of knowledge."—Hos. 4:6.

"Search me and know my ways," is both the answer and invitation of Jesus to every inquiring mind. But those who think that they have found His secrets when they have raised questions concerning His genealogy as recorded in Matthew are less wise than the humblest peasant who at the sound of the Angelus bows his reverential head.

"Search me and know my ways"—"Not what men have written, but what I have been and am." "Search me and know my ways. Come very close—aye, touch my scars and press my side. Have no fear. Take from my flesh the fact of my humanity as you take from my spirit the fact that I am God's Son."

Even as Thomas, standing very close and seeing the scars, fell down in adoration, so we may search Him to the innermost of His being and find at last only reverence in our souls. The more intimate a man becomes with Jesus Christ, the more unmistakable becomes the fact that He is infinite. Here at least familiarity with the sublime is never deadening. All that was left of the vocabulary of Thomas when his searching eyes had finished their investigation was, "My Lord and my God."

General Lew Wallace began writing his story of "Ben Hur" with the pen of an unbeliever, but finished with the hand of a worshiper. The great Indiana novelist came where Jesus had walked and could only stop where Jesus leads every soul who follows Him—at the foot of the cross.

Prayer.—The Lord's Prayer.

FRIDAY.

ISRAELITISH AND CHRISTIAN CLEANSING.

"The blood of Jesus Christ cleanseth from all sin."—1 John 1:7.

According to this Scripture, by certain ceremonies lepers were cleansed and admitted again into society. It is offered here as a symbol of the act of God through Jesus Christ to cleanse sinners. Sin has made man unclean, separated from God. Not until he can acknowledge his sins can he be cleansed, and not until he confesses his sins and repent can he be forgiven, and not until he is forgiven can he be admitted into communion with God.

Therefore, the gospel enjoins us to repent, do the first works of love and make God our daily conscious faith. "Wash you and make you clean," which means, "put away your sinful life," and prove yourself a new creature in Christ.

Prayer.—Lord, teach us Thy way of grace and lead us in this way. We are unworthy, cleans us. We are dead, quicken us. We are lost, save us. *Amen.*

SATURDAY.

VISION NOW AND THEN.

Lesson: Isa. 25:6-9.

This lesson is beautiful. It says that in heaven we are to know God face to face, and see Him as He is. It means that life, as we know it, is past. Dishonor, ignominy and shame shall be buried, and people of all nations shall live together and be happy. That is heaven.

It means further that in this life, as we know it, thousands sit at the table of God, eat of His life, taste of His love, and see Him as through a glass darkly. The great difference is, those in heaven see clearly that which we on earth only believe. Is it worth trying?

Prayer.—Dear Father, our Lord, praise be to Thee, through Jesus Christ our Lord. We seek Thy face. Guard our lives lest we stray, and gather us among Thy saints, and make us members of Thy perfect Church in that perfect day. *Amen.*

SUNDAY.

ACCEPT THE LIGHT.

"Repent; awake, thou that sleepest, and arise from the dead and Christ shall give thee light."—Eph. 5:14.

Jesus makes His home with anybody who receives Him; but it was "The poor heard Him gladly." There are those who dwell in darkness and cannot understand Him. Sin makes dark. He who sins, dwells in darkness; but when Jesus comes, there is light.

The sun of righteousness is in our land. We have the knowledge of God, and the spirit of charity and peace. His purpose is to shine in our hearts; but that does not mean that the people know Him thus. He who sins, keeps the light out. The sun does not profit a blind man. Thus it is with him who walks in ways of wickedness and in the service of sin. He is blind both to his own happiness and to the grace and love of

(Continued on page 13.)

Christian Orphanage

Dear Friends:

The Orphanage has killed some large hogs this year. We killed four this week that weighed 1,903 pounds. So far this season, we have killed 7,603 pounds and have seven more to kill by the first of March. We are trying to produce as much of the food that we consume in the Orphanage as we can on our own farm. We are trying, as far as we can, to work out the "live at home" policy; but it it is expensive to run a farm, as many of our readers know. Our farm is a great asset to us in many ways. It gives our boys employment during vacation season, and gives them farm-life training which they would hardly get any other way. A boy who learns to till the soil well will learn to do other things well and will make a greater success in life. The boy who spends his early years on the farm gets a sturdy foundation for life's work, and he generally holds to it through life. We are glad the Orphanage has a farm, with its pretty cattle, hogs and mules.

We are having some pretty days now, and as the weather gets better so more of our people can get to Church, I trust the offerings for the Orphanage will be more liberal, as our children eat food and wear clothes whether the income is large or small. Don't forget to mail Mr. J. M. Darden, Suffolk, Va., a check to help us pay for our new barn. We need three thousand dollars now to settle all the bills.

Articles sent in since January 1, 1930: Ladies' Aid Society, Parks Cross Roads Church, Western N. C. Conference, 1 quilt, 2 blankets; Mrs. T. L. Sellars, Burlington, N. C., 1 cabinet Victrola; Turner's Chapel Sunday School Classes 3 and 4, E. N. C. Conference, 1 quilt, 2 dresses, 1 suit, hose, etc.; Crittendon School League, Crittendon, Va., toys, apple sauce, etc.; Sunday School class, High Point Church, 9 dresses, towels, and bloomers, etc.; Mrs. John M. Coble, Burlington, N. C., 1 dozen stockings; a friend, 2 pr. shoes, 3 dresses; Women's Missionary Society, Burlington Church, Circle 3, 7 cakes and 1 box tea cakes; Women's Missionary Society, Pisgah, Ala., 11 towels, hose, pillow-cases and domestics.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 20, 1930.

Brought forward	$1,198.94

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Mt. Bethel	$ 1.00	
New Lebanon Sunday School	3.00	
New Lebanon S. S. Baracca Class	2.00	
Happy Home	1.60	
Greensboro, Palm Street	6.00	
Ingram	3.00	
United, Lynchburg	3.82	
Shallow Ford	1.70	
		22.12

Western N. C. Conference:

Seagrove	$ 1.50	
Randleman	4.00	
Shiloh	1.00	
Pleasant Ridge	3.27	
Graham-Providence Memorial	17.31	
		27.08

Eastern N. C. Conference:

Piney Plains	$ 8.06	
Mebane	2.00	
Amelia	3.46	
Sanford	10.14	
Youngsville	3.00	
United, Chapel Hill	3.00	
		29.66

Eastern Virginia Conference:

Suffolk	$50.00	
Holland, Dec.-Feb.	30.00	
Franklin	12.07	
Wakefield	3.74	
Berea, Nansemond	10.00	
		85.81

Valley Va. Central Conference:

Timber Ridge	$ 1.66	
Wood's Chapel	1.00	
		2.66

Alabama Conference:

Forest Home	$ 1.00	
Noon Day	.58	
Wadley	2.11	
		3.69

Georgia and Alabama Conference:

North Highlands		2.25

Special Offerings.

M. Y. Wilson, support of children	$20.00	
Turner Smith, McLeansville, N. C.	5.00	
Cash	1.73	
		26.73
Grand total		$1,398.94

FAMILY ALTAR.

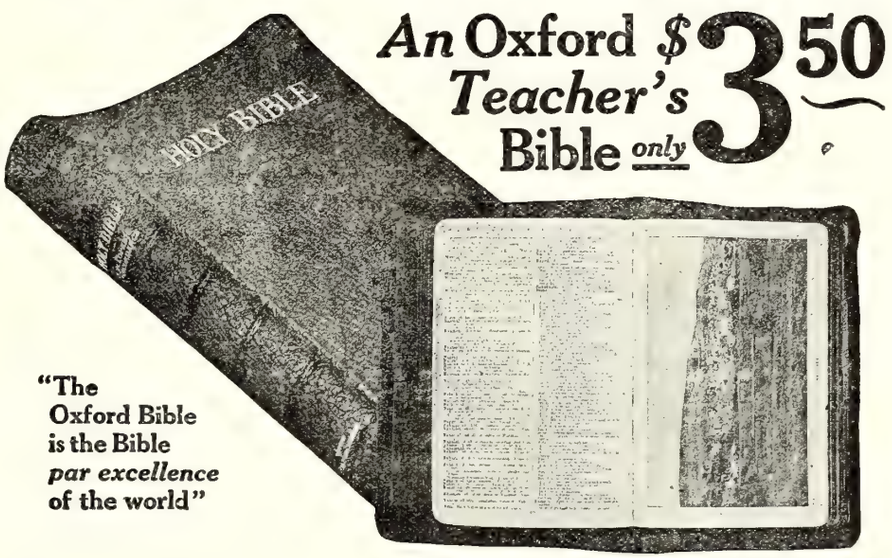
(Continued from page 12.)

God. The fountain of life flows freely, but he is led by lust to poisonous waters.

The sun is given us, that we may walk by its light. The kingdom of heaven is come to us, that we may repent, believe, and walk right—right into glory.

Prayer.—O dear and tender God, turn Thou us, and we shall be turned. Show us our sins and give us Thy grace. Take away from us self-righteousness and every manner of darkness. Give us humility and true living and saving faith. *Amen.*

OXFORD BIBLES



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17 And there was a very sore battle that day; and Abner was beaten,

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Specimen of Type

6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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THE SUN'S PULPIT.

(Continued from page 3.)

"Search the scriptures, for in them ye shall find eternal life."

All of us need a mixed diet of food. The best dietitians recommend scientific eating and warn us against eating too much of certain kinds of food. In like manner, it is dangerous to read too much about the current crime wave, lest we be saturated with the desire to become a criminal, for as a man thinketh so he becomes. It is dangerous for one to read too many novels, lest he become a slave to novel reading and thus waste life's most important hours. The Holy Bible should have a vital place in every man's reading.

The Bible is the greatest Book in all the world. It is the most widely distributed Book. The Bible was slowly produced, even as diamonds are distilled and crystalized atom by atom through a slow process. The Bible is a Book in which the religious history of many nations and races is recorded. Psalmist and prophet, poet and novelist emblazon its pages with their pictures of the march of God through time. No other book in all the world is so picturesque and colorful, so charged and saturated with the distilled fibres of the human soul. The Bible is the most human, as well as divine Book in the world's library. To fail to read it, is to lack something in life that will cause spiritual suicide. The Bible is the soil and seed-bed out of which have grown the great forests of literature. The Bible can never pass out of human interests, nor can it become obsolete any more than can the mountains and the sea disappear. They are here to stay. The Bible is rooted in the religious nature of man and will endure as one of the permanent and perennial interests and values of the world.

"In the beginning was the Word, and the Word was with God and the Word was God."

"Thy Word have I had in my heart, that I might not sin against Thee" (Psa. 119:11).

"Thy Word is a lamp unto my feet and a light unto my path" (Psa. 119:105).

The Bible truly contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy and its precepts are worthy, its histories are true and its decisions are infallible. All of us should read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct us, food to strengthen us, and comfort for all sorrow. The Bible has well been called the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's chart. Jesus Christ is the central figure through its pages. He is the world's greatest example of love and righteousness. To learn about Him and to discover the greatest joys of life, we should read the Bible slowly, frequently and prayerfully. Read it so as to get something that will fill the memory, rule the heart and guide the feet.

Our daily reading should be so vitalized that we would not cease until something useful has been attained. One should never read just for the sake of reading so many chapters a year or month. No sensible person attempts to rush through the hotel menu, but carefully reads until he finds something appetizing. Let us learn to study and read until a verse of Scripture becomes gripping and helpful. To find these precious jewels, we may have to read over many chapters. But eventually a pearl of great price will be found of great value to you for your particular problem.

Diamond hunters have to sift tons of earth. In finding radium, one must dig deep and carefully examine tons and tons of earth before even a small gram of precious radium is discovered. Let us be willing to sink deep shafts into the Word of God.

FIELD NOTES.

The work in my field is doing well. On the second Sunday in each month I preach at Shady Grove, Ether and Biscoe. All these Churches give one offering each month to missions and one to the Orphanage. On the fourth Sunday I preach at Pleasant Ridge, Randolph County, and the Church is on the eve of building five Sunday School rooms, which will add much to the convenience and efficiency of the Sunday School. We already have an excellent school, but with these new rooms we expect to see our school greatly improved. We have an excellent superintendent and capable, devoted teachers who are doing wonderful work for the progress of the kingdom.

At High Point I preach on the first and third Sundays at 11 and 7:30 o'clock. The people here are doing fine work for a small Church, both in Sunday School and Church service. We are planning to build additional Sunday School rooms soon which will add to the convenience of the entire school. On account of the difficulty of raising money at this time, due to our people working on short time, we shall find it difficult to finance the building of these new rooms; but by co-operation, loyalty and liberality of a devoted people we can succeed. They are making liberal contributions in spite of their disadvantages. Offerings to the Orphanage and missions are regularly made and reported in THE CHRISTIAN SUN. We are teaching our people to be loyal to their Church and the kingdom, and supporting the institutions of the Church the best we can. We give our Father in heaven all glory for what we can accomplish in His name.

JOHN M. ALLRED.

NOTICE.

So far, no invitation has been received for the Sunday School and Christian Endeavor Convention of the Eastern Virginia Conference. If any Sunday School within the bounds of the Conference is contemplating entertaining this Convention, your executive committee would appreciate an invitation as early as possible. We would like to complete the arrangements of the program as early as possible. The final arrangements of this program depend upon where we are to meet. Please send your invitation to Rev. J. E. McCauley, 505 S. Main Street, Norfolk, Va.

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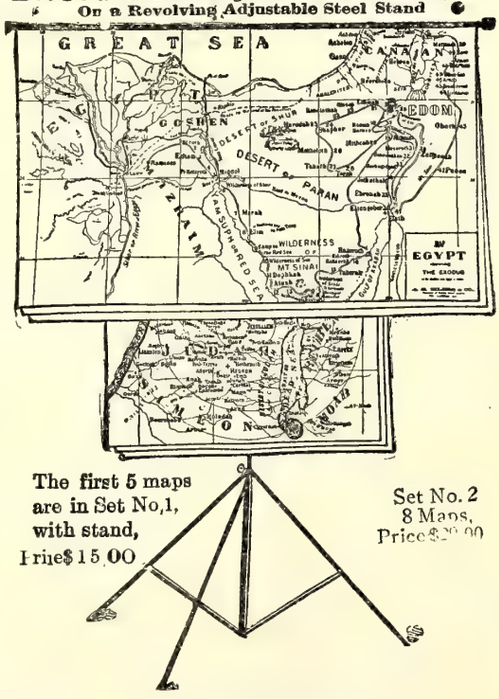

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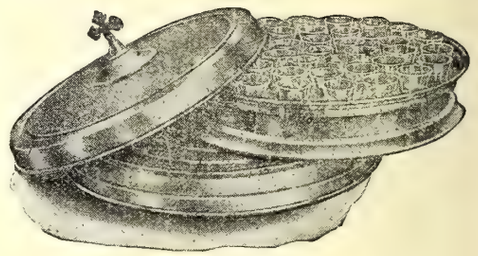

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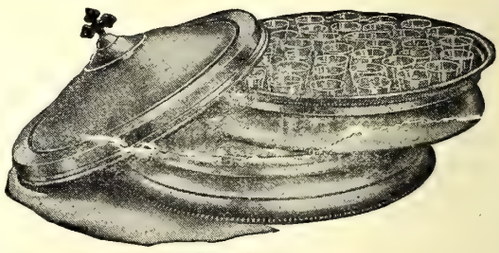

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Bread Plate No. 3—Narrow rim	$ 9.00
Bread Plate No. 4—Broad rim	9.00
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LINCOLN AND MOODY.

(Continued from page 5.)

the cause in which he was engaged that he had to go on, even though it should lead him, as his Master was led, even to Calvary. He was so intensely in earnest that there was no turning back.

The same intense earnestness was in Moody's character. In fact, this earnestness was one of the secrets of his great power over an audience. So intensely in earnest was he that people felt the importance of the mission in which he was engaged and realized something of the value of the salvation which he preached. So far as I can learn from his methods of work, there was nothing spectacular about the way he worked. He wasn't sensational, in the modern sense; but he was in dead earnest, and the people heard him gladly because he felt so strongly that which he told them. He proved his earnestness in the sacrifices he was willing to make in order to carry on his work. All that Moody needed to know was that God would have him undertake a work. He was willing to go ahead, not asking to see the distant scene, but believing that God would find a way to do His work.

3. They were men who lived close to the heart of the people. Lincoln grew up with the common people. He believed God loved the common people, for he had made so many of them. He was never too busy nor too much burdened with the cares of State to give attention to an individual case of need. Story after story is told of how he gave attention to the needs of individuals during the most trying days of the war. His great heart of love and sympathy brought him close to the heart of the people.

Again this characteristic is found in Moody. His work in the slums of Chicago showed his great concern for the people in need. It is said that he went into a home in Northfield one day and found there a father sick in bed, while the mother and daughters made straw hats in order to live. When Mr. Moody had asked them what they were going to do in order to make a living, the girls replied that if they could only get an education they could teach and support the family. The result of that conversation was the founding of Moody's school for girls, in which just such poor girls could receive an education. This is but one among many stories which might be told illustrating how close Moody lived to the very heart of human life and human needs. One can't live so close to the very heart-throbs of his fellows without catching something of their love and loyalty.

4. They both felt the call of God to a great task. Lincoln was none the less called than was Moody. And there was a feeling in the heart of Lincoln that God was calling him. And both of them were willing to make any sacrifice in order to follow the leadership of God. Both these men spent themselves, actually gave their life, for a great cause. Moody went into great undertakings like the first trip he and Sankey made to England without knowing where the money to make possible the trip was coming from. When his Church building was burned in the great Chicago fire, he began immediately to work for another building. There was nothing which could stop him from the task which God had called him to do.

These men had nothing to say about looking out for themselves. They did not talk about the sacrifices they had made and were making. They seemed not concerned whether they received proper credit for the work which they did or not. They simply lost themselves in their task. They were called of God to do a great task, and they answered the call. They left the rest to Him who had called them.

Your work and mine may be different from theirs, as theirs differed the one from the other. They were men of different temperament and characteristics. They were different. But God could call them and use them, each in his own field of service. You don't have to be like either of them, and you don't have to do the same work which either of them did. But God has a work for you, and He is calling you into that task. Will you not be like these great servants of the Most High God in the response you make to His call? Will you take up your task with the same intense earnestness, the same great faith, the same deep sympathy for humanity? the same willingness to answer the call of God, regardless of the cost, which characterized them?

And it is well for us to remember that it isn't so much how we begin a task, but how we finish the task. Dr. William E. Barton, in writing on Loncoln's message to 1930, calls attention to this fact. He shows how the autumn of 1862 began so darkly and discouragingly for Lincoln and the cause of the Union. Yet before that year had closed, the issues of the terrible civil struggle had been decided. When you have undertaken to do things for God and humanity and you are misunderstood and criticised by those you would like to help, don't forget that the important question isn't where you are at a certain time in the struggle, but how you finish. There are many who begin well, but soon give up the struggle. If we follow the example of these great citizens, we must stick to the fight until the victory is won.

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge; all over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

OBITUARIES.

ISLEY.

Cecil Harris Isley was born in Alamance County, N. C., on June 9, 1898, and died January 16, 1930, being 31 years, 7 months, and 7 days of age. He was married to Miss Grace Loy on September 14, 1919, and is survived by his wife and three children, May Loy, Hilda and Cecil Harris; his father, R. P. Isley; two sisters and two brothers, and four half-brothers and sisters.

Early in life, Bro. Isley professed faith in Christ and united with the Shallow Ford Christian Church, remaining loyal to the cause until death.

R. A. WHITTEN.

BALLENTINE.

Whereas, God, in His infinite wisdom, has called to Himself our beloved sister, Miss Lalan Madora Ballentine (affectionately known as "Miss Dora"), whose death occurred November 25, 1929; be it resolved:

1. That in her going, our Church sustains the loss of a devoted and faithful member, who gave her full interest to the worship of the services, to the program of the Sunday School, and to all religious activities of her Church.

2. That her beautiful spirit that loved so much the service of worship may live in our hearts and be a loadstar to point the way to a life calm and gentle, radiant in spirit, and joyful in overcoming the frailties of life.

3. We feel with submission that the soul that departed her fragile body gives a radiance to heaven and glory to her Lord. May the loss her family sustains be comforted with the happy promises of His eternal Word.

4. That a copy of these resolutions be sent to The Christian Sun, a copy be kept on the Church records, and a copy be read at the following meeting of the Woman's Missionary Society.

RUTH JOHNSON.
MRS. J. LEE JOHNSON.
MRS. JIM ENNIS.

TURRENTINE.

We, the members of the Woman's Missionary and Ladies' Aid Societies of the First Christian Church, Burlington, N. C., feel very keenly the passing of one of our faithful members, Mrs. Ella Roa Turrentine, who departed this life February 2, 1930.

She was a charter member of this Church and these societies, and her life has been a benediction to this community. She was faithful in every good work and word. Her gentleness of spirit and kindness of heart will continue to be an inspiration to us.

Resolved: That we bow in humble submission to the will of the Father, who doeth all things well, and we do solemnly resolve to keep sacred the memory of our departed sister by carrying on the work which was so dear to her heart.

That we extend sincere sympathy to the bereaved family and offer to them the consolation of the sacred Scripture which was the strength of their loved one.

"When comes the King of royal might
To crush the wrong and crown the right;
When all the saints in glory meet,
No more to die, no more to weep;
When thrones are set and crowns are given,
And all the rich rewards of heaven—
Oh, in that glorious by and by,
What's done for God will never die."

MRS. M. A. WALKER,
MRS. ADA A. TEAGUE,
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VOLUME LXXXII. RICHMOND VA., THURSDAY, FEBRUARY 27, 1930. NUMBER 9.

THE SUN'S OBSERVATORY

Mrs

By Rev. Stanley C. Harrell.

THE CHURCH BUSINESS MEETING.—

Does your Church have difficulty in reaching its membership with its business plans and programs? Who formulates and who approves the financial goals and objectives of the Church? It is not a question as to the method such matters follow as it is a question as to whether or not, when the final action has been taken, that they represent the action of the entire Church membership.

Is not the Church in danger of drifting into a sort of system of taxation without representation? Not because of any desire for such a condition, but because the members either cannot or will not take the trouble to attend the meetings when such matters are under consideration. Nobody can feel as keen a responsibility for the plans which he has had no part in formulating as one should feel for the activities of the Church. This condition is doubtless responsible for the fact that many Church members speak of the affairs of their Church as "what they are doing." What is the solution? So far, none has occurred to us, and we have not found any one who has a satisfactory answer to give. If you have been able to devise any system that is even partially satisfactory, you owe it to the cause to make it public.

THE SALT OF THE EARTH.—

In our eagerness to discover the individuals who are capable of filling positions of responsibility and leadership in the Church, we are in danger of overlooking the importance of the ordinary person who can only be one of the membership. Every Church organization has many such, and oftentimes they constitute the very backbone of the Church. When such members have a keen sense of responsibility and are genuinely loyal to their Church, it is impossible to estimate their worth.

It is the experience of nearly every preacher that there are certain members of his congregation who never do anything to draw attention to themselves. They attend regularly, listen with an air of interest and attention, and contribute modestly, as their means will permit. Such people generally constitute the background against which the preacher projects his sermon. When such an individual is forced to drop out of the congregation, it is only then that the preacher realizes how much he has really depended upon such an one for inspiration and help. Let us thank God for the people who have the ability for leadership. Let us thank God for those of unusual intellectual ability, who challenge us to do our best thinking. But let us thank God above all for the humble, faithful folks who are with us at all times, and by their sheer loyalty give us the assurance that makes it possible for us to push on.

HOW THE MEN MAY HELP.—

It was this writer's privilege recently to attend a most interesting meeting. The men of the Durham Christian Church and the men of Trinity Avenue Presbyterian Church, of Durham, had met in joint session to discuss a topic of mutual interest. That topic was, "How the Men of the Church Can Help the Pastor." What preacher would not be interested in hearing a group of consecrated men discuss such a subject! It is not possible to report the atmosphere of earnestness and spirituality which pervaded the meeting; but our readers might be interested in some of the suggested ways in which men may help their pastor.

One speaker saw the question in the light of college athletics, and suggested that every man in the Church ought to have the ambition to make the team. He contended that one of the first requisites of a good Church member is a willingness to undertake whatever assignments the preacher might deem wise to make, and contended that it is a man's duty to volunteer for service and to let the pastor know that he was not only willing to perform such duties as he felt qualified for, but to be willing to train in order to qualify for the weak spots on the team.

This speaker also likened the pastor to the "coach," whose business it is to give definite instructions as to how perfect teamwork may be developed as well as to strengthen the strong points in the individual player. He showed that the ideal player always puts the success of the team ahead of individual ambitions.

One man boldly spoke up and boldly advanced the contention that the men of the Church should assume the entire responsibility for the adequate financing of all current expenses of the local Church. He argued that in every Church there are men whose chief study and occupation is finance, and should not be willing for the preacher to have to take upon himself a problem which is their own peculiar province. The men of the Church should consult the preacher as to the needs of the work, and then leave him free to give his entire time and thought to ministering to the spiritual needs of the congregation.

Another speaker paid his respects to the grown-ups in the Church who have not put away childish things. He contended that there should be a group of men in the Church who should serve as a sort of grievance committee, smoothing out the friction and the insignificant criticisms before they have had time to grow into trouble-makers.

One man felt that it was an injustice for the preacher to have to serve as a perpetual fountain of encouragement, sympathy, and inspiration for the entire membership, with no one ever giving a thought to the fact that there are times when the preacher may stand in need of encouragement, when he, too, might appreciate sympathy and things which would bring inspiration. He said that many times the pastor might be described as "the lonely man in the pulpit."

Another man contended that it is the duty of every man in the Church to establish a medium of contact with the pastor. He called attention to the difficulty of a pastor establishing contact with a hundred or five hundred members, when all the seeking and contact is left to the preacher to make. This man also had an idea that when there was an occasion of any special need in the individual life or in the family that it should not be left for the preacher to learn about it by chance, but that under such circumstances the preacher should be called, and that the preacher should no more be censured if he does not come without being called than should the doctor.

It was also the concensus of opinion among the men of this group that it is every man's duty to be present at the services of the Church. The idea was advanced that many attend or stay away according to whether or not they shall receive that which they consider worth while. While this group felt that one should be there in order to render such service and help as might lie within one's power. One speaker even went so far as to suggest that it is as much the duty of the individual member to make preparations to receive as it is the duty of the preacher to make preparation that he may be able to impart.

But perhaps the strongest note that was sounded in the meeting was as to the help that men might give their preacher by praying for him. The story was told of a distinguished preacher, who was also a professor in a theological seminary. This preacher had an engagement to preach on a certain Sunday morning at a local Church. When he was in the midst of his sermon, he forgot it entirely. Try as he would, he could not recall the remainder of his sermon. He had the manuscript of his sermon in his pocket, and he was forced to take out the copy and lamely finish by reading that which he had forgotten. At the close of the service an old lady came up to the preacher and said that she hoped that the preacher would not feel too badly about forgetting his sermon. She felt that it was really her fault, for she had been so busy that morning that she had forgotten to pray for the preacher, and she promised that she would never again be guilty of such negligence. And that night the preacher delivered a sermon of unusual force and power.

These suggestions may not be original, in the sense that some one, perhaps a preacher, may not have thought of them many times. But they have a peculiar force and suggestiveness when they are the conclusions of an earnest group of laymen who are seeking to define the things which they may do in order to help their pastor.

NOTES-PERSONALS

Dr. C. C. Ryan spoke for Rev. M. F. Allen, of the Newport News Church, last Sunday evening, his subject being "The Land Out of Which Our Bible Came."

If you wish help in selecting a play or a pageant for Easter, write for suggestions. State the number of people you wish to use and the age group. Miss Jewel Truitt, field secretary of the Board fo Religious Education, Waverly, Va., is always ready to help solve your problems.

Do you wish some mission literature to use during the mission period? Write in to the Mission Secretary, Dr. J. O. Atkinson, state your needs and the literature will be sent to you. Miss Truitt will be glad to suggest missionary plays suited to your needs. During the mission period is the best time to put on your missionary plays. Then they won't get crowded out.

Rev. A. H. Sheppard changes his address and place of residence from 2611 Jones Avenue, Columbus, Ga., to Route 2, Glenn, Ga. Bro. Sheppard writes: "My parish has also been changed from the Georgia and Alabama Conference to the Alabama Conference. I have been called to the following Churches: Antioch, Rock Stand and Bethany. We have been hindered some on account of bad weather and roads, but in spite of all the hindrances we have had good attendance at all services. The day is never so dark but that the sun is shining just behind the clouds. The outlook is good for a prosperous year in our new field."

Ramsey MacDonald says: "They tell us that we cannot be made sober by act of Parliament. I hate these little smug, pettifogging and inaccurate pieces of proverbial philosophy. They are thrown off by men who cannot thing, and they are believed in by fools. I say that every experience that the world has had, and I do not care where you go for it—go north, go south, go east, go west; keep within your own empire or go outside; confine your attention to the Anglo-Saxon race or go outside it and take the Slavs—go anywhere experiments may have been made, and the conclusion is absolutely inevitable and irresistible that you can make men and women sober by act of Parliament."

The Eastern Virginia Club of the Elon Alumni Association met in the fellowship hall of the Suffolk Christian Church Friday evening, February 21st, for the annual banquet. The alumni and guests present numbered seventy-five. With the fun and fellowship, enough seriousness was mingled to make the occasion a real event. A business session preceded the banquet, and several items leading toward the betterment and usefulness of the club were passed upon. The toastmaster for the occasion was Rev. F. C. Lester, of Waverly, Va. Dr. N. G. Newman, president of the club, delivered the president's address. Dr. L. E. Smith spoke concerning the very urgent needs of the college, and several toasts were proposed to alma mater. Officers for the ensuing year are Rev. F. C. Lester, president; Rev. O. D. Peythress, vice-president, and Mrs. Annie Staley Calhoun, secretary-treasurer.

GRAHAM.

The Church at Graham is doing fine work with its new program. The young people's service, conducted every Sunday evening at 7 o'clock, is attracting the interest of the older people because so many of the young people are willing to take part in the program. Last Sunday evening two of the children in the 'teen age read selections of Scripture, two others led in prayer, and another furnished violin music.

The pastor preaches here every Sunday night immediately following the young people's service. The attendance both at Sunday School, Church, and the young people's services is growing. The congregations are attentive, the interest is fine, and the Church is becoming more active in looking after the sick and needy of the community. The membership of the Church is loyal, devoted and faithful in every good word and work.

W. C. Wicker.

WINDSOR, VA.

Under the direction of Mr. E. B. White, our pastor, the young people have organized into a Christian Endeavor Society. Addye Roberts is president, Elminia Rhodes is vice-president, Dorothy Holland is secretary and treasurer, Martha Bailey is sorresponding secretary.

We are divided into two sides. Elmina Rhodes is the captain of the "Reds," and Martha Bailey is the captain of the "Blues." There was a large crowd out last Sunday night, with many visitors. A fine program was rendered by the blues. The blues and reds alternate in having charge of the Sunday night programs. As there was preaching at the Christian Church last Sunday night, the society sat in a body during Church services. They sang a selection. Our pastor preached a very interesting sermon, which was enjoyed by many people who went to hear him. We hope the people of the community, Church and society will continue to co-operate with Mr. White as they already have.

Martha Bailey,
Corresponding Secretary.

SHALLOW WELL.

Our first service was held on the second Sunday in November, with the house filled to capacity. Special music was rendered by the Jonesboro male quartet and their singing was inspiring and uplifting.

On the second Sunday in December we had more than a hundred men, members of the Junior Order, from Jonesboro and vicinity, to worship with us, and special music by a double male quartet from Broadway, N. C. Well, if there is anything in music that beats a male quartet, it is a double quartet.

We have a splendid Sunday School, and under the leadership of Superintendent Frank Watson we are making progress. A few days before Christmas the foundation for three Sunday School rooms was laid, and on the second Sunday in January the rooms were complete and being used for classes. Much labor and material were donated.

Mr. M. L. McIvor, of Toronto, Ohio, a loyal member of the Church, furnished enough paint to put two coats on the outside of the Church and Sunday School rooms. With the new Sunday School rooms completed and the building painted, the Church decided to make further improvement and voted to put in new overhead ceiling and plaster the walls of the Church and paint the ceiling and window and door casings, and the doors ivory color. This work having been finished and six beautiful electric light fixtures installed, we feel that we can say with pardonable pride that we have the prettiest country Church to be found in this part of the State.

Sunday, February 9th, we held our first service in the remodeled Church and the building was filled with happy people. A male quartet from the Morris Chapel community rendered special music and their selections were appropriate and well rendered.

On December 20th, while we were attending Christmas exercises at Sanford Church, a large number of the Shallow well congregation came to our house, located the key, entered and took charge. When we returned from Church we found a number of cars parked near us, lights on and a big fire in the front room. Upon entering to investigate, we found a "slim edition" of Santa Claus (Frank Watson) lying on the lounge in the hall. The hall floor was filled with packages containing good things to fill the pantry.

We are grateful for the generous pounding and all that has been done by the people of this charge to make our coming here pleasant, and pray that God may bless the combined efforts of pastor and people in our endeavor to build up His kingdom in the field.

T. Fred Wright.

SHALL WE MODERNIZE RELIGION?

Everywhere ideas of religion are changing. Our great reason commonly given for the evident failure of the Churches to interest people in spiritual things is that religion has not been modernized along with social usages, education, commerce, and industry. It is said that the Churches are behind the times. And who wants to be a back number nowadays?

We are urged to hold our religious views tentatively, "subject to change without notice," as the scientists do their scientific theories and findings. A belief that fails to do this is said to be doomed.

A writer in the *Christian Century* declares: "The teachings of science cannot be taken over as the teachings of religion; but the method of science for seeking truth must be taken over by the Christian religion as its method also for seeking truth."

We believe all this is insidious doctrine, calculated to undermine faith in God and His word. It is truth that the logical method of science should be applied by Christians in an interpretation of statements of truth in the word of God, the Bible, the sole source of spiritual truth. But positive, settled, and eternal religious truth itself will never be discovered by aping the experimentation and reasoning and uncertainties of the scientific method. For our religious faith we want something sure and basic, right now; for we have to live now, and our eternal destiny depends on how we live and what we believe now.

God very clearly defines the proper method of approach to Him and to religious truth. He says, "He that cometh to God must believe" (Heb. 11:6). Spiritual things are spiritually discerned (1 Cor. 2:14). He that comes to science must doubt. Scientific truth is sought by doubting a theory. Religious truth is found by believing an authority.

We do not decry experiment and logic in the search for the truths of natural science. Doubtless, in the majority of cases, it leads to absolute truth. But where the Bible does commit itself on a fact of science—and it does do so in some cases where scientific fact overlaps religious truth or is used to illustrate spiritual things—then its statement is more to be depended upon than all the tentative theories and shifting "facts" that scientists can bring to bear.

Yes, modernize religion in the sense of adapting its methods to modern needs and viewpoints; but this does not, and need not, involve changing its doctrines and blasting its foundations. And this last is just what modernists are doing. True Protestant Christianity fits every age, including the millennium and eternity.—*The Watchman.*

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

THE PERIL OF PROCRASTINATION.

"Go thy way for this time; when I have a more convenient time, I will send for thee." —Acts 24:25.

Procrastination is man's greatest enemy. He is a thief of time, yea a murderer of time and opportunity. Procrastination says, "Put off till tomorrow what should be done today"; and duty says, "Never put off until tomorrow what can be done today." Putting things off makes them harder to accomplish. A good steward of time will never put off demands upon his time. He will not cause others to waste their time.

I once read a story of a little seed that lay in the ground. One day the warm breath of spring fell upon the spot wherein the little seed was resting. Then the cool rains fell upon the little seed, and all of nature said, "Awake and burst into life." Be something, grow and multiply, become a blessing. But the little seed responded, as he lazily and sluggishly slept beneath the sod, "I will tomorrow, or some time next week, but not today." And so the days passed and the August sun and wind came and the ground became hardened and dry. At last the lazy little seed said, "Now I will burst open." But there was no spring rain or nice warm sunshine to kiss the spot wherein he lay, and so the little seed died in the cradle in which he was born. Because he had waited too long—waiting for a more convenient time! O the peril of procrastination! Let us get the lesson from the little seed that put off the opportunity of growth and then died.

One of the finest lessons on "The Peril of Procrastination" to be found anywhere in history or present-day life occurs in the scriptural lesson upon which I call your attention. In this twenty-fourth chapter of Acts, the apostle Paul is in care of Felix, the Roman governor. He is being held for trial. In the meantime, Paul is visited by the governor and his unlawful wife, Drusilla. They are in hopes that Paul will bribe him and obtain his freedom. But when Paul stands before them he speaks not in favor of himself or in behalf of freedom, but speaks of his faith in Christ. And he reasoned of righteousness, judgment and temperance, and Felix trembled, for he was guilty of unrighteousness, intemperance and greatly feared the judgment to come. The moments were very tense, and Felix feared the Lord and realized that Paul's conversion was marvelous. He knew in his heart that he should accept the Lord Jesus Christ as his Saviour and be like unto Paul. But the peril of procrastination caused him to hesitate, and he said unto Paul, "Go thy way for this time; when I have a more convenient time, I will send for thee."

1. Felix hoped that by waiting for a more convenient time, he would forget the charges made against him by Paul. Hence, he dismisses Paul. He hopes to forget him, for it was not very pleasant to be reminded of the punishment that would surely come upon him unless he sought to change his ways. His conscience hurt when Paul talked about the future judgment that would befall upon all men who were walking afar off from God. All the while, Felix kept trembling and his heart kept telling him to amend his ways, forsake the adulterous life and be transformed into a new life. As the words of Paul continued to pour upon his ears, he could stand it no longer, and decided if Paul would go away maybe he could forget these nonsense statements.

Sin is sin, and is just as real today as it was in the days when our first parents yielded to the tempter's beckon. Be sure your sins will find you out. There is no use to try to hide from sin. Adam sought a place wherein he thought God would not find him. For a time the consciousness of sin may be dismissed from the mind, but not for long. The only cure for sin is the forgiving grace of the Father, who gladly forgives all who come to Him in repentance.

It does no good to say, "Go thy way; when I have a more convenient time" I will consider the matter, and maybe next time make a confession of my sins, but not now.

2. Felix learned that procrastination made decision harder instead of easier, and that it robbed him of the one opportunity of his life to make restitution for his sins and wicked life. "When I have a more convenient time I will send for thee." But just now I am not quite ready to make my decision. By waiting, it will be easier, so I'll wait a while. No doubt but Felix anxiously wished that his life was like that of Paul, but he was not willing to pay the price; so he waited, thinking that the way might become a bit easier. But not so, for the way of salvation is by the straight and narrow way. And Felix waited and waited for that more convenient time, which never, never came.

If one fails to do his duty now, what assurance has he that it will ever be done, or that the performance thereof will be easier? None whatever! "The road to hell is paved with good resolutions," some one has proverbially said. It is very easy to say, I am going to decide for Christ, I am going to start reading my Bible, I am going to begin family devotions at the altar, but am not ready just now.

Let me tell you the story of a man who stopped between trains to visit one of his old college-mates whom he had not seen for years. Upon arrival at his home, he found him sick and learned that he was not a believer in God. Science had wrecked his faith, because he had gotten a wrong view of the relation between science and religion. There he lay on his death-bed, facing eternity without the assurance of a future home prepared for him. His friend told him of the love of Jesus, and how he could save to the uttermost all those who came to Him in penitent faith. But the sick man said, "I'll think about it, and when you come back I'll let you know my answer." But his friend said, "I have only a few more minutes before my train leaves, and I would like to have you know my Christ and be sure of life eternal."

But the man could not prevail upon him to make the supreme decision, and he left his bedroom. The peril of procrastination had sent him away without an answer. Upon reaching his destination, he found a telegram saying that his friend had died a few minutes after he left the home.

"Almost persuaded now to believe,
Almost persuaded, Christ to receive.
Seems now some soul to say,
'Go, Spirit, go Thy way,
Some more convenient day
On Thee I'll call.'"

3. Felix discovered that a more convenient day never came. He learned the sublime truth of the biblical statement that "Now is the acceptable time." In the 25th chapter of Matthew there is a very beautiful story of a wedding feast to which ten young ladies are invited. The story tells us that five of them took oil enough for their lamps —these were wise virgins. The other five were foolish, and said, "We'll get our oil at a more convenient time. This story is self-explanatory.

One of the greatest lessons I ever learned from geometry was the definition of a line. Now most of us would say that a line is the shortest distance between two points, and for a straight line that definition is true, but not all lines are straight. The good professor taught me that a line is the path of a point. It makes no difference whether the point go up or down, east or west, north or south, straight or crooked, the line is always the path of the point. Let us change one letter in the word line and say that life is the path of a point, and the point is now, and now is the acceptable time for all great decisions which present themselves. "Now is the day of salvation." Hence, "boast not thyself of tomorrow, for thou knowest not what a single day bringeth forth" (Prov. 27:1).

Franklin, Va.

BRO. FLOWERS' WORK.

It is really pathetic to see young people going jangling along the road of life to "nowhere." Just drifters they are, with nothing definite ahead. And now and then I see a college or university graduate jaunting along the way. He, too, is on the road to "nowhere." He either failed to get the right initiative before going to college or he followed a college curriculum too closely while there. Somewhere they have lost their ballast, and they are unsound in the faith of personal aptitude and in the adaptability for doing something.

These college graduates who cannot fit into any program of life have become a source of much discussion and have led many intelligent people to place a great discount on a college degree.

Seems to me that our schools have become too bookish. Books are demanding too much of the child's time, and he has no time for productive work at home. It is an established fact that we learn to do things by doing; but it was Dr. Dyer, I believe, who said some time ago that "We are trying to learn in this age by not doing." This is the reason, no doubt, for the failure of many of our young people. They come out of our high schools and sometimes out of our colleges, having read some things and having been told some things, but that is all they know.

Not long ago I heard a young man lecture before a large audience in one of our Southern cities, and as we were leaving the Church a leading pastor of one of the city Churches for years said to me: "There is a man trying to teach something he doesn't know." That was true, and any intelligent person knew it. He was just telling us what he had read or what somebody had told him; but as for himself, he didn't know it. The times demand the person who knows, and if you don't know your job it will not be long before somebody will find it.

There is a saying that "fortunes gotten by the sweat of Dad's face seldom stick." This is invariably true when school has been a playhouse, and home a place to hang out, eat, sleep and be at leisure. Nothing develops both body and soul to its fullness but work. If you want to teach a boy the worth of a thing, leave him to work it out. It will not hurt his prospects for life one whit. It may hurt his feelings, but he will outgrow that, and be the better thereby.

Jacksonville, Fla. A. R. Flowers.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

CONTRIBUTING EDITORS

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WHERE SUMMER SPENDS THE WINTER.

(Editorial Correspondence.)

St. Petersburg, Fla., Feb. 22, 1930.

After a brief visit to America, an Englishman wrote home that the United States was no longer a country or a place, but a picnic. That Englishman must have come to Florida in February. The whole country seems to be here, bent on a picnic. Summer has even come here to spend the winter. This whole city of St. Petersburg, and for miles around, is one unbroken playground this time of year. One will find more elderly people here at play, we fancy, than anywhere else in the United States. Very few young people (this winter excepted) are here. Why shouldn't old people—I mean now, people 75 to 95—play? You will just find hundreds of that age here at play now—fishing, in the surf (wading or swimming), playing golf, throwing "hrose-shoes" (just think of it, coming hundreds of miles to throw "horseshoes"!). They are seeking youth and vigor and health again—and finding all three. No wonder Ponce de Leon thought he had discovered the "fountain of perpetual youth" when he reached Florida. He would think so now if he came back and saw thousands of elderly people out in the glorious sunshine playing all sorts of games and pranks and acting as if they were yet in their 'teens.

They call St. Petersburg the "Sunshine City," and a daily paper here offers to give away its entire issue on every day of the year during which the sun does not shine some in the city. During the three years of this offer they have had to give away less than half-dozen issues. And such a sun! I stayed out in it and baked five hours today. They have the "dinkiest" little houses on otherwise vacant squares and lots here! They call them "salariums." Seven feet long, five feet wide, six feet high. You rent one for a price, go in, shut the self-fastening door, touch a button and half the roof flies back, flooding your house and body with sunshine. You undress, stretch out on a cot and proceed to bake in the glowing sun and enjoy an all-over glowing perspiration like boys used to in the hot summer days "down on the farm." You come to Florida where the sun is shining and proceed to buy sunshine by the hour. The doctors declare now that the human race should spend more of its precious time out in the burning sun. And "they say" that the sun's rays penetrate the disrobed body as thoroughly and as completely as X-rays in a laboratory.

The writer passed gardens today in which all summer vegetables were ripe and ready—beets, carrots, squash, cabbage, onions, strawberries, potatoes—all growing, green and beautiful in the open summer sun. And trainloads of these fresh vegetables are now going north to supply tables a thousand and more miles away.

We are living in a great country and in a glorious time. Truly, God is good in giving us such a land, and in it we should be glad and grateful. For hours today I have listened at the varied but ever-melodious notes of mocking-birds. One sang outside of my window all the time I was dressing and preparing for breakfast. Another sang like her little body would burst with music and melody in a palm tree on the lawn while I took my hour's sun bath. Another sang out the hour I sat on the green bench near the beach and read a good book and dreamed of summer. Query: Why does the mocking-bird sing so much? What are other birds doing while mocking-birds sing? If mocking-birds sing for the joy of it, how do they get their living out of it? Our Creator has provided joy, song, melody in this wonderful world, and He bids us look up, be glad, sing a song of joy to Him, and in our hearts be grateful for all the blessings and bounties and benefits that abide us and come to all daily. J. O. A.

"PUSSYFOOT" JOHNSON.

William E. ("Pussyfoot") Johnson is said to be the best authority in the world on prohibition. The St. Petersburg *Times* says he is a 50-50 person—that is, one-half the world are his ardent admirers, the other half wish that the earth had swallowed him up long ago. He used to be publicity man for the Anti-Saloon League of America. Now he is official representative of the World League Against Alcohol, which league numbers thirty-six nations. He spoke in St. Petersburg last Monday night, and the largest auditorium in the city packed to capacity heard him (when they were not applauding). He is great!

Mr. Johnson declares that our government has set itself to the task of prohibition. It has never failed yet in an undertaking, and it will not in this most "noble experiment" no more than it failed in the adoption of human slavery.

"They blame everything on prohibition," Mr. Johnson said. "I read in today's paper where the alligators aren't as numerous as they used to be. I suppose that's because of prohibition. They say, too, that the horned apes are decreasing in numbers. More drunkards now than before prohibition? That's all bosh. The wets are so eager to have something to say that they blame everything on prohibition."

According to statistics, Mr. Johnson says there are three times as many students in colleges as there were before prohibition. "They say the young folks are a hard-drinking lot, but that's slander," Mr. Johnson said. "Why, if that were the case there would be three times more drinking than before prohibition. Not long ago the *Literary Digest* sent out a questionnaire to 219 colleges, asking if the students were drinking more liquor than before prohibition. Two hundred of the colleges wrote back 'No.' Some young folks always did go to hell, and I guess they always will," he concluded, referring to those of the younger age who do drink.

"Local option has had its day," the prohibition authority said. "It was the stepping-stone to prohibition, traveled from city and town to county and State, and then to the country. Right now there are 10,000 people serving time in jails and prisons who have been sent there by State and Federal courts. If that isn't law enforcement I'd like to know what it is."

In speaking of the country's attitude toward prohibition, Mr. Johnson believes that the majority of people are in its favor. "Since the Volstead act we have had five congressional elections, and each time the wets have made prohibition an issue and tried to modify the act. Do you know what happened—we have a drier Congress at the present time than we ever had before. We've had a law against stealing for more than 200 years, and there is still stealing and we've had a law against killing, and there are still murderers. There will always be liquor."

Mr. Johnson believes in nothing but absolute prohibition, and will not even modify his views in favor of the light wines and beers. "There's not any more chance of us going back to saloons and light wines and beers than there is in our going back to slavery and polygamy. Alexander the Great drank himself to death with light wines and beers, and all the drunkenness in the Bible came from light wines and beers. Why, they didn't have severe distillation until 1,100 years after Christ. Lot got drunk on light wines and beers. Ninety-three per cent of the old liquor business dealt in light wines and beers, so if you bring that much back, why not all of it?"

Mr. Johnson had a few remarks to make on the recent prohibition killings. "Every time a prohibition officer has to kill a bootlegger, it is never a bootlegger that seems to be the victim, but a Sunday School teacher on his way to Church or some other 'innocent' person. The newspapers always cover over the fact that it is a bootlegger that has been killed!" J. O. A.

CHURCH AND HOME.

The Church must fight its battle for righteousness, morality and salvation through the home. If home life suffers, the Church suffers. If parents will not back up the Church to which they belong by leading their children to Sunday School and Church, then both home and Church suffer the terrible consequences. Mr. Rodney Brandon, head of the public welfare work for the Staate of Illinois, declared in a public address the other day that only half of the population of Illinois claim membership in any Church, and that less than half of these send their children to Sunday School.

What is the result of this? Well, let Mr. Brandon tell further: "The prison population in Illinois has doubled since 1918, and is now more than 8,000. And the present-day prison population is on an average far younger than that of 1918. The prisons are so crowded that three men have to occupy one cell." Look! As Church membership and Sunday School attendance have decreased, the prison population has increased. The Church must reach and redeem the home.

J. O. A.

THINK.

The highest type of thinking, of course, is creative thinking, and every mind is capable of production on this highest level. At least this is the thesis of all educational institutions, and if they

should be dislodged from this precept it would be very difficult for colleges to justify themselves.

Despite the fact that intelligence tests are being advocated as delimiting the ability of students to think, those who believe in the innate ability of the human mind to create thought are insistent that intelligence is not the only endowment of thinkers, and there is a remarkable body of evidence that sustains this viewpoint. I was reading the other day a critique on two of the most distinguished thinkers of our time. Both of them were positively dull during their college days. By intelligence tests, today they would be rated as mediocre.

One of the most incisive books having to do withe the art of thinking is that written by the Frenchman Dimnet, who insists as a fundamental note throughout that every mind is capable of creative work provided two conditions are met:

1. Be yourself.
2. Find yourself.

Dimnet argues that a writer is himself in the busy activities of life, and that he finds himself in the period of passivity. In other words, activity or expression and passivity or reflection should be characteristic of every life, and it is through the proper adjustment of these two approaches to life and its problems that real thought is generated.

Preceding the stage of creative thinking, there are three preliminary steps, according to Dimnet:

1. The preparation of our life and mind for the highest kind of images. (Dimnet, of course, as all psychologists, teaches that we really think in terms of images.)
2. The storing in of these images.
3. The elaboration of these acquisitions in the mind.

In the field of elaboration there are four important steps, and it is in respect to these steps that most thinkers meet their Waterloo. These steps are as follows:

1. Going over our knowledge.
2. Reflection.
3. Writing out one's thoughts.
4. Preserving one's thoughts.

I am inclined to think that one of the finest contributions which a college course can make to a student is to acquaint him with the principles and disposition to think. It is not sufficient to store the mind with facts. Facts are the raw material of thought, and it is thought that puts humanity forward in the effort to achieve its ultimate goals. W. A. H.

WHY CHILDREN NEGLECT THE CHURCH.

The practice, the custom, the habit of many of our Sunday Schools either to send the children home at the close of the Sunday School hour or to allow them to return home of their own choice and the neglect to attend the Church service will as assuredly build in them habits of neglecting the Church when they get into maturer years as there is the possibility of forming habits in life by the law of practice. You cannot expect the children to learn to think Church attendance is important when they have been trained until adolescence to leave the Church service.

You might as well expect students who had neglected mathematics all through their school course, or to speak correct English during the years of education to wake up some bright morning when they reach the years of young manhood and womanhood by some miraculous power suddenly to understand the intricacies of mathematics or the technicalities of the English language as to expect them, after neglecting to cultivate the habits of Church attendance to become loyal and punctual attendants of the Church. The idea of such loyalty in attendance with the present practice from early childhood to young manhood and womanhood of neglecting to cultivate such an attitude of loyalty and practice of punctuality is simply unthinkable. All modern methods of education, all psychology of learning, all principles of habit-formation, and all principles of common sense contradict such a conception, and as Christ said, "By their fruits ye shall know them," we know by the fruits of such practice and custom that the thing will not work.

Too many of our young people are trained, educated, practiced in neglecting the Church attendance ever to return to the first principles of right attitudes, to the cultivation of habits of Church attendance, and loyalty to the Church and kingdom, the central idea for which all auxiliaries of the Church should exist and serve.

The first law of learning is open-mindedness, readiness to learn, and no period of life is more prolific in this characteristic of learning than that of childhood and adolescence. If we neglect to cultivate attitudes of loyalty and form habits of Church attendance during these periods, the time will never be redeemed and these attitudes and practices will never be formed, and the future of the Church will be jeopardized for want of attendance and support.

The second law of learning is the law of practice. If we want a child to become a skilled pianist, we must begin in early childhood and practice, practice, practice! This law of use is fundamental in all learning. The same law applies in the learning of any of the skills, attitudes, and practices in the education of the mind, and the same law applies in all religious matters. Church attendance, Christian character, loyalty to the kingdom, loyalty to our institutions, and all the rest depend upon this vital and fundamental law of practice. There is no better time for practice to become effective than during the plastic years of childhood and adolescence.

The third law of learning is the law of effect. If we would apply this law, we must attach some satisfaction, some hope of happiness or reward to the performance of any task worth while. People do very little just from a sense of duty unless there is some joy in the doing or in the outcome. Make Church attendance attractive to children. Reward not only their successes, but also their efforts, and children will go to any limit for the joy that is set before them.

W. C. Wicker.

VIII. MEEKNESS.

February 15, 1893 (Gal. 5:22).

Meekness is mildness, pleasantness, softness, as "the mildness of the weather." It is not weakness, but grace and strength. It is the companion of gentleness. In Grecian mythology, the graces were three sister goddesses who were supposed to bestow beauty. It is the act of pleasing with truth. We must not imagine that the graces of architecture, of society, of letters, or of religion are weak elements. The graceful proportions in works of art, the most fascinating manner in society, the richest embelishments in books and oratory, the sweetest and meekest types of character, all show signs of strength as well as softness and taste. Meekness is not useless adornment of life, but is, like the beauty of the lily, one of its essential elements. The blossoms that crown the orchards in springtime tell of luscious fruits to come; and the flowers that cluster in their wealth of beauty on mountain-crest, in every nook and corner, on hillside and dale, and kiss each other over tiny ditches rippling through green meadows, tell us in poetic forms and colors of the fruit-bearing glory of the earth. This world would be a dreary home for man if it produced only what is necessary for the support of the body; but mind and heart are provided for from boyhood even down to old age. Humility or meekness is a grace of character which God's Spirit produces in man. It is not an artificial sham, but a real substance in the life. Moses was the "meekest man," and yet the greatest man the world has ever known. Mildness is consistent with firmness and strength. Jesus said of Himself: "I am meek and lowly in heart"; and yet He could not be moved by temptation, while even the winds and the sea obeyed His voice. Lowliness, meekness, may characterize divine strength, for it is spiritual fruit.

The Inheritance of Meekness.

"For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." "But the meek shall inherit the earth." Or it may be read, "They shall inherit the land, Caanan, a type of heaven." Paul says, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." It includes the covenant privileges and salvation of God." The Saviour confirms this idea of inheritance in the Beatitudes, "Blessed are the meek, for they shall inherit the earth." The meek are those who quietly submit themselves to God and who follow His directions in compliance with His designs, and who are gentle, showing all meekness unto all men."

Being born of the Spirit makes us the children and heirs of God, and hence we inherit the earth, because the earth is the Lord's, and the fullness thereof. The wide world and its fullness of wealth belong to Christ and its kingdoms are to be His, and all is ours to use and not abuse. The quiet, mild people really enjoy the world more than the turbulent, fractious, acrid, impious ones. Meekness is a better title to the earth than any deeds that man can warrant. Meekness has a real tendency to promote our health, wealth and happiness, and to make us strong in God. The soft, mild air of spring and the gentle showers and sunshine are just as mighty in their influence over nature as the severe cold and howling storm-blast of winter. Under the benign sway of milder days the life of buried seeds moves and grows till forests clap their hands with gladness and wheatfields are crowned with golden grain. The meek are not the easy, worthless mortals, but the graceful, mild, firm, glorious men of power.

The Restoring Power of Meekness.

"Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." And Paul, "If a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted."

It is one thing to overtake a fault; it is quite another thing to be overtaken by a fault. Ye who are spiritual restore such a one—the word means to set in joint as a broken limb. This is not to be done in harshness and passion, but in meekness, considering thyself lest thou also be tempted. The surgeon who resets broken or dislocated limbs ought to be gentle, tender, sympathetic, yet true and firm and faithful. So ought we to be toward those who are overtaken by sins. The whole ministry of Jesus was full of meekness. David said of Him, or for Him, "Then I restored that which I took not away." There was very little of excommunication in the ministry of Jesus Christ; it was pre-eminently the ministry of restoration. He came to save sinners, not to exclude them; and His attitude toward them was "meek and lowly." The stern, crabbed, snappish, churlish, ill-natured professor is certainly void of meekness. His words are poisoned arrows, and his look is full of dag-

(Continued on Page 14.)

CONTRIBUTIONS

SUFFOLK LETTER.

We have read and heard again that "It is more blessed to give than to receive." Experience and observation both confirm the truth of this statement. We can learn from the animal world as well as from the Bible and experience. I will give four examples from animals to corroborate the statement quoted above from Acts 20:35.

Hens give all the time and receive no pay for their eggs; yet the money value of eggs in the United States is greater than the money value of any one farm crop—corn, wheat, cotton, peanuts, none of them equal the value of eggs. Hens cackle when they lay eggs. They seem to be so glad that they have made a contribution to man. They would not be happy and cackle if one gave them an egg. It is not what the hen receives that makes her glad and cackle; it is what she gives. Christian men and women might be happier if they gave more to others. The egg-world is a great world because it is a giving world.

Cows come right along with the hens. They receive nothing but food, and yet they furnish the milk, cream, and butter of the world. The dairy world is a big world and the dairy business is a big business. Cows are generous animals. They furnish the families of the country and the city with the best of food, receive no pay, not even thanks. The cow is outside in the pasture or the stall waiting for the time when the man or woman will milk her again. The family uses the milk without even thanking her for what she gives. Shelter, pasture, and food is all she gets for what she gives; yet, if you look at the fine cow, she looks contented and happy. Men say, "That cow gives so many gallons of milk"; and they say the truth—she gives it; while some members of the Church give nothing to Him who gives all to them. Some workers seem to think all the time of what they are to receive for their work, and give nothing to help win the world for Christ. That bottle of milk on the porch floor was given by some cow.

Hogs are great givers, too. It is true they are great eaters, but what they eat is all they receive. They seem to enjoy what they eat; but the day of slaughter comes to the hogs. Enter a great slaughter-house and behold the live animals driven into the pen, the keen knife enters the neck, the blood flows freely, and the animal passes on to the tank of hot water, the hair is removed, and then on it passes until it hangs in the cold room. Later, it passes into the meat market, then into the kitchen, and finally upon the table in the home or the hotel. The ham is praised, but the hog is forgotten. It has given its life to help feed the world. The hog is a great giver. He fulfills the purpose for which God made the hog, and that is better than some people do.

Mules fill another world. It is the world of service. Quietly up and down the row in the field pulling the plow, or up and down the road pulling the wagon, the mule gives strength in willing service to help feed and clothe the world. But who gives the mule thanks! The man receives pay for the day's work; the mule renders the harder service and receives nothing but his corn and hay. Nobody says, "Thank you" for his service. The work-world is a big world, and men who work for pay only are not as good as faithful mules. W. W. STALEY.

Night brings out stars as sorrow shows us truths.—*Bailey.*

ELON LETTER.

The board of trustees met in their midyear session on February 18th. Sixteen members were present. A busy day was given to the affairs of the college. Three members of the board, who have served for many years, came to me after the adjournment and expressed the conviction that it had been the most constructive and harmonious session the board had ever held.

It was decided not to undertake the million-dollar campaign until following the approaching session of the Southern Christian Convention. The leaders of the Congregational fellowship had expressed a desire to participate in the campaign. When the Southern Christian Convention meets in Raleigh this spring, it is expected that a plan of complete organic union between the Christians and Congregationalists of the South will be presented and adopted. The trustees, therefore, voted to request the Convention to authorize the amendment of the charter of the college so as to permit its additional trustees from the Congregational constituency. When and if this amendment is authorized and the new trustees have been elected, then our Congregational brethren will be officially joined with us in the set up of the campaign. It is believed that our people will heartily approve this gesture looking to the closer union of our merged bodies.

One other action of the board of trustees will prove of inestimable value to Elon and the Church. The trustees went on record as requesting the ministers to raise the quotas of their Churches for the $36,750 current expense fund for the college locally, using their own laymen to help, and calling on the college officials and field force only in case of real need. It is hoped that our pastors will regard this as a most vital and effective method of bringing the college before their members in a sympathetic way. I have written to each pastor, and before this Elon Letter is in print I hope many of them will have responded cheerfully and favorable to this suggestion. It will mean work for the pastors, but it will also mean most effective promotion for our college and its interests.

And as one brother said to me yesterday: "Where would the Christian Church be but for Elon?" W. A. HARPER.

PASTORS SEND FIELD NEWS.

It will inspire your people to undertake greater things if you will report all important activities of the Church to THE CHRISTIAN SUN. The average Church member will read news from their own Church and pastor with greater zest than they will read general articles about things they are not acquainted with. The things, events and activities nearest to the people will interest them much more than the abstract, the remote, and the unseen events of Church life.

The very psychology of interest is based upon those activities in which people participate and which they see going forward because of their own efforts. When they see themselves successful in carrying out their projects, when they see their undertakings working out successfully, when they see their purposes being realized because they have worked, sacrificed, and planned, the interest grows and may be fanned into a living flame.

The word interest is derived from *inter esse,* meaning the things between, therefore the steps, the means, the activities, the efforts, the sacrifices, and the services, which they put into the undertakings leading to success, which go between their present attainments and their desired goals or achievements, are suffused with intense interest, and will make attractive reading matter for those who are dedicating their time, talents and money to the attainment of some desirable objective.

Report such things to the Church paper, and we shall have more interested readers, more interested readers will create a felt need for the Church paper, and we shall have more subscribers.

Writing about Klondike will interest few, freeze the interest of many, and be of indifference to more; but writing about one's wife and children, home and fireside, Church and religious life—the concrete, the familiar, the near-at-hand, the tangible, the visible, and the palpable—will create interesting reading matter. Try it out as the scientists say, and see if it does not work. Too many of uor leaders talk and write and preach as though the local Church should give its time largely to doing for others without thought about its own growth. Self-preservation is the primary instinct and the first law of life. We must first live before we can live well. Report your work and stimulate interest and loyalty to your Church and then your Church can and will do great things for others. W. C. WICKER.

SANFORD.

We arrived on the field on Friday, November 1, 1929, about 5 o'clock P. M., from our former home near Paces, Va., and in spite of the prediction by one of our colored friends at Ingram that "Brer. Wright" would surely have bad luck if he moved on Friday, we arrived all safe and sound.

The ladies of the Church provided us with a beautiful and delicious supper, consisting of fried chicken, hot rolls and butter, chicken salad, hot coffee, cake and pie, served at our new home. We were then invited to the Church for a reception that had been planned for the pastor and his family. Arriving at the Church we found a large number of our Church members and friends waiting to meet and welcome us. The Ladies' Aid Society served a delicious and refreshing fruit punch to all present.

For our first preaching service we had a large congregation composed of our members and representatives from practically every Church in the vicinity of Sanford. On separate Sundays we were visited at our evening services by the pastor and congregation of the First Baptist Church and the pastor and congregation of the East Sanford Baptist Church.

The Church had been without a pastor for more than a year, but we found an active, interested group of members, willing to do their share in the work of the Church. The Sunday School under the leadership of Prof. Jas. S. Truitt is active and growing. Our great problem now is what to do with classes that have outgrown their class-rooms.

The Ladies' Aid and Missionary Societies are well organized and very active in our work here.

On Friday, December 20th, we had our Christmas tree and white gifts program. A treat was provided for the children from the primary department to intermediate department age, consisting of fruit and candy and nuts. A gift was brought by each child for a child at our Orphanage, and groceries and money brought by others, which was sent to Superintendent Johnston for the Orphanage.

On the fourth Sunday morning in December we received into the membership of the Church thirteen members on letter of transfer, and we

have since then received two more members, making a total of fifteen to date.

Our finance committee recently put on an every-member canvass to secure pledges for Church expenses and benevolent causes, and we had a very liberal response and reached our goal. The weekly envelope system has never been used here before, but is proving quite a success.

On Sunday, February 9th, the young people organized a Christian Endeavor Society, which we are sure will prove a blessing to them and the Church.

T. Fred Wright.

PALM STREET CHURCH.

We held our first quarterly meeting last Saturday night with a large attendance. We were very much pleased with our reports ending the first quarter. Our financial conditions are in the best shape in which they have been in a long time. Our Sunday School is still growing under the leadership of Mr. Shelton Brady. We had the largest attendance Sunday the school has ever had, 268 being present. The Men's Bible Class had to move to the auditorium. Their goal is 100, and they hope to reach it Sunday. Mr. A. H. Henshaw, their teacher, thinks he has the finest class of men that could be found anywhere. We organized a new class Sunday, with lucky thirteen present. The reason the pastor thinks that thirteen is lucky is because our Church was organized with thirteen charter members, and when he was called to the work they had a membership of one hundred and thirteen, and he being the thirteenth pastor and was ordained on the 13th of November, 1929.

At the 11 o'clock service we had a large crowd. The pastor used for his subject, "Arise and Go." Three new members were added to the Church, after which we had the sacrament of the Lord's Supper. The Christian Endeavor met at 6:30, with 72 seniors and 29 juniors and intermediates present. Our Christian Endeavor is doing a great work. The senior class is planning on buying a piano for the Church.

The Missionary Society from the First Church, Greensboro, gave a very interesting program on Sunday night, January 26th, at our Church. The following Monday night we had a business meeting and organized. Mrs. James E. Smith was elected president; Mrs. R. E. Stevens, vice-president; Mrs. Ophelia Morris, secretary, and Mrs. A. H. Henshaw, treasurer, and Mrs. T. C. Apple, program committee. Our ladies seemed to be very much interested in missions, and we hope to do a great work in this department this year.

J. L. Neese, *Pastor.*

BURLINGTON NOTES.

The fine spirit of fellowship and good will that exists among the membership of the First Christian Church of Burlington, N. C., is indeed an encouraging factor and an evidence that Christ's spirit is working. A wholesome interest is being manifested in the Church, and to show evidence of this interest this article is being written.

There has been an increase in attendance upon the Church and Sunday School services for the past few Sundays, and it is indeed very gratifying to note that members are being added to the Sunday School each Sunday and that nine members have been received into the fellowship of the Church since the beginning of the year, three of whom were received last Sunday upon profession of faith.

The Burlington Girls' Council, an interdenominational religious body, which meets at this Church Tuesday night of each week for Bible study and spiritual inspiration, has awakened many of our young people to the extent that they are not only willing but anxious to do big things for Christ. On last Tuesday night, Miss Helen Sherwood, a missionary to Africa, was present and spoke of her experiences as a missionary. She gripped her audience, and when she made an appeal for volunteers, forty girls bravely walked forward. Out of the total number, twelve are members of this Church.

The missionary work of the Church is very encouraging, yet not what we hope to make it. By a unanimous vote of the Sunday School, at the beginning of the year, we voted to increase Miss Martha Stacy's salary to twelve hundred a year. The society work is running nicely. Each group is this year, more than ever before, stressing Bible study as a requisite for a real missionary Church. The Book of Acts is being used for special study. Dr. D. Brewer Eddy, secretary of foreign missions of our United Church, is to be present and will speak to our people on March 9th. We are looking forward to his coming with great pleasure.

Our Church has four live Christian Endeavor Societies of which we are very proud. An increased interest is being manifested not only through the splendid services held on Sunday nights, but interest in community projects, which minister to the spiritual and material needs of the less fortunate.

We are at this time making special preparation for evangelistic services, which are to be held beginning on March 16th and running through the 30th. The services of Dr. L. E. Smith have been secured, and he will be with us for the two weeks. We feel sure that his coming will mean added souls t othe kingdom and new interest to the Church.

MT. AUBURN.

This is the fifth year of my services as pastor of this Church, and no pastor ever served a better rural Church. The members are loyal, active and devoted to the pastor and the work of the Church. The custom of the Church is to unite with the Methodist and Baptist Churches of the community in their annual evangelistic meeting in the summer. All the people of these several denominations and of the Episcopal and Presbyterian Churches work in the fraternal spirit in all their undertakings. There is an interchange of visiting at all their regular services which is a beautiful exemplification of brotherly love and Christian fellowship.

The Church and Sunday School at Mt. Auburn make a monthly contribution, which is divided equally between the Orphanage and missions. The membership is loyal to do their part in the support of the Church and Conference obligations.

Bro. J. A. Kimball is superintendent of the Sunday School, and Mrs. J. A. Kimball, a member of the Baptist Church, is the excellent teacher of the adult Bible class, and Mrs. W. W. Kimball, of the Methodist Church, is the inimitable teacher of the young people's class, and Miss Ella Hilliard, of the Christian Church, is doing fine work with the children and laying the foundation for their future usefulness.

The members of the Church and Sunday School are not forgetful of their pastor. Recently they took him on surprise with donations of many good things for his larder. These tokens of love and appreciation make both pastor and people happy.

W. C. Wicker, *Pastor.*

ALL SELF-PRONOUNCING

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AND tho third day there was a marriage in Cā'ā of Gāl'i-lee; and the mother of Je'sus was

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The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

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One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 — *the three wise men*

carrying away into Bā'-by-lon *are* fourteen generations; and from the carrying away into Bā'by-lon unto Christ *are* fourteen

ing interpreted is, God with us.

24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Je'sus to the multitude, and to his disciples,

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3⅜x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

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THE book of Je'sus

PSALMS INCLUDED

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All styles sent postpaid at above prices

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

THE WORLD'S MOST NEEDED WORK.

Dr. John R. Mott, in addressing the Foreign Mission Conference of North America, in session at Atlantic City recently, declared that the world's most needed and yet most neglected work was that of emphasizing and proclaiming the larger evangelism. To quote Dr. Mott—"making Christ known and loved and trusted and obeyed in all ranges of life by individuals and by society; and an intense passion to have Christ's kingdom widened, to call out the best in personality, to share with others, to be unselfish, and to give to others those things of Christianity that have helped us. This larger evangelism is the work most needed now in the world, yet most neglected. We are in a time when we need great affirmations—affirmations that nothing has changed our belief in Christ or in His power in the world.

"Wherever I went in my last tour of the world I found doors wide open. When we cross the threshold we find people accessible and interested in religion and in what it connotes. There is a responsiveness to the note of reality everywhere. In open forums there is something pathetic in the questions that are being asked. There is a willingness every where to pay the price to come under the spell of reality. This attitude makes possible the larger evangelism.

"We can scarcely comprehend the magnitude of the forces of evil that are opposed to Christ. They are not taking vacations. They are ingenious in their methods. People—whether rich or poor—are absorbed in money-making. People are absorbed in pleasure-seeking, absorbed in the quest for power and name and fame. Secularism and humanism are getting a grip upon the thought life of the nations of the world. To meet this situation we must employ a larger strategy—a strategy that takes in all fronts; we must have a larger message—not a new message. These conditions are the call to the larger evangelism."

This is the real task of missions, and the only agency or institution on earth committed to this task of evangelism is the pulpit, the Church. Unless the Church proclaims to the world in no uncertain terms that there is salvation alone in the crucified and risen Lord, it will go undone. The Church is the agency to which God has entrusted this task. J. O. A.

MISSION MEETING.

The Ladies' Missionary Society of the Waverly Christian Church held its meeting on February 12th in the home of the president, Mrs. Elnore L. Gray, of Coppahaunk Avenue. The meeting was called to order by the president, and the first chapter of Revelation was read, after which a solo was sung by Mrs. R. A. Wolfe and was enjoyed by all those present. Dues and specials were taken. A very fine talk was given by Mrs. J. Ellis on our mission-study book, "From Jerusalem to Jerusalem."

Rev. F. C. Lester presented the society with some work to be taken up for the Easter holidays, which was voted on and passed by all present. The ladies have decided to send the spread they have finished to Porto Rico, to be used in the hospital there.

After the business was finished, a social hour was enjoyed. The hostess served delightful refreshments, assisted by Mrs. L. Dillard.

Waverly, Va. Mrs. F. E. Knoeller.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 22, 1930.

Sunday Schools.

Previously acknowledged	$1,720.83
Rosemont, Norfolk, Va.	8.64
Boscoe, N. C.	1.38
Liberty (Vance), Henderson, N. C.	4.73
Union (Va.), Virgilina, Va.	1.50
Antioch, Harrisonburg, Va.	7.08
Mayland, Broadway, Va.	1.32
Dendron, Va.	4.74
Pleasant Hill, Liberty, N. C.	4.10
First, Roanoke, Ala.	2.01
Berea (Nans.), driver, Va.	3.10
Durham, N. C.	13.56
Berea (Norfolk), Hickory, Va.	3.00
Lebanon, Milton, N. C.	1.80
Liberty, N. C.	1.52
North Highlands, Columbus, Ga.	2.90
Oakland, Smithfield, Va.	3.00
Danville, Va.	4.02
Total	$1,789.23

Individual and Church Collections.

Previously acknowledged	$ 511.50
Miss Mettie Sutton, Burlington, N. C.	25.00
Mt. Auburn, Manson, N. C.	2.82
Total	$ 539.32

Specials.

Previously acknowledged	$ 864.33
Rosemont Class 3, Norfolk, Va.	5.00
Total	$ 869.33

Summary.

Previously acknowledged	$5,770.26
Sunday Schools, regular	68.40
Individual and Church collections	27.82
Specials	5.00
Total to date	$5,871.48

J. O. Atkinson, *Sec'y.*

DR. BREWER EDDY TO VISIT VIRGINIA.

At a recent call meeting of the ministers of the Eastern Virginia Congregational and Christian Churches, plans were made for the coming of Mr. Brewer Eddy, D. D., of the home department of the American Board of Commissioners for Foreign Missions of the Congregational Church. Dr. Eddy is to arrive in Suffolk on March 12th for his first engagement in Virginia. He will address the Woman's Missionary Societies of the nearby Churches at the Suffolk Church in the afternoon, and in the evening at 7:30 at a rally of all the Churches in and near Suffolk.

On the following day, March 13th, he comes to Franklin for afternoon and evening audiences. The Holland, Holy Neck, Mount Carmel, Johnson's Grove, Joyners and Waverly Churches are invited to partake in the Franklin services.

On Friday he goes to Norfolk, where he is to speak to the women in the afternoon, and in the evening he speaks at a dinner rally which is to be given in the dining-halls of the South Norfolk Christian Church. Supper will be served at a very nominal price and a great crowd is anticipated. On Sunday, Mr. Eddy is to speak to the Lamberts Point Sunday School at 9:45. At 11 o'clock he preaches at the Christian Temple, and at 2 o'clock at Portsmouth Christian Church. At 7:30 Sunday night at the Richmond Christian Church.

Thus we see that Dr. Eddy has a full schedule, and in his vigorous and energetic way is to do great work in this section of our brotherhood. Let every Church plan to participate in his services by sending delegations to the centers in which he is to speak.

Joseph W. Fix,
Sec'y Eastern Va. Ministerial Ass'n.

DR. EDDY'S APPOINTMENTS.

Sunday, March 2, 11 A. M., First Church, Greensboro, N. C.; 3 P. M., Palm Street Church, Greensboro, N. C.; 7:30 P. M., First Church, Reidsville, N. C.

Sunday, March 9, 11 A. M., First Church, Durham, N. C.; 3 P. M., Chapel Hill Church, Chapel Hill, N. C.; 7:30 P. M., First Church, Burlington, N. C.

Monday, March 10, 10 A. M., Elon College Chapel service.

Tuesday, March 11, 7:30 P. M., First Church, Henderson, N. C.

Wednesday, March 12, afternoon and evening, Franklin, Va.

Thursday, March 13, afternoon and evening, Suffolk, Va.

Friday, March 14, 3 P. M., The Temple, Norfolk, Va. (woman's meeting); supper conference, South Norfolk Church, South Norfolk, Va.

Sunday, March 16, 9:30 A. M., Old Zion Church, Norfolk, Va.; 11 A. M., The Temple, Norfolk, Va.; 2:30 P. M., First Church, Portsmouth, Va.; 8 P. M., First Church, Richmond, Va.

YOUNG PEOPLE'S RALLY.

The Young People's Missionary Society of Antioch Church held a most interesting meeting last Sunday night. There were many present and we had a splendid program. Our pastor, Rev. E. B. White, and family were present. They are very much interested in the work of our society and Church.

Mr. White delivered an address on "The Example of Daniel" (Dan. 1:8). Every one enjoyed the meeting. Our meetings are held at the Church on the first and third Sunday nights, and the public is invited to meet with us.

Emily Johnson, *Sec'y.*

MISSIONARY MEETING.

The Woman's Missionary Society of Antioch held its regular monthly meeting with Mrs. C. M. Clements on February 11th. Following our business meeting we had a very interesting spiritual program, closing with a discussion on our study books, "From Jerusalem to Jerusalem," by our pastor, Rev. E. B. White. Our members are very much interested in the work, and our society is making splendid progress, with Bro. White as our helper, who seems to be very much interested in all work of this kind.

Mrs. J. H. Godwin, *Sec'y.*

NOTICE.

The missionary rally of the Norfolk district will be held in the First Christian Church, Norfolk, on Tuesday, 10 A. M., April 1st. Theme, "Builders in a New Day." Begin to plan to attend this meeting.

Mrs. H. C. Caviness,
District Superintendent.

MISSIONARY PROGRAM FOR MARCH.

"Prayer and pains through faith in Jesus Christ will accomplish anything."

Song—Prayer—Business.

1. Devotional period—"The Sixth Pillar."
2. Exercise—"A Tale of Three Boxes."
3. Mite-box opening.
4. Current news.
5. Heart-to-heart message.

As has been stated so often within the past six months, our major emphasis in this year's program is upon the spiritual life—a personal walk with our Lord.

1. The devotional theme for March is "Worship," and as the basis of our study we are using the sixth and last pillar in our stewardship leaflet, "Some Stewardship Pillars."

"The stewardship of our substance leads us to the great and holy opportunity offered by the collection plate, when we can sit in the pews of the Churches and touch the whole world with our gifts and 'grow in this grace also'—the grace of giving. It is a real privilege to worship the Lord with our substance, and it is by the same token a sacred stewardship."

Following the suggested hymn, "O Worship the King," let the devotional leader introduce the thought of the meaning of the word worship, using the Scripture verses suggested in the blue leaflet: Prov. 3:9, 10; Psa. 98:8; 1 Cor. 16:1, 2, and Mal. 3:8.

The Scripture readings on "How to Worship with Our Gifts," with a one-minute comment on each, should be handed to eight different women at least a week in advance, if possible, in order that each may become familiar with her verse and be prepared with a thought on how to give—cheerfully, liberally, sacrificially, humbly, honorably, profitably, systematically, proportionately—whichever may be hers to discuss.

If "Joy to the World" can be sung with meaningful hearts, it will be easy to join in the circle of prayer following the suggestions given in the leaflet: "That we may admit God's ownership of our material possessions, enter into the riches of partnership with Him, make full acknowledgment of our stewardship, be ready always to render unto Him a proper account, develop our lives according to his plan, and grow in grace and knowledge, that we may enter into the full joy of stewardship by worshiping the Lord with self, service, and substance."

Some one may say that all this is impossible, that the ideal is too high, but men have attained it. John Eliot, the "apostle to the Red men," proved by practice as well as by precept that "prayer and pains through faith in Jesus Christ will accomplish anything."

2. The use of the time-honored mite-box is being revived in many sections, and, to satisfy a real demand made by many societies, provision has been made on this March program for a mite-box opening preceded by this impressive little triologue, found in the envelope of helps. This number should be assigned to three persons who will be willing to put the same preparation and originality into it that they would if they were to give it at the club or lodge. Surely our best is none too good for kingdom work.

3. It has been the plan this year to have the thankoffering envelopes received in November, as usual, at the special service arranged for that purpose, using the special program; then, in March, to have the mite-boxes brought in and their contents received, at which time the value of the use of the mite-box would be stressed. Use some original way to have the mite-boxes received and contents counted. Some societies have given their mite-boxes new and beautiful names, such as "blessing boxes," "glad boxes," "treasure chests," and the like. By some they are called their "penny-a-day boxes," and these make it the rule of their lives to place a penny a day in their boxes, with a prayer.

4. Read the *Herald* carefully this month, for the future holds some changes for our department. Of one thing we are certain, that our horizon is being extended to take in more of our Father's world.

5. This message will be sent to you if you are using the envelope of helps. This time it comes from the heart of our general secretary.

"You are earnestly invited to join with Christians of all lands in a world-fellowship of prayer on March 7, 1930, by attending the service in your community on that day; also to unite with others in daily prayer with one accord during this 1900th anniversary of Pentecost."

"Evening, and morning, and at noon will I pray . . . and He shall hear my voice."

For Young People's Societies.

My own Church and its overseas service.

Purpose: To emphasize the idea of sharing Christ with non-Christian lands as the most practical gesture toward world friendship.

Program:

1. Instrumental prelude (familiar missionary hymn).
2. Scripture: Psa. 67.
3. Hymn: "We've a Story to Tell to the Nations."
4. Scripture: Matt. 28:18-20.
5. Prayer.
6. Project committee report.
7. Overseas service of the Christian Church.
8. Discussion: "How Can I Help Our Work Overseas?"
9. Resolved.
10. Hymn: "My Jesus, I Love Thee" (one verse).

Scripture: John 21:15-17.

Circle of prayer.

Hymn: "I Love to Tell the Story" (first and third verses).

Suggestions:

Poster: Place pictures of people from various countries (to be found in periodicals or leaflets from Foreign Mission Department) upon the poster, with the words, "We Are Sharing Christ With These" (date, hour, place).

1-5. Service of worship, well-planned and worshipfully conducted.

6. The project committee will report ideas from last meeting, and will have secured copies of leaflet material from the Foreign Mission Department to add to the record book.

7. Progress toward union between the Congregational and Christian Churches is so promising when this program is being prepared (September, 1929) that it seems altogether certain young people of the two Churches will be working together in an overseas program by March. Full information on this part of the program may be secured from the Foreign Mission Department, C. P. A. Building, Dayton, Ohio.

8. See chapter XII, Y. and W. O. for material and suggestions.

9. Have each young person write out a resolution on the topic, "My own rightful part in the world service of the Church," to be given to the project committee, and copy retained by the individual.

For Willing Workers or Juniors.

Theme: "Growth."

Quiet music: "Blest Be the Tie that Binds."

Song: "We Thank Thee, O Our Father."

Call to worship: Prayer and offering song, same as last month.

Unison prayer.

Dear Father in heaven, we thank Thee for springtime and for the return of the birds, bearing their messages from other lands where they have spent the winter. We thank Thee for our Sunday School and Church and our Missionary Societies where we may learn of Thy other children, whom Thou dost love as dearly as us. Help us, Father, always to act like Thy children, to grow as Jesus grew, and to be kind and helpful to all boys and girls everywhere. Amen.

Song: "A Little Seed Came Through the Ground" (first book of Hymns and Worship).

If mission offering has not been taken in Sunday School or Church, be sure to see that your society takes an offering. If it is taken in other groups, do all you can to aid your children in joyful co-operative giving. Continue handwork project.

Closing song. Benediction.

Let us all heed Miss Carrie Robinson's suggestion as to sending a treasure chest to the Philippines. She will be glad to help any superintendent who will write to her.

MRS. W. M. JAY,
Convention Editor.

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THE CHRISTIAN SUN, 1536 EAST BROAD STREET, RICHMOND, VIRGINIA

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson X—March 9, 1930.

The Parable of the Sower.

Golden Text: "He that hath ears to hear, let him hear."—Matt. 13:9.

Lesson: Matt. 13:1-9.

Devotional: Prov. 3:13-18.

It is well to have magnificent Churches and modern, up-to-date and well-equipped Sunday Schools, but they are not primary. The parable of the sower teaches us that. This immortal story was spoken out-of-doors with a fisherman's boat as a pulpit. It is the personality of the speaker that counts. The other things are aids to, and not substitutes for, the personal element in teaching. This is not a justification of the policy of those Churches and Sunday Schools which are using antiquated and ill-adapted quarters in the service of God. There are a number of Churches which are not doing their duty in this matter. But it is meant as encouragement for those who have to work under handicaps, and as reproof for those who are using the lack of proper equipment as an excuse for half-hearted and shoddy work on their part. The good teacher is the one who can take conditions as they are and make their teaching so effective that people will forget for the time being their surroundings.

The Parable of the Sower.

"And He spake many things unto them in parables." A parable is a story or a picture or an illustration, which illustrates religious truth, because of its appeal and its possibilities. All the world loves a story-teller, and stories stick in the mind long after abstract truth has gone into the land of the forgotten. Furthermore, if one would take the trouble to think out the meaning of a parable, he would find a great truth there. On the other hand, those who would not go to the trouble to do this would forget any truth, however plainly stated. Every preacher and every Sunday School teacher should know how to tell stories, or at least to put abstract truth into concrete or pictorial form. He who has the power to make people "see" truth is twice blessed.

Now, the story which Jesus told was very simple. He probably got His suggestion from something that was happening even as He sat there. In all probability there was a man who was too busy to join the multitude that heard Jesus, and who was on the hillside busily engaged in sowing as Jesus sat there talking to the people. Jesus, with a few swift and bold strokes, painted a word-picture. Here was a man sowing seed. Some of it fell by the wayside, on the well-beaten footpath that ran through the fields, often as a dividing line. Birds flying about with ever-watchful eye would pounce down upon the seed and pick it up almost the instant it landed. Some of the seed fell on stony places, on soil that was good enough but not deep enough—it was simply a thin coating of earth covering the limestone rocks. The seed would spring up and grow, but it would have no root, and the lack of moisture and the lack of sustenance would cause it to wither as soon as the hot Syrian sun shone upon it. Some of the seed fell on good ground, but there were thorns growing in the good ground and the thorns eventually choked out the less sturdy grain. But some of the seed fell on good ground, and it sprang up and grew and brought forth fruit, some a hundred-fold, some sixty, and some thirty-fold. With what seemed like abruptness, Jesus said, "Who hath ears to hear, let him hear." As has been suggested at the beginning of this section, it is all a very simple story. Almost anybody who could tell a story at all could tell about a man sowing seed.

Interpretation of the Parable.

It was a simple story, but it was very, very profound. In fact, this simple story put in a graphic way an abiding truth of life. In the interpretation which Jesus put upon it, it lives and glows with practical and suggestive significance.

The sower is Christ, or the minister of Christ, or the teacher for Christ. There is a lesson here. We are too busy at our task, the task of seed-sowing. The seed is the Word of God, says Luke. The field is the world—there is unlimited crops for our talents and our energies. Here, as everywhere, the gospel has the missionary emphasis.

The particular emphasis in this parable, however, is on the hearer. The seed is the same, the climatic conditions are the same, the sower is the same, but the result is by no means the same. What is the point of the parable? It is the soil, the environment into which the seed falls that makes the difference. The soil represents the hearers of the word. There are four classes of hearers which are represented by the four kinds of soil.

Wayside Hearers.

The man whose heart is packed hard by indifference and worldliness, whose life is so filled with outside interests and with unwholesome associations is represented by the hard soil. Good words and good impressions find no lodgment in such a life. Over-absorption in business, undue social demands, shallow reading, empty amusement, moral compromise, and secret and open sin make many lives as if no seed had been sown at all.

Shallow Hearers.

The shallow soil represents the emotional hearer, quick to make a response to truth—which is well—but has no depth of thought or feeling to nourish the truth, so that his religion does not withstand an unfavorable circumstance such as ridicule, or persecution, or disaster.

Thorn-Choked Hearers.

The religious life has many thorns that will choke it unless one be on his guard. Worldly cares, money cares and anxieties, social cares, political cares, business annoyances, all the frets and worries of our modern complex civilization always threaten to crowd out and choke out the spiritual growth that comes through prayer and holy thoughts and helpful plans. He who does not take time to be holy will soon cease to be holy.

Fruitful Hearers.

There are those who listen attentively, who meditate earnestly and prayerfully, who seek to put the truth heard into practice. Their hearts are good soil. They bring forth good fruit. Thank God for all such. There are such in every Church and community.

It is to be noted, however, that the fruitful hearers do not always bring forth the same ratio of increase. Some an hundred, some sixty, some thirty-fold. All do not have the same capacities and the same talents. Therefore, all are not equally responsible. To whomsoever much is given, of him is much required. Let every man see to it that he bears fruit up to the maximum. There is really no end to the good results of such hearing and doing of the word.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Our Christian Endeavor theme for the next seven weeks will point toward Easter and Pentecost. We are going on a crusade together during this period—a crusade of sharing Christ. Some topics that we will discuss at our Sunday evening meetings are "New Recruits for the Crusade," "A Great Leader for the Crusade," "Obstacles to the Success of the Crusade," and "The Crusade in Other Lands." Decorate your C. E. room with Christian flags and emblems of the crusade. Your poster announcing these meetings may have a picture of a crusader drawn upon it, with the general theme, "A Crusade of Sharing Christ," at the top of the poster. Then topics and leaders for the Sunday evening meetings may be listed on this same poster.

At the end of this period of seven weeks present a pageant carrying out this crusade idea as you have developed it in your society during the two months. This pageant may be written by a member of your society, or you may secure a pageant that has already been worked out. One suggestion is "The Living Christ," by Grace Sloan Overton. This pageant requires six girls and twelve boys. It may be secured from the Century Company, 353 Fourth Avenue, New York City.

From our Young People's Congress Bulletin for this month we quote: "We must look forward and plan for the future or the time slips by without achievement. The weeks before Easter are full of rich evangelistic opportunities. Here are four definite things that we can do:

1. Stress personal enrichment. Enroll in "The Fellowship of Prayer," devotions for the young people for the forty days preceding Easter. (Copies are 3 cents each from the Commission on Evangelism and Life Service, Federal Council, 105 East Twenty-second Street, New York City.)

2. Stress Church worship. Christian Endeavorers attend Church.

3. Study "Acquainting Youth with Christ." (Secure from Miss Lucy Eldredge, Dayton, Ohio. 25 cents.)

4. Serve. Win others to Christ. Co-operate in your Church program in pre-Easter meetings.

Topic: "Why and How Win Others to Christ?"

Scripture: Isa. 61:1-3; Rev. 22:17; Mark 1:16-18.

Topics for Talks.

1. "The Value to Me of Bringing Others to Christ." Do all men understand Christ and His teachings in the same way? What contribution might your friend make to your life from his understanding of the teachings of Jesus?

2. "The Value to My Friend if I Introduce Him to Christ." What does Christ bring into your life that no one else can bring? How will your friend be made happier by knowing Jesus?

3. "Winning Others to Christ Through Their Work." (Mark 1:17.) At what point does religion touch the common types of labor? Is Christianity opposed to labor? How may we make the contact of religion through the labor of those we seek to reach?

4. "Winning Others to Christ Through Prayer." What attitude do we have toward our friends when we pray for them? What attitude underlies all true prayer?

5. "Winning Others to Christ Through Preaching." (Acts 2:14-37.) How is it possible for the members of your society to make the preaching of your minister more effective? Do you do that?

6. A debate on the proposition, "Resolved, That Christian living without preaching is more effective than preaching."

7. List on the blackboard all the various ways in which men and women are attracted to Christ. Call for a discussion of each as to its values and disadvantages. Which ways are best?

8. "How Paul Won Others." (Read 1 Cor. 9:19-23.)

To Think About.

Christian young people are now in need of a challenging task. If they have any outstanding sin today it is happy, satisfied complacency. And when one reads his way back into the intensity of Jesus and the social passion of Paul, he feels the solemn truth of Henry Van Dyke's utterance: "The real question is not so much whether the non-Christians will be saved if we do not carry the gospel to them as it is whether we shall be saved if we do not."

YOUNG PEOPLE'S CONFERENCE.

The first combined Christian-Congregational young People's conference is to be held at the Rose Hill Christian Church, Columbus Ga., March 29th and 30th. This is an event toward which all of the Georgia Churches and leaders are looking with great enthusiasm. The Georgia annual State Sunday School and Christian Endeavor Convention of the Christian Church, and the annual Christian Life Conference of the Congregational young people are to meet together, sharing their leaders and blending their two programs into an inspiring whole. In the following tentative program can be found the variety of elements which will provide a most helpful week-end for all of the earnest young people who enroll as delegates from our Georgia Christian-Congregational fellowship.

Program for combined Christian-Congregational Young People's Convention:

Saturday, March 29th.

9:00. Registration for Conference and Classes.
9:30. Opening Devotions and Welcome—Rev. H. A. Screws, Jr.
9:45. Business.
10:30. Recreation—City Recreation Department.
11:15. Christian Unity—Mr. G. Staley Hunt.
11:35. Sermon—Rev. Lucy T. Ayres.
12:00. Dinner.
1:00. Bible Basketball Contest.
1:30. Devotions.
1:45. Study Classes:
1. Graded Roll to Juniors—Mrs. H. A. Screws.
2. Junior to Adult—Miss Marguerite Davison.
3. Sunday School Administration and Problems—Rev. W. C. Carpenter.
4. Christian Endeavor Organization and Administration—Rev. H. A. Screws, Jr.

2:30. Round-table Discussion—Miss Susie Elder.
3:30. Tour of the City and Surrounding Points of Interest.
5:30. Vesper Service—Rev. and Mrs. Lawrence Stanley.
6:00. Picnic Supper on the Banks of the Chattahoochee.
7:30. Stunts by Delegations.
Devotional Service.
Address—Rev. J. D. Dollar.

Sunday, March 30th.

6:00. Sunrise Prayer Service—Rev. C. C. Hamilton.
9:45. Devotional Exercises.
10:00. Church School Classes to be Conducted by Study Class Leaders.
11:00. Church Worship Service—Rev. G. D. Hunt.
12:00. Dinner.
1:00. Devotional Services—Rev. C. W. Smith.
1:15. Closing Business; Reports from Delegates.
2:00. Musical Program—Dr. Taylor's Choir (Negro Spirituals).
2:45. Communion and Consecration Service.

This questionnaire is to be filled out and returned to Rev. H. A. Screws, Jr., of Phenix City, Ala., the pastor of the entertaining Church:

1. What problems of the young people do you wish to have discussed at the round-table meeting?

2. Will your group be prepared to lead a devotional program? give a stunt? play Bible basket-ball?

3. How many delegates will be in your party? (Men, women.)

4. When and how will they arrive?

5. Shall we provide entertainment for all of your delegates?

MARGUERITE DAVISON,
Congregational Extension Board.

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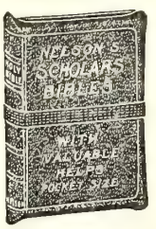

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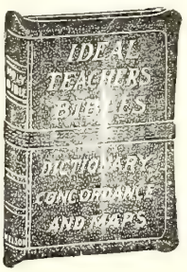

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

BRAGGING AND COURTING APPLAUSE.

"Take heed that ye do not your righteousness before men in order to be noticed by them; otherwise ye get no reward from your Father in heaven."—Matt. 6:1.

"Let not the wise man glory in his wisdom."—Jer. 9:23.

"Conceit is the most incurable disease known to man."—*Beecher.*

They expect everybody else to lord them and bow to their smallest whims. "They never get over their astonishment at the ingratitude and selfishness of others."—*Emerson.*

"They become oppressors, for he that undervalues others will oppress them."—Johnson.

"Lighthouses don't ring bells and fire cannon to call attention to their light; they just shine on."

On the contrary, humility is a Christian grace which comes from a deep sense of unworthiness of self and an exhaltation of the value of others, and it prompts us to strive for higher attainments.

Daniel Webster said that he who enters heaven must go upon his knees. "On the knees" is symbolic of humility, and the posture in prayer. If true, let us go that way.

Prayer.—Dear Heavenly Father, save us from the fault of leaning on our own understanding, and humble our souls to listen to the council of others. "Teach me, Lord, my true condition; bring me child-like to Thy knee, stripped of every low ambition, willing to be led of Thee."—*Lyte. Amen.*

TUESDAY.

DOES JESUS SLEEP.

"He was asleep."—Matt. 8:24.

It is a blessed change when one comes out of darkness into light. The change to his soul is more blessed than that when Jesus, the Sun of Righteousness, dawns in his life. Such changed souls are his Church, and by such souls Jesus rescues others from the prince of darkness. All may be said to be like the disciples' boat—in a sea of stormy opposition. Waves of atheism, unbelief and sin run deep and high. But we can thank God that the Church has never appeared to founder. Christ is in the boat, and there is no danger. The ship of the Church has always emerged from the waves of opposition safely.

But there is danger for each individual; danger that he may be swept away by temptations, ignorance and infidelity. There is nothing that will save us from it but Jesus—taking him into our lives, do His works, watching and praying at all times, and abiding in the Lord.

This experience of the disciples in the boat is a symbol of our own position and our problems of living, and what Jesus said and did there is the symbol of what He will do for us who trust Him.

What calm of soul wouldst thou have? Accept His corrections and be strengthened in faith. Endure His chastenings and receive balm in Thy heart. Be diligent at Church and experience His grace. Commune with Him, and realize His presence in thy ship. Storms may come to thee, but let them discipline thee in faith and inspire thee to cling to Him in distress. Only the foolish, the conceited, and the lustful shall be swept away.

Prayer.—Dear Lord Jesus, let none of us attempt life without Thee. When dangers come, be Thou our refuge and strength. Dear Lord, be Thou the Captain of our souls and preserve us unto the end. *Amen.*

WEDNESDAY.

LOVE.

"Thou shalt love thy neighbor as thyself."—Rom. 13:9.

The Christian's way of doing things is different from others. When the world hates, we are to love. When we are assaulted, it should have no other effect than to unite us more closely in love.

What a kingly commandment is our text! How hard it is to do! But how rich and precious life would be if we all could obey it! There is nothing to say but that in Christ it is possible. He never commands without at the same time giving power to obey.

If we do not this, it is merely the lack of faith or it is the love of the world. "Study," said Paul, "to show thyself approved of God," and then live your life in love.

Prayer.—Lord, again we pray Thee to pour out Thy love in our hearts by Thy Holy Spirit. *Amen.*

THURSDAY.

BLESSED IS THE MAN OF GOD.

"Walk before me, and be thou perfect; and I will make my covenant between me and thee, and will multiply thee exceedingly."—Gen. 17:1-2.

Pharaoh and his army were lost and Israel was delivered. This was the grand fulfillment of God's promise to them. Israel could now see and understand, and they rejoiced as though they had reached the promised land. Although they had enemies still to face, they would not fear them; they knew that by the greatness of God's arm He would bring them to their inheritance which He had prepared for them, where He would reign forever (Ex. 15:16-18).

That is a good picture of us. We are on our way to glory. There are many obstacles—yes, enemies—but they shall be removed in due time. The way opens as we go on and enemies are overwhelmed.

Besides, we have a better leader than Moses was. It is Jesus. Put your trust in Him. He goes with us through the sixth trouble, in the seventh He will not leave us; "Yea," saith He, "I will never leave thee nor forsake thee."

Prayer.—Dear Lord, our Father, give us grace to follow Christ all the way. "Thou canst help when earthly help faileth; Thou canst save when sin assaileth." O'er Thee and Thine, death nor hell prevaileth. Grant us Thy peace. *Amen.*

FRIDAY.

HEAVEN'S REFUGE.

"God is our refuge and strength, a very present help in time of trouble."—Psa. 46:1.

It may be said that the waters spoken of here are the people of the earth; and the mountains are the rulers. These powers may all turn enemies to God and His Church, but if God is in the hearts of His people there is no reason to fear. Out of Him is the river of life. That means our protection; it means His grace; it means knowing Him and His truth; it means His salvation. It means all is well.

Prayer.—O Lord, we come to Thee to be Thine. We lay ourselves at Thy feet. Be Thou our fortress, and shield, our help and our stay forever. *Amen.*

SATURDAY.

"Be not afraid."—Matt. 14:24-23.

Our lesson this morning is just like the former one.

While Israel was in trouble, it appeared that God took no thought of the matter. But He did take thought at the proper time when He said, "I have seen the affliction of my people . . . I know their sorrows."

At a time which was best for them He came to the disciples and turned everything into calm and, best of all, strengthened their faith.

It is not pessimistic to look upon trials, sorrows, troubles, sufferings and death. These things are fundamental with us, and we must face them, not to go down under them but to employ them as a means of enrichment of soul and also the good of others. "Be still and know that I am God."

Prayer.—Lord Jesus, Thou art the Son of God. Give us the light and grace of Thy Holy Spirit. Tell us how and when to go. Give us courage to walk in obedience to Thy word, and save us when danger is near. Dear Lord, rule the world and Thy people, and us. *Amen.*

SUNDAY.

THE COURAGE OF THE INVISIBLE.

Lesson: Heb. 11:23-27.

To the eye of faith, the invisible world is infinitely greater and more glorious than the visible one. The Christian loves righteousness and he lives to be righteous. That is the invisible. God is the Supreme Ruler of the universe to him, and his heart belongs to God. God is invisible. He has learned to trust God and will suffer many afflictions in His name and for His sake. That is invisible. The power of his faith shapes his life to noble ends. That is invisible.

Were the patriarchs disappointed? Who found the rock, the manna of life, the open way? Was it Moses, who clung to the invisible one? or was it Pharaoh who trusted earthly power and defied God? Never at any time has any believer been disappointed in God.

Our whole way is by faith in the invisible one who is present with us all the way. Let the heavens and the earth pass away; the history of the world tells us that He is with us and His word remains forever.

Prayer.—Dear Lord, make us steadfast in our faith. When we would be drawn away from Thee by temptations or desire of earthly habitation, let Thy word, Thy Spirit, yea Thyself, be with us strong, so strong that we cannot err. *Amen.*

An editorial in the St. Louis *Globe-Democrat* speaks of the Bible as the best seller in the world and says that week in and week out during the year an average of 700 volumes containing the Bible or parts of the Bible comes from the presses every minute—more than sixteen a second. The editorial continues, "In all the world and in all languages, a total of 36,500,000 Bibles are printed annually, and of these 14,000,000 are printed in the United States. The law of supply and demand must govern the printing of Bibles. Seemingly, this enormous demand is ignored by those who diagnose this as a time of religious indifference."

Christian Orphanage

Dear Friends:

And still appeals come to us to take children. Many of them worthy; many of them ought to find a refuge in this institution or some other of like kind. Some are very pathetic and make one's heart ache to say no when we know the circumstances and know that they need the home and care. If people who are able, who have plenty and to spare could only come in touch with real need, real poverty as we do, we are inclined to believe that our income would be more adequate than it has been for the year just passed.

We do our best to make every dollar go as far as we can, and try to save every dollar we can in buying for the orphanage. We also try to get everything donated that we can to help save our bank account; but with all our planning it gets mighty low sometimes. We cannot expect anything else when our income for January and February is much less than our expense account.

The loss of our barn last year has and will increase our expense this year. If a neighbor in your community had lost his barn and all his feed and he had a house full of little children to care for, you would just feel happy to give your neighbor five, ten or twenty-five dollars to help him replace it. You would feel good over doing the kind act.

The Christian Orphanage had the misfortune to lose its barn with practically all the large crop of feed raised during last year. It has one hundred and twenty children. It is your orphanage. These little children are orphans. They are dependent on you for clothes, food and shelter. Have you sent them a contribution to help replace their barn? They need milk and butter. The cattle have to have shelter and feed to give milk.

If you have not sent in a donation to help replace the barn, won't you mail your check to J. M. Dardin, treasurer of the new barn fund, Suffolk, Va. We need $3,000 to meet the balance due. How can we raise it and no one be hurt, but every contributor feel happy? Five persons give $100 each, $500; 10 persons give $50 each, $500; 25 persons give $25 each, $625; 25 persons give $20 each, $500; 25 persons give $10 each, $250; 25 persons give $5 each, $125; 500 persons give $1 each, $500—total, $3,000.

Which amount will you give? Let us mail our checks by March 10th.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 27, 1930.

Brought forward	$1,398.94

Sunday School Monthly Offerings.

N. C. & Va. Conference:		
Hebron	$ 6.09	
Elon College	6.25	
Reidsville	7.30	
Pleasant Ridge	1.00	
		20.64
Eastern N. C. Conference:		
Mt. Auburn	$ 2.82	
Christian Light	3.00	
Wentworth	12.80	
Wake Chapel	10.70	
		29.32
Western N. C. Conference:		
Ether	$ 1.14	
Glendon	19.00	
Zion	2.11	
Liberty	1.71	
		23.96
Eastern Virginia Conference:		
First, Portsmouth, Jan.-Feb.	$20.90	
Dendron, Jan.-Feb.	5.91	
Cypress Chapel	10.37	
South Norfolk	7.99	
		45.17
Valley Va. Central Conference:		
Antioch	$ 8.27	
Winchester	7.00	
Mayland	2.31	
Mt. Olivet (G)	4.13	
		21.71
Special Offerings.		
R. J. Miller, Reidsville, N. C.	$50.00	
Sale of calf	7.00	
J. A. Brady, Jr., Ramseur, N. C.	10.00	
A Friend	5.00	
		72.00
Grand total		$1,611.74

A man may have many excellent qualities, but if, for example, he buys bootleg booze, he spoils them all.—*C. E. Companion.*

FIELD NEWS.

I have visited twenty-five of our Churches and have been on the go at a rapid rate. I am trying to get to all of our Churches before my revival work begins. I am to be with Bro. Smith, of the Congregational Church, at Baxley, Ga., on the third Sunday in March and to begin a meeting on the preceding Thursday night. Will be at McGuire's Chapel next Sunday and at Highland and Red Hill, in Georgia, on the fourth Sunday. I will attend the Georgia Sunday School and Christian Endeavor Convention on the fifth Sunday, and a missionary rally at New Harmony on the first Sunday in April. I am full up until April. I will go to Alexander City shortly.

G. E. HUNT.

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2 Take the sum of all the of the children of Israel, years old and upward, thro

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2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better | a Gen. 15. 1. b Ps. 56. 1. & 57. 1. z or, *all* | 1

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8 ¶ [28]Jĕ-hôi'-ă-chĭn *was* e years old when he began t

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MEEKNESS.

(Continued from Page 5.)

gers. His rebukes are maledictions, and his reminders are anathemas. He helps no poor soul into the truth of God, and he curses the cause he professes to love. All sourness and fault-finding and complaining lies in that direction. What we need is the spirit of meekness, that we may be "fellow-helpers with the truth." As nations learn more of Jesus, discipline is milder in the home, in the school, and in the State; and yet there is an improvement in manners and in morals.

It is not the fretful, peevish, irritable, scolding mother that trains the best children, but it is the quiet, patient, mild, firm soul that makes love the throne on which she sits to teach and control. There is more power in sweetness, mildness, gentleness, tenderness than in war. The restoring power of meekness is simply the saving power of the gospel.

Meekness Indicates Likeness to Christ.

Isaiah says, "Say ye to the daughters fo Zion, Behold, thy salvation cometh." And Zeckariah specifies, "Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem; behold thy King cometh unto thee; He is just and having salvation; lowly and riding upon an ass." Then Matthew says, "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass." The glory of Christ is seen more plainly in His meekness than in His majesty. Simplicity is the goal of learning, and meekness the soul of greatness. Christ on an ass was within the reach of the people; He was approachable. His second coming will be in great glory, seated upon a throne and the holy angels attending Him; but He comes then as Judge and not as Saviour. When He came as Saviour, it was in lowliness. "Come unto me, all ye that labor, etc., for I am meek and lowly in heart." He comes to man in His lowly estate. "Behold, I stand at the door and knock." Then Paul says, "Now I, Paul, myself entreat you by the meekness and gentleness of Christ; I who in your presence and lowly among you; and Peter speaks of the ornament of a meek and quiet spirit, which is in the sight of God of great price. Who is a wise man and indeed with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom." "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a complaint against any, even as Christ forgave you, so also do ye."

This spirit of meekness proves that "Christ is formed in us." The tests of religion are spiritual, and where these fruits are found maturing in the life, we know that we are God's children. Bishop Wall, of Norwich, used to say, "I would suffer a thousands wrongs rather than do one; a hundred rather than return one; and endure many rather than complain of one, or obtain my right by contending: for I have always observed that contending with one's superiors is foolish, with one's equals is dubious, and with inferiors is mean-spirited and sordid."

Peter the Great made a law in 1772 that if any nobleman beat or ill treated his slaves, he should be looked upon as insane, and a guardian should be appointed to take care of his person and estate. This great monarch once struck his gardener who, being a man of great sensibility, took to his bed and died in a few days. Peter hearing of this, exclaimed, with tears in his eyes, "Alas! I have civilized my own subjects; I have conquered other nations, yet I have not been able to civilize or conquer myself." And we all fail without the Spirit of God in our souls. The silent influence of love is more powerful than all the tornadoes of hate. True meekness is seen in Christ who, when He was reviled, reviled not again; when He suffered, threatened not," and is seen in His children who can say: "Being reviled, we bless; being persecuted, we endure." We show our likeness to Christ in nothing more than in our meekness. W. W. S.

THE SUN LETTER.

A number of our pastors are getting busy on THE CHRISTIAN SUN list and are sending in their list of new subscribers and renewals. We were so late getting the lists out to them we feel that it would not be fair to close this campaign the first of March, as most of our pastors are just getting started on their lists. We have decided to extend the time up to the first day of April, in order that all may have a fair chance. Let every pastor get busy now, and if the circulation manager can give you any information to help you, call on him.

CHAS. D. JOHNSTON,
Circulation Manager.

NOTICE.

So far, no invitation has been received for the Sunday School and Christian Endeavor Convention of the Eastern Virginia Conference. If any Sunday School within the bounds of the Conference is contemplating entertaining this Convention, your executive committee would appreciate an invitation as early as possible. We would like to complete the arrangements of the program as early as possible. The final arrangements of this program depend upon where we are to meet. Please send your invitation to Rev. J. E. McCauley, 505 S. Main Street, Norfolk, Va.

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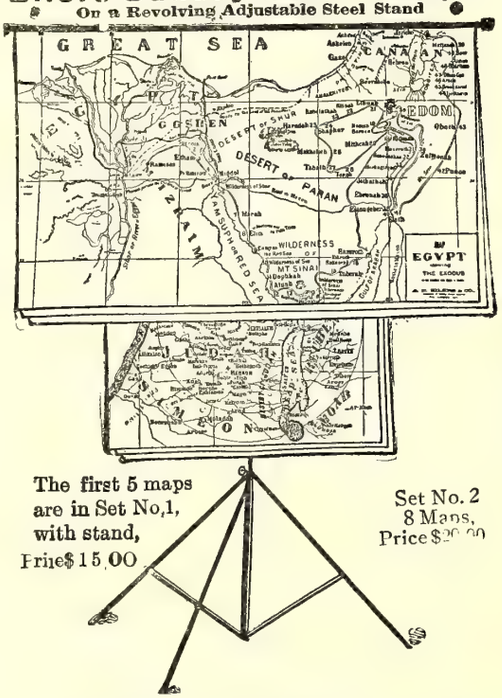

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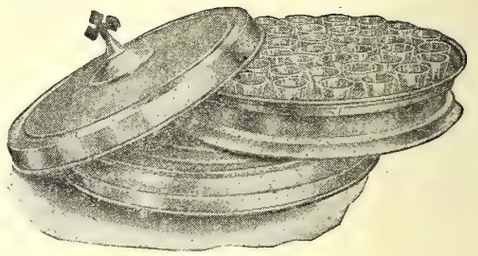

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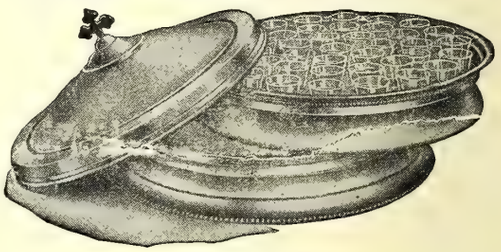

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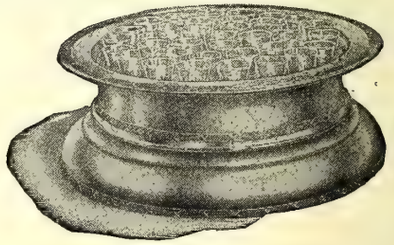

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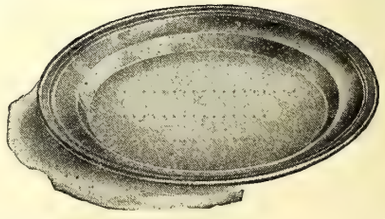

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HUMAN INCONSISTENCIES.

The human being is by far the highest type of creature that God ever created, being created in the very image of the Creator. We often boast of our intelligence, wisdom and power. We are the only creatures that God blessed with the power of thought. It is this power only that makes us know how to use the material that God has placed within our reach, whereby we may build railroads, locomotives and other ways of transportation, the great skyscraper buildings, and all modern machinery and conveniences. Above all those other things is the dear old Church of the living God that was given to us not only as a result of the power of thought, but the result of high and holy thought. With all our intellect, knowledge, wisdom and wealth, we are the most inconsistent beings in the world. This generation is just as inconsistent as our forefathers were.

Once upon a time there was a man who bought a farm, and after he had made the deal he said, "I must needs go and see it." Another man bought some oxen, and after the purchase he said "I go to prove them" (to see if they will pull).

There was another man who used great wisdom and skill, and his land produced a bountiful yield and he was puzzled to know just what to do with so much stuff. Finally he reached a happy conclusion and said, "This will I do: I will pull down my barns and build greater, and I will say unto my soul, Soul, thou hast much goods laid up, take thine ease." But God said, "Thou fool." That fool died that night, but there are thousands living today who are just as foolish. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

I once heard this story. There was an ancient king who summoned all his men to a great festival and gave a golden necklace to the biggest fool in all his realm, with orders to keep it till he found a bigger fool than himself. In process of time, old age and disease began to prey upon the old king and he sent for his subjects to visit him again. Among them was this man who had been wearing the golden necklace all these years. The king recognized him and asked him a few questions. The fool at once realized the king had only a short time to live, so he asked him a few questions. Among them was this one: "Have you made preparation for the long journey that you so soon must take?" The king replied, "No." The fool at once took the necklace from his own neck and placed it on the king's neck and quietly went away.

In 1930 there was a wealthy business man who gave liberally to his Church and never missed a service, but was dishonest six days in the week. There was an intellectual woman who was president of a missionary society and also a teacher of young ladies in her Sunday School who played bridge every night in the week. There was a man-of-the-world who said, "I am as good as your Church members; your Church is full of hypocrites; I am not going to mix with them." He does mix in clubs and business.

When we see a man slowly trudging along the highway, half-clad, shivering with cold because of snow and sleet, and suffering from hunger; he passes an inn where food, clothes, heat and shelter are offered free, we are surprised when we hear him say no, emphatically. There are hypocrites in this place; I prefer to remain outside.

So ends the existence of an inconsistent man.

G. H. Veazey.

AN APPEAL.

Just a word to the people of the Georgia and Alabama and the Alabama Christian Conferences. We are in need of some funds right now with which to pay Bro. Hunt's salary. We are a little behind, and I want to say to all that Bro. Hunt is on his job, and I am sure that all of us are beginning to realize that we have needed Bro. Hunt in this place long before now, for his work is paying already. And if we are as enthusiastic in this work as Bro. Hunt is and will stay by him with our prayers and our means, we will see our work wonderfully built up this year. So, those of us who have subscribed, let's send in our subscription just as soon as we can. There are some of our good people who have not subscribed that can send us a nice contribution to this work, and I know that you are going to do it—so come on!

We want our young people in both Sunday School and Christian Endeavor Societies to make a contribution to this work. Begin now, please, and send all moneys to Mr. W. C. Edge, Davisston, Ala., who is treasurer of the joint board, and will pay Bro. Hunt's salary just as fast as we furnish the money. This is a great undertaking, but I know that three thousand of us can put it over, and I know that we are going to do it.

May the good Lord help us to seek first His kingdom and righteousness, and to carry on His work which He has committed into our hands.

Yours in His work,

J. D. Dollar,
Chairman of Finance Committee.

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OBITUARIES.

JONES.

Russell Lewis Jones was born July 22, 1892, in Middle Creek Township, Wake County, N. C., the son of Ida Johnson Jones and William Henry High Jones. On his maternal side he was the grandson of Mary Jane Lane Jones and John Lewis Johnson, his paternal grandmother being Martha Lane, greatniece of Joel Lane, owner of the plantation on which the city of Raleigh now stands.

At the age of seven, he joined the Wentworth Christian Church, and later, when his parents moved to Raleigh, his membership was transferred to the First Christian Church (now United Church) of Raleigh. His principal schooling was in the Raleigh public schools, but his remarkable aptitude for learning resulted in his winning a scholarship to North Carolina State College. However, circumstances prevented his acceptance of this scholarship.

His first position was in the office of Congressman E. W. Pou, at Smithfield, N. C.; and shortly thereafter he was employed by the Commercial National Bank of Raleigh, remaining with this institution for nineteen years, until his death in the early morning hours of Sunday, December 22, 1929. At the time of his death he was manager of the analysis department of his bank, and was in line for and would have been promoted to assistant cashier at the bank's annual meeting in January.

Perhaps Russell's outstanding characteristic was his remarkable keenness of mind. His thorough knowledge of every detail of his work was often a source of astonishment to those not in position to know the wonderful mind he possessed. One of the highest of his superior officers recently stated (to use his words) that "Russell Jones was one of the best men in the United States at his position." Such a compliment, while flattering, was in all respects fully deserved; and in spite of the fact that he mastered his position so as to become expert, he still found time to broaden himself by intensive study, shortly before his untimely death having passed with credit the bar examination before the Supreme Court, being granted license to practice in the State of North Carolina.

Russell was always cheerful, generous and constant towards his friends and fellow-men. While his going has been a great loss to his family and friends, they may find solace in the fact that his Christian life commands the respect and admiration of all who knew him. E. M.

KERNODLE.

It is with a feeling of profound sorrow that we, the Ladies' Aid Society of Bethlehem Christian Church, have to record the passing of one of our true and loyal members, Mrs. Dora Simpson Kernodle, which occurred February 9, 1930, after a few months' sickness. She fell asleep in the arms of loved ones here, to awaken in the arms of loved ones up yonder. We wish to offer the following resolutions:

1. That we mourn the loss of our sister, but bow in humble submission to the will of Him that doeth all things well.

2. That her husband and five children have lost a loving wife and mother, and her passing leaves a vacancy that cannot be filled.

3. That we extend to the Church and her family our heartfelt sympathy and a prayer that they may say, "Thy will, oh Lord, not mine."

4. That these resolutions be recorded on our minutes, a copy be sent to the family, to The Christian Sun, and the Burlington Daily Times.

MRS. R. A. THOMPSON,
MRS. E. B. MATKINS,
MRS. C. H. GILLIAM,
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Mrs N T Farmer

By Rev. Stanley C. Harrell.

RESULTS OF PERSECUTION.—

It has long been accepted as a truth that the Church prospers amid persecution. We have been taught that the blood of the martyrs is seed. We now have the opportunity of seeing this assumption tested out in the twentieth century. Russia is now earnestly committed to a policy of extermination of religion, of every creed and kind. The days of the Roman persecution of the early Church never witnessed organized government more bitterly hostile toward religion. The Soviet government has declared war upon every teaching based upon the assumption that there is any power higher than man, or that there is any greater good than material prosperity.

It is doubtless true that persecution intensifies and brightens the faith of those who are already committed to a strong belief in God. Men cherish that for which they suffer, and many are caused to believe when they see men and women dying gloriously for their faith. But we must also think of the hundreds of thousands of children who at their most impressionable age are having their minds and hearts poisoned with unbelief and hatred. These children and youth are being denied the sort of influence that would make for rich, full lives. The national life of a great people is being sawn asunder and class arrayed against class.

WHAT IS CHRISTIAN SERVICE?—

The movement toward Christian unity is not only bringing the various branches of the Christian Church closer together. It is also bringing together Christians and Jews in discussion groups and in co-operative services of worship. And why should not this be so? If our Saviour could say of Himself that He had come not to destroy but to fulfill the law, it certainly seems that the followers of Christ and the adherents of the faith of which Christ was the perfect exponent might meet together in the worship of a common Father.

But as is always the case when such forward steps are taken, there are some difficult steps of adjustment that must be made. Recently the *Christian Century* discussed the question as to what should be the form of closing a petition made by a Christian minister in a service in which Jews were uniting in the worship. Should the prayer be made in the name of the Christ, or should it be a petition addressed directly to the Father? There are those who seem to feel that, for a Christian to make such a prayer under such conditions, constitutes a sort of denial of the Christ. For such an one with such convictions, it would seem that there could be no uniting with Jews in worship, for certainly prayer is the consummation of worship as it is ordinarliy practiced.

This raises the question as to whether all petitions made in the name of Christ are really Christian and whether the petition which is made in the spirit of Christ may not be most essentially Christian, though the name of Christ be not mentioned. If the position be taken that the prayer which is not expressly made in the name of Christ is not Christian prayer, then what we know as the Lord's Prayer, which Christ Himself taught His disciples, must be ruled out as failing to meet the requirements of Christian prayer.

DID WE EXPECT TOO MUCH?—

A feeling of depression, if not actual despair, seems to have settled over the country as to the final outcome of the London conference on naval limitations. Certainly the affairs at London are not measuring up to the high hopes which were entertained by the warmest friends and advocates of peace in this country. When did ever the practical working out of political problems measure up to the dreams of the idealists? If actual conditions corresponded with the ideal, then the idealist would lose all claim to a distinctive position.

There are those who insist that the United States should demand that the conference accede to drastic reductions in naval armaments and should the other powers fail to ratify these reductions that the United States should withdraw from the conference. In fact, the suggestion was made this week on the floor of the United States Senate by a member of that body that the delegates representing this country should be recalled because of the course of events at the conference.

It is not surprising that European statesmen should be inclined to smile a bit at the American way of doing things. Nor is it surprising that they should sometimes be inclined to doubt American sincerity. The purpose of a conference is to see what conclusions can be agreed upon when the views of all parties have been considered. There are certain American legislators who seem to consider an international conference a meeting for adopting and acceding to American proposals.

It would be a splendid thing if the Kellog peace pact had smoothed out all the rough spots in international relationships. It would be most happy indeed if a conference representing the leading powers of the world could speedily agree upon a plan for reducing the armaments of the world. But such things are not to be expected. For centuries, the world has had its face set toward the settling of all disputes by war and bloodshed. All treaties and national policies have been formulated with war as the ultimate court of appeals. Reeling from the weakness of four years of blood-letting, the world has suddenly turned its attention to thoughts of permanent peace. But the building of a satisfactory basis for permanent peace is easier said than accomplished. If such a basis for world peace can be worked out in half-century, every one should consider it an occasion for sincere thanksgiving.

FIGHTING FILTH.—

A correspondent from Kansas City, writing for a leading religious weekly, tells of the steps that are being taken in the launching of a fight by the religious forces of that city against the indecency of the burlesque shows exhibiting there. Attention is called to the fact that a society organized for the purpose of suppressing commercialized vice has proven futile to deal with the situation. The fight is now taken up by the council of Churches of Kansas City. The plan as outlined is to have fifteen of the ablest lawyers represented in the membership of the Churches to formulate a method of handling the fight, which is to be taken up by twenty-five ministers and twenty-five laymen who are to be selected.

It is earnestly to be hoped that the legal talent will find an adequate way to fight the evil. If Kansas City can perfect a plan for a successful attack against this form of indecency, it will merit the gratitude of every American city. Law-enforcement leagues and societies for the suppression of vice have not, to date, wrought out any notable achievements, despite the fact that every city in the United States affords a field for such undertakings.

The reason why such attacks have proven so futile in the past has been because of the limited support back of the movements. The public generally is indifferent to indeceney and filth as it flourishes in theatrical productions and in much so-called literature of the day. It constitutes a most difficult problem in that it is both cause and effect, both symptom and disease. It is a symptom of the low tastes and the decadent standards of the present age. It is a disease in that it is contaminating the tastes, standards, and morals of the rising generation.

If the problem is ever to be solved, there will have to be a program of education that will have to be backed by the home, the Church and the school system of the land. We need a campaign for clean thinking and clean speech. Toleration is not tolerance when it smiles on the base, the indecent, and the filthy. It were better if there must be a choice between the two, to be intolerant than indecent. Perhaps there are few of us who have been as exacting in our own ideals as we ought to be. It is possible to have humor without suggestiveness of evil. It were better to miss a little amusement than to have one's mind besmirched with the unclean. Many people tolerate such things because they are supposed to be the mode. But modes have been changed by a sincere minority who have not been afraid to demand purer, nobler things.

NOTES-PERSONALS

Dr. D. Brewer Eddy was at Greensboro First Church at 11 A. M. last Sunday; at Palm Street and Monticello in afternoon; at Reidsville at night. Next Sunday he is to be at Durham at 11 A. M., Chapel Hill in the afternoon, Burlington at night, and then a full schedule at many of our Churches every day of the week and Sunday following.

The Mission Secretary was in Birmingham, Ala., last Saturday and Sunday, March 1st and 2nd, by decision of the Mission Board, to investigate and report on conditions and prospects there for building a United (Congregational-Christian) Church in that city. There are some forty or more members of Christian Churches in that city, and possibly a larger number of Congregationalists, and it would seem a most reasonable and fitting thing that the two bodies unite in building a Church in this great Southern metropolis.

After great delay, the "Annual" of the Southern Christian Church has been mailed out to the various Conferences. Parts of the "Annual" have been in type since the last of October, and it is a great pity that it should have to be so much behind time. However, it will be worth a close study now that it has been issued. It shows, besides other things, that there is need for a reawakening in our Churches. The statistical tables do not show the improvement in conditions that should be shown. Let's all of us make a mighty effort to do greater thing during the coming year than have been done during the past.

On Tuesday evening the Laymen's Missionary Convention, which was being held in Richmond on March 2d and 3d, closed its sessions with a very remarkable address by Mr. Stanley High, editor of the *Christian Herald*. Other speakers on the program were: Wm. Knowles Cooper, of Crane, Paris & Co., Washington, D. C. bankers; Donald W. Richardson, who served eighteen years in China; Samuel M. Zwemer, noted editor and author, and the outstanding authority of the times on Mohammedanism; Chas. E. McAllister, outstanding pastor of Baltimore, and for several years field representative of the National Council of his Church; Habib Yusufji, Indian scholar and Christian; Sparks W. Melton, noted preacher, and Bishop H. St. George Tucker, who served twenty-four years in Japan. With such an array of speakers it was impossible that the convention should be other than successful. The meeting was interdenominational and was held under the auspices of the Laymen's Missionary Movement with headquarters in Chicago, and under the supervision of F. J. Michel, the General Field Secretary of that organization. Aiding Mr. Michel was a local committee composed of: Oliver J. Sands, General Chairman; R. W. Carrington and L. H. Jenkins, Jr., Vice-Chairmen; S. R. Orrell, Executive Secretary; Herbert W. Jackson, Treasurer; W. W. Beasley, Benjamin Bell, Jr., Ben A. Ruffin, Jesse H. Binford, Jesse F. Wood, J. T. Kernodle, Perry Seay, C. B. Valentine, J. H. Meek, L. W. Hoffman, D. J. Kellogg.

WADLEY, ALA.

I have been pastor of the Wadley, Ala., Christian Church for the past five years and have found the people always ready to carry their share of the financial load of the college. If it had not been for a few folks in this Church who were willing to give until it hurt, the college would have had a much harder time to get along than it has.

The Sunday School won one of the scholarships of $100 last year for contributing the largest amount of money to the college of any other Sunday School in the Alabama Christian Conference. The Sunday School will give not less than $100 this year, which will be in addition to the several hundred that the Church will give on old pledges and notes. If all of the Churches in the Georgia and Alabama Conferences would carry their proportionate share of the college's deficit on current expenses, there would be no deficit at the close of the year's work, and this would be less than $1.00 per member for the entire year.

S. L. Beougher.

UNION RIDGE.

Just a word from Union Christian Church. During the absence of our pastor, the pulpit has been supplied through the kindness of Revs. J. W. Patton, J. O. Atkinson, and Dr. Jay, of Elon College. While the congregation has been very sorry, their pastor through accident while rendering service for humanity, has been unable to be with us. We are very appreciative to these brethren that have come into our midst and brought us a message in our dear pastor's behalf, who hopes to be able to be with us at his next regular appointment.

Our Sunday School has made an excellent record for the winter months. Our enrollment is 122. Our average attendance for the month of February was 105. The average attendance of parents was 27, or about one-fourth of the attendance. Now we believe if the parents in all Sunday Schools would come up to this average or better, we would have much better Sunday Schools as a whole than we do when the parents send their children and do not take an active part.

M. R. Kirkman.

THE RALEIGH MEETINGS.

APRIL 27th—MAY 4th.

These meetings include the Conference of the Carolinas of the Congregational Churches, the Advisory Board of the Southeast, and the Southern Christian Convention. We can announce at this time the meetings and speakers for Sunday, April 27th, which will begin the Conference of the Carolinas of the Congregational Churches. For Sunday morning at 11 o'clock, Dr. Wm. E. Gilroy, editor of the *Congregationalist*, Boston, Mass., will be the speaker. In the afternoon conference, 3 o'clock, Dr. J. O. Atkinson and Dr. W. K. Bloom. Sunday evening, 7:30 o'clock, Dr. Frank Sanders and Dr. Elbert Russel.

We want to extend a cordial invitation to all members of the Christian Churches to be in Raleigh for the day. We wish that Christian ministers might arrange for their Sunday services so as to be present to hear these representative speakers and participate especially in the afternoon conference.

The programs for these meetings will appeal later. This announcement has to do with Sunday, April 27th.

J. Edward Kirbye.

SUMMER SCHOOLS.

The Winona Lake School of Theology, at Winona Lake, Ind., has just announced its faculty and courses for the summer session to be held from July 9th to August 14th.

The faculty is a very remarkable one, including only men who are recognized as authorities in their departments, both as authors and educators. The faculty and courses are as follows: Dr. J. A. Huffman, dean, English and Greek New Testament; Dr. A. T. Robertson, English New Testament; Dr. John E. Kuizenga, religious education; Dr. J. A. Faultner, Church history; Dr. A. T. Howard, comparative religions; Dr. Leander S. Keyser, Christian apologetics.

None of the courses offered this year have been given in the institution for a numeber of years, making it possible for many students to attend and to pursue new courses.

The work is divided into two semesters, the first one beginning on July 9th and closing on July 26th. The second semester begins on July 29th, closing on August 14th. Students may register for either one or both semisters.

Work is offered toward the degrees of bachelor of divinity, master of arts (in theology) and bachelor of theology.

Winona Lake School of Theology is a high-standard interdenominational divinity school, conducting summer sessions only. The work is thorough, evangelical and orthodox.

The president of the school is Mr. C. E. Sawtelle, of Cincinnati. Rev. William Edward Biederwolf, A. M., is the director.

For a prospectus containing full information, address Winona Lake School of Theology, Winona Lake, Ind.

WISE WORDS OF A GREAT DOCTOR.

Dr. Howard A. Kelley, of Baltimore, Md., is one of the greatest doctors and surgeons in the United States. He is also a great Christian and his loyalty to Christ and His truth comes before anything else. He is opposed to many tendencies in education and society. Recently when effort was made to bring him into a controversy over the teachings of modern scholars, he said a wise thing all parents should ponder. Hear his words:

"The crying sin of our day is not the teaching of evolution in our colleges, but the failure of Christian parents so to live, to teach and to pray with their children in their daily home life as to render them impregnable to any teaching which then fills their hearts. Children so raised from their earliest years, familiar with the purity, the sweetness and strength of the life which is hid in Christ, are rarely overwhelmed by the temptations encountered later in the course of the disciplinary events of life."—*Ex.*

THE TIRED BUSINESS MAN.

We hear so much about him, and there is no doubt he needs attention. He does get tired and then he gets cross and nervous and something must be done about it. But we really believe the tired business man has been a little too strong in his bid for sympathy and consideration.

He has no harder lot than the tired housewife, who day in and day out must stay at home doing the same things that never stay done and looking after the children of the tired business man who, in most cases, take on the nervous, cross disposition of the T. B. M. We rise up to make a plea for the tired mother at home. She needs a little time off. Some of them get much time off, but the land is still filled with good women who are following the grind of the years, bearing shocks and mending socks at home with not much time out with nature when the tired business man gets out to the links and the club and the lunch and stops at the drug store and picks up all the latest jokes, along with stale ones, at the lunch meetings.—*Ex.*

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

THE BOX OF OINTMENT.

"She hath wrought a good work on me."
—Mark 14:6.

In each of the four gospels the story of the woman and the box of precious ointment is graphically recorded. As one reads this account from Mark, he finds the details explained a little more clearly than in the other gospels, and for that reason let us think with St. Mark of the significance of the story of the box of ointment.

Six days before the feast of the Passover was to be held, there is gathered in the house of Simon the leper a few of his friends and close relatives. This household constitutes a real Christian home. Jesus has a place therein. Heretofore He hath raised Lazarus from the dead, and Lazarus was a relative of Simon. In all probability, Lazarus is there on the occasion when the box of ointment was brought forth. But one fact is sure—Mary, his sister, and Martha are present. The little company of believers are now seated about a table at meat. Mary and some of the other women are serving. But Mary has in her possession something that is worth more than meat, and she hastens to bring forth an alabaster box of precious onitment and spiknard, and she broke the box and poured the ointment on the head of Jesus. And Jesus was greatly pleased to have some one anoint Him, for He was very sad, because the day of His death was near at hand, and even the way of the cross was the way of God. Jesus was sad because the world had been slow to believe, but that night He was happy because He found loyal friendship amid that group. Some of them were not pleased with the noble act of Mary, nevertheless Jesus exclaimed, in the words of the text: "She hath wrought a good work on me."

This good work Mary was enabled to do because she loved Jesus and was willing to lay down her life for Him, just as He was willing to lay down His life for her. As we study the context of the fourteenth chapter of Mark, we find that Mary wrought a good work on Him in several ways.

1. By giving her best. "There came a woman having an alabaster box of ointment of spikenard and very precious; and she brake the box and poured it on His head." True love and consecration to Jesus is always expressed in one way, and one only. One must give the best to Him. He desires nothing other. We have tried to appease Him and ease our own hearts, oftentimes, by giving Him what is left over. Jesus wants the best we have.

"Give of your best to the Master, give of the
strength of your youth;
Throw your soul's fresh, glowing ardor into the
battle for truth.
Give of your best to the Master; naught else is
worthy His love:
He gave Himself for your ransom, gave up His
glory above;
Laid down His life without murmur, you from
sin's ruin to save;
Give Him your heart's adoration, give Him the
best that you have."

No doubt but what Mary had kept the box of ointment for a long time. To her it was her choicest gift. Like the pearl of great price, she had likely disposed of all other offerings, in order to obtain the best gift for her Lord. We should do as much. The ancient Jew gave unto God the first fruits of his increase. We have, unfortunately, gotten into the habit of giving Him whatever is left over. I wonder if He could say of our gifts, "You have wrought a good work on me." Would you like to have Jesus say of you, as to the poor widow who gave two mites, "She hath given more than all the rest, for she hath given her all"? If so, we, like she, must surrender all to Him.

We often hear people talking about giving their all to Jesus, but it is another thing when we find such people whose lives are wholly consecrated. There are people who refer to the widow's mites to justify themselves in giving dimes and nickles to the Lord when they ought to be giving five and ten-dollar bills each week. Such people are not giving their best to the Master, and He knows that they are only deceiving themselves. If they wanted to follow the example of the widow and give our mite, we would give all we have, for out of her poverty she gave all she had. Her gift, like Mary's, was the largest, because it consisted of all she had. It was the largest because it meant greater sacrifice. By giving our best to Him, we wrought great work on Him—yea, good work! In the poetic hymn of Frances Ridley Havergal, Jesus says to you and to me:

"I gave my life for thee, my precious blood I shed,
That thou mightst ransomed be, and quickened
from the dead—
I gave, I gave my life for thee.
And I have brought to thee down from my home
above,
Salvation full and free, my pardon and my love—
I bring rich gifts to thee.

And then He asks us, one and all, "What hast thou given for me?" and with fallen countenances many of us have to admit that we have given Him very little and never in our lives have we given Him our best.

2. The story tells us that Mary gave her best, even at the cost of criticism. "There were some that had indignation within themselves and said, Why waste this ointment. For it might have been sold for three hundred pence and the money given to the poor. And they murmured against her." The world is filled with people who are afraid to do a good turn in the name of one who gave His life for civilization. These people are out of tune with the Church and are arrogant fighters against the work of Christianity. When they see some one do a good work on Him they grumble and say (money, time, talent and opportunity wasted). The fact is that selfishness has too large a place in their own lives to enjoy seeing another person helped.

Jesus, being a good student of human nature, and knowing the hearts of these people, stated that they did not care for the poor. The fact was that the poor had and would always be with them, and thus far He saw no evidence of their giving to the poor. He knew that they were only making excuses and were heartbroken because the box of ointment had not been sold and divided among themselves.

In the midst of criticism and murmurings against her, Mary stood firm for her conviction and continued pouring the ointment upon the head of her blessed Lord and Saviour. And for it, she heard the words, "She hath done a good work on me." It is a fine thing to be able to stand for right, regardless of what others may think or say or do. Let us serve the Lord and not self. Jesus looks down upon us at all times. He knows our hearts and inmost intentions. When we are happy, He shares our joys, and when sad He comforts us. In like manner, He knoweth when His children do good in His name in service rendered to others. The Dead Sea is the only lake on the globe from which they is no outlet. This body of water receives nothing and gives nothing. Such a lake is a perfect example of the man, woman, boy or girl whose efforts terminate upon self. The beautiful Sea of Gililee is in direct contrast, for its waters are pure and fresh—this body of water gives and grows. It receives, but it does not withold. The former is selfish, the latter is generous. It is by being generous with our time, our talent and the content of our treasure that we wrought good work upon the Christ.

3. She wrought a good work on Him by doing what she could. "She hath done what she could," said Jesus. It was not in her power to withold the crucifixion of her Lord, but she could do something to make His last hours happy. So she willingly and joyfully wrought a good work on Him by doing what she could, though it was apparently very little. Nevertheless, like a cup of cold water offered in His name, it meant much in the sight of God. We must come to recognize in the work of the Church that not all of us are expected to be president of classes, aid societies, missionary societies, etc. Not all are expected to go to foreign fields as missionaries, nor are all of us commissioned to stand behind the sacred desk. But all of us are expected to do for our Lord what we can; and all of us can do something.

If one goes to Gary, Ind., and asks to be shown over the city, he may be shown the industrial plants, the Churches and the parks. But it is most likely that he will be shown a statue that has been erected in the city which in reality means more to the pride of the citizenship of Gary than all the stores, menufacturing plants, schools and Churches combined.

The statue was erected by newsboys and is a memorial to one of the newsboys, whose name was Willie Rugh. This lad was crippled and unable to get around and make rapid sales of the extras like the other little newsboys, nevertheless he was very cheerful and seldom complained of his misfortune as a handicap. One day Willie Rugh read in one of his newspapers that a young lady in Chicago was terribly burned and that a great large piece of skin was needed to graft over the burned flesh of the lady in order to save her life. When Willie Rugh saw this statement, he joyfully gathered his crutches underneath his little arms and went to the local hospital. There we find him showing the head surgeon the newspaper story. But what about it, said the doctor. "Why, I want to give that woman the skin that's on this little old crippled leg." At once the doctor got in touch with the surgeon in Chicago, located in the hospital in which the woman lay at the point of death. He explained that if needed, he had a lad who would allow his limb to be amputated if by so doing it would help the lady in Chicago. "All right, send it on," said the surgeon in Chicago. Little Willie Rugh was put upon the operating table and given an anaesthetic. The little crippled leg was amputated just below the hip, put into a container, heated to the right temperature, and sent on a special express train to Chicago. It arrived, and all traffic was halted while an ambulance rushed from the railway station to the hospital. The grafting was done and the lady restored to health, but there in Gary, Ind., lay a little boy who was for many weeks very sick. The anaesthetic given was too much for the boy, who was very weak. Finally pneumonia developed

(Continued on page 15.)

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

CONTRIBUTING EDITORS

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

FLORIDA AT CHURCH.

(Editorial Correspondence.)

St. Petersburg, Fla., Feb. 25, 1930.

One does not see Florida unless one goes to Church. And one cannot know Florida unless one learns it at Church. That is neither hyperbole nor exaggeration. It is the plain, simple truth. If any one tells you he has been to Florida and did not go to Church, take this writer's word for it and tell him he hasn't been to the real, genuine, honest-to-goodness Florida. Of course, we are thinking now of Florida in the tourist season—the only season when Florida is really itself. One might not think tourists, away from home, resting, relaxing and on pleasure bent, or health-seeking, would go to Church Sundays. Well, they go! Last Sunday this writer went to the First Congregational Church, St. Petersburg. He had already learned the habits of tourists, and went early. Services were to begin—just the regular preaching service, the pastor to preach—at 10:45 A. M. He found a Church whose normal seating capacity is 2,000. When he entered at 10:10, the best seats were filled, and by 10:40 all seats were occupied and ushers were bringing in chairs and distributing fans. At 10:40 the great mellow-toned pipe organ began its welcome anthem. By 10:45 people were standing practically the whole distance around the rear pews and in the foyer. It was good to be there. A choir of sixty voices led the great congregation in that soul-stirring, familiar hymn, "My Faith Looke Up to Thee." And then, with bowed heads, the pastor led in a brief but fervent invocation, and all joined him in saying the Lord's Prayer. People from everywhere in our country and Canada were there. The man who spared the hymn book with me was from Wisconsin. The man next him was from Minnesota. The two or three I met and shook hands with at the conclusion of the service were from Tennessee, New York, Pennsylvania, and Connecticut. And the services were simple, sweet, inspiring. "Ye must be born again," the preacher said, and portrayed it powerfully. "Write home, you tourists," said the preacher, in concluding his discourse, "and tell the people back there, if you can honestly do so, that you are here in Florida living in God's spirit, not sunshine. The sun that makes this the 'Sunshine City' is not enough. Get into the sunshine of God's lifting love." And a lady with a voice as melodious as that of a nightingale sang "Jesus, Lover of My Soul."

Talk about reality—that was real. To use the speech of old Thomas Carlyle, that was about the only reality that can be so named. If that isn't real which can lift the souls of 2,500 people out beyond themselves and above this universe of time and sense, then I would like to know what reality is!

So far as we know, all the other Churches—some of them larger than the one we attended—of St. Petersburg were likewise filled to overflowing on that hallowed and happy Sunday morning. Here indeed is Florida at her best. And one never knows any fact in this universe until one knows that fact at its best. By the way, I am stopping a few days here in a hotel where there are 125 guests—Greeks, Persians, barbarians, Jews and Gentiles—here we are! Well, Sunday night, just after supper (call it dinner here), when all were jabbering and socializing in the lobby, a courageous gentleman from Pennsylvania passed around some song books and led off with a hymn. In two minutes that hotel lobby was resounding with mingled melody and praise. For half-hour the music continued, all of us singing the dear, familiar hymns. Seated next me and greatly enjoying the songs and doing his best to enter in with what voice he had, was a man nervous, bent, trembling, now ninety years old, and holding a seat on the New York Stock Exchange. Strike the sincere note of praise and gratitude to God, and you strike the note that gives time and tone to the human heart.

Oh, yes! the immoral, the degenerate, the gambler, the bootlegger, the godless, the riff-raff are to be found in Florida, as in all States, we suppose. But these are not the real Florida. They are not at Church Sunday. They do not count. They do not carry Florida. Florida has to carry them, and manages to get along in spite of them. They are not the fruit. They are the dead branches on the trunk.

And this is about true in this universe of ours. If you wish to see the wheels that make the machinery of our government and our industry and of our present civilization go, you will find them usually at or about Church on a Sunday morning. If you want to see the United States as it is—I mean now, at its best—you will have to go to Church to find and see it so.

Well, Florida has been good to me, and I am grateful. I have enjoyed its mellow sunshine every day. I have dreamed beneath its deep-blue sky. I have been cheered from break of dawn till daylight deepened into star-lit night with mocking birds that never tire of singing. I have met and mingled with happy souls and good people from Maine to Mexico, and God has been good and given me renewed strength, quickened energy and a new sense of gratitude and praise. I turn homeward to loved ones and hard work, with hope, faith and redoubled zeal. J. O. A.

IX. TEMPERANCE.

Some one has said that, since the flood, the course of sin has been (1) in the form of sensual indulgence; the type of this sin is drunkenness, and a sad example is Noah, "who drank of the wine and was drunken." (2) Disregard of parental authority. Ham is a type of those who lose reverence for purity and parental honor. He saw the exposure made by intoxication and told it to his brethren who went backward into the tent and covered their fathers' shame. (3) In the form of ambition. The Tower of Babel is the type of this sin of ambition. They said: "Let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." But the Lord came down and confounded of their language and scattered them abroad upon the face of all the earth." But we are to examine it as a fruit of God's Spirit in man.

Intemperance is one of the giant evils of the world, and is self-imposed. There is no moral ground on which intemperance can be justified, while temperance embodies the modesty of nature and the grace of God. The more light you throw upon it, the more beautiful its face. Health, modesty and purity are some of the qualities that this grace contains. Perhaps the best definition of temperance is this: "Temperance is moderation in things innocent, and abstinence from things hurtful." This matter had thorough discussion in Greece by Plato, Aristotle, and Xenophon. Plato maintained that temperance "Can only be learned by having once tested the intoxicating cup," and asks, "How can any one be perfectly temperate who has not fought and overcome by reason and effort and art, in sport and in earnest, many sensual indulgences and lusts that urge him to act with shamelessness and wrong?"

This fallacy led Xenophon to give two meanings to the term temperance: (1) "Moderation in healthful indulgence; (2) abstinence from things dangerous, as the use of intoxicating wines." Aristotle makes the same distinction. By abstaining from sensual indulgence, we become temperate; and when we have become so, we are best able to abstain from them." Just, then, as the Trojan elders felt respecting Helen, must we feel respecting unlawful pleasure. In all cases we must pronounce sentence as they did; for thus by sending it away we shall be less likely to fall into fatal error."

The laws of Judea, Egypt, Greece, and Rome prohibited the use of intoxicating liquors, because they led to intemperance. Mahomet was led to prohibit the use of wine in the Koran by an incident which came under his notice. Passing through a village one day, he was delighted at the merriment of a crowd of persons enjoying themselves with drinking at a wedding party; but returning by the same way next morning, he was shocked to see the ground, where they had been drinking, drenched with blood; and on asking the cause, he was told that the company had drunk to excess and, getting into a brawl, fell to slaughtering each other. From that day the mandate went forth from Allah that no child of the faithful should touch wine on pain of being shut out from the joys of paradise. Thus we have the voice of philosophy, of history, and of the Koran in favor of temperance, or abstinence from intoxicants.

The whole duty of temperance is embraced within the limits of self-control; and that can only be attained by coming under the control of the Spirit. It is as impossible for human nature to control itself in its alienation from God as for a car cut loose from the train and the engine to control itself on the descending grade. All the forces of the world tend to hasten destruction. Self-control is only another name for divine control; hence temperance is a fruit of the Spirit. What we need most in our life is God's Spirit. The Church has never had power without His presence, and "it is not in man that walketh to direct his steps."

Paul, in writing the Corinthians, says: "Every man that striveth for the mastery is temperate in all things." The reference is to the discipline of athletics for the Isthmian games. The discipline lasted for ten months preparatory to the contest, and only true athletes would deny self for the prize. Epictetus thus describes the diet: "Thou must be orderly, living on spare food; abstain from confections; make a point of exercising at the appointed time, in heat and in cold; nor drink cold water or wine at hazard—in a word, give thyself up to thy training-master as to a physician, and then enter on the contest."

But the prize of the racer in the Isthmian games was only a garland of pine leaves and his statue to be placed in the temple of Venus; while the prize of the Christian racer is an incorruptible crown and a home in the temple of God forever. Jesus said, "If any man will come after me, let him deny himself and take up his cross and follow me." No man can do this but by the Spirit. Self, to the natural man, is all. Self is the person he gratifies. Self is the subject of his thought and his ambition. Self is the god he worships. All lines of service and gain and pleasure terminate in self. No picture is complete without his presence. No enterprise is worthy unless he shares in its profits. No circle is complete unless he leads it, and no decision is right unless he is the majority. In religion, self must be least and last, while God and others must be first and greatest. It was so with Christ. He made Himself of no reputation. His thought was of sinners. "He bore our griefs and carried our sorrows." "He gave Himself a ransom for many." His life was a lesson of temperance for men. "He that striveth for the mastery is temperate in all things."

Drunkenness and gluttony are classed together by Solomon, who knew more than any other man of the luxurious excesses of this world. "Be not among winebibbers; among riotous eaters of flesh: for the drunkard and glutton shall come to poverty, and drowsiness shall clothe a man with rags." The fallacy with most persons is that they will never indulge to excess. W. W. S.

SUPREME PURPOSE OF CHRISTIANITY.

The supreme mission of Christianity is nothing less than the salvation of mankind, the establishment of the reign of Christ on earth through the salvation and spiritual life of the individual. Frequently, in our enthusiasm for the denomination, people act as if it were the progress and growth of the Church, the support of an institution, or the raising of money. These activities are all good or evil in terms of their ends or purposes. If they contribute to the reign of Christ in the hearts of men, they are worth while. If they are for themselves and have lost sight of the proper place for the emphasis, they become selfish and fail of their better purpose.

The purpose of the gospel is the solution of the problems, difficulties, perplexities, troubles and conflicts of the soul. Christ dealt with the individual. He forgave sins, restored sight to the blind, cleansed the leaper, made the deaf hear and the dumb speak, and raised the dead. Each of his acts was to change the condition of the defective, the imperfect, the afflicted soul to normal life, health and happiness. If the Church or any of its auxiliaries turns its attention to other things as ends rather than as means to this supreme end, it fails of its purpose.

The educational system in the Church must keep this supreme end in view or it loses its moorings. The preparation of ministers, leaders, workers, teachers for this specific work of saving the soul of the individual is its supreme task. If it fails to meet this task, it loses its appeal to the Christian consciousness and need not complain if the Church does not respond to its calls for financial sacrifices. One of the great needs of the Church is to promote the evangelistic work of the kingdom and advance the work of a fruitful Church is the preparation of leaders in standard Church music that can be used by the largest number of our Churches. Young men and women should be prepared to return to our rural Churches and teach the young people and children to learn and appreciate standard Church hymns and direct Church music.

So-called Christian education is failing to meet this need, and our Churches are suffering for the want of such leadership. The ministry is not provided with methods of psychology in dealing with their people in pastoral work so as to get best results. Something should be done for the special fitness of the ministry to prepare our ministers for clinical study of the souls of their people. They should be as well qualified to deal with the needs of sin-shocked persons in spiritual life as modern psychiatrists are in dealing with shell-shocked soldiers in times of war. Pastoral work will mean something when it can be done so as to get results for the reconstruction, rehabilitation and restoration of the sin-sick soul to normal life in Christ.

It is a fine work that we are doing in our Orphanage for the few orphan children that we are caring for there, but we should estimate this work in terms of the souls we save, the lives we rescue, the children we save from crime, squalor, poverty and want, and not forget the multitudes of children that constitute our possible constituency. To clothe, feed and educate a few is a great work that appeals to th heearts of Christians, but to train, educate, Christianize and redeem the thousands in our Church communities is infinitely greater in the mind of Christ.

"Missions" is not the raising of money to be sent to foreign fields, but is "Go ye into all the world and preach the gospel to every creature." Mission money is a means to this end, but the results must tell the story. All means that work well for the salvation of mankind at home or abroad will be honored of Christ.

CREEDS CO-OPERATING FOR DEEDS.

The faith of men in the supreme spiritual reality may express itself in many differing formulae, in many varying rituals, in many sorts of organization, but in spite of these diversities it has an underlying unity which more and more we recognize, and which tends increasingly to bring us into co-operative relationship for the service of humanity.

Within the Protestant group of sects, the Federal Council of the Churches of Christ in America represents the most comprehensive and most effective instrument for promoting this co-operation. Recently its executive committee held its annual meeting in Chicago, and surveyed the work which had been done, and the field in which need and opportunity challenge further effort.

There has been a good deal of misunderstanding concerning the aims and methods which characterize the council. Much of this misunderstanding has been created by deliberate misrepresentation on the part of those who are antagonistic to the spread of Christian principles in the world's life. There is a pagan spirit in America which resists the message of Jesus. It has its organizations, its newspapers, its magazines, its methods of propaganda and obstruction. There can be no greater tribute to the work of an agency of Christian faith, such as the Federal Council, than the active opposition of this pagan spirit. The more bitter and vindictive it is in its attacks, the more sure can we be that the cause of faith is making headway, is gaining ground. If faith were asleep, complacent, concerned merely with the singing of hymns and the reciting of prayers, the pagan forces would ignore it. Only in so far as it is seeking to translate its ideals into terms of life, into terms of human relations in society, in business, in industry, into terms of citizenship and international policy does it find itself the target of attack.

The Federal Council of Churches has been a vigorous exponent of the spirit of international good will and peace. In this role it has spoken with united voice for millions of American men and women who believe that war is not in accord with God's thought for the world, and that the way of Jesus is the way of understanding and conciliation, of good faith among peoples and the brotherhood which reaches across barriers of race and nationality. And because it has spoken thus loyally and earnestly it has aroused the hatred of those who cling to the pagan view of life and find in war a necessary and apt expression of that view.

At its executive meeting, the council invited the fullest investigation of its organization and methods, and took occasion to make clear the fact that it maintains no lobby at Washington or elsewhere. In a statement issued during its Chicago session, it declared it has carefully refrained from employing "any lobbyist or legislative representative, and from using any form of political or personal pressure or partisan alignment, but has relied wholly upon the moral power of its statements to influence public opinion."

The council has a Washington office, just as it has a New York office and a Chicago office, but the annual budget of its Washington office is only $11,000, and the executive secretary who directs it is paid the princely salary of $1,500. Three-fourths of the Washington budget are expended on assisting the army and navy in the work of chaplains and in aiding disabled veterans.

Statements of the council from time to time have supported the Kellogg treaty, the World Court, the work of the League of Nations, the movement for reduction of armaments. In all of these statements it has voiced the sentiment of the enlightened Christian conscience of America. The paganism which opposes these agencies and movements for a better world order resents the fact that the Christian conscience of America can find such effective and influential expression—that is what lies behind the attacks on the council in this particular field.

These are but a few of the many interests which engage the council. It should be an occasion for rejoicing that its work advances. There is, we think, no more hopeful augury for spiritual progress in American life than the fact that the Churches have found in the Federal Council a means whereby creeds may unite for service, and the voice of faith in God may utter itself with intelligence and persuasive power.—*Chicago Evening Post.*

THE SUN LETTER.

We have decided to extend our special campaign for new subscribers and renewals for THE CHRISTIAN SUN through the month of march. Some of our pastors got a late start in the race, and it was not their fault. To give every one a fair show, we are extending this time to April 1st. This will give the lucky ones time to get their prizes for Easter. Several nice lists came in this week. Let every pastor get busy. You still have a chance to win a prize.

CHAS. D. JOHNSTON,
Circulation Manager.

CONTRIBUTIONS

SUFFOLK LETTER.

The most satisfactory occupation for man is honest work. The hardest thing for man is doing nothing. People sometimes complain of having so much to do; but the complaint is greater when unemployed. The easiest thing in the world is work. God conferred a universal benefit upon man when He put him in the Garden of Eden to "dress it and to keep it," and later said, "In the sweat of thy face shall thou eat bread." Idleness and riches rob men of their natural right to work. Crime is rarely committed by men engaged in real work. The crimes reported through the papers in this day are almost all committed by people doing no honest work and away from home. Absence from home and unoccupied lead the way into all sorts of crime. Land-owners rarely commit crime. To own a home on a piece of land helps to make industrious and honest people. There are exceptions to all rules and all experiences, but honest work and a plain home are great factors in making honest men.

System decreases burdens and increases efficiency. This is true in work and business. Prompt payment of obligations, whether they are financial, social, benevolent or Christian, helps the world on and the Church in its work. The payment of Church expenses seems hard only to those who have no system in the payment of what is called "Church dues." To wait to the end of the year and then ask the Church treasurer "How much do I owe?" always makes the sum seem large and burdensome. But if system had been introduced and payments had been made by the week or the month, to suit the weekly or monthly meetings of the Church, it would come to be a pleasure and not a burden. A good member of a country Church once said to me: "Won't you please get the Conference to reduce my assessment?" I said, "How much?" He said, "From $7.50 to $5.00 for the year." He used tobacco, and, later, I asked him how much his tobacco cost him for the year. He replied, "Oh, not much; about $10.00." I said, "Ten dollars for tobacco seems small and seven and a half dollars for the Church seems large. It is because you pay for your tobacco a little at a time and your Church dues all at one time. In the one case you have system; in the other you have not." He said, "Let it remain at seven and a half dollars, and I will pay by the month." He had not thought of the matter in terms of system.

The calendar is a system that men follow, and it eliminates confusion, maintains efficiency, supports law and order, and increases the progress of the world. System is a simple thing, but it prevents the wreck of the world. System is another name for schedule, and railroad trains could not do business without schedules. Mills could not do business, schools could not operate, the world would go to pieces without calendars, schedules, system. System reduces friction, increases efficiency, produces harmony, and conforms to nature as God has created the heavens and the earth. If you are a member of the Church, decide what you will give per week, and then pay it regularly, systematically, as you have monthly meetings in the county or weekly meetings in the city. One can be made as systematic as the other.

W. W. STALEY.

It would take an immense river to water all the world; yet that is what the Bible does. It is the river of God that waters the whole earth. What a vital book it must be!—*J. Adamson.*

ELON LETTER.

What is My Life Work?

Yesterday afternoon, in addressing his youth audience of America over the radio, Rev. Daniel A. Poling, D. D., said that of the thousands of questions that come to him in a year from the youth of America, the majority of them relate to vocational choices. "The uppermost question in the mind of American youth today," declared Dr. Poling, "is how should I invest my life that it will count for the most?" Dr. Poling regards this statement as a sufficient answer to the traducers of youth who consider that the young people of today do not have a serious purpose, and that they are lacking in the fundamentals of character.

The question of vocation will always be an important one. We have but one life to live, and it is proper that we should approach the investment of this life in a spirit of service and devotion to the interests of mankind. Nor must we neglect the interests of the kingdom of God as it relates to our life.

Broadly speaking, there are two types of persons in the world, from the standpoint of vocation—those who are interested in things and those who are interested in ideas. It is possible that any calling or vocation or profession may be viewed from these two standpoints, so that this distinction does not necessarily mean that the one interested in things should enter upon a calling that involves mechanics. A lawyer, for example, may be interested in the mechanics of law, by which is meant the prosecution of criminals or the defense of law-breakers, in accordance with laws already enacted. Or a lawyer may look upon his profession as involving the great fundamental ideas of the social relationships of man. This latter type of lawyer will be a man of ideas, and his aspiration will be to improve the legal system under which we live.

It is of primary importance, however, that in deciding on our life work we should be sure to classify ourselves properly with preference to our fundamental interests, whether they be in the realm of things or whether they be in the realm of ideas and ideals, because the preparation we will need to make for our vocation will be essentially modified in terms of our primary interest.

Another consideration which we will need to keep steadily in mind in the choice of life work is as to whether we are interested in initiating projects or in fulfilling and realizing the projects that have been initiated by others. There is need in the world for each type of mind. Not every person can be a creator, and those who are endowed with the creative ability cannot possibly do team-work according to blueprints and specifications supplied by others. We need to exercise great care in assessing our ability and aptitude according to this important category. If we fail properly to orient ourselves in this respect, we shall be very unhappy in our vocation, no matter what it may be.

A special word of caution needs to be spoken to college students at this time because we are restless in these days of tremendous energy to begin our life work at once. We must consider whether we are interested in quick returns in our vocation or whether we are willing to take a long look and to be patient, confident that ultimately satisfactory results will accrue from our efforts.

At this point, I may say a word in respect to technical schools and liberal arts colleges. These two types of education have always collided with each other, more or less, and the conflict between them is keen at this particular time. If, when we have finished high school, we know without doubt what we expect to do in life, perhaps it would be best for us to select a technical institution. In this case we have what has been described with no intention to disparage, as a "single-track mind." Such a mind finds an uncongenial intellectual climate in the liberal arts college. But if, when we enter college, we are open-minded with reference to our future, we will find that the educational outlook which it fosters will be the very tonic which we need in order to qualify ourselves for effectual service in any vocation which we may later decide to choose and prepare ourselves to enter. The graduate of a liberal arts college should be able to select any one of a dozen or more vocations and to build upon the foundation of his liberal education a superstructure of professional training which will fit him for a large success.

In conclusion, I would like to speak a word for religious motivation and purpose as it relates to vocational choices. Is our religion concerned for ourselves or others? We can prostitute any calling to selfish ends, and when I say "prostitute," that is exactly what I mean. I have known ministers of the gospel to prostitute their sacred calling to selfish ends. Whatever we do, we should do it to the glory of God and for the happiness of our brother-men. Our aspiration should be to make the world in which we live a more welcome environment for the development of Christian character.

W. A. HARPER.

NEWPORT NEWS, VA.

One of the coldest days of the winter did not prevent First Congregational-Christian Church of Newport News, Va., from having a successful "opening service" on February 16th. The new auditorium which is supposed to seat 530 persons comfortably was crowded to capacity, and about one hundred chairs were brought out and put into use to accommodate the crowd. There were seventeen additions to the Church at this service. More than seven hundred dollars was placed on the offering plates, and additional offerings that reached us the next day ran the offering above the one thousand dollar mark.

Rev. N. G. Newman was in the pulpit and took part on the program, as did also Rev. T. H. Dimmock, of the Second Presbyterian Church, this city. Other ministers in attendance were Rev. H. S. Hardcastle, H. G. Robertson, J. E. MacCauley, and T. N. Lowe, of our own brotherhood, and Rev. J. B. Hill, pastor of the Orcutt Avenue Baptist Church, Newport News.

Mr. R. E. Bush, of Norfolk, Va., who drew the plans for the structure, and son of one of the contractors, presented the keys to the Church in a very appropriate address. It is the opinion of the writer that Churches desiring to build and having a limited amount of funds would do well to get in touch with Messrs. Bush & Bond. They are conscientious workmen and Christian gentlemen of a high type.

Mrs. J. A. Bowden and Miss Louise Bowden, of the Elm Avenue Church, Portsmouth, made the occasion more delightful by rendering an inspiring vocal duet. The choir also gave several special selections, and the light of a glad heart was reflected in the face of both the members and visitors. Another milestone has been reached and the congregation seems to be determined to "press onward."

M. F. ALLEN,
Pastor.

YESTERDAY AND TODAY.

(Printed by request of Rosemont Church.)

Having been asked to talk to you on the subject of "Yesterday and Today," I will begin by stating that I spent twenty-five years in this community—all my boyhood days. I went to school, to Church, and Sunday School, as well as to work on the farm. I really worked. I arose at 4 A. M. and retired at 8 P. M.

Our school was at Money Point. Providence and Berkley, our Church and Sunday Schools, were at the same places. Our means of transportation was by foot. We had a shell road from here to Berkley, which we walked daily. We had a Church at Money Point and another at Providence which we walked to and from every Sunday afternoon.

Later a store-room was secured and Sunday School and Church services were held here by the people of this community, of which there were about two dozen families. They began and built the first Church in this community on the present Church site, donated by John L. Gibson nad family. The people in this community at that time were all God-fearing and Church-going people. They gave, worked and sacrificed to build their first Church. After a few years this Church was too small and the present Church was built and paid for by the untiring efforts of its members and friends. Now the present Church is too small and a new one must replace the present one, with accommodations to care for our many boys and girls, to educate and teach them the laws of God, for as we all know the boys and girls of today will be the men and women of tomorrow.

As to yesterday and today, many changes have come about. I do not believe our people have the same respect as formerly for the Sabbath Day as a day of worship and a day of Church-going. We say the times have changed. We go through life at such a rapid rate today, with the many things to attract and draw our attention from that which we know and feel is not the best; many of us get in the current of the tide and we follow the masses to the point where Sabbath Day is fast becoming one which many thousands of our good people no longer respect as the Lord's day by attending Church at least once or more, but spend the day in work and amusements. Were it not for the laws of our Commonwealth, there would be no Sunday with many people.

On yesterday our young people or our children were reared, taught and did follow in the footsteps of their parents. They would sit and receive advice and counsel from their parents; they loved, respected and were obedient to those about them.

Our children were held in restraint. They were taught the many good things of life. They were warned of the many evils of life. They followed the parents' lead. We corrected them, they were not allowed the many privileges permitted by parents today. I fear that the parents of today are being led by their children.

The sphere of duty is infinite. It exists in every station of life. We have it not in our choice to be rich or poor, to be happy or unhappy; but it becomes us to do the duty that everywhere surrounds us. Obedience to duty at all cost is the very essence of the civilized life.

Bad will be the day for every man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, with the deeds he is doing.

Love your family, the partner of your life, and those around you ready to share your joys and sorrows. Love the dead who are dear to you and to whom you are dear. To love is to give and take a promise for the future. God has given us love, that the weary soul may give and receive support on the way of life.

Thousands of men breathe, move, and live, pass off the stage of life, and are heard of no more. Why? They do not partake of the good in the world, and none were blessed by them; none could point to them as means of their redemption; not a line they wrote, not a word they spoke could be recalled, and so they perished—their lights went out in darkness, and they were not remembered more than insects of yesterday. Will you live for something, do good, and leave behind you a monument of virtue that the storm of time can never destroy? Write your name in kindness, love and mercy on the hearts of the thousands you come in contact with; your deeds will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven.

Things that were luxuries of yesterday are necessities today. Some of the most important to all of us are ice, telephones, electricity, modern homes, schools and Churches, motor vehicles, etc., and last but not least, surgery and medicine. There is probably no one science that has made as much progress for the good of our people and the suffering of humanity as that of surgery and medicine. People of yesterday, with their many ailments and incurable diseases, are today being made well so they may return to some useful and gainful occupation. The children of today are daily taught in their school work the necessity of health and sanitation. Our health boards, particularly our Virginia State Board of Health, has done much and is today doing much work to aid our people by preventive medicine for such as typhoid fever, maleria, tuberculosis, contagious and infectious diseases.

The physicians and surgeons of this country have been able to do many things and stamp out many of our worst plagues in the past few years, but I regret to say we are faced with one of the most horrible plagues or diseases known to mankind—cancer. Hundreds of the most learned, the most thoughtful, the best-preferred men in the world have been working, sometimes patiently and sometimes feverishly, and always earnestly in the hope of discovering something like a specific for cancer. They have found nothing approaching a specific as a cure. They have found only that there is just one thing for a sufferer to do, and that is to go without delay and place himself in the hands of a competent physician. Cancer is increasing at an alarming rate and is the one disease that means death without early recognition and its removal by means of surgery.

The medical profession throughout the land, both home and abroad, has been endeavoring to teach and educate our people, the signs and symptoms of this dreaded disease. We are also asking Churches, colleges, magazines and newspapers to co-operate with us in our efforts to try to stop this most-dreaded disease.

In comparison of yesterday and today along educational lines, children of today can teach their parents of yesterday. Our schools and the manner in which we operate them give an opportunity to every boy and girl in our land to secure a liberal and necessary education. Today science has so revolutionized most of our early concepts that we find many of the things we have believed in unable to bear the clear light of critical analysis. The people need a broader, deeper, more complete education, expressed in terms of prsent-day conditions. If our civilization is to reach its highest

(Continued on page 14.)

ALL SELF-PRONOUNCING

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Holman Vest-Pocket Testament

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Specimen of Type.

AND the third day there was a marriage in Cā'nā of Gāl'ĭ-lee; and the mother of Jē'sus was

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2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges	.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges	1.10
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Specimen of Type

ST. MATTHEW 2 *The three wise men*

carrying away into Bab'-y-lon *are* fourteen generations; and from the carrying away into Bab'y-lon unto Christ *are* fourteen

ing interpreted is, God with us.

24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,

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4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges	1.50
INDIA PAPER GEM TESTAMENT	
4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms	3.00
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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A DAILY PRAYER.

(March.)

Saviour of all, Thou dost bid us "Go." In mercy plead Thou for us that we may be swifter to learn the whole meaning of that command and obey it. As the efficacy of Thy blood is not measured by the Palestine path of Thy earthly journeyings, but reaches "unto the uttermost," even so does the Holy Spirit, not limited by the traverse of our feet, but according to the equipment which we supply, go for us "into all the world." Of whatever we are or possess, God help us not to withhold, but to give for others as we ourselves have received. In Jesus' name. Amen.

THE CALIBER OF OUR FAITH.

This is a time of financial depression. No one denies that. But it is just such times that show the kind and caliber of our faith. Dr. John Timothy Stone, of the Presbyterian Seminary, Chicago, speaking before a great group of Churchmen, ministers and laymen, in Atlanta, last Friday, said, and truly, "Great financial revivals have come in times of depression. The Church lives by sacrifice, likes to sacrifice, must sacrifice if it is to advance. For the caliber of our faith depends upon our attitude in facing our tasks."

Even in our time of depression God is abundantly blessing us. We are still enjoying the necessities as well as the comforts and many of the luxuries of life. This is more than can be said of many people in other lands. In such times, God is testing our faith to see of what kind and caliber it is.

This is to be a testing-time in our missionary giving, faith and activity. Is the caliber of our faith such as to enable us to face our task, support our missionaries, and, through sacrifice, endure hardship as good soldiers. Last year, times were more favorable, financially, We had the challenge of a $5,000 conditional gift to stimulate us, and an additional single donation of $2,500. This year we have to overcome all this by sacrifice that will indeed try and test the caliber of our faith. Surely we are yet willing and abundantly able, if we are ready to make the heroic sacrifice, to give one-third as much to send the gospel to others as we are to have it preached to ourselves. Our coming Easter offering will answer that question and will show the kind and caliber of our faith. J. O. A.

AS FINANCES DECLINE.

Our Mtehodist friends have such a close-knit organization that sometimes we are inclined to think that they can do anything. I noticed in one of their Churches last fall an urgent telegram that came from the Mission Board, pleading with the members of the Church to do their utmost to bring the missionary funds up to standard before the end of the year. The report in one of the *Christian Advocates* afterward indicated that the fund fell several hundred thousand dollars short of the amount required.

This situation in Methodism led the *Western Christian Advocate* to carry this editorial entitled "The Broken Spirit of Methodism." "Methodism has witnessed one of the greatest tragedies in her history. For some reason, many stand by largely complacent, scarcely understanding the significance of what is happening. Apparently we are drugged. Some opiate has been administered. Who did it? Who was the physician? What did he administer? Who will answer? If we could really appreciate the situation we are now in, the whole Church would be on its knees in sackcloth and ashes, crying out to God in heaven to save us from our present shameful lack of spirit, faith, devotion, sacrifice and loyalty. What is the meaning of the 15 per cent cut in our benevolences? It has caused the recalling of over 200 of our missionaries, the dismissal of hundreds of native workers. Yes, it means almost the collapse of our missionary work. We have withdrawn our missionary enterprise from entire provinces. It has not apparently disturbed the great body of believing Methodists in America."

Financial conditions are not easy now. A good many people are out of work and a large number live on small salaries. On the other hand, a great many receive good salaries and large dividends and live "on easy street." They have comfortable homes, own from one to three cars, and travel a great deal. Our Protestant Church members make up a fair proportion of the well-to-do, but they are somewhat niggardly in using their wealth to extend a helping hand to the world. Is it not so?—*The Congregationalist.*

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 1, 1930.

Sunday Schools.

Previously acknowledged	$1,789.23
Windsor, Va.	2.50
Isle of Wight, Windsor, Va.	2.00
Holy Neck, Holland, Va.	8.00
Dry Run, Seven Fountains, Va.	1.15
Newport News, Va.	16.00
First Christian, Portsmouth, Va.	15.53
First Christian, High Point, N. C.	4.41
Palm Street, Greensboro, N. C.	6.00
Shiloh, Kemp's Mill, N. C.	1.05
Piney Plains, Cary, N. C.	1.00
Happy Home, Ruffin, N. C.	1.85
Union, Virgilina, Va.	7.10
Plymouth, McCullers, N. C.	6.50
Windsor, Va.	13.22
Isle of Wight, Windsor, Va.	5.04
Reidsville, N. C.	7.96
Lebanon, Milton, N. C.	2.90
Ebenezer, Cary, N. C.	1.80
Pleasant Ridge, Ramseur, N. C.	3.98
Wakefield, Va.	3.43
Total	$1,900.65

Specials.

Previously acknowledged	$ 869.33
Mebane Sunday School, Mebane, N. C.	2.00
Burlington S. S., Burlington, N. C.	81.06
Total	$ 952.39

Summary.

Previously acknowledged	$5,871.48
Sunday Schools, regular	111.42
Specials	83.06
Total to date	$6,065.96

J. O. ATKINSON, *Sec'y.*

WHY BOTHER THE HEATHEN?

The heathen are happy as they are—why bother them?

So the cynic on Christian missions. But he entirely disregards the fact that civilization as represented by commercial firms seeking markets for the white man is still pushing vigorously into less civilized countries, and uprooting the customs, traditions, religion, and working methods of the people. The cynic never condemns these agencies for forcing themselves and their wares upon a native people. The Christian missionary, on the other hand, desires only to help these people to meet the new conditions of life to the best possible advantage, and to help them in developing an adequate religious foundation. Reminding us of all this, "The Churchman Afield," the Boston *Evening Transcript's* religious department, quotes F. T. Meacham, an American missionary at Chikore, East Africa, thus:

"In our educational and evangelistic work, four Churches and twenty-six primary schools now are open. In our community, which we call the Chikore Larger Parish, we are educating the hearts, heads and hands of more than 2,500 children, not to mention their fathers and mothers. Jesus said that He came that people might have life; He came to save for life, not for death. We desire to give the African life—a life of hope instead of ignorance and superstition; of industry instead of idleness; a God of love instead of the fear of evil spirits; a monogamous home instead of a polygamous kraal; and the principles of Jesus so that they may build a Christian Church, African in form and spirit."—*Literary Digest.*

MISSIONARY RALLIES.

The annual rallies of the Eastern Virginia Woman's Missionary Conference will be held as follows: Norfolk District—Mrs. H. C. Caviness, superintendent, First Church, Norfolk, April 1st; Nansemond District—Mrs. B. D. Jones, superintendent, Oakland, April 2nd; Franklin District—Mrs. W. D. Harward, superintendent, Mount Carmel, April 3rd; Waverly District—Miss Louise Pittman, superintendent, Dendron, April 4th.

The theme of the program is "Builders in a New Day." A large representation is earnestly desired from all the Churches in each district.

MRS. L. W. STAGG, *Sec'y.*

POWER OF MOTHER'S PRAYER.

A few years ago a son of a good mother was playing first base for the New Orleans Southern League baseball team. He had been devoting his life to that pastime, and was a splendid player.

During the series of games in New Orleans, this son became interested in a revival service conducted near the hotel where he was staying. He wrote his mother nearly every day, and in one of these letters he mentioned the fact that he had attended the service the night before.

His mother was a woman of great faith and prayer. I have heard her often say that she believed that God would grant her any request she asked of Him. The very night following the reading of that interesting letter she went into a place of prayer, alone with her God, and prayed fervently and believingly that her son reach a decision for Christ. She arose in a few moments perfectly satisfied that God had answered her prayer.

Two or three days after that prayer she received a letter, not dated, which brought her the glad news of his conversion. She immediately answered the letter and said, "Son, you did not date your letter, neither did you tell me the time of your conversion, but I know it happened on such-and-such a night."

Just as soon as he received her letter, he sent the following telegram: "You are right, mother; that's the exact time." In her next letter she explained fully when and how she prayed for him, and therefore produced in his heart a living faith in God's power and in His willingness to grant requests.—*G. Frank Burns.*

MISSIONARY PROGRAM FOR MARCH.

"Prayer and pains through faith in Jesus Christ will accomplish anything."

Song—Prayer—Business.

1. Devotional period—"The Sixth Pillar."
2. Exercise—"A Tale of Three Boxes."
3. Mite-box opening.
4. Current news.
5. Heart-to-heart message.

As has been stated so often within the past six months, our major emphasis in this year's program is upon the spiritual life—a personal walk with our Lord.

1. The devotional theme for March is "Worship," and as the basis of our study we are using the sixth and last pillar in our stewardship leaflet, "Some Stewardship Pillars."

"The stewardship of our substance leads us to the great and holy opportunity offered by the collection plate, when we can sit in the pews of the Churches and touch the whole world with our gifts and 'grow in this grace also'—the grace of giving. It is a real privilege to worship the Lord with our substance, and it is by the same token a sacred stewardship."

Following the suggested hymn, "O Worship the King," let the devotional leader introduce the thought of the meaning of the word worship, using the Scripture verses suggested in the blue leaflet: Prov. 3:9, 10; Psa. 98:8; 1 Cor. 16:1, 2, and Mal. 3:8.

The Scripture readings on "How to Worship with Our Gifts," with a one-minute comment on each, should be handed to eight different women at least a week in advance, if possible, in order that each may become familiar with her verse and be prepared with a thought on how to give—cheerfully, liberally, sacrificially, humbly, honorably, profitably, systematically, proportionately—whichever may be hers to discuss.

If "Joy to the World" can be sung with meaningful hearts, it will be easy to join in the circle of prayer following the suggestions given in the leaflet: "That we may admit God's ownership of our material possessions, enter into the riches of partnership with Him, make full acknowledgment of our stewardship, be ready always to render unto Him a proper account, develop our lives according to his plan, and grow in grace and knowledge, that we may enter into the full joy of stewardship by worshiping the Lord with self, service, and substance."

Some one may say that all this is impossible, that the ideal is too high, but men have attained it. John Eliot, the "apostle to the Red men," proved by practice as well as by precept that "prayer and pains through faith in Jesus Christ will accomplish anything."

2. The use of the time-honored mite-box is being revived in many sections, and, to satisfy a real demand made by many societies, provision has been made on this March program for a mite-box opening preceded by this impressive little triologue, found in the envelope of helps. This number should be assigned to three persons who will be willing to put the same preparation and originality into it that they would if they were to give it at the club or lodge. Surely our best is none too good for kingdom work.

3. It has been the plan this year to have the thankoffering envelopes received in November, as usual, at the special service arranged for that purpose, using the special program; then, in March, to have the mite-boxes brought in and their contents received, at which time the value of the use of the mite-box would be stressed. Use some original way to have the mite-boxes received and contents counted. Some societies have given their mite-boxes new and beautiful names, such as "blessing boxes," "glad boxes," "treasure chests," and the like. By some they are called their "penny-a-day boxes," and these make it the rule of their lives to place a penny a day in their boxes, with a prayer.

4. Read the *Herald* carefully this month, for the future holds some changes for our department. Of one thing we are certain, that our horizon is being extended to take in more of our Father's world.

5. This message will be sent to you if you are using the envelope of helps. This time it comes from the heart of our general secretary.

"You are earnestly invited to join with Christians of all lands in a world-fellowship of prayer on March 7, 1930, by attending the service in your community on that day; also to unite with others in daily prayer with one accord during this 1900th anniversary of Pentecost."

"Evening, and morning, and at noon will I pray . . . and He shall hear my voice."

For Young People's Societies.

My own Church and its overseas service.

Purpose: To emphasize the idea of sharing Christ with non-Christian lands as the most practical gesture toward world friendship.

Program:

1. Instrumental prelude (familiar missionary hymn).
2. Scripture: Psa. 67.
3. Hymn: "We've a Story to Tell to the Nations."
4. Scripture: Matt. 28:18-20.
5. Prayer.
6. Project committee report.
7. Overseas service of the Christian Church.
8. Discussion: "How Can I Help Our Work Overseas?"
9. Resolved.
10. Hymn: "My Jesus, I Love Thee" (one verse).

Scripture: John 21:15-17.

Circle of prayer.

Hymn: "I Love to Tell the Story" (first and third verses).

Suggestions:

Poster: Place pictures of people from various countries (to be found in periodicals or leaflets from Foreign Mission Department) upon the poster, with the words, "We Are Sharing Christ With These" (date, hour, place).

1-5. Service of worship, well-planned and worshipfully conducted.

6. The project committee will report ideas from last meeting, and will have secured copies of leaflet material from the Foreign Mission Department to add to the record book.

7. Progress toward union between the Congregational and Christian Churches is so promising when this program is being prepared (September, 1929) that it seems altogether certain young people of the two Churches will be working together in an overseas program by March. Full information on this part of the program may be secured from the Foreign Mission Department, C. P. A. Building, Dayton, Ohio.

8. See chapter XII, Y. and W. O. for material and suggestions.

9. Have each young person write out a resolution on the topic, "My own rightful part in the world service of the Church," to be given to the project committee, and copy retained by the individual.

For Willing Workers or Juniors.

Theme: "Growth."

Quiet music: "Blest Be the Tie that Binds."

Song: "We Thank Thee, O Our Father."

Call to worship: Prayer and offering song, same as last month.

Unison prayer.

Dear Father in heaven, we thank Thee for springtime and for the return of the birds, bearing their messages from other lands where they have spent the winter. We thank Thee for our Sunday School and Church and our Missionary Societies where we may learn of Thy other children, whom Thou dost love as dearly as us. Help us, Father, always to act like Thy children, to grow as Jesus grew, and to be kind and helpful to all boys and girls everywhere. Amen.

Song: "A Little Seed Came Through the Ground" (first book of Hymns and Worship).

If mission offering has not been taken in Sunday School or Church, be sure to see that your society takes an offering. If it is taken in other groups, do all you can to aid your children in joyful co-operative giving. Continue handwork project.

Closing song. Benediction.

Let us all heed Miss Carrie Robinson's suggestion as to sending a treasure chest to the Philippines. She will be glad to help any superintendent who will write to her.

MRS. W. M. JAY,
Convention Editor.

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XI—March 16, 1930.

The Parable of the Kingdom.

Golden Text: "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."—Rom. 14:17.

Lesson: Matt. 13:24-52.

Devotional Reading: Prov. 3:19-36.

Every preacher and teacher should carefully study the parables of Jesus as an example of how to put spiritual truths into concrete terms. In these parables or word-pictures, Jesus presents several phases of the kingdom, which is essentially spiritual, in terms of every-day objects or experiences. We call Him Teacher, and we do well, for so He is.

The Good and the Bad in the Kingdom.

The parable of the tares in the wheat teaches that there is a mixture of the good and the bad in the members of the kingdom. There are bad folks mixed in with good folks, and there is also bad mixed in with the good of the good folks. Jesus Himself realized the fact that there would be hypocrites and unworthy members in the Church. He suggests, however, that it is not always possible for mere human beings to make the distinction. There is so much bad in the best of us and so much good in the worst of us that only the divine Judge at the end of the world is competent to pronounce final judgment. Eventually, all bad things and persons shall be gathered out of the kingdom. It is well enough to have the words of Jesus to the effect, however, that the devil is busy all the time sowing "tares." No life and no community is immune. Let us be vigilant.

The Extensive Growth of the Kingdom.

The parable of the mustard seed emphasizes what might be called the extensive growth of the kingdom. It had a very small and insignificant beginning in the mind and heart and life of Jesus. But it has grown in numbers and in prestige until it is the most comprehensive organization in the world. Only recently the writer has been reading the book "From Jerusalem to Jerusalem," as well as reviewing the book "The Christ of the Indian Road," and in each case there was actual fulfillment of the words of Christ as to the growth in extent of the kingdom of God. In round numbers there are six hundred million Christians in the world today. Let these figures tell us not to despise the day of small beginnings in anything Christian.

The Intensive Growth of the Kingdom.

The kingdom of God has not only gone far; it has gone deep. Like leaven in the lump, it has worked silently, slowly, imperceptibly, but irresistibly and pervasively. The spirit of Christ is permeating economic life, social life, education, government, organized religion, and even international relationships. It is producing not only numbers, but quality.

The Inestimable Worth of the Kingdom.

The parables of the treasure hid in the field and the pearl of great price teach the supreme value of the kinfdom. To possess Christ, to have the spirit that characterizes the true member of the kingdom, to share the blessings that come to those who seek to advance the kingdom, is life's supreme value. No expenditure of time or thought or possessions is too great that helps one to enter the kingdom, which is righteousness and peace and joy in the Holy Spirit. Furthermore, if one seeks first the kingdom of God, he shall have such things as are necessary.

The Inclusiveness of the Kingdom.

The parable of the net cast into the sea, like the parable of the tares and the wheat, teaches that all kinds of people get into the Church. The Church ought to be glad to get them, too, for that is the only way of getting those who will prove true members of the Church, and it is the only way of helping those who need help. But the parable also teaches that there will be a final separation between the good and the bad, the true and the false. This separation will be by discerning and competent parties. It is well enough to call attention to the fact that Jesus does not minimize the terrors of that final separation for those who are wicked.

Old Truths of the Kingdom in New Forms.

The truths of the kingdom do not change, but their interpretation and application change. Old truth can be put into new forms and still maintain its vitality. Jesus Himself demonstrated this for He put old truths in new forms. Church leaders are at last coming to see that the creeds of one era must be interpreted in terms of another era. The preacher or teacher who would make his work effective must present his truth and interpret it in terms of contemporary life. Jesus said, "Like unto a householder which bringeth forth out of his treasure, things new and old."

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Topic: "Peter a Great Evangelist."

Scripture: Matt. 4:18-20, 16:16.

Topics for Talks or Discussion.

1. The character of Peter. A reading of the following Scripture references suggests the characteristics of Peter given below. Add any other that you may discover.

(a) Mark 1:16-18: "And straightway they forsook their nets, and followed Him." One purpose—whole-hearted.

(b) Luke 22:31ff: "And when thou art converted, strengthen thy brethren." Could be depended upon to help others.

(c) John 13:6-36: Respected the position of Jesus. Trusting. Whole-hearted in whatever he did. Spokesman of a group. A leader, questioned Jesus when he did not understand.

(d) Luke 5:4ff: Recognized the divine in Christ. Saw power in Him.

(e) Matthew 16:13-19: Attuned to things of the Spirit.

2. Compare and contrast Peter with James and John.

3. Peter the companion.

(a) What did Jesus mean to Peter's life and character? How would you picture Peter without Christ?

4. Peter the leader.

(a) Read Acts 1:15-20. What seems to be the position of Peter among the rest of the disciples? How do they accept his position?

(b) Read 1 Peter. What does this letter reveal about the character of Peter? What influence do you think he had upon the early Church?

(c) What qualities of leadership did Peter possess? What weaknesses did he have?

(d) Compare the Peter who denied Christ with the Peter of Pentecost. How do you account for this difference?

5. Peter the tested.

(a) Why was Peter able to come back after he had denied Jesus while Judas was not?

(b) Why do you think the New Testament gives so much more information about Peter than any of the other disciples? Do you think it just happened so, or was there some good reason for it?

(c) Do we have the same qualities that Peter had? Can we do with the qualities we have as Peter did with the qualities he had? What qualities did Peter have to overcome? What qualities did he have to cultivate?

(d) Is it a mark of a great man never to apologize? What steps did Peter take when he realized he had denied his Lord? Luke 22:61-62. What effect do you think this experience had upon Peter?

6. Peter the evangelist.

(a) Read Acts 9:32-35. Would you expect Peter to do the same kind of work that Jesus did? Why? Why was Peter able to heal?

Some Prayers that You May Wish to Use.

"May we, like Thine early followers, O Christ, first give our own selves, counting not our lives dear unto ourselves, doing all things for Thee and through Thee, whose we are and whom we serve." Amen.

"O God, our Heavenly Father, we thank Thee for the example of Thy Son in whose presence we stand convicted of our short-comings. Dear Father, make us big enough to admit our weaknesses; make us brave enough to face them; make us strong enough to overcome them. Help us to wipe out of our lives all those petty sins and the petty pride which stand between Thee and the accomplishment of Thy purpose through us. We would be open channels for Thy work. This we ask through the name of Thy Son." Amen.

"God, give us men! A time like this demands
Strong mind, great heart, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking—
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking."

—*Josiah G. Holland.*

MANUAL AND GUIDE.

A "Manual and Guide," containing the minutes of the Sunday School and Christian Endeavor Conventions of the Southern Christian Convention for the year 1929 has been prepared by the field secretary and mailed to the Sunday Schools, Christian Endeavor Societies and pastors. Any organization or individual wishing a copy of this work should write to the field secretary at Waverly, Va., for a copy. These copies are free to any who write for them, but the supply is limited. Jewel Truitt.

ACT UPON EVERY NOBLE IMPULSE.

Men who were with Mr. Hearst in San Francisco remember the night he came into the *Examiner* office and heard that a man had been seen on a half-submerged rock in the bay, with the tide rising and certain to overwhelm him. In the office, they were wondering how he got there.

"What difference does it make how he got there," Mr. Hearst cut in; "get him off first and find out afterwards. Charter tugs, call for volunteers and save his life—that's the main thing." They went out with the tugs, even though it was a wild night, and rescued the man just before the seas rose over the rock.

God is telling you the same thing today. Go out and save that man who is lost! Don't sit there and speculate as to whether or not he is predestined to be saved or to be lost. Go and save him, and then you can speculate on that. Don't sit and speculate as to whether or not someone will take offense at your asking them to Church—go and ask them and find out. Don't speculate as to whether or not it would be any use to ask so and so to join the Church—go and find out. If you are reviled and persecuted; if you get a very cold, uncordial reception, if people are short and rude and say catty things back to you, just remember that verse, "Blessed are ye when men shall revile you and persecute you falsely for my sake." A lady asked me if I thought she ought to go to see so and so, when she would be insulted if she went there. I said, "Go, for an insult for Jesus' sake is a great crown and glory. Let people hurt your feelings, let people get mad at you, if you are doing it for Jesus you have your reward. There is a reward for action in life. There is no reward for passive day dreaming."

We are passing along a country road on a dark evening and are arrested by seeing luminous points in the herbage at the foot of a hedgerow or side of a lane. We find on investigation that the beautiful little lights are emitted by glow-worms. At first sight, they appear to be stationary, but we find by patient watching and watching that the little creatures are slowly moving as they shine. Each glow-worm ceases to emit its lovely gleam as soon as it stops moving. And in human life are not the bright lights of society, of the family and the Church those persons who are incessantly in action? The sluggard is too dull to shine; the energetic souls go sparkling on their way and charm as well as help.

It is the Christian in action that shines for God. It is the person who is carrying out from day to day the fine emotions aroused in their breasts on Sunday that is glowing for God. Just sitting and thinking of how fine it would be if all the people in the community were members of the Church isn't getting anywhere. It is definite action on your part to bring one more there that counts. The person who says, if I had time I would do more Church work, would not do it if he did have more time. The person who says, I wish I had a whole lot of money, so I could help the Church and help people around me is not the person who would help the Church if he did have it. It is the man in action who, no matter how busy he is, is taking some time for Church work that counts and who would do more if he did have more time. It is the man who hasn't much and who is sacrificing terribly now, that would do more for the Church if he had it. Action for your Church, action for your Sunday School, action for your Christian Endeavor is what will make your life shine with the love of God.

Be a Magnet for God.

The law of life is to use what you have, and you will get more. The miser who sits and dreams of what he has or of what he would like to have, never amounts to much. A magnet is sometimes seen in a chemist's laboratory suspended against a wall and loaded heavily with weights hung on an armature. We ask the reason and the scientist replies carelessly, as if it were a common-place thing: "The magnet was losing its power by lying around here without being used, and I am restoring its force by giving it something to do, more and more every day." It is with men as with magnets. Idleness results in the loss of power. Since the day of the Great Teacher, the unused talent is taken away. And the law of restoration is always the same. To him that uses what he hath shall be given more. The secret of restored force is to have something to do.

I know of spiritual men and women who are losing their power—because they are not doing enough for God and their fellow-man. Some day the talent will be taken away and given to someone who will use it. Do you want to become a powerful magnet for God, drawing men into the kingdom? Act upon every noble impulse, do what your heart and conscience tell you to do every Sunday. Be alert, eager, active to do some kind act, say some kind deed.—*Presbyterian Standard.*

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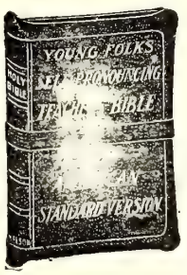

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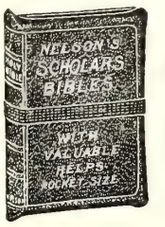

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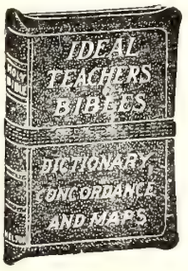

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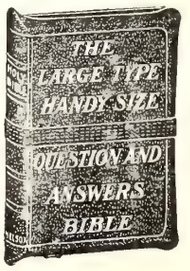

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THE CHRISTIAN SUN

1536 E. Broad St., - - - Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

THE SECRET OF A HAPPY LIFE.

"I have all, and abound: I am full. My God shall supply all your needs according to His riches in glory."—Phil. 4:18, 19.

The postscript of a letter is often the most personal part of it. This is true of the last verses of the Philippians where the apostle Paul gives us a graceful and beautiful insight into his peaceful heart. He lived a contented life.

For one thing, he lived in the atmosphere of faith. He pitied those whose lives were clouded with doubt and chilled with suspicion. God will keep in perfect peace those who live in the attitude of trust. It is a great thing to believe in people. It is a great thing to believe in ourselves. It is a greater thing to believe in God. That lifts us to the ozone and to the pure air of the mountains, whence cometh our help.

Paul kept his record clean. A sick woman faced death with the saying: "My record is clean and the road is clear." A pure body and a clean mind and a reverent soul will enable us to say, "I rejoice in the Lord." The memories of wrong living, the impressions from impure thinking, the lashings of a condemning conscience, and the remorse from an ungrateful and irreverent spirit will drive from any heart the peace of God.

To have good friends, who mean so much to us, we must first of all be worthy ourselves. Birds of that feather will not flock our way if we be unworthy. We must show ourselves friendly. Many make the mistake of being always in the receiving line. We must remember, too, that Christian friends are the best, with all their faults, and that they may need us as much as we need them.

Paul constantly sought to find God's plan for his life. He was constantly pressing on and seeking to get hold of that for which Christ had gotten hold of him. The calls of the world are many, but he who would have added to his life all things worth while must seek first the kingdom of God and His righteousness.

Paul ministered to others. It was the principle of his life and work. He loved others for their own sake. He longed after those who were his own kinsmen according to the flesh. He was ready to serve or to suffer, if it meant the welfare of those who were members of the household of faith. He remembered that Jesus came not to be ministered unto but to minister, and he was willing to be in chains and to die if need be for Jews and Gentiles, that they might know the gospel.

Prayer.—Our Father, who art in heaven, we bow before Thee at the opening of this day to ask that we shall not lack in doing all the things which we can do to make for happiness everywhere. *Amen.*

TUESDAY.

BUILDING FOR THE FUTURE.

"Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. 22:6.

"If we work upon marble, it will perish; if on brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, and imbue them with principles, with the just fear of God and love our fellow-men, we engrave on those tablets something that will brighten all eternity."—*Daniel Webster.*

This the way to save our homes. There has been no laws to abolish our homes. There never will be. And yet there is grave danger that there will be. Homes will pass away through lack of training of the children for them; through lack of children; through neglect of the home when we make them merely a sleeping-place; through apartment dwellings, and perhaps through other neglects which will make inroads on them.

We cannot take it for granted that the home will always be with us as an institution. It came into being through great effort and sacrifice, and it will be saved only through those who love and appreciate its value enough to make determined efforts to preserve it.

Prayer.—Dear Lord Jesus, come Thou into our homes and our hearts and dwell there. Forbid that we shall lose from view the God-given homes of the world and their value to a noble country and a noble world. *Amen.*

WEDNESDAY.

STEWARDSHIP.

"For he that hath to him shall be given; and he that hath not, from shall be taken that which he hath."—Mark 4:25.

"The practice of stewardship is the ultimate goal of all Christian preaching and teaching. To use all one's time and talents, all that one is and has, in accordance with the will of God—that is surely to teach the ideal. That is truly to love God with all the heart, mind, soul and strength, and one's neighbor as one's self. That and nothing less is Christian stewardship."—*Evangel.*

Prayer.—Dear Father, Thou who art our life and strength, and author and finisher of our faith, teach us by Thy Holy Spirit the value of our talents and how we shall use them. We pray that we may be diligent, and when Thou caomest we may be found faithful. *Amen.*

THURSDAY.

LEARNING TO FORGET.

"Forgive each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye."—Col. 3:13.

As far as the east is from the west, so hath our Lord removed our sins from us. It is one of a Christian's hardest tasks to do the same thing toward one another. The editor of one of our gospel monthlies says:

"There are few things that are worse for a man's soul than remembered wrongs. They may only be imaginary wrongs, or if real, very small and of little moment. It doesn't seem to make much difference; if they are cherished in the heart they become as cankers that eat their way through all the wholesomeness and happiness of life. A grudge is a thing no living man can afford to keep. It is the foe to good will and to all the lovely and beautiful things that grow in the soil in which good will is one of the chief elements.

"Remembered enmities and slights are among the cruelest of burdens that any man may lay upon his life. And what is true of an individual must be largely true of a people or a nation. Is there anything much worse that a nation can do for herself than to enshrine her hatreds and enmities toward a sister nation in the books of history that her sons have written, to be studied by the youth of the land generation after generation? And yet this has been done, over and over again, and done in the fine name of patriotism, too. Surely this is sowing dragons' teeth with a vengeance! And surely the one way to world peace is the way of a wise and a Christian forgetting. But are the nations and peoples of the earth learning of that way and beginning at all to walk in it? Slowly, very slowly, it would seem. And, yet there are indications here and there that fill one with hope."

Prayer.—Our Father in heaven, who hath all things abundantly more than we can ask or think, do Thou possess our souls so thoroughly every day that we may show forth Thy spirit toward our fellow-men. *Amen.*

FRIDAY.

"THOU SHALT NOT BEAR ANY GRUDGE."

"Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door."—Jos. 5:9.

"How searching is that demand upon the soul! My forgiveness of my brother is to be complete. No sullenness is to remain, no sulky temper which so easily gives birth to thunder and lightning. There is to be no painful aloofness, no assumption of a superiority which rains contempt upon the offender. When I forgive, I am not to carry any powder forward on the journey. I am to empty out all my explosives, all my ammunition of anger and revenge. I am not to 'bear any grudge.'

"I cannot meet this demand. It is altogether beyond me. I might utter words of forgiveness, but I cannot reveal a clear, bright, blue sky without a touch of storm brewing anywhere. But the Lord of grace can do it for me. He can change my weather. He can create a new climate. He can 'renew a right spirit within me'; and in that holy atmosphere nothing shall live which seeks to poison and destroy. Grudges shall die 'like cloud spots in the dawn.' Revenge, that awful creation of the unclean, feverish soul, shall give place to good will, the strong genial presence which makes its home in the new heart."—*Christian Hope.*

Prayer.—Almighty and forgiving God, have mercy upon our sinful souls and forgive us of all our trespasses. We humble before Thee in shame. Forgive us. *Amen.*

SATURDAY.

LIFE'S QUIETING STREAM.

"There is a river, the stream whereof shall make glad the city of God."—Psa. 46.

There have been very many turbulent waters in the world. Sins have overwhelmed us, revolutions have beset us and all our plans upset. But like as when Elijah stood before the storm, etc., and heard the still small voice, so we, amidst all the turmoils and upsettings we have had, have found a quiet stream that maketh glad, a reassuring thought that God is still on the throne and for us, and nothing can harm us. There is rest and peace by this river.

This river shall never be stopped or turned from its course, but will ever be found pure and fresh for those who come to live by it and drink of its life-giving power.

Prayer.—Our Father, Protector and Shield, in the day of troubles hide not Thy face from us. Help us to p'n our faith to Thee and be found always faithful. *Amen.*

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

Orphanages, like homes with children, always are in need of something. But the good women in our Church have always been so good to help supply our needs that it is a real pleasure to call on them, as we know they get a real pleasure out of helping us in this work. They always seem to be so happy when they come to bring supplies we need and which helps us so much, and when they are so far away they cannot come they often write us such kind letters telling us how much real joy they get out of the work of making things for the children at the Christian Orphanage. Our greatest joys in this life come to us through doing something for others.

Money don't buy happiness. Beautiful and costly homes are not always the happiest homes. Sometimes a little cottage on the side of the road, where a mother has struggled to rear her family of children, denying herself of the comforts of life for the children's sake in order to educate them for teachers, preachers, missionaries and other callings in a happy life of service, we will find real happiness. Jesus taught us that great truth in His life of service to others. He not only taught them, but He healed them of their diseases. He showed them that He had compassion on them because he healed them and made them whole again.

For a number of years the good women in our Church have at Easter time made and sent us little dresses for the girls and little suits for the boys. Our great need this year is little suits for boys from six to ten years of age, and dresses for girls from 13 to 16 years of age. We have a supply of dresses on hand for little girls up to twelve years of age, but have none for girls 13 to 16 years. This year we are asking that you send us dresses for the larger size girls.

We truly hope our good women will help supply this need, and we feel sure they will be delighted to do this service for our orphanage. Slippers for the girls for Easter. Every girl wants new Sunday slippers for Easter Sunday to go with the new Easter dresses.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 6, 1930.

Brought forward		$1,611.74
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Liberty	$ 1.59	
Third Avenue, Danville	4.03	
		5.62
Eastern N. C. Conference:		
Pleasant Hill (J)	$ 3.17	
Pleasant Union	8.83	
Lee's Chapel	1.50	
Morrisville	2.00	
Liberty, Vance	4.25	
Henderson	4.70	
		24.45
Western N. C. Conference:		
Shady Grove		1.50
Oakland	$ 4.00	
Windsor	3.55	
Holy Neck	10.00	
		17.55
Valley Virginia Central Conference:		
Newport	$ 1.75	
Linville	10.18	
Mayland	2.53	
		14.46
Alabama Conference:		
New Hope		2.60
Special Offerings.		
W. A. Lee, support children	$10.00	
Mrs. L. M. Clendenin, for potatoes	1.00	
		11.00
Grand total		$1,688.92

BARN REBUILDING FUND.
For Week Ending March 6, 1930.

First Sunday School, Portsmouth, Va.	$ 32.50
Cypress Chapel	61.00
Total	$ 93.50

J. M. DARDEN, *Ch'n.*

FAMILY ALTAR.

(Continued from Page 12.)

SUNDAY.

CHRISTIAN OFFENSES.

"Help, Lord, for the godly man ceaseth."—Psa. 12.

Paul testified that he is grievously oppressed and deeply grieved at the offenses committed by the Christians. This sort of thing caused Jesus to weep over Jerusalem. How much of this distress do we find today? Whose heart is really breaking over the hypocrisy, the lukewarmness, the unbelief, the crime, and even the continuation of Christians until they do not feel the impressiveness of eternity and the significance of grace?

But we have this word among us: "He that heareth my word and doeth it shall be likened unto a man who built his house upon a rock. The rains descended, the floods came and beat upon that house and it fell not, because it was founded upon a rock."

Prayer.—O Thou living God, quicken our hearts, give us the love after which we thirst, that we may know its joy and its sorrows and that we may spend our years in the exercise of this love. *Amen.*

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Type in Junior's Bible

2 [illegible] the sum of all the of the children of Israel, years old and upward, thro

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2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better [2] or, *all*

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1.

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Specimen of Type

8 ¶ [2]Jĕ-hôi'-ă-chin *was* e years old when he began t

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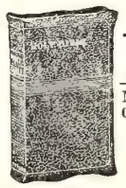

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Specimen of Type

14 Like sheep they are laid in grave: death shall feed on th

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YESTERDAY AND TODAY.

(Continued from page 7.)

attainment, we must come to see that no aim or object of social desire is so great as the best possible development and training of the average citizen; and the present haste and waste of rushing immature children from the schools into breadwinning life too become, like the machines they operate in factory and shop, mere automatons, is most harmful and ultimately destructive of national permanence.

America has made most rapid strides in the advancement of education in the last ten or twelve years, and there is no reason why every boy and girl should not go out in this world properly fitted to earn a livelihood.

Joys have three stages—hoping, having, and had. The hands of hope are empty, and the heart of having is sad, for the joy we take in the taking does, and the joy we had is its ghost. Now which is better—the joy unknown or the joy we have clasped and lost?

On yesterday we traveled by foot, by ox-cart; our news reached us by messenger or by weekly papers; we were moderate in our habits and mode of living; we had time to waste. Today we travel at a most rapid rate of speed, our mental faculties are taxed to their limit. To keep pace with our fellow-man, both in business and living conditions, we are taxed to find time to do many things our thoughts and conscience tells us we should do. Our lives have been changed many ways; we do things, go places and permit in and around us many things that we would not have tolerated twenty years ago. Should we not stop, look and listen before it is too late? Should we not apply this slogan to our every act of life, for safety first pays big interest and dividends in the long run?

On yesterday we were called upon and did our best. We built and paid for this Church. It has stood as a monument in this community, telling the world that this community of people loved and served God, and that this Church was the place to send your children to school, that they could be taught the Bible, the laws of God. Not stopping here, our children, as well as our adults, are taught right from wrong, taught to obey the laws of God and taught to obey the laws of our land, that they might grow up and become honest men and women, a credit to the community in which they were reared.

Our Sunday Schools and Church today not only teach you the Bible, but teach and train our little ones love, respect and honor. The kingdom of God is not on the wane. Reverence is one of the surest signs of strength of character; irreverence one of the surest indications of weakness.

Our community is growing rapidly. Only a few years ago we had only a scattering of houses and people; today we have grown until we have hundreds of people around us. We must do our duty to God and ourselves; we must rear our children in schools and Churches; we must start them right. The responsibility rests on us.

Let us unite as one people, one community, and meet the challenge to raise the necessary money in 1930 and erect a monument to God on this spot that will accommodate our needs for years to come.

L. C. FEREBEE, M. D.

South Norfolk, Va.

ROANOKE, ALA.

On the third Sunday night in February I preached to the Roanoke congregation from the text Heb. 11:16, "But now they desire a better country," giving in outline how America can be made better. I had a fine audience, with the best of attention throughout. This is the Church that Rev. G. D. Hunt organized a few years ago, and later built a new Church building. Rev. G. H. Veazey has been their pastor for the past two years. He is a graduate of Piedmont Junior College and of Elon College. He is of fine character, a good preacher and pastor and is doing a worthwhile piece of work.

This Church and Sunday School is loyal to Piedmont Junior College, and has promised to do its part in supporting the institution with students and money. We believe that the Church and Sunday School will give to the college this year not less than $100. Their building project has been a hard struggle for them to pull through, so it enables them to sympathize with us in our endeavors to build this new college. Watch for reports from Roanoke Church from time to time. They will inspire you to bigger things.

S. L. BEOUGHER.

NOTICE.

So far, no invitation has been received for the Sunday School and Christian Endeavor Convention of the Eastern Virginia Conference. If any Sunday School within the bounds of the Conference is contemplating entertaining this Convention, your executive committee would appreciate an invitation as early as possible. We would like to complete the arrangements of the program as early as possible. The final arrangements of this program depend upon where we are to meet. Please send your invitation to Rev. J. E. McCauley, 505 S. Main Street, Norfolk, Va.

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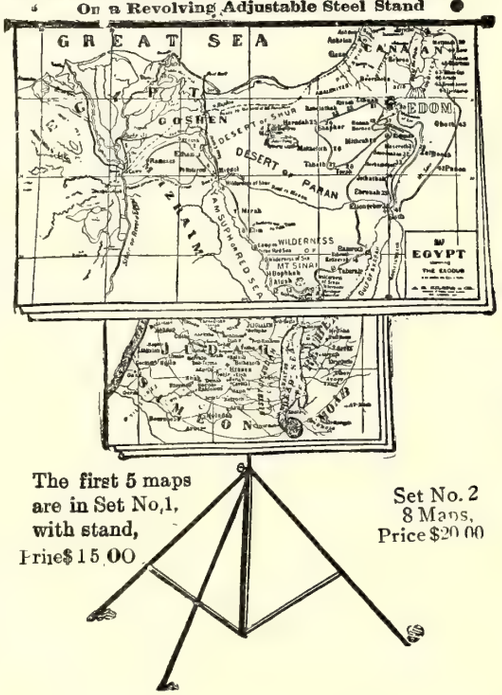

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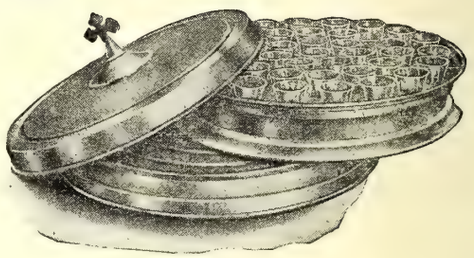

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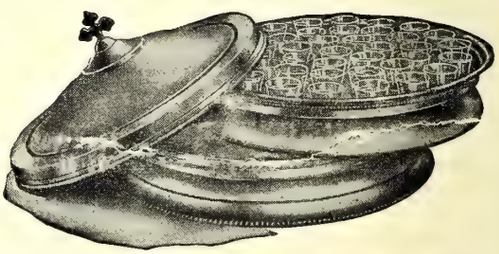

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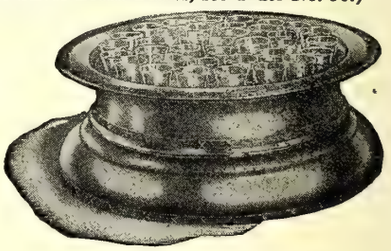

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PIEDMONT JUNIOR COLLEGE LETTER.

Two Paths to the Same Goal.

In our country's history, the two lives that are the oftenest in intimate and enduring fellowship are those of Washington and Lincoln. Profoundly similar, yet illustrating two different paths to the same goal—the moral ideal of the nation, the moral meaning of human life.

Moral dignity is the key to the character of Washington, and this was founded upon two things—his self-respect and his respect for his fellow-citizens. There were temptations then as now to falsehood, to graft, to corruption, to making private gain out of public office and setting the fortunes of the servant above his task. His sense of moral dignity lifted him above this low plane of action, having refused to allow himself to be open to their appeal.

The sense of divine self-respect and the sense of the divine worth of his fellow-human beings, saved Jesus from the great temptation. By these two motives He came out unsullied, pure, victorious, free; He came forth with His gospel vindicated in His own soul before He uttered a word about it to His fellow-men. Salvation is to be lifted into a sense of your own worth and the worth of your brother so great and constant that you should never insult by a wicked deed, yourself or your brother.

The key to the character of Lincoln is sympathy with the upper ranges of his own being and with all the upper ranges of his fellow-citizens and with the whole high possibility of our human world. All great forces are set going in the soul by sympathy, and he serves less by the sense of a categorical imperative, and more by the sense of an infinite privilege. Lincoln heard the cry of his mind for knowledge, for discipline, for power; and the cry of his heart for honor, for justice, for kindness—heeding the cry he was lifted into a new world.

The man of sympathy sees the uplands in the life of humanity, and he can no more keep from loving them and desiring to serve them than a poet can look upon a vast mountain-range without love; the same man, full of sympathy, cannot behold the grander possibilities of his own nature without sympathy and without longing to lift these possibilities into actual possessions and powers.

These two illustrious men who are guiding us in our thought today, typify, one the judgment of value, the sense of moral law, obedience to which springs from self-respect and respect for others; the others, the beauty of the Lord our God in the life of his creatures, the beauty that sets free all love and sympathy, that brings him, under the music of all melodious and singing privileges, into the service of his fellow-men, the beauty that becomes in his own heart the supreme joy and peace. In these two lives there is a silent beauty more impressive than any speech, and we must press forward by the one path or the other, because the nation needs our best.

S. L. Beougher.

Wadley, Ala.

WINDSOR, VA.

One of the most active organizations of the Windsor Christian Church is the Woman's Missionary Society. Our ladies are very enthusiastic and we are making progress under the splendid leadership of our president, Mrs. J. M. Raby. She has the loyal co-operation of the three circles. We are glad to report that we expect to reach our quota for this year.

Our society was delightfully entertained at the parsonage on Wednesday afternoon, February 26, 1930, by our pastor and his wife, Rev. and Mrs. E. B. White. It was one of the most interesting meetings held this year. Miss Violet Griffin read a splendid paper on chapter 2 of the book "From Jerusalem to Jerusalem." Our pastor gave a very interesting talk on the Book of Acts, using as his subject, "The Second Coming of Our Lord."

Rev. and Mrs. White are very much interested in the missionary society. They are thoroughly missionary in spirit. We feel sure that, under their consecrated leadership, our Church will continue to progress. Our congregations are excellent.

Mrs. C. E. Fulgham, *Sec'y.*

THE SUN'S PULPIT.

(Continued from page 3.)

and he died. Today a memorial tablet stands in the city to the honor of little Willie, and on it are inscribed his last words, "I'm glad just to be a little help."

"She hath done what she could; she is come aforehand to anoint my body to the burying. Verily, I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." "She hath wrought a good work on me."

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge; all over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

OBITUARIES.

MARCH.

Mills Jordan March died at his home, Route 1, Holland, Va., February 23, 1930, aged 64 years. The funeral services were conducted at Holy Neck Church by the writer, assisted by Dr. W. W. Staley and Rev. W. C, Hook, and the body interred in Holy Neck Cemtery.

Bro. March was the son of the late Marion and Marcia Howell March, of Nansemond County. He leaves a widow, who was Bettie P. Keen; four sons—Loyd C., of Norfolk, Va.; Clyde, of Richmond; J. Ether, and Mills J., of Route 1, Holland, and one daughter, Elizabeth, of Route 1, Holland, and four grandchildren, three brothers—Harvey, of Elwood; Daughtrey, of Florida, and Bim, of Gates County, N. C.; four sisters—Mrs. Charlie Taylor, of Whaleyville, Mrs. W. T. Edney, of Norfolk, Mrs. Hillary Fanny, of Gates County, N. C., and Miss Hunter, of Somerton.

Bro. March had been a member of Holy Neck Church for about 39 years. He was fond of his Church and was a regular attendant and supporter until his recent affiliation. He was industrious, frugal, loyal and devoted to his family, and a kind and generous neighbor. A rich and beautiful display of floral designs and a crowded house witnessed the esteem in which he was held by hs community. May a Heavenly Father's guiding and sustaining hand rest upon his loved ones.

N. G. NEWMAN.

DUCK.

In loving remembrance of our dear husband and father, Mills H. Duck, who died February 29, 1920:

Dearest husband and father, how we miss you!
With a memory fond and true;
Just a tear in silence falling,
And a heartache still for you.

We didn't know the sorrow to be left alone
Until God sent a message to our home.
A lonely home now we must bear,
With only father's vacant chair.

Days of sadness still come o'er us,
Hidden tears so often flow;
Memory keeps my father near us,
Though he died ten years ago.
Gone but not forgotten.

HIS WIFE & CHILDREN.

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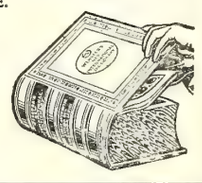

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VOLUME LXXXII. RICHMOND VA., THURSDAY, MARCH 13, 1930. NUMBER 11.

Mrs B F Frank 12-1-30

•• THE SUN'S OBSERVATORY ••

By Rev. Stanley C. Harrell.

VALUATION OF SCHOOL PROPERTY.—

Value of all property for public school purposes in the United States is $5,486,938,599, or an average of $218 per pupil, the statistician in the Division of Statistics, United States Office of Education, Emery M. Foster, stated recently. California ranks first, with an average valuation of $386 per pupil; New York second, with $353, and Michigan third, with $351.

THE OBSERVANCE OF LENT.—

The Lenten season is coming more and more into the thoughts and consciousness of the non-liturgical Churches. This is perhaps as it should be. Whenever any movement comes into being, in the nature of a protest or a reform, it is likely to go to the extreme and to reject some things that are of vital importance. We are learning that there is power in simultaneous activities. It is easier for one Church to conduct an evangelistic campaign when neighboring Churches are engaged in the same kind of efforts.

There is also great value in methodic and habitual spiritual exercises. If things are left to inclination or the inspiration of a moment, our spiritual lives are likely to be haphazard and impotent. Those who have laid greatest emphasis upon spiritual guidance and inspiration have been most insistent upon regular times for seeking the presence and guidance of the Spirit. The Society of Friends has insisted that spiritual activities should be inspired. But no religious organization has ever been more insistent that the individual believer should have fixed and regular times when the heart should seek to prepare itself for the coming and the moving by the Spirit.

As the calls of modern life become more insistent and the demands upon our time more exacting, it must become increasingly necessary that we safeguard ourselves by fixing definite times and seasons for self-examination, meditation, confession, and the inward renewing from above. And there can be no more appropriate season for such spiritual activity than the season which is associated with our Lord's passion and resurrection.

THE WORLD DAY OF PRAYER.—

Friday, March 7th, was the annual "World Day of Prayer" for missions. The idea is sponsored by the Federation of Women's Missionary Organizations. The purpose is to have groups of women all over the world assembling to pray for the missionary enterprises throughout the world. That there are blessings and inspiration in such a practice, would doubtless be the unanimous testimony of every one who participated in the observance of the day.

The realization that in every Christian land there are those of different denominations, and of different races, who are serving one Lord and who are praying for the success of one great Christian enterprise, brings a consciousness of the oneness of Christ's followers such as nothing else can give. Christians are never more essentially one than when they are united in prayer. The closer we come to the throne of grace in supplication, the nearer we are together.

It has always been recognized that prayer is an important factor in the successful carrying on of missionary endeavor. But we have not always realized that it is the most important factor. Once the Christian world has really learned to pray for the mission cause, all other problems connected with missions will be well on their way toward solution. The real weakness in the missionary enterprise lies in the heart of the individual Christian. And that weakness can be transformed into strength through no other medium than by prayer. Of course, annual prayer is not what is needed; but many of those who united in the "World Day of Prayer" received that which will cause them to continue to pray for the mission cause.

THE PROHIBITION INVESTIGATION.—

The country is being treated to a most unusual spectacle in the form of the hearing before the House Judiciary Committee on legislation for the repeal of the dry laws. To what purpose is all the talk? So far as we can see, the investigation, so far, merely afforded an opportunity for a small group to get publicity for views which every one knew they held. We have learned nothing that we did not know long before the hearing began.

About all the news that has been contained in all the publicity to date is from the statement of those who have been heard as favoring the repeal of the prohibition laws, that the wets are just as wet as they have always been. If the list of those who have been heard contained any new converts to the wet cause, their opinions were not of sufficient weight to merit broadcasting by the wet press. And now that the drys are having their inning, we are hearing the opinions of men and women who have always been openly and avowedly dry. So far, there have been no new arguments advanced by either side. And there have been no new facts to bolster up the old arguments.

It would seem that it were about time to stop talking and begin to do something about the enforcement of the prohibition laws. During the last presidential campaign, we were told that the election was a direct referendum on the prohibition issue. If it were what it was purported to be, then there can be no doubt as to where the majority of the American voters stand on the issue. If the party at present in power won the place which is now held on the promise to enforce prohibition, then we should be at least beginning to see results. There are millions of American citizens who expressed their convictions at the polls in the last presidential election, not for the privilege of hearing prohibition debated, but in the expectation of seeing an earnest effort made to really enforce the prohibition laws.

It is not an issue which is to be settled by seeing which side can shout loudest and longest, the wets or the drys. One witness very gravely informed the committee that "The liquor business has fallen into disrepute. I propose we endeavor to get it into good hands." Now, that certainly is an interesting declaration and proposal. Does it mean that the party elected to power on the promise to enforce prohibition is incapable of dealing with the situation? We do not believe that is the situation. What it most likely means is that the wets are trying to repeat so insistently that prohibition cannot be enforced, that all serious attempts to enforce it will be abandoned.

It is interesting to note the arguments that are being made for repeal of the present prohibition laws. If they were to be accepted and followed to their logical conclusions there is not a single prohibitory statute, vital to the protection of life and liberty, that would be left upon the statute books. It would be far more to the point, to have those who are in a position to know or to find out, tell us why the prohibition laws are not being enforced. The country has learned only such facts as those who have an avowed purpose to further have seen fit to make public. Surely there are those who are capable of viewing the situation with an impartial judgment, and clearly set forth the facts as they are. The American people who have declared that they wish to see prohibition enforced have a right to know just what has been done and what is being proposed toward enforcement. The beliefs of outstanding wets and outstanding drys are no longer of general interest. What we need is not opinions, but facts.

There is a certain amount of human interest in knowing what millionaires and industrial leaders hold as their personal convictions, no matter whether they be wet or dry. But there are many earnest souls who believe that our government has gone far enough in the effort to meet the demands and satisfy the demands of the millionaires, the captains of industry, and the financial experts. It might not be amiss to consider the welfare and the wishes of the rank and file of the citizens of the United States and make an effort to conform to the course for which they have made an insistent demand through the exercise of the franchise.

NOTES-PERSONALS

Rev. A. W. Andes is assisting Pastor B. J. Earp in a revival at Whistlers Chapel the week of March 10th.

It is to be devoutly hoped that our pastors are preaching missions and teaching missions during this period in preparation for the great Easter service and sacrificial offering.

The Karnahan Evangelistic Campaign of all-Richmond will begin March 30th. The western district of the city will have headquarters at the First Christian Church, corner of Sheppard Street and Grove Avenue, with Dr. C. C. Ryan in charge.

Rev. and Mrs. S. E. Madren, Fancy Gap, Va., announce the arrival on March 5th of Willie Robert. Here is hoping that our mountain school and Church will have in Willie Robert a real and devoted friend, just as his parents have already proved themselves to be.

Rev. J. W. Barrett changes his address from Hopewell, Va., to 211 West Thirty-fifth Street, Norfolk, Va. Bro. Barrett writes: "I have moved my family from Hopewell to Norfolk and will close my work with the Hopewell Church March 30, 1930. I am leaving them but my prayers and very best wishes will be with them. They have been very kind and attentive to me."

Envelopes are being sent out this week to the secretaries of all Churches for the Easter offering for missions. Surely these faithful secretaries will see to it, with the co-operation of the pastor, that one of these envelopes is placed in the hands of every member and friend of the Church and congregation. Every Church secretary can certainly aid his pastor and make a real contribution to a glorious cause in this way.

The mission literature to be used in Churches during this mission period is, we think, the most explicit and valuable ever sent out to Churches. Many pastors and others interested in missions have ordered supplies for their people, and we are anxious to place the literature where it will be used. If any pastor or Church desires more, a request to the Mission Secretary, J. O. Atkinson, Elon College, N. C., will suffice.

Every Church in our Southern Convention should plan for its Easter service this year (or the service held nearest to Easter) as never before, since it will celebrate the 1900th anniversary of our risen Lord and Pentecost. At this service the sacrificial offering in the entire Church should be laid upon God's altar to help carry out the one command that our risen Lord gave to the Church and the world, "Go ye into all the world and preach the gospel to every creature."

Dr. G. S. Watson, a trustee of Elon College from its beginning and also of the Christian Orphanage from its origin, passed away Tuesday, March 4th, after an illness of several months. The funeral services were conducted from the home at Elon College, N. C., March 5th, by Rev. A. W. Hurst, pastor Elon Church, of which Dr. Watson was a member and deacon, by Dr. W. W. Staley, Suffolk, Va., and the editor of THE SUN, J. O. Atkinson.

It is one of the tragedies of the modern Church that the average preacher talks about diseases in general, but does not prescribe remedies in particular. He pictures, for instances, the tyranny of appetite and passion, but does not point out the way in which the power of any particular appetite or passion may be broken. He rails against an ugly disposition, but he gives us no instructions as to the method by which that disposition may be improved. He denounces the sin of worry, but he does not make it clear to the man who is harassed by worry how he can shake off his besetting sin.—*Chas. E. Jefferson.*

The Burlington *Daily Times,* March 6th, says: "The name of Dr. William A. Harper, president of Elon College, has been mentioned in connection with the presidency of the University of North Carolina, to succeed Dr. Chase, who goes to Illinois. It is understood that Dr. Harper's name was mentioned at the board meeting held in Raleigh on Tuesday along with several other available men for this place of distinction in the educational life of the State." Following this, the writer in the *News* speaks very complimentary of the president of Elon. The University of North Carolina would honor itself in selecting as its president the brilliant and well-known president of Elon College. Its trustees could certainly go further and fare worse in selecting a successor to the eminent Dr. Chase. And what the writer in the Burlington paper says is deeply appreciated by the friends of President Harper.

In a personal letter, dated March 5th, the pastor, Rev. H. S. Hardcastle, Suffolk, Va., writes: "We had a great day at our Church yesterday. Our Woman's Home and Foreign Missionary Society sponsored a one-day institute of missions. Members of the societies of the Churches of this district were invited to be present. They responded in a most surprising way. Instead of just a mere handful, as might have been expected, there was a large audience present. I did not count the number present, but the general assembly room of the Sunday School was well over half filled at the morning session, and there were many more present at the afternoon session. Dr. Smith and I had the privilege to teach three chapters each of the mission study book 'From Jerusalem to Jerusalem.' It was a day of inspiration and good fellowship." Why should not others of our Churches follow this example and study together this wonderful book, "From Jerusalem to Jerusalem," or some other book equally as wonderful? This is getting missionary information lodged at the right place.

Dr. D. Brewer Eddy, of Boston, who is to speak in Norfolk and Richmond, March 16th, has had large and appreciative audiences and has brought to our people, who had the privilege of hearing him, real enthusiasm for the great work. From his address at Greensboro First Church, the *Daily News* of that city quotes: "The first thought which comes to my min dis the great spirit of unity now prevailing among the Churches of all denominations, and how much greater that spirit of unity is in the mission fields today than it is in this country. The second point which comes to my mind is that it is much easier to do our work today because of the talk of international peace and friendly relations. The London conference now in session, though it is meeting with many difficulties, is bound to accomplish much good in the direction of world unity. The Washington conference a few years ago on the five-five-three ratio has gone around the world, and the result of it is that missionaries can talk missions with a great deal more ease and with a more attentive ear than ever before. The greatest strategy behind mission boards today is to teach and train those who can lead. My own board has 750 missionaries around the world, with 5,000 native workers in the lands where they operate. We are training 80,000 children in foreign lands who can go back and mold the young life of their communities into Christianity."

President W. A. Harper met with the ministers of Eastern Virginia at Suffolk on March 6th and reports a most happy and enthusiastic meeting, the ministers present voting to assist and to do all they could in raising their Church quotas for the college. And following this very happy session, within two days both Holland and Holy Neck Churches subscribed their quotas in the campaign for funds for the college. Dr. Harper reports a most satisfactory meeting and outlook among the Churches of Eastern Virginia in the campaign for funds now so much needed by the college. The following account of the Suffolk meeting, with quotas for each Church in addition, was given in the *Virginian-Pilot* of March 7th: "Outstanding clergymen of the Eastern Virginia Christian Conference met today in Suffolk, the meeting having been called to consider the suggested quota apportioned to the Churches of Eastern Virginia for the current expenses of Elon College for 1930. The total suggested for the five Conferences of North Carolina and Virginia is $24,000. For the Churches of Eastern Virginia, whose representatives spent today in convention in Suffolk, Va., the suggested sum was $10,200, which the pastors, after hearing all discussions agreed to try to raise. Dr. I. W. Johnson, of Suffolk, presided today at the session, which was held in the Christian Church. Dr. W. A. Harper, president of Elon College, presented the matter of the suggested quota. The ministers agreed to endeavor to raise this sum by May 15th. After the business session, the body adjourned to the Hotel Elliott Cafe, where they had luncheon."

CONSCIENCE MONEY.

In the year 1811, during the Madison administration, an unknown person sent $5 to the United States government, stating that he owed that sum to the nation. One of the bookkeepers of the Treasury Department, after thinking over the matter for a long time, opened a new account and credited the amount to "Conscience." Ever since that account was opened, it has been growing each year by remittances, ranging from 2 cents to $30,000, sent by different persons whose conscience was not at ease with the United States government.

Here is a principle which can be studied by many Christians, and which will be a blessing to themselves and to the cause of God. There are many who, after having joined the Church, have been delinquent in tithe-paying, or who have rarely paid an honest tithe. There are others who have formed the habit of borrowing the tithe, and have failed to return the whole or even a part of the money borrowed. Many of these persons, I believe, when their conscience was awakened, on finding themselves unable to pay an accumulated and consequently heavy tithe, have sought God's forgiveness, and have experienced His pardoning grace.

But would it not be a blessed thing for such ones, even though forgiven of the debt, to follow the plan of some who defraud the government, and return "conscience tithe"? From such a source much means could be turned into the cause, with the result that our work would be greatly assisted in home and foreign fields, and the givers would most certainly be equally blessed.—*Review and Herald.*

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

THE MYSTIC AND MAGIC WAY.

By Chaplain H. E. Rountree, U. S. N.

I.

"Jesus saith . . . I am the way, and the truth and the life; no one cometh unto the Father but through me."—John 14:1-24.

Simply described, mysticism is contact with and a personal contact with the unseen. A mystic is one who is conscious of that which is unseen. In religion, it is one's consciousness of the existence of the unseen God whom he cannot demonstrate, but of whom he has a certain knowledge and a certain intuition distinct from reason.

Magic is a pretended art working by the power or the assistance of supernatural beings, often pertaining to trickery. It is no misnomer to say that both mysticism and magic exist in the Church. It is the purpose of the Church, by means of the mysterious way, to lead men to a living which will give them the abundant life.

From the first man, all sensible men have been mystics. Whatever may be said about what man was in the beginning, whether like monkeys or not, this we know that he was scientist enough to invent tools, he was artist enough to draw pictures, and he was religious enough to have a God. From then until now that sense of God has been abiding in man, developing and growing until God has come to be what He is to us today. It is foolish to say, as the hymn says, "The heathen in his blindness bows down to wood and stone." He does not. He never did. Before the image of wood and stone, as an image before him which he could see, he was bowed down to a mysterious something which was his God. And we, whatever we may know about our God today, may leave Him out of our thought if we please, and we will still have a keen sense of the supernatural—a longing for the mystic something. We feel it in the leaves of the trees in springtime, in the magnificence, the power and the eternal movings of the sea. We can feel it in the love that burns beyond passion. We have felt it as we looked into the face of our first-born child. We have felt it in our prayers and devotions and the spirit that thrilled us when we pulsingly took afresh the viws of the Holy Sacrament. We have seen it in the lives of those who have become Christians and have found His love. We have seen it in the ministrations of comfort and strength in days of endless affliction. That is the thing once called "it" in the worship of primitive men that to us has become a personal God. Only those doubt it who have become over-cultivated in material things and trust their own wisdom rather than the divine.

When we come to think about it, the common sense of the ordinary man is too strong to permit his denying what is potentally a part of human experience, which is that religion is a part of man. There are strivings in the human heart; there are yearnings for a knowledge of things to come; there is something about us interested in the unknowable. It is the search for a reality of this something which has made religion a thing of mystery and made its followers mystics.

When Jesus came, the people of the world saw the possibility of knowing the unknowable; that they could travel the mystic way. What they had hitherto vaguely worshiped, now they were able to put in concrete form. The coming of Jesus upon the earth was like a flash of light in the darkness which reveals the reality of things around them. The mystic way in which they had groped so long was now a plain path, and although He soon disappeared in the same mystic way, it was clear to all what sort of person God was. They could then visualize God in terms of Jesus, and through Jesus there has never been a time since that everybody could not know God. Through Him, eternity became plainer, simpler, more reasonable, more human, life more divine, and his passing from time into eternity was but a door through which we look into the great beyond and catch visions of our destiny. "I am the way," said Jesus. It is through this way we go beyond things material to the things of God. The marvel is that everybody does not see it. Though Jesus is visible and represents God, though His example is perfect, though His way is plain—so plain that a wayfaring man, though a fool, may not err; though in Him we can well understand what God is like, thousands continue to turn from Him and search for their god in hundreds of other ways.—*Taken from "Beyond Agnosticism," by Chas. F. Bell.*

VALUE OF MISSIONARY CULTIVATION.

As we come to the close of the quadrennium, more and more we are asking what is the value of the cultivation period and the free-will offering in the missionary program of the Church. Has it merit beyond an emergency measure? Has it hurt or helped the local Church? It is a study in the value of a purpose, and our answer must be in the revealed reaction of the local Church.

The cultivation period purposes to bring to the local Church, and to the individual, the statement of our missionary achievement as a Church, the program of work, and the end in view for immediate accomplishment. It is an effort to familiarize the whole Church with what we are doing to fulfill the command in the great commission. In the alert Church, and the Church willing to make effective the will of the General Conference, the cultivation period faced the congregation in sermon, in study book, in the distribution of special literature and in special and personal contact with the opportunity and responsibility of missions. Any Church that is denied this program is a poorer Church, in that it has missed visioning fields white unto harvest, has not been called to special prayer, nor made the sacrifices that make the man and the Church really Christian.

It is not an accident that the Church doing this work is a live Church. It is the law of the kingdom, and it is fulfilling the one purpose of the Church in the world. There is never a sense of assurance until the program of the Church is harmonized with the program of the Master. Only when the Church adjusts itself to that program and feels the benediction of the Most High, will there be the measure of enthusiasm that makes a great Church, whether its membership be small or large.

Are We Too Narrow?

During the last decade there has been a tendency on the part of the Church to emphasize local needs to the exclusion of the far reaches of the kingdom. Beautiful and expensive buildings have arisen all over the land, but there has not been a proportionate increase in the winning of souls to fellowship with Jesus. When we have said all that can justify, and there is much, this investment in the home land, we cannot forget there is in it a measure of selfishness that is deadening.

It is a true statement that the greatness of a man, or a Church, is measured by the way he relates himself to great issues. Some fail to recognize an issue at all. Some see it, but, appalled by that which is involved, do nothing about it. There are others who see and comprehend and dare with faith in self and in God to accept the challenge and direct the outcome of that issue. With such an issue is the Church of the living God faced today. A world is in the remaking. Missions is the effort of the Church to rightly relate itself to this issue. The more effective and influential ambassadors of any nation are the missionaries who carry to all parts of the world assurances of sympathy and brotherhood that break down all barriers of nation and race and class, the Church alone seeks to vitalize this idea of brotherhood. It is not surprising, then, that the Church visioning this sort of a program, that is conscious of its opportunity, is one that is aglow with life and the consciousness of power.

Cultivation Without Collection.

There is an oft-repeated criticism of the cultivation program that we must not ignore, and the only answer is to honestly face the criticism. Men have said again and again, "Let us have the cultivation, that is good, but be sure to separate it from a collection." There is the feeling that we are teaching our people that all cultivation, and even prayer, are made that we may the more easily raise a collection. We are forgetting that the offering is as much a part of spiritual cultivation as the review and estimating the facts that come from the field.

There are two things we need to keep in mind. First, if there was no collection there would be no time given to this cultivation program. Only the most daring and adventurous preacher and the one with the most Christ-like vision would dare ask that two months of the year be given to a study of the missionary program. It would fail for lack of an understandable motive. Second, there is no point to a cultivation program rich in factual, intellectual and inspirational values that issues in nothing. There is no reason to seek a man's conversion if there is to be no consecration of himself to the thing to which he is converted. Every high impulse and every great emotion, if conserved, must express itself in corresponding action. There would be lost to the Church and to the individual the sustaining character of the cultivation if the individual was not led to express himself in some sacrificial way. Out of it some will give their lives, others will give their money, but all must give something if there is to be point to the program.

Through this cultivation the Church is coming to be missionary. It is presenting the larger possibilities in the Master's service, and there is a quickening of the pulse as we see what can be done and what there is to do in this service. All along the line there is a renewed interest. Not only is the local Church participating in an enthusiastic way in missionary activity, but every interest of the Church is quickened. All collections are easier and evangelism comes to be the most natural interest locally.

The danger and all the criticism spring out of doing this work imperfectly. If a collection is asked for upon the strength of partial cultivation, there is sure to arise the cry, "The Church has become a collecting agency." If it is done less than enthusiastically, the Church will not take it seriously and will do less about it. After a rather careful observation, I am sure nothing more beneficial was ever asked of the local Church. To discontinue it would be a most serious mistake.—*Richmond Christian Advocate.*

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

CONTRIBUTING EDITORS

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ONLY CHRISTIANS THERE.

Some years ago a noted evangelist was leading a great meeting in a Church of one of the denominations, and several denominations were participating—Baptists, Methodists, Presbyterians and others. The spirit of harmony throughout the meeting had been beautiful, and when in the meeting the audience seemed to be of one heart and one mind, the evangelist, who chanced to be a Methodist, cried out from the pulpit, "What has become of our denomniational names and our sectarian differences now? Right now I think we are all Christians." This declaration, in a meeting where brotherly love prevailed and the presence of the Spirit was evident, struck a responsive chord and all present seemed to realize that they were of one accord, that Jesus was lifted up in the midst, and that they were all willing just to bear and to wear His name—Christian.

This was possibly not original with our Methodist brother, since the father and founder of Methodism, Rev. John Wesley, had previously given voice to the identical idea. This incident is again going the rounds of the press, and, we presume, is true. But whether true or not in Wesley's actual experience, it conveys a truth that is worth meditating upon and making our own:

John Wesley once, in a crisis of the night, found himself, as he thought, at the gates of hell. He knocked and asked who were within. "Are there any Protestants here?" he asked. "Yes," was the answer; "a great many." "Any Roman Catholics?" "Yes, a great many." "Any Church of England men?" "Yes, a great many." "Any Presbyterians?" "Yes, a great many. "Any Wesleyans?" "Yes, a great many."

Disappointed and discouraged, especially at the last reply, he traced his steps upwards, and found himself at the gates of Paradise, and he repeated the same questions. "Any Wesleyans here?" "No." "Any Presbyterians?" "No." "Any Church of England men?" "No." "Any Roman Catholics?" "No." "Whom have you, then, here?" he asked in astonishment. "We know nothing here," was the reply, "of any of the names you have mentioned. The only name of which we know anything here is 'Christians.' We are all Christians here, and of those we have a great multitude, which no man can number, of all nations, and kindreds, and peoples, and tongues."

The world has gone a long way since Wesley's day. Missionaries have multiplied on the home and on the foreign field, and millions who knew not our Christ in His day have come to know Him, and, knowing Him, they are not ashamed to wear His name.

Recently a very intelligent lady of another Church approached the writer and said: "I understand, sir, you are a Christian?" "Very well," the writer replied, "what of it?" "Well," said the good lady, "I thought all of us Church members claim to be Christians." "I thought so myself," was the reply. Any one wonders why all who so claim are not content just to wear the name "Christian," and then get busy in believing on the Lord Jesus Christ and, having done this, unite our efforts and our zeal in making Him known to a Christless world. One decides that John Wesley, whether awake or asleep, was right when he heard "none but Christians in heaven." And the biggest business of earth is that of preaching and teaching the message of Christ so that all the world may hear of Him and have the opportunity at least of embracing, and, if they will, of just wearing His blessed name—Christian.

J. O. A.

CIVIC AND INDIVIDUAL RIGHTEOUSNESS.

Our esteemed contemporary, the *News and Observer*, Raleigh, N. C., carried this introductory paragraph to a recent editorial: "Chicago cannot pay its officials or school teachers. The financial situation in Birmingham is bad. Atlanta has had to indict some of its officers. Philadelphia city government is notoriously rotten. The same thing is true in other cities, proving that Mr. Bryce was right when he said city administration was the weakest point in American government."

Concluding the editorial thus introduced, this question is propounded, "When will people wake up to civic righteousness?" This question is very easily answered, even if the problem raised is not so easy solved. Here is the unmistakable answer: People will wake up to civic righteousness just as soon as, and no sooner than, they wake up to individual righteousness. The current can rise no higher, and furnish no other volume, than its source. The source of civic righteousness is individual righteousness. The city of Chicago, and the city of Atlanta, and the city of Philadelphia are suffering collectively that which millions of individuals are suffering, viz: spending that which they have not, and living beyond their income, and handling their affairs on a basis of borrowed and anticipated capital which has not been earned. Our wants have far outstripped our earnings, and our expenditures have gone beyond our incomes. This is poor economy, and more than that. It is an economy based on wrong, or loose, morals. Our moral standards have broken down under the impact of increased and multiplying desires.

What the cities mentioned need is not so much civic righteousness as individual righteousness. And this may be said of social movements and activities. The "social gospel" resolves itself into an individual gospel, and civic righteousness is depended upon individual righteousness. Our time needs a gospel that will give the individual a higher sense of morality, justice, economy and righteousness; and our cities and our country need individuals who will count it poor economy, as well as bad morals, to spend more than they make and to waste that which they have not, and to indulge in the imaginary assets which are in very truth liabilities. The one who preached the Sermon on the Mount, and was later nailed to the cross, set a standard, and lived up to it, which individuals may measure their own lives by and, in the light of that life, establish personal righteousness out of which will come civic righteousness.

J. O. A.

CONGREGATIONALIST-HERALD MERGER.

These two great national Church papers are now one. The first issue of the merged publication is dated March 6th and is before us. On its front cover page are carried the fine faces of Dr. Frank G. Coffin and Mr. Hermon Eldredge, who are listed as "associate editors of the *Congregationalist and Herald of Gospel Liberty*, representing the General Convention of the Christian Church." The further announcement is that the *Congregationalist* will be continued as formerly, with Dr. Coffin and Mr. Eldredge joining the staff as special contributors. In this first issue a "cordial welcome" is sent out to the united brotherhood of the readers hitherto of the two papers, but henceforth of the one paper, by Rolfe Cobleigh, business manager, which welcome closes with the petition in which all Congregationalists and Christians could and should join: "May we all work together heartily and effectively for our common cause of Christian service, and for the support and extension of the circulation of our one great Church and home journal. Its effectiveness will be limited or enlarged by the number who read it."

In the first issue of the new publication, Dr. W. G. Sargent, of our Providence, R. I., Church, has a gripping article on "The Newer Freedom." Mr. Hermon Eldredge presents in the same issue a very graphic history for the past 121 years of the *Herald of Gospel Liberty*, the face of Elias Smith, founder and first editor of the *Herald of Gospel Liberty*, being given, with a picture of the house in Portsmouth, N. H., where the first issue of the *Herald* was printed. And then the fine face of our late, lamented and distinguished editor, Dr. Alva M. Kerr. There are other contributions from the pens of our Christian brethren, and then follows two editorials about the merger from the pen of the distinguished editor-in-chief, Rev. Wm. E. Gilroy, D. D.

The merged publication covers a wide field of Church activity and interests, and its first issue sets a high standard, indeed, in the field of religious journalism. Christian Sun readers who desire in their homes a religious publication of national and international scope and significance in matters that pertain to enlarging the kingdom of our Lord and building up the cause of righteousness through the Church, may obtain the publication for $3.00 a year. The address and place of publication is 14 Beacon Street, Boston, Mass.

J. O. A.

WILL THE NATIONS HAVE PEACE?

We are laying much store by the naval disarmament London conference and praying devoutly, unnumbered Christians are, that much may come of the conference and that the way may be prepared there for permanent peace among the nations. For many years it has been our wont to pray for peace and to acclaim peace in public utterance in pulpit and in press, and to assert that the nations were becoming more friendly. But

our prayers and proclamations are not enough. We must do something about it. It may be rather amazing to CHRISTIAN SUN readers to know that while the nations are publicly acclaiming peace, they are vigorously and persistently arming for war.

Hon. David Lloyd George, Great Britain's war-time premier, said a while ago in the British House of Commons, "The armaments of France are four times as powerful as those of the great German army of 1914." France's standing army today consists of 666,945 men, with 5,010,000 reserves. We are advised that Russia's standing army is only slightly smaller than that of France, consisting, as it does, of 658,000 men under arms, and with a larger reserve than France, that of 5,425,000. Italy's standing army reaches 346,-990, and their reserves, 2,995,236,, and, in addition to this, all the boys of Italy are enlisted in a militia. Jugo-slavia has a total army of 1,342,-000, with a militia consisting of all the boys and girls from the ages of seven to twenty. China's army has been increased from 400,000 to 2,500,-000. And Japan is prepared to put in the field an army of 2,138,000.

No wonder Mussolini, the dictator of Italy, says, "All the world is arming."

President Hoover is quoted as saying, "There are now in the world almost thirty million men under arms, including actual reservists, which is ten million more than before the war."

According to the League of Nations' Yearbook, it is costing Europe $3,500,000,000 to maintain its huge armies. What if this huge sum of money could be devoted to the task of propagating the gospel of the Prince of Peace and of proclaiming to the world His power to reach and to save, and of making known to men His program of peace, power and progress!

Is it likely that the nations will have peace while they prepare for war? While the States and the nations are spending their billions in preparation to kill, to wound and to destroy, the Church of the Living God is called upon to carry the message of the Prince of Peace to the uttermost parts. The world's hope today is not in her standing armies, nor in the millions expended for offense and defense, but in that army marshaled under the banner of the cross, an army which is sustained and supported through service and sacrifice in and of the Church. J. O. A.

IX. TEMPERANCE.

II.

The wise man is he who can see results before they come. The fool can see the error when the business has failed, or he has become a drunkard, or he has gone too far to retrace his steps. No man is in so much spiritual danger as the one who thinks he can indulge in what has ruined others without moral hazard. The only safe ground is "abstinence from things harmful," and that by the spirit of the Lord. This principle must be accepted before "temperance in all things" can be attained. If temperance is moderation in evil, then one might cheat or defraud in moderation, one might slander his neighbor occasionally, one might lie or steal when it served his interests; he might curse and swear when provoked, or take human life when insulted. Total abstinence from hurtful or sinful things is the only position that is tenable.

Moderation in innocent things is Christian temperance. Here is a list of characters that shall not inherit the kingdom of God: "Neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners." Christianity exposes all the vices of society and all the sins of the heart. Excesses in the lawful indulgences of life are intemperate. "Let your moderation be known unto all men" was Paul's exhortation to the Philippians. Moderation in our thoughts about others, in our words to others, in dealing with men, in our promises, in our ambitions, in our desires and efforts for wealth, in our criticism of officials, in our judgment of society, in our indulgences of body, mind, and heart. The angry waves of the swift-flowing river whirl and fret and dash furiously against the huge rock that stands in midstream without excitement or agitation, because of its great strength. If we have the Divine Spirit in our own, the world may rage about us in vain. The life is safe so long as the currents of the world do not enter it, but only surge around it. The progress made toward sobriety within this century has been wonderful, and tells for the work of the Spirit of God in society. Sidney Smith said that at the beginning of his life, "even in the best society, one-third of the gentlemen, at least, were always drunk." Now, drinking at public tables is the exception and not the rule. In nearly all the States the divorce laws specify one ground for divorce to be "habitual drunkenness." The exceptions are Illinois, Maryland, New Jersey, New York, Pennsylvania, Texas and Virginia. But these laws show the light in which society, in its civil form, begins to regard the use of intoxicants. Legislation is already at work with this giant evil. High license, local option, all the regulating efforts prove that the State recognizes its power and danger. But, for the Christian, law is vain—the Spirit of God does the work efficiently.

Mrs. Rutherford B. Hayes was the first lady of the White House to banish intoxicants from the executive mansion, and I believe it has been sustained by those who have succeeded her. The Secretary of State tried to persuade Mrs. Hayes that it was an insult to the representatives of foreign nations not to offer them the wines they were accustomed to drink. But she could not be changed. "I have young sons who have never tasted liquor," she said, "and they shall not receive from my hand or with the sanction that its use in our family would give, their first taste of what might prove their ruin." "What I wish for my own sons, I must do for the sons of others." All is not rotten in Washington.

Mrs. Cleveland is an abstainer and a "Good Templar." I wish I had time to consider adulterations and "fortification." I will mention a few substances used in adulteration and multiplication of wines: benzine, brimzone, creosote, copperas, cachineal, elderberry, essence of absinthe, fusil oil, glue, glycerine, heubane, hartshorn, indigo, muriatic acid, marble dust, nutgalls, opium, prusic acid, strychinine, sulphuric acid, tansy, and wormwood. Other poisons are taken to intoxication as chloral, chlorodyne, chloroform, cocaine, and ether. All these, except cocaine, contain alcohol as a chief constituent. The great principle of Bible temperance is what the Church must maintain. No one who is informed as to duty and loyal to the gospel, and filled with the Spirit can tolerate excess in what is good or indulge in what is bad. The dignity of this grace is seen in Paul's discourse before Felix. He reasoned of righteousness, temperance, and judgment to come; Felix trembled and answered, "Go thy way." This trial of essential features in Christian truth went like an arrow to guilty life. But temperance here ranks in importance with righteousness and future judgment. It was the sharpest application of the gospel I have ever read.

Drusilla was at the side of Felix. He "preached on justice to a venal officer, on chastity to an adulterous pair, and on the future judgment to an unjust judge." The Holy Spirit applied the word to the heart of Felix. Let us close with a contrast. Belshazzar, in his banquet hall with a thousand of his lords. Brilliant lights shine on decorated walls, while jewels of rarest values reflect gleams of beauty that rest on loveliest forms. The wealth and beauty of Babylon are there. The golden vessels which his father, Nebuchadnezzar, had taken from the temple of God were there, filled with sparkling wine, from which the rank and beauty drank with rapturous delight. They rioted in the pleasures of gayest hours run mad with wine. It was a scene of grace and liveliness, and laughter rang tumultously through the halls. But silence deep as death came when the fingers of a man's hand wrote mysterious words on the wall. The winebibbers turn pale; Belshazzar trembles with fear. The queen attempts to calm him by telling of a man in whom is the spirit of the holy gods. Daniel, the temperate man, who refuses to drink of the king's wine, was introduced. He stands in the presence of the mystery and that reeling crowd as strong as the mountains.

Temperance is right, and right is strength. He had intercourse with God. The drunken man had not. He interpreted the strange words. The king was found wanting. The man who drinks is always found wanting. His kingdom was to pass to another. That is the history of drink. He had reached the end. Belshazzar was slain that night, Daniel was clothed with scarlet, a chain of gold was placed upon his neck, and he was made the third ruler in the kingdom. W. W. S.

INTEREST IN RELIGIOUS BOOKS.

Religion is a subject of increasing public interest and the Bible is still the most popular Book in the world, pessimists to the contrary notwithstanding. Else, how can one explain the steady stream of books from the great publishing houses of Europe and America? These houses publish books to sell. They reject manuscripts, however meritorious, for which they believe there would not be a profitable market. It is significant, therefore, that trade reports show that religious books rank next to fiction in the total number of volumes published in the United States. It is not surprising that fiction headed the list with 1,135 novels, but religion came next with 776, a number which exceeded sociology, economics, biography, drama, poetry and books for children.

Still more significant is the steady increase in proportion as compared with former years. In the year 1880, the number of religious books published in America was 239, in 1900 it was 448, in 1920 it was 665, and in 1928 it was 776. The advance outstripped that of books on other subjects, in 1900 religious books having been sixth on the list while in 1928 they were second. "And yet," observes the editor of the Federal Council *Bulletin*, who cites these facts, "some people talk as if general concern for religion disappeared with our fathers!"

We are impressed not only by the number but by the character of the books on religion that come to our desk. Some indeed are of inferior grade or advocate vagaries of belief. These are exceptions. Most of the books make no sensational appeal but are serious discussions of weighty themes, the kind of books that demand the thoughtful study of thoughtful men and women. Many have already been reviewed in former numbers of the *Review* in the section headed "Books Worth Reading." Now several more are before us, and partly to illustrate our point and partly to emphasize their value, we refer to them in this article.—*Missionary Review.*

CONTRIBUTIONS

SUFFOLK LETTER.

The grindstone stands for all kinds of sharpening instruments. Turning the grindstone is not an attractive job for a boy, but many boys have learned good lessons by turning a grindstone. One good thing is that the axe, the scythe, the knife, or any other dull instrument, can do better work after the grind, and the work is easier on the user of the tool. Dull times come as well as dull tools; and when dull times come, people have to go to the grindstone. This nation is there now. Tools grow dull by non-use as well as by long use. Rust dulls as well as use. No matter what causes dull times, it brings folks to hard pressing and turning for the time. Hard work simply to prepare for work is the school in which people learn the lesson necessary to accomplish the best results.

The tools of progress are dull now. It is not necessary to find out the real cause; enough to know that the axe is dull—the times are dull and people have got to stop and sharpen out the edges of business for new movements and better results. It is not a loss of time to stop and do the drudgery of turning the grindstone. There is no pay in grinding the axe, but there is good preparation. There is no pay in the drudgery of dull times; but theer is good preparation for careful work when the edge is on and the day opens for service. People are in the backyard now planning for economy as well as hard work. Doing nothing is the hardest work known to man; and many are at that hard job now. But after the axe is sharp, the trees will fall, the mills will start, and pay-day will return. People are learning now how to live on less, and they are planning to save when business brightens up again. Economy is a lesson that is difficult to learn when business is prosperous; but it is easy to learn when times are hard. If people do not learn that lesson now, they will never win a diploma in thrift.

Religion has its hard times as well as business, and they do not come at the same time nor under the same conditions. Religion runs lowest when business runs highest, and religion runs highest when business is lowest. Poverty awakens in human hearts a sense of dependence upon God; people pray more when they are in trouble than when all goes well. It is sickness and death that cause people to look up to Him from whom all blessings flow. The wise man said, "The prosperity of fools shall destroy them" (Prov. 1:32). The dangerous experience in society is prosperity. When religion runs low in the congregation, it is time for a revival. The people realize their need of divine help. People send for the doctor when they are sick; for a lawyer when they do not know what to do; for Jesus when they find the world can not supply their spiritual needs. An automobile would not be safe without brakes. They are just as important as tires. Hard times are brakes on human progress, and hard times bring people to their senses and their cents-es.

W. W. Staley.

The tenth anniversary of the First Christian Church, Richmond, Va., will be celebrated with a "Home-coming Day" on Sunday, April 6th. William Knowles Cooper, of the Congregational Church, Washington, D. C., will deliver an address in the morning.

ELON LETTER.

Old People not Out-of-Date.

We owe more to philosophy sometimes than we are aware. This is particularly true with reference to our debt to that class of philosophers who in recent years have given themselves to the study of the human mind. We sometimes refer to these philosophers as psychologists, sometimes as philosophers, simply, and sometimes as metaphysicians. For our purpose at this time, we shall not make any distinctoin among these types. Our debt, however, to all three of them is great.

When I was a student in college, some thirty years ago, and studied psychology, we were taught to believe that when the twenty-fifth birthday had been reached it was impossible to introduce new ideas into the mind. A man might be capable of elaborating the ideas and ideals which he had up to that time acquired, but it was considered beyond the realm of reasonable possibility to believe that he could change his fundamental attitudes, or acquire new learning. At this particular dead-line, the mind was supposed to have set like cement.

One of the chief debts which we owe to modern psychology is the utter discrediting of this view. A man may learn, and does learn, as long as he lives. Some minds are able to learn much more readily than others, but the possibility of learning is with us. We have learned from the study and investigation of the philosophers that this possibility is with us as long as life continues.

The modern philosopher divides life into three age groups—childhood, youth and adulthood.

Childhood is divided into three age groups—early childhood, from 3 to 6; middle childhood, from 6-9, and later childhood, from 9 to 12.

Preceding childhood is the period of three years known as infancy. The characteristics of each age group have been studied and patiently cataloged, and the findings written into books. The wise parents and teachers acquaint themselves with the facts which may be had in these important volumes and adapt their methods to the age level, and so have achieved exceptional results.

Youth, sometimes known as adolescence, also falls into three special age groups, from 12 to 24—early adolescence, from 12 to 16, which witnesses and records the ripening of the physical powers; middle adolescence from 16 to 20, which witnesses and records the awakening of the emotional life; and later adolescence from 20 to 24, which witnesses and records the ripening of the intellectual faculties.

The philosophers have rendered a great service by their study of the period of youth or adolescence. They first dealt with this period of life and have rendered a great service to mankind by their discoveries. For example, they have shown that there is no need to sow wild oats, as was supposed formerly, to be essential as young people passed from childhood to adulthood through the intricate maze of the period of upheaval known as adolescence. They have also demonstrated the value of Christian nurture as being unmistakable in its ministry to the life and character of youth. Out of the patient investigations of the philosophers who have specialized in the province of youth, there have appeared three outstanding general principles. The first of these is that every youth is to be individually studied. The second is that every youth is to be individually instructed. The third is that the finest method of character-building is personal association with persons of character.

Our chief concern at this time is with what these philosophers have discovered with reference to adulthood. Adults are not a single group, but four separate and distinct groups, according to the study of these philosophers.

The first period of adult life which they have carefully distinguished lies between the years of 25 to 40. It is characterized by a driving energy and results in the establishment of the individual economically and socially. The age of 40 is a dead-line in a very real sense, for at this age disappointment in the success that has been achieved drives many an adult to crime or suicide.

The second period of adulthood extends from the 40th to the 60th year, and has been shown to be a time of tremendous production in the normal life of a successful individual. During this period a man is in possession of his fully developed powers and produces in whatever realm of life his interest may lie at a prodigious rate and with surprising excellence of result.

The third period of adult life reaches from the 60th to the 75th year. We were taught a few years ago by a distinguished Canadian physician, Dr. Osler, that when a man reached the age of 60 he should be chloroformed. Immediately the psychologists started to work to discover if Dr. Osler were a quack or a competent authority, and they have shown by scientific study that the fifteen years from 60 to 75 are characterized by a great productivity, somewhat conservative, but that man's capability of workmanship does not lose its luster or its splendor during these years.

The fourth period of adulthood begins at the 75th year. It is the golden sunset period of life's wisdom and sane counsel, and some of the best work that men do has been produced during these years of life's ripe wisdom and sound judgment.

A very interesting study of 100 industrial leaders has just been concluded by the research department of the Sherman Corporation, a firm that specializes in industrial and management engineering. They did not confine their research to their own business, however, but selected 100 men who direct the destinies of large industrial corporations in the United States. Their discoveries are most unique.

For example, only 22 per cent of the 100 outstanding industrial executives received only a common school education. Only 14 per cent terminated their educational preparation at the completion of high school. The remaining 64 per cent attended college, and 3 per cent of them took advanced degrees.

Only four of the group are of foreign birth. Twenty-nine per cent were born in the country; 40 per cent were born in cities of over 100,000; 71 per cent originated in communities of 5,000 population or over.

But the most significant thing of all that this research disclosed was found in connection with the ages of these men. The research clearly showed that from 50 to 70 are the years when large leadership possibilities come to fruition. Only two of the group of 100 were found in the decade from 30 to 40. Thirteen outstanding executives were found in the decade from 40 to 50. Thirty-four in the decade from 50 to 60; thirty-five in the years from 60 to 70; fourteen in the decade from 70 to 80; and two of the greatest executives in American industrial life today are beyond 80 years of age.

If any one supposes that adults cannot learn and that persons who have been estimated to be old and incapable of great executive achievement, according to the philosophers and also according to researches and experience, his judgment is in sore need of revision.

W. A. Harper.

THE BLESSEDNESS OF GIVING.

By Dr. S. L. Beougher.

Man is born as a receiver, and he is sent out into the world to be as large a receiver as he can be. Born upon this principle, educated to it, and sent forth into the world, how is it possible for an honest man to say, "It is more blessed to give than to receive"? We think it possible for just men made perfect, for the higher ranks of intelligences in the spiritual world, for natures free from the domination and free from the taint of selfishness; but it seems to be an impossible mood for ordinary men, and yet the readiness of mankind to deny themselves in order that other people may have the pleasure of giving is nearly universal.

The Lord's words do not mean that the giver shall not be a receiver. The sea is a great giver. It pours the fullness of its majestic life, incessantly into the heavens, and descends in due time to keep our beautiful world alive. The sea is also a great receiver, for whither do the rills, brooks, streams and rivers go but to feed the great sea? If the sea can say, "It is more blessed to pour out than to absorb," it is a Christian sea. Our planet is a great giver, and yet it is a great receiver. Look at its mineral wealth, its coal, iron, silver, gold, precious stones, its forests, its continents, with their deep rich soil, how it shelters and feeds all the forms of being that live upon it; what a royal, ceaseless, glorious giver this old planet is. And yet what a receiver it is—forever rolling in sunshine, and incessantly there are pouring into it tides of heat, life, wealth and power. But as long as the old planet can say, "It is more blessed to give than to receive," it is a Christian planet.

The great leaders of mankind have been so because they were givers. Take that great poem which man cannot let alone, Dante's marvelous "Comedy"; what a stupendous fabric it is! what a gift by a great soul to mankind! Here are the plays of Shakespeare. They are the outpourings, the creations, the gifts of a great spirit to the world. Here is "Paradise Lost." What an immense and majestic giver Milton was when he sent that epic forth to quicken the soul in the great march of humanity. All these men are givers, but think what receivers they were! Homer swept up into his soul a whole civilization—its pathos, its sweetness, its sorrows, its sad hope, its lightheartedness, its deep and trembling fear: all these quivered and lived and struck peans and dirges through his own spirit before he began to sing. Dante drew up into his own soul the life of the middle ages, absorbed it, understood it, lived it, made it his own, before he gave forth his great poem. Milton borrowed from every language and from every race. Every line in that poem seems to be colored in the highest wisdom and dyed in the best passion of mankind. It is so with all the great intellectual leaders in literature, in philosophy, in science, in political creation. But as long as they said, "It is more blessed to create than to retain, to give out than to take in," their mood is in essential accord with the words of Jesus.

Jesus was a Supreme Giver. He gave His mind, heart and soul, with all their issues, to the service and help of the race; and we do well to signalize His supremacy by His gift of all that He was to the world. But there is another side to it, for Jesus Christ is as supreme in His receptivities as He is in His gifts. Think what nature was to Him—the birds of the air, the flowers of the field, the sea and sky, the river and the meadow, the hillside and the vineyard, and all the loveliness that lay beneath the beauty of the Syrian heavens. Think of what human society was to Him! There were fatherhood, motherhood and childhood, all dropping their divine meaning into His intelligence, each deposited its pathos into His unforgetting and ever-receptive soul. Man's works and ways, the labor and sorrow, the despair and the hope, the death and the life, the love and the tragedy of the world, all went to enrich the soul of Jesus. Above all, God was continually feeding Him, pouring into Him, through service, like a sea into the river of His life. He was the greatest Giver, and He was also the greatest Receiver, and as long as He was able to say that it was more blessed to pour out the good that came to Him than to take it in, He was living in profoundest harmony with the ideal of his own saying.

The great giver must be a great receiver. Tides of wealth coming in are not inconsistent with the principle of giving and receiving. All that this principle demands is that the tide of wealth going out shall give more joy than the tide of wealth coming in. This does not mean that the giver shall exhaust himself. Take the head of a great university, or a great business firm, or a great banking establishment; consider a great judge, or the President of the United States. Expenditure should be balanced by income over the whole life of man. No one who understands the public need desires to see any man who is a man of value exhaust his power. The waste of the day should be restored by food and sleep and by the occasional holiday. Premature death from overactivity even in the kingdom of God is not a good thing. Our Lord, under the pressure of His work, retired to the mountain and to the desert and the home of friends, to be refreshed and renewed by God, what he had wasted in serving mankind.

No one should ask of any man that he give on any level—spiritual, intellectual or financial—to exhaustion. The only instance in the New Testament of a person who gave too much is the widow who gave two mites—all her living—so there is no need for immediate sermon on "The Exhaustion of Giving." The receiver who is a lover must be a giver, and the giver becomes a lover through his gifts. Who is the lover of his country? The man who has done the most for it. We love the Church because of what others have done for it—service that no money could pay, a service that consumed the brain and drained existence of its vitality. We love and honor the Church for all the givers and servants who have preceded us, but there is no calamity equal to that of living on the resources of the past and adding little or nothing from those of the present. While we admire the noble services of other generations, we must not become insensible to the obligation of our own.

Smaller income is no excuse for withholding our gifts, for greater income must not be expected to bear the whole burden. Let each member of the Church bear his own burden; let each count the opportunity to give himself and of his substance as the indispensable privilege of Christian manhood and womanhood. Without that privilege, Christian living is an impossibility. "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye, through His poverty, might become rich." These words are the perpetual comfort of the generous disciple, but they sound to the stingy soul an eternal alarm.

Wadley, Ala.

ALL SELF-PRONOUNCING

Holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.

AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

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2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges ..... .85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges ..... .70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges ..... .90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges 1.10

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The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Bab'-y-lon *are* fourteen generations: and from the carrying away into Bab'-y-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges $1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included 1.50
5015PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms 2.60

Holman GEM Testament

POCKET SIZE 3⅜x4½ inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,

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In size, 3⅜x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

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THE book of Jē'sus

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A DAILY PRAYER.

(March.)

Saviour of all, Thou dost bid us "Go." In mercy plead Thou for us that we may be swifter to learn the whole meaning of that command and obey it. As the efficacy of Thy blood is not measured by the Palestine path of Thy earthly journeyings, but reaches "unto the uttermost," even so does the Holy Spirit, not limited by the traverse of our feet, but according to the equipment which we supply, go for us "into all the world." Of whatever we are or possess, God help us not to withhold, but to give for others as we ourselves have received. In Jesus' name. Amen.

WILL CHRISTIANS CELEBRATE?

The Federation of the Women's Boards of Missions, along with scores of denominations and thousands of Churches, are calling attention to the proper celebration of the 1900th anniversary of Pentecost. This is indeed a holy theme, and should be approached and observed by none other than by holy methods and measures. Quoting a statement from the Federation of Women's Boards, we get at the heart of the matter:

"This year of our Lord 1930 marks the 1900th anniversary of Pentecost. After the Holy Spirit, promised by our risen Lord, had come in power, the witnessing of His disciples began in Jerusalem, and extended through Judea into Europe, and unto the uttermost parts of the earth. No method or system can take the place of that outlined by our Lord and Saviour, and proven by His apostles and messengers. From it came the Church, and through the Church will come the kingdom of God."

Out of Pentecost came the Church, and back of Pentecost was the commission and program of the Church as laid down by our Lord, following His resurrection: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." This commission was given and entrusted to the Church, born on the Day of Pentecost, and from that day till this the Church has been entrusted with this commission.

The Church is the only institution undertaking this task and making an endeavor to carry out this program. There are scores and hundreds of agencies, orders, benevolent and fraternal, and states, lending a more or less liberal hand to charitable activities, to the work of relieving human suffering, caring for the poor and the needy, assisting in the world's work of human welfare and human uplift; but in the work of preaching the gospel to every creature, carrying the saving message of our Lord to those who haven't that message, the Church goes alone. It is the one institution through all the ages that has proclaimed the message of His undying love, of His saving grace, of His redeeming power. The one business of the Church, and that in which no other organization is engaged, is that of lifting up the Christ and of carrying the message of the uplifted and the risen Lord to hearts that are breaking and to souls that are perishing without Him.

There can be no more fitting way, therefore, to prepare, observe and celebrate the 1900th anniversary of Pentecost than by making sacrificial offering, and rendering genuine heart's service, in His name and for His sake, that His gospel may be carried to the uttermost parts. We know not how better to express our own thought in this matter than to quote further from the marvelous appeal to the world set forth and sent out by the Federation of Women's Boards:

"The way of the cross is the only way by which He can be lifted up. His holy life as an example will not save the world. This year the great host of Christians throughout the world who love Him may claim again His power through the Holy Spirit, and carry His message to those who have not heard. Christian women and girls of all nations may be united in a world fellowship of prayer and witnessing for Christ. This is our supreme and immediate task. The majority of men, women and children in all lands are still without a personal knowledge of Jesus as their Saviour. Shall we begin today to tell the simple story of Jesus and His love to friends and neighbors, with the eagerness of the early Christians after the Day of Pentecost, and ask those whom we tell to tell others?

"As we participate in this fellowship of prayer and witnessing, we may confidently expect to experience, as did the disciples in the upper room, surprising revelations of divine grace and power. 'The harvest truly is plenteous, but the laborers are few; pray ye, therefore, that there may come a revival of the spirit of witnessing, that every follower of Christ may be a joyful bearer of the good news to others.'"

If Pentecost is properly observed and celebrated there will come a spiritual awakening such as the Churches and the world have not witnessed in recent years. But this awakening can only come as we lay ourselves with our sacrificial service and offerings upon the altar of our Lord to be used in carrying and sending His message of love and life to those who are perishing without it.

No one has better set forth the part that we, as individuals, are to have in this than the Apostle Paul in his letter to the Romans: "How, then, shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Shall we go in person and purse and prayer to bear witness of our Lord, who alone is able to reach and redeem an unsaved world? J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 8, 1930.

Sunday Schools.

Previously acknowledged	$1,900.65
Youngsville, N. C.	1.00
Mt. Bethel, Summerfield, N. C.	2.08
Bethlehem (Nans.), Suffolk, Va.	4.00
Wadley, Ala.	1.45
Sanford, N. C.	6.00
Long's Chapel, Mebane, N. C.	.96
New Lebanon, Wentworth, N. C.	5.73
Winchester, Va.	7.44
Franklin, Va.	8.58
Amelia, Clayton, N. C.	2.86
Wake Chapel, Fuquay Springs, N. C.	5.20
Linville, Va.	5.89
First Christian, Greensboro, N. C.	23.86
Newport, Stanley, Va.	1.62
Ether, N. C.	.94
Berea, Elon College, N. C.	2.00
Hank's Chapel, Pittsboro, N. C.	4.55
United Church, Lynchburg, Va.	3.83
Zion, Moncure, N. C.	1.66
Total	$1,990.30

Individual and Church Collections.

Previously acknowledged	$ 539.32
Elm Avenue, Portsmouth, Va.	45.00
Member Cary Church, Cary, N. C.	1.00
Total	$ 585.32

Summary.

Previously acknowledged	$6,065.96
Sunday Schools, regular	89.65
Individual and Church collections	46.00
Total to date	$6,201.61

J. O. ATKINSON, *Sec'y.*

MISSIONARY RALLIES.

District rallies of the North Carolina Woman's Missionary Conference will convene at 10 A. M., unless otherwise announced, and will be held as follows:

Guilford (Rockingham), Reidsville, N. C.—Tuesday, April 8th, Mrs. L. P. Wicker, superintendent, Greensboro, N. C.;

Halifax, Lynchburg, Va.—Thursday, April 10th, Mrs. A. Hayes, superintendent, Virgilina, Va.

Randolph, Randleman, N. C.—Saturday, April 12th, Mrs. I. H. Faust, superintendent, Ramseur, N. C.

Alamance, Elon College, N. C.—Tuesday, April 15th, Mrs. J. W. Patton, superintendent, Elon College, N. C.

Lee (Chatham), Sanford, N. C.—Wednesday, April 16th, Mrs. Ralph Ross, superintendent, Sanford, N. C., Route 5.

Durham (Wake) Catawba Springs, N. C.—Friday, April 18th, Mrs. G. H. Leonard, superintendent, Chapel Hill, N. C.

Vance (Warren), Pope's Chapel—Saturday, April 19th, Miss Margaret Alston, superintendent, Henderson, N. C., Route 1.

NOTICE.

The missionary rally of the Franklin District will be held at Mt. Carmel Christian Church, Walters, Va., on Thursday, 10 A. M., April 3rd. Theme for study: "Builders in a New Day." We hope to have a large number present.

MRS. W. D. HARWARD,
District Superintendent.

TEN HELPS FOR THE PASTOR.

1. Give your pastor a large place in your daily prayers. This will help you and him and your mutual relations.

2. Have confidence in him and in his ability to succeed under divine direction.

3. Stand by him and co-operate with him in his plans for progress.

4. Stand up for him when he is criticised and talk up his good qualities in the community.

5. However new and different his ideas may seem, give them a fair, unprejudiced hearing. If they are untenable, talk them over privately with him.

6. Help to preserve his hours of study for him. Do not let it become necessary for him to be a parish errand-boy for all of the Church organizations.

7. Tell him about it when he preaches well. This will result in more good preaching.

8. See that the comforts of life necessary to his greatest efficiency are provided for him, and that his salary is paid promptly, so that he may preserve his own credit.

9. Let your criticisms of him be to his face, and then always in love and helpfulness.

10. Promote co-operation for his administration in all departments of the Church—*Herald of Gospel Liberty.*

MISSIONARY PROGRAM FOR MARCH.

"Prayer and pains through faith in Jesus Christ will accomplish anything."

Song—Prayer—Business.

1. Devotional period—"The Sixth Pillar."
2. Exercise—"A Tale of Three Boxes."
3. Mite-box opening.
4. Current news.
5. Heart-to-heart message.

As has been stated so often within the past six months, our major emphasis in this year's program is upon the spiritual life—a personal walk with our Lord.

1. The devotional theme for March is "Worship," and as the basis of our study we are using the sixth and last pillar in our stewardship leaflet, "Some Stewardship Pillars."

"The stewardship of our substance leads us to the great and holy opportunity offered by the collection plate, when we can sit in the pews of the Churches and touch the whole world with our gifts and 'grow in this grace also'—the grace of giving. It is a real privilege to worship the Lord with our substance, and it is by the same token a sacred stewardship."

Following the suggested hymn, "O Worship the King," let the devotional leader introduce the thought of the meaning of the word worship, using the Scripture verses suggested in the blue leaflet: Prov. 3:9, 10; Psa. 98:8; 1 Cor. 16:1, 2, and Mal. 3:8.

The Scripture readings on "How to Worship with Our Gifts," with a one-minute comment on each, should be handed to eight different women at least a week in advance, if possible, in order that each may become familiar with her verse and be prepared with a thought on how to give—cheerfully, liberally, sacrificially, humbly, honorably, profitably, systematically, proportionately—whichever may be hers to discuss.

If "Joy to the World" can be sung with meaningful hearts, it will be easy to join in the circle of prayer following the suggestions given in the leaflet: "That we may admit God's ownership of our material possessions, enter into the riches of partnership with Him, make full acknowledgment of our stewardship, be ready always to render unto Him a proper account, develop our lives according to his plan, and grow in grace and knowledge, that we may enter into the full joy of stewardship by worshiping the Lord with self, service, and substance."

Some one may say that all this is impossible, that the ideal is too high, but men have attained it. John Eliot, the "apostle to the Red men," proved by practice as well as by precept that "prayer and pains through faith in Jesus Christ will accomplish anything."

2. The use of the time-honored mite-box is being revived in many sections, and, to satisfy a real demand made by many societies, provision has been made on this March program for a mite-box opening preceded by this impressive little triologue, found in the envelope of helps. This number should be assigned to three persons who will be willing to put the same preparation and originality into it that they would if they were to give it at the club or lodge. Surely our best is none too good for kingdom work.

3. It has been the plan this year to have the thankoffering envelopes received in November, as usual, at the special service arranged for that purpose, using the special program; then, in March, to have the mite-boxes brought in and their contents received, at which time the value of the use of the mite-box would be stressed. Use some original way to have the mite-boxes received and contents counted. Some societies have given their mite-boxes new and beautiful names, such as "blessing boxes," "glad boxes," "treasure chests," and the like. By some they are called their "penny-a-day boxes," and these make it the rule of their lives to place a penny a day in their boxes, with a prayer.

4. Read the *Herald* carefully this month, for the future holds some changes for our department. Of one thing we are certain, that our horizon is being extended to take in more of our Father's world.

5. This message will be sent to you if you are using the envelope of helps. This time it comes from the heart of our general secretary.

"You are earnestly invited to join with Christians of all lands in a world-fellowship of prayer on March 7, 1930, by attending the service in your community on that day; also to unite with others in daily prayer with one accord during this 1900th anniversary of Pentecost."

"Evening, and morning, and at noon will I pray . . . and He shall hear my voice."

For Young People's Societies.

My own Church and its overseas service.

Purpose: To emphasize the idea of sharing Christ with non-Christian lands as the most practical gesture toward world friendship.

Program:

1. Instrumental prelude (familiar missionary hymn).
2. Scripture: Psa. 67.
3. Hymn: "We've a Story to Tell to the Nations."
4. Scripture: Matt. 28:18-20.
5. Prayer.
6. Project committee report.
7. Overseas service of the Christian Church.
8. Discussion: "How Can I Help Our Work Overseas?"
9. Resolved.
10. Hymn: "My Jesus, I Love Thee" (one verse).

Scripture: John 21:15-17.

Circle of prayer.

Hymn: "I Love to Tell the Story" (first and third verses).

Suggestions:

Poster: Place pictures of people from various countries (to be found in periodicals or leaflets from Foreign Mission Department) upon the poster, with the words, "We Are Sharing Christ With These" (date, hour, place).

1-5. Service of worship, well-planned and worshipfully conducted.

6. The project committee will report ideas from last meeting, and will have secured copies of leaflet material from the Foreign Mission Department to add to the record book.

7. Progress toward union between the Congregational and Christian Churches is so promising when this program is being prepared (September, 1929) that it seems altogether certain young people of the two Churches will be working together in an overseas program by March. Full information on this part of the program may be secured from the Foreign Mission Department, C. P. A. Building, Dayton, Ohio.

8. See chapter XII, Y. and W. O. for material and suggestions.

9. Have each young person write out a resolution on the topic, "My own rightful part in the world service of the Church," to be given to the project committee, and copy retained by the individual.

For Willing Workers or Juniors.

Theme: "Growth."

Quiet music: "Blest Be the Tie that Binds."

Song: "We Thank Thee, O Our Father."

Call to worship: Prayer and offering song, same as last month.

Unison prayer.

Dear Father in heaven, we thank Thee for springtime and for the return of the birds, bearing their messages from other lands where they have spent the winter. We thank Thee for our Sunday School and Church and our Missionary Societies where we may learn of Thy other children, whom Thou dost love as dearly as us. Help us, Father, always to act like Thy children, to grow as Jesus grew, and to be kind and helpful to all boys and girls everywhere. Amen.

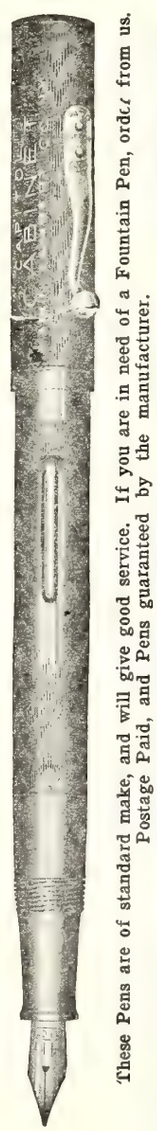
Song: "A Little Seed Came Through the Ground" (first book of Hymns and Worship).

If mission offering has not been taken in Sunday School or Church, be sure to see that your society takes an offering. If it is taken in other groups, do all you can to aid your children in joyful co-operative giving. Continue handwork project.

Closing song. Benediction.

Let us all heed Miss Carrie Robinson's suggestion as to sending a treasure chest to the Philippines. She will be glad to help any superintendent who will write to her.

MRS. W. M. JAY,
Convention Editor.



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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XII—March 23, 1929.

Jesus Teaching and Healing.

Golden Text: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Matt. 7:7.

Lesson: Matt. 13:53-16:12.

Three chapters for one lesson make it impossible to do anything more than to pick out some of the "high spots" in these chapters and to sketch some of the important truths.

"Without honor among one's own folks" (Matt. 13:53-58). "Is not this the carpenter's son?" Because Jesus was one of the "home boys," the people could not account for His wisdom and His mighty works. He was not the first or the last man who was not appreciated by His own people. There seems to be something about familiarity that breeds a lack of appreciation. Many a young fellow who has been looked upon as a ne'er-do-well at home has made good when he went away.

"A prophet with backbone" (Matt. 14:1-13). John the Baptist was a prophet with backbone. He stood face to face with the king and told him that it was not right for him to have his brother's wife. It took courage to do that, and it eventually cost John his head. Preachers and teachers need a baptism of this same spirit to the end that they may denounce sin in both low and high places.

"Feeding the multitudes" (Matt. 14:14-22, 15:29-39). Matthew records two instances where Jesus fed the multitude. Certain suggestive truths are embodied in these accounts.

Jesus had compassion on the multitudes. Their needs touched His heart.

The disciples said, "Send them away"; Jesus said, "Give ye them to eat."

Jesus gave thanks for such meager resources as He had. He used what He had. He did things in an orderly way. "Make the people to sit down."

Jesus gave to the disciples, and through the disciples the multitude was fed.

All had enough. There was enough left over for the disciples, too.

Jesus showed economy. He instructed the disciples not to waste anything.

"Jesus, Master of natural forces" (Matt. 14:23-36). There are details in the story of Jesus walking on the sea and calming the storm that are difficult to understand if one approaches them from the human standpoint and undertakes to interpret them literally. But if one approaches them in the light of Jesus as the Supreme Miracle Himself, new light is shed upon them. Whatever else the story may mean, it is an attempt on the part of the gospel writer to show that Jesus was superior to and Master of natural forces. His reference to Jesus' healing miracles are evidence of His mastery over disease.

"Outward forms and inner spirit" (Matt. 15:1-20). The scribes and Pharisees were very much agitated because Jesus and His disciples did not punctiliously observe all the details of ceremonial washings before eating bread. To these sticklers for formality, this was not only irreligious; it was sinful. Jesus called attention to the fact that the most important thing in religion or in life was not what went into a person, but the spirit within a man. Correct observance of forms and ceremonies is not the ultimate test of a man's religious life. Men can honor God with their lips while their hearts are far from Him. Christianity is primarily a matter of possessing and expressing Christ's spirit.

"Small favors thankfully received" (Matt. 15:21-28). The story of the Syro-Phoenician woman has a touch of pathos and tenderness that is appealing. This woman was a foreigner and a heathen, but she had a vital faith in Jesus. She also had a fine spirit of humility. In what was almost a tragic way, she told Jesus that she would like to have the "crumbs" that fell from the table—the things which the Jews rejected and despised would be most acceptable to her. Her faith won her the victory. This story carried its silent rebuke of the Jews by showing how faith and humility were present in those whom they looked upon as outsiders.

"Signs of the Times" (Matt. 16:1-12). Then, as now, people wanted signs of the power of Jesus. There are multitudes who think that they would believe if they could have some "mighty work," some concrete "miracle." Jesus said that for those who had eyes to see there were signs enough. There were evidences on every hand that His spirit was at work in the world. It is even so today.

Teaching and healing, so the Master spent His days. Speaking here an immortal truth, stopping there to heal the sick, going about doing good. We become most like Him when we, too, go about doing good.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Topic: "What Barriers Keep People Away from Christ?"

Prelude—"We've a Story to Tell to the Nations."

Hymn—"In Christ there is No East nor West."

Prayer.

Scripture reading—Mark 10:17-22; Luke 14:15-20.

Offering.

Leader's talk.

Prayer hymn—"Dear Lord and Father of Mankind."

Talk or discussion on the following:

1. "The Barrier of Loose Conduct." The self-satisfied Christian is the Christian who is most likely to be careless in his conduct. He thinks he can do anything that others do and "get by with it." He is not careful about what he does and forgets that others are influenced a great deal by the things they see the Christian do. Not that the non-Christian should base so much on the conduct of the Christian. Christ is his example as He is ours. The non-Christian has no right to hide behind our weaknesses. There is no group all of whose members measure up. We judge a group by representative members, not by the weakest members. The non-professing Christian very often judges the Church by its weakest members. Let us be very sure of that fact. It behooves us, then, to be very careful that we are worthy examples.

2. "The Barrier of Personal Sins." Some are kept from accepting Christ because of personal sins. They feel that there are some things that a Christian cannot do. A Christian must give up questionable practices, harmful habits and all the things that hinder life at its best. We use the words "give up" in speaking of the changes that are made in one's life conduct when one becomes a Christian. But it is really not a matter of giving up anything. Real Christians want to do helpful things, not harmful ones. They have so many useful and helpful things to do that there is no time nor desire for questionable things. It is the task of the Church member to rid himself of personal sin and to live such an abundant life that others will feel that they are to gain infinitely by becoming Christians.

3. "Contention in the Church." Contention in the Church keeps people out of the Church. The habit of keeping up a continual quarrel or disturbance in the Church does not foster the right spirit in the Church. Those who spend their time fanning the fires of contention cannot be very much concerned about the welfare of non-Church members who might come into the Church. If they appear to be concerned and try to hide their quarreling from outsiders, they fail to do so. The outsider raises this question, "Am I not right in refusing to come into such a Church?"

4. "Hiding Our Abilities." One big barrier that keeps people away from Christ is the fact that Christians hide their talents. Some can sing, but refuse. Others can teach or lead in Church work, but say they have no time for it. All can witness for Christ by loving acts, but do we do it? Many of us as Church members are like salt that has lost its savor, or a light that is hid under a bushel. When we realize that thousands of men and women have accepted Christ because of a few spoken words or a kind act or the singing of a hymn, how can we be so selfish and unconcerned as to refuse to do out bit?

5. "Listening to Others." There are a few who do not feel free to become Christians because of parental objections. All of these people are not in Japan, or China, or far away. Some of them live next-door to us. Let us pray that the call of Christ may become so great that they can no longer refuse to accept Him. Still others cannot get around the barrier of scoffing friends. They are afraid they will be laughed at. They need the strength of a Christ.

6. "Material Things." Then there are the barriers of wealth, pleasure, and selfishness. Men feel that they must accumulate money at any cost; pleasure is a goddess to many; others cannot fulfill the requirement of forgetting self.

7. "Indifference of Christians." One of the biggest barriers in the way of people who should accept Christ is the indifference of Christians. We are blind to the real needs of men. If we could get away from the conception of life as material prosperity, we would see men as they really are, walking about in all their barrenness and wretchedness and sin. Under many a calm exterior, a soul is fighting for light and life. Men who appear strong in many things, often have to fight a battle against some one thing—drink, passion, or doubt. On every hand there are people struggling with selfishness and losing the battle. If we could only realize what a common thing temptation is! If we only saw the forces that are destroying character. If we only saw as Christ saw—that sin means separation from God, and that all men who are not Christ's are lost—we would all be personal workers.

Open discussion.

Hymn—"A Charge to Keep."

Mizpah benediction.

The best preparation for trials is a life of faith and a constant course of self-denial.—*Richard Layton.*

MY PRAYER.

Here's my heart, oh, gentle Saviour,
Make it Thy royal throne;
Rule in me as King and Shepherd,
Take my heart, it is Thine own.

Here's my life, oh, blessed Jesus,
Life that Thou didst give to me;
With Thy guiding hand to lead me,
Use it now, oh, Lord, for Thee.

Let not sin or selfish pleasure
Come into my heart, I pray;
Ever thoughtful, Lord, of others,
Help me live from day to day.

In each thought and word and action,
Make me willing, Lord, to say,
"Though the world may turn against me,
Saviour, Thou shalt have Thy way."

If Thy plan for me, dear Father,
Leads me for o'er land or sea,
Give me faith, I pray, to follow,
And to give my best to Thee.

If to stay at home and labor
Is my mission here below,
Help me give my all for Jesus,
And His love to others show.

Help me live today, tomorrow,
So my friends each day may see
That the life of joy and blessing
Is the life that's given to Thee.

—*Virginia Hamilton.*

BEING ABOVE ONE'S WORK.

"I certainly cannot understand Mrs. Warren," the girl said, her pretty brows lifted half in perplexity, half in disdain, as she watched the neighbor going home. "She is so quick-witted. You'd think she'd care for the best things—books and culture and all that—but she really seems to enjoy her housework and cooking more than anything else in the world. You saw how she was just now, as delighted over that new salad recipe you gave her as I should have been over a new thought."

The older woman, the girl's hostess, laughed as if something amused her; but tenderly, too, for she loved the girl. "Why shouldn't she enjoy her work first and most?" she asked. "It was what she was put into the world to do."

"But the kind of work," the girl protested—"just common cooking and dishwashing! She might have thoughts above it."

"What would you think of a lighthouse keeper who had 'thoughts above' cleaning lamps?"

"Oh, but that's different," the girl said quickly. "That's a matter of life and death to others."

Her friend shook her head. "No, dear, it isn't different. The task that God puts into one's hands always demands joy and enthusiasm. The problem is not one of having thoughts above one's work, but of lifting one's work to the level of one's greatest thoughts. Do you see?"—*Author Unknown.*

SABBATH WIDELY DESECRATED.

It hurts the heart of a real preacher to know that his members, and sometimes his officials, engage in business and recreational adventures on the Sabbath when he is trying to feed them on the bread of life and help them carry on the program of our Lord. Many of us are giving about all our energy to our own business and pleasure six days in the week, with little time for God in business or the home. When Sunday comes we more and more want to grab that day for business and pleasure and cut out God and His Church. The Sabbath is the one day set apart to save our own soul and help do the great business of the Church for the Lord God Almighty. And yet we are not willing to give God this day for service and worship.

A certain pastor writes: "I am not blind to the fact that too often the early summer months spoil the good religious habits of many a Church-goer. In one parish calling on a family I had not seen at Church for some weeks, the lady said: 'We have not been at Church lately; too many Sunday pictures. You can blame Mr. So-and-So and his boat.' She named one of the members of the official board. He goes on to say that he was seeking to interest a certain young man in the Church; having met him on the street, I said, "I missed you last Sunday.' 'Oh, I was playing off a tennis match with one of your trustees.' He answered with a twinkle in his eyes which was significant."—*Richmond Christian Advocate.*

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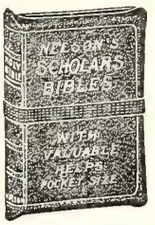

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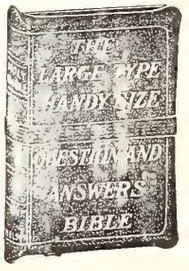

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

VESSELS OF GOLD AND SILVER.

"Pure religion and undefiled before God is to visit the fatherless and widows and to keep thyself unspotted from the world."—Jas. 1:27.

In the pursuance of our vocation, it becomes necessary for us to associate with ungodly persons. We cannot withdraw from them, however much we would like to do so. But that does not mean that we shall approve of their ungodliness and do what they are doing. It does not mean that we have any spiritual fellowship with them at all. Such do not belong together and the Christian does not cultivate the society of evil-doers.

The Christian who does cultivate unholy society becomes contaminated and he defiles the Christ, befouls the holy name of the Church, and the Lord Himself is dishonored. It is when and because one does a thing of this kind that he comes to feel that religion doesn't take and it means nothing to him.

Prayer.—God gives us the spirit of love, strength and wisdom to be inoculated against and adamant to the presence of sin. May we be vessels of gold and silver in the midst of our comrades and in our Father's house. *Amen.*

TUESDAY.

SPIRITUAL SPONGES.

"Every one with one of his hands wrought in the work, and with the other hand a weapon."—Neh. 4:17.

In the midst of every-day issues, duties, pleasures, triumphs and failures, joys and sorrows, and the many confusions, do you follow your course persistently, straight onward, in humility and love, holding fast to the faith you had in the beginning and keeping the goal of a noble life in Christ Jesus ever in view as the thing to be achieved? Do you try each day, like a man building a house, to select material for your spiritual dwelling that will make what you desire to have in the end in the kingdom of God?

Our lesson says nothing of sponges, but it enjoins us to absorb into our lives daily all of the good there is for us until we shall be saturated in every part for God's service and glory. We are to be so determined in this that we shall not be blown about by every kind of doctrine, or tossed to and fro as waves, or carried away by the slight and craftiness of men. We are told not to retreat the breadth of a hair from that which in our hearts we know to be right, but in every way serving one another.

Prayer.—Dear Father, give us the strength, give us Thy word and spirit, give us grace, and the body of Christ to labor on, however dark the outlook. Let Thy truth and love penetrate our souls until we shall be filled for Thy service and for Thy kingdom. *Amen.*

WEDNESDAY.

A LESSON OF LIFE.

"Whatsoever is right I will give you."—Matt. 20:4.

The duties of the Christian is described here as being like a man in a vineyard, and he is plainly told that the idea is not the pay. It is service and the ultimate is the fruit of the vineyard. The service is to the Lord and the fruit is the promotion of righteousness which is the kingdom of God. Only they who work in this spirit are really laborers in the vineyard.

There may be many enrolled in the company, but their own personal gains is all they have in mind and they are willing to procure these gains at the expense, even the failure and consequent misery of others. God calls us to the vineyard not to the greedy getting of gold.

Let not the unequal pay of the parable worry you. It is the parable of time and opportunity. Some come into the vineyard early in life; others in youth; others later, and some in late life. It is a great blessing to come early and give a whole life in love for the Master. It is not the fault of the Lord that they all do not. They mistake themselves when they say no man has hired them. The Lord wanted them early, but they would not.

When they do come He accepts them, and the full hire is in the blessing of a pure soul which works for a full harvest and finally gets it. Let every one give thanks when others reach this goal.

Prayer.—O Lord God, speak, then, to our souls and teach us the supreme lessons of life. Call us to Thy service, make us ready, reserve us from pride, self-righteousness and envy. *Amen.*

THURSDAY.

KEEPING IN THE RIGHT PATH.

"Every man that striveth for the mastery is temperate in all things."—1 Cor. 9:25.

It is a great thing to get out of the wrong way and get in the right way. I know of no greater satisfaction, except this, to realize a change from hell's way to heaven's way. This is the greatest thrill of life. If there is a greater blessing still, it is this: never quit the road until we reach the goal.

In athletics there is a prize for the winner of the race. To him who would win, there is a routine of self-denial and training that one must submit to. So it is in life's race. Only he who is faithful wins. To do so we are called upon to abandon those things that weaken us and to freely renounce the lusts of the flesh for Jesus' sake.

Prayer.—Lord, help us to stand steadfast in Thy grace, to push ourselves daily into the fellowship of Jesus, to bow our wills to Thine, to discipline our lives to Thy way. When we are faint, let us see the crown at the end and gather new strength for the stay to be faithful unto the end. *Amen.*

FRIDAY.

DRAWING FROM THE GLORIOUS WELL.

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:14.

Jesus is the sweet fountain of life, the bottomless well of love, the sun in the sky that drives away the darkness of life. He is the fullness of glory; He is the beauty and grandeur of things; He teaches us all things and He is the source of our needs. Drawing these things from Him, we learn His unspeakable goodness and grace, and in this way He becomes precious to us.

All that we have comes from Him, and yet He rewards us for even our attitude toward Him. "He that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward." If He rewards for attitude, what will He do for service? If He rewards me for the least, what will He give for my best?

In the light of this, I think we can understand more of what is meant in His words, "He that findeth his life shall lose it." For instance, one has the power and the ability and the opportunity to give meat and drink and clothing to the needy. He that spares for his own sake, holds his own comfort dearer than Jesus, and automatically loses his spiritual peace.

Prayer.—O dear Lord Jesus, teach us to know Thee in truth, that we may love Thee and follow after Thee. Give us a portion in Thee, live Thou in us, let us live in Thee, and serve one another in love. *Amen.*

SATURDAY.

THE FOOLISHNESS OF WISDOM.

"Let not the wise man glory in his wisdom."—Jer. 9:23.

"Woe unto them that are wise in their own eyes."—Isa. 5:21.

"There is more hope for a fool."—Prov. 26:12.

Wisdom, accompanied with conceit, has no place in the approval of God, and he who combines the two must be made to know what a fool he is before he can be wise.

But he who can by searching find the deeper knowledge of self, of others, and of life, and keeps his heart humble, knowing that all wisdom is of God and that he himself deserves very little on this earth after all; by that fact there is revealed to his soul more and more the wisdom of God. The excellencies of life, yea of eternal life, come by way of things with which we have very little to do. They are God-given things. What reason have we to be puffed up? What have we to glory over?

We are servants of one another, and we are partakers of God's wisdom, that we may serve one another. Yet, all is ours. Each is a part owner of all.

No, the wisdom of God does not lead to conceit and envy. Such things are from below. The wisdom which is from above is humble, pure, peaceable, full of mercy and love.

Prayer.—Lord God, enlighten us by Thy Spirit; teach us that we cannot of ourselves do anything, and bring to us Thy wisdom from on high, that we therein may serve one another with humility and faithfulness as good stewards of Thy manifold grace. *Amen.*

SUNDAY.

PAUL'S WISDOM IN WINNING SOULS.

"All things to all men that I may serve some."—1 Cor. 9:19.

It is a glorious calling to be a preacher of the gospel and to win souls to Jesus. And he who can say, like Paul, "Though I be free from all men, love makes me the servant of men," finds the life of true liberty where love points out the proper ecurse. It is in matters relating to the things which are neither commanded nor prohibited we shall find ample wisdom.

Winning souls in this age does not devolve only upon the preacher, but all children of God are called, and with Him they share the glories of it.

Prayer.—Lord, give unto us the grace to walk in Thy spirit at all times and in all places. Alas! we are so far from doing it; for Jesus' sake, help us. *Amen.*

IMPORTANT NOTICE.

There will be a meeting of the pastoral committee of the Virginia Valley Central Conference, together with all pastors and the pastoral committees of three from each Church, in the conference at Bethlehem, March 27, 1930, at 10 A. M.

B. J. EARP, *Pres.*

Christian Orphanage

Dear Friends:

In the death of Dr. Geo. S. Watson, Elon College, N. C., the Christian Orphanage lost one of its most loyal friends. Dr. Watson has been a member of the board of trustees of the Christian Orphanage from its beginning, and attended every meeting as long as his health would permit. He was interested in the welfare of the children and their needs.

For several years after the Orphanage was opened he gave the children medical attention and kept this up until he retired from the practice of medicine. He gave of his time and services free of charge and would accept no compensation other than the real joy of service rendered to some fatherless or motherless child. He was always happy and in a cheerful mood. The Orphanage family had a very deep love and the highest respect for Dr. Watson.

The writer will miss him. During these years of service as superintendent we have often gone to Dr. Watson with our troubles and problems, and his wise council, good suggestions and sound advice has helped us to solve many hard problems and made our pathway more pleasant to follow.

CHAS. D. JOHNSTON,
Superintendent.

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Member Cary Christian Church	1.00	
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J. M. DARDEN, *Ch'n.*

RESPONSIBILITY SHUNNED.

We have two types of preachers in the world. One group discourses altogether on theological matters, but knows nothing of the practical, everyday side of life. They are like the Scotchman who said, "That he meddled only with the things of God, which he well knew that he could not change, but that he was not going to meddle with the things of men where his changes might do harm." There are some ministers who have a directory of heaven under their arms, but who know nothing concerning the streets and alleys of their native town. They were called on for wise counsel, when, God was shaping His decrees, and nothing less than the divine decrees will command their genius. The Master prayed the Father not to take the disciples out of the world, but to keep them from the evil that was in the world. —*Richmond Christian Advocate.*

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10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall spring

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

a Gen. 15. 1. b Ps. 56. 1. & 57. 1.
2 or, *all*

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8 ¶ [25]Jĕ-hôi'-ă-chĭn *was* e years old when he began t

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WAKEFIELD.

It has been some time since I have written anything to THE SUN concerning my field of labor, due to the fact that I have been privileged to attend the school of religion for rural ministers at Vanderbilt University from January 15th to February 15th, and have been away for a while, and upon my return there were so many things claiming my attention that I have not gotten to this before.

I had a very, very fine trip to and from Nashville, and a very pleasant as well as profitable stay while there; was kept busy, but enjoyed the work so much. Only hope for the opportunity to go again for six weeks, and I will certainly go if possible. Would advise any minister who can and will to attend this school. It is very fine.

The work on this pastorate moves along very quietly, but very nicely. Each of the Churches has a splendid Sunday School under the leadership of good men as superintendents, and a fine corps of teachers, with good enrollment in each school. In the Wakefield, Burton's Grove and New Lebanon Churches there are splendid missionary societies which are doing a fine work. Both Burton's Grove and Barrett's buildings have been recovered, and the Ever Ready Class of Barrett's has done a splendid piece of work in reflooring, painting and buying large rugs for the pulpit and rostrum, which add to the general appearance of things so much.

I have accepted a call to New Lebanon Church, since that pastorate does not have a pastor, and find that a splendid field in which to labor, and pleasant people with whom to work. In each of these Churches we plan to have special Easter services, at which time we hope to receive our missionary offering.

The pastor is very grateful to Dr. Staley and Rev. D. D. Nash, of Hopewell, for filling his appointments while he was away. The people enjoyed each exceedingly. We would not forget to mention the fine way the people continue to treat the pastor by poundings constantly, for which we are grateful.

C. E. GERRINGER.

BROADWAY, VA.

It was my happy privilege and opportunity to attend the winter term for rural pastors at Vanderbilt University, Nashville, Tenn., for the first six weeks of the year. Thirty ministers from thirteen States representing eleven different denominations were in attendance. Rev. C. E. Gerringer, Wakefield, Va., and I were the students from the Christian Church. The Methodist Episcopal Church, South, had the largest representation—thirteen.

The courses are arranged and executed with the work, needs and problems of the rural minister in mind, and hence are practical and helpful. The spirit and fellowship of the group was fine and inspiring. It was an opportunity which I greatly appreciated and enjoyed.

Revs. F. D. Ballard and David W. Shepherd are taking graduate work in the school of religion there. Mr. Henry Lee Swint and Mr. Frank H. Alexander are also taking graduate work in Nashville.

I returned home to find my Church work moving on fairly well. All my services were taken care of by local ministers of other denominations while I was away. Immediately on my return home, I was engaged as a teacher in a leadership training school for two weeks with the Church of the Brethren, at Timberville, where four of my Church members received standard credits.

Beginning Monday night, March 10th, we are to have a series of services, one week at Bethlehem and one week at Mayland, at which a different minister from a different denomination is to preach each night. The purpose is to worship together and create a better spirit of friendship, fellowship and co-operation between the various denominations. It is meeting with hearty approval with all the ministers. We are to have ministers from all the denominations in this section, namely: Baptists, Church of the Brethren, Presbyterian, Disciples, Lutheran, Reformed, Salvation Army, United Brethren, Methodist and Episcopal.

I plan to spend the greater part of April and May in Page Valley in pastoral and revival work. Brethren, let me ask an interest in your prayers, that the Lord may use me in building His kingdom.

JOE FRENCH.

FROM REV. G. D. HUNT.

On the fourth Sunday in February it was my pleasure to be with Bro. Veazey, at Providence Chapel Church, near Richland, Ga. We had a fine service. Rev. H. W. Elder was able to be present at the service here, and also at Richland that night. It was an inspiration to one to meet so many old friends and to make so many new ones. The work of the Church at Providence Chapel is moving nicely under the leadership of Rev. Veazey. The Church here has been rebuilt and they now have a nice, comfortable country Church. This is the oldest Church of the Christians in the far South. In 1837, under the leadership of Dr. Jubilee Smith, pledges were made and subscriptions given for the erection of a house of worship at Red Hill. They worshiped then under a bush arbor. The Church was erected about

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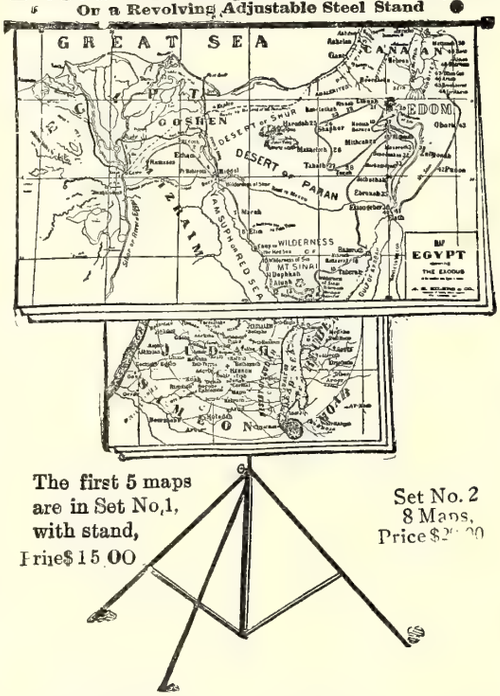

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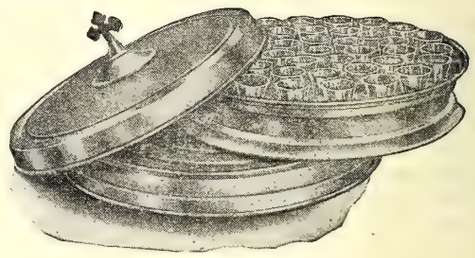

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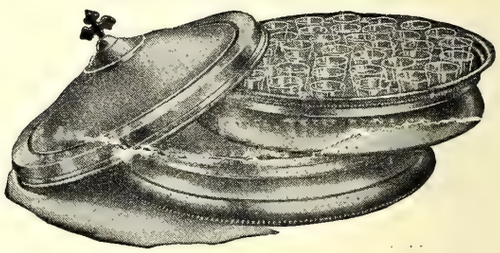

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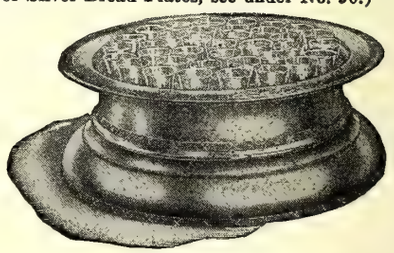

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1848, with the Smith Masonic Lodge in the second story of the building. This old and respected Church has had few pastors, considering length of life and service. Dr. Smith gave his life of service here in the Church as pastor, and to the surrounding country as practicing physician. He was building for himself a reputation equaled by few men, and although gone to his reward, his memory is cherished by the citizenship of his native land and of the Christian Church in the South.

Rev. H. W. Elder succeeded Dr. Smith as pastor, and for many years was the faithful shepherd of the flock. Rev. E. M. Carter and Rev. C. E. Gerringer have also served the Church as pastors. Rev. G. H. Veazey is the present leader, and I bespeak for him great success in the work. I was rejoiced to see the interest of the younger generation in the Church of their fathers. When I thought of the Abells, and the Rogers, and the Browns, and the Bridges, and the Woods, many of whom and most of them have passed over the river and are at rest under the shade of the trees in the paradise of God, my heart was sad, but when I saw their sons and daughters rallying to the Church of Jesus Christ, the Church of their fathers and mothers, I said the Church is in safe hands. May He ever keep us faithful.

Dear Christian friends, this, as you know, is "Mission Period" with our Church, and as we have come into an enlarged missionary fellowship, we surely must do our best to meet the obligation thus thrust upon us. I sincerely trust that every Church, Sunday School, Christian Endeavor Society and each individual will have some part in our missionary offering this year. Please ask the Lord to show us our duty and what He will have us do. Please, brethren, let's not jeopardize our own interest and the interest of our Christ by a spirit of selfishness. Our offerings this year will reach more people and help more to carry the gospel to all the world than ever before in our history. Why not every Church in these Conferences have a mission rally day? Put on a missionary program and take an offering for missions, not simply for the money you may get, but also for the inspiration and spiritual power to be gained thereby.

I am pleading with all our pastors and our Churches to see to it that the cause of our Christ does not suffer in our hands. I will be glad to help any Church anywhere in any way that I can to carry out the missionary program. I have visited twenty-seven Churches, and am doing my utmost to save the Church and inspire the brotherhood and sisterhood to a larger service.

G. D. Hunt.

DAMASCUS.

Just a word about our Sunday School and Church work. The attendance at Sunday School has been good all winter, notwithstanding the bad roads. Both old and young are taking on more interest. We praise the faithful ones that have been privileged to go and carry on this great and good work. God is blessing us and using His children here to help glorify His wonderful work. Nothing can help more than a good Sunday School. Our faithful and beloved superintendent, J. E. Corbitt, is giving his time, talent and all to help God's work here. We are thankful to the Lord for such a faithful superintendent.

Rev. E. B. White, our pastor, always brings stirring messages of God's word. We feel the Church is being revived under His leadership. Bro. White is a busy man and his highest aim is to win the unsaved to Christ through the written and spoken word.

Our Woman's Missionary Society is doing a good work. We hope to meet our apportionment this month. Let us all say, "As for me and my house, we will take time to be holy in this blessed new year 1930." And more than that, let us resolve to develop in spiritual power.

Mrs. Almira Hinton.

THE SUN LETTER.

Several of our pastors are getting very much interested in the contest of getting renewals and new subscriptions for The Sun. We offered a $15.00 handbag as a prize to the pastor who sends in the largest list of subscribers and renewals by the 1st of April, and a $10.00 gold coin for the second largest list.

Four pastors have taken the lead in this contest so far and are running a neck-and-neck race. No one at this writing can tell the outcome of the race. Some new contestant may enter yet and win the prize.

Now is the time to enter with a nice list of renewals and new subscribers. They are easy to get if you will but try. The Sun needs your help. Any pastor will feel proud of this beautiful black real cowhide handbag, with little compartments to carry everything you need when you take a trip. Get in the race at once and win the prize.

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge; all over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

OBITUARIES.

JOHNSON.

Bro. I. Newton Johnson was born December 1, 1848, and departed this life January 28, 1930, at the age of 81 years, 1 month, and 27 days. Bro. Johnson was one of the greatest sufferers I have ever known, having spent the last nineteen years of his life in bed, crippled and drawn with rheumatism. In spite of it all he kept up an abiding faith in his Saviour, and we believe has passed to that home in which there is no suffering. He was an ardent defender of the faith, and a loyal member of the Timber Ridge Christian Church. He is survived by three sons and two daughters. Funeral services at Timber Ridge, January 30th.

A. W. ANDES.

LLOYD.

Lydia Florence Lloyd was born September 7, 1891, and died February 23, 1930, making her age, therefore, 38 years, 5 months and 16 days. Sister Lloyd was a faithful member of the Woods Chapel Christian Church, as is also her husband. For about two years before her death she was a great sufferer, but she was comforted through it all by a strong faith in the Lord and the blessed assurance that all would be well in the next life. She is survived by her husband, Isaac Lloyd, and by four little children.

Funeral services at Woods Chapel February 26, 1930. Rev. J. T. Glick assisted at the house and Rev. B. J. Earp at the Church.

A. W. ANDES.

HODGES.

Little Ray Brown Hodges, the infant son of Bro. and Sister Aaron Hodges, of Nathalie, Va., died quite suddenly on Sunday morning, February 2, 1930, age six weeks. The funeral and burial were at Liberty Church on Monday afternoon, February 3rd, conducted by the writer. Ray was a lovely child, one of twins, the other being a little girl, Mary Blair.

Bro. and Sister Hodges have the deep sympathy of their many friends, as was evidenced by the number attending the funeral. It was a great disappointment to the parents to lose their little son, and while they sorrow deeply it is in a submissive spirit.

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¶ 7 From that time Jē' to preach, and to say, "I the kingdom of heaven

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VOLUME LXXXII. RICHMOND VA., THURSDAY, MARCH 20, 1930. NUMBER 12.

THE SUN'S OBSERVATORY

By Rev. Stanley C. Harrell.

THE SIN OF OMISSION.—

It isn't the thing you do, dear:
It's the thing you leave undone
That gives you a bit of heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flowers you did not send, dear,
Are your haunting ghosts at night.
The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say.
The loving touch of the hand, dear,
The gentle, winning tone
Which you had no time nor thought for,
With troubles enough of your own.
Those little acts of kindness
So easily out of mind;
Those chances to be angels
Which we poor mortals find:
They come in night nad silence,
Each sad, reproachful wrath,
When hope is faint and flagging,
And a chill has fallen on faith.
For life is too short, dear,
And sorrow is all too great
To suffer our poor compassion
That tarries until too late.
It isn't the thing you do, dear;
It's the thing you leave undone
Which gives you a bit of heartache
At the setting of the sun.

—*Margaret Sangster.*

THE CELEBRATION OF PENTECOST.—

Many denominations are laying plans and are launching movements in celebration and commemoration of the nineteenth centennial of Pentecost. They all look toward the reviving of the Pentecostal enthusiasm and the return of the Pentecostal power. We have heard so many prayers to send the Pentecostal power, when we have been engaged in the many enterprises that occupy our Church programs, that sometimes it seems that we forget in what connection the power which was poured out at Pentecost was promised and sent.

Pentecost is inseperably connected with missions. Let us get the history straight. Jesus had commissioned His followers to launch a missionary enterprise that was world-wide in its scope. They had been told to go into all the world and to preach the gospel to every creature. Though they were commanded to begin at Jerusalem, there was no suggestion of dividing the work into home and foreign departments. They were to begin where they were and to work outward in an ever-widening circle. And they were promised the power of the Holy Spirit to make possible the successful pursuance of the task. There was the giving of an immeasurable power because they were confronting a task that surpassed the bounds even of human imagination, for no earthly dreamer had ever projected an enterprise so vast. Alexander only dreamed of bringing all the world under the sway of military power. Christ proposed to erect a throne in every individual heart, and to bring every creature under the dominance of a powerful spiritual ideal.

There is incongruity in the suggestion that we celebrate Pentecost at a time when the missionary passion seems on the wane throughout all Christendom. From all sides comes the news of deficits in mission collections and cuts in the appropriations for the coming year. We are talking about restricting fields and reducing missionary endeavors in one breath, and about celebrating Pentecost in the next. The two do not go together.

Pentecost was the rewarding of a boundless faith. It was the crowning of a sublime passion of unselfish service. It came in answer to prayer, but the prayer was of those who were bent upon going forward. If the Christian world should launch an undertaking commensurate with that of the early Church, then we might expect such an outpouring of the Holy Spirit as was first manifested at Pentecost; but it is hardly reasonable to expect a lavish provision for a retreating force.

WHAT IS THE PURPOSE OF EDUCATION?—

The question is arising in the minds of many as to just what is the purpose of our modern system of public education. Within the memory of all of us, educational enterprises have been increasing at a tremendous rate, and the end of such an increase does not yet appear. According to government figures of every one hundred dollars spent in this country, one dollar and a half is spent for education. The same estimate also tells us that for every dollar and a half spent upon education, eight dollars and a half go to meet the cost of crime in its various phases. Such a proportion is surprising, and would seem to indicate that either the amount spent for education is inadequate or that there is a grave failure in our educational system as it stands at present.

It seems that there ought to be something which our elaborate system of education might do to reduce the prevalence of crime throughout our country. We have long since recognized that education is not an end within itself, but that it is a means to an end. What that end is has not been clearly defined. Perhaps it would be difficult to formulate an expression of the educational objective that would be acceptable to even a majority of those engaged in the work of the schools. As one can best formulate the objective of the present system, it is the imparting of knowledge and the sharpening of the intellectual faculties. Of course, there are educators who set for themselves a far more serious and worth-while task. Many are seeking to implant lofty ethical standards and to enkindle ambitions which are unselfish and noble. But these are personal qualities and characteristics, and are not the primary standards that govern in the selection of the teachers who make up the personnel of our schools.

The whole question is mixed up with our American ideas as to the separation of Church and State. There seems to be a whole-hearted determination that nothing which is even remotely connected with religion must be permitted to enter the portals of the public school. We are perfectly agreed as to the general policy of the separation of Church and State. We are also aware that to this present time the effort to entirely separate religion and morals has never yet succeeded. But it begins to look as if there must be a change in our present policy. There must be some provision for fostering a wholesome respect for law and order, and the observance of at least a rudimentary form of morality among the rank and file of American youth, even if we have to countenance the admixture of a little religion into our educational system in order to bring it about.

If there were nothing else to be considered save the outlay of money, that within itself ought to be worth-while. When the government figures show that out of every one hundred dollars spent in this country, eight and a half go to pay the cost of crime, it is time for us to be seeking some way out of the burden that is placed on the taxpayer. The criminal court dockets are congested and the prisons are crowded to capacity. Where it is the policy to work convicts on the public roads, it is surprising and heart-breaking to those who are vitally interested in humanity to see the young men and boys who are wearing the insignia of prison and the criminal. Sociologists admit that in the enforcement of law and the maintenance of public morality, the failure of the United States is conspicious among all the civilized nations of the world.

Crime and law-breaking is rapidly becoming the pre-eminent problem facing the American people. It is a task of sufficient magnitude to enlist the interest and co-operation of every social agency and institution in the land. The home, the school, and the Church have always been the most effective agencies in promoting civic righteousness. Each has its important place. The question is primarily the concern of the State. The school is under the direct control and supervision of the State. And it would seem that the leaders in public education should be giving the question their most serious attention.

NOTES-PERSONALS

Rev. J. F. Morgan, assisted by Dr. C. C. Ryan, is conducting a series of meetings at Rosemont Christian Church, near Norfolk, this week.

The Woman's Missionary Society of Palm Street Church met in the pastor's home on Bessemer Avenue, Greensboro, Thursday night, March 13th. The meeting was happy and enthusiastic, and three new members were present. The society is progressing beautifully and is doing a splendid work in the Church, which makes the pastor's heart exceedingly glad.

Rev. Roy C. Helfenstein, Dover, Del., is spending two weeks in the Orlando, Fla., sanitarium, and is finding it good and glorious there as he relaxes from the exhaustion of a trying year and gains new strength for the tasks of a Lenten and Easter campaign and the work of a great and growing parish. He finds the sanitarium all that heart could desire for purposes of real rest, relaxation and cure.

Dr. D. Brewer Eddy, Mission Department secretary of the Congregational Church, spoke to a good congregation at First Christian Church last Sunday evening. His address was packed full of missionary information, which was received with marked attention. He has promised to give us the salient facts of his address for THE SUN readers. After some weeks spent in the South, he boarded the train for Boston.

The tenth anniversary of the First Christian Church, Richmond, Va., will be celebrated on Sunday, April 6th. At the morning service, Mr. Wm. Knowles Cooper, of Washington, D. C., will speak, and in the afternoon Dr. J. O. Atkinson, editor of THE CHRISTIAN SUN, will make the address. Personal invitations are being sent out by members of the Church to all former members of the congregation. In case you may not receive your letter, you are asked to accept this notice as a personal invitation from the Church. Come and bring your friends.

Rev. J. D. Dollar, Reidsville, N. C.; Rev. J. L. Neese, R. 7, Greensboro, N. C., and Rev. H. E. Crutchfield, R. F. D., Henderson, N. C., were some of the pastors calling at the mission room the past week to carry the mission literature to their congregations and to confer about the spring program and Easter offering for missions. The pastors are realizing that in order to get an adequate offering this spring, there will have to be effort and plan and prayer.

Rev. C. E. Newman, Virgilina, writes: "I have received and read the pamphlet, 'My Church and Its Widening Horizon.' Am glad just such information is at hand. I can use to advantage fifty copies in my Churches." This has reference to the booklet which tells of our mission work in Porto Rico and Japan and, since the merger with the Congregationalists, throughout the whole world. It contains information that our pastors and missionary workers should have. We are glad to furnish a limited number to any pastor on request.

Our obituary columns carry an account of the passing of Bro. Henry Franklin Samuel, of Salem Chapel Church, Forsyth County. Bro. Samuel, through his long life, was one of the most loyal and faithful soldiers of the cross it was ever our privilege to know. He was devoted with singleness of purpose and with unflinching loyalty to every enterprise of the Christian Church. In him, THE CHRISTIAN SUN indeed loses a friend, and the Christian Church an invaluable and devoted member. Surely his works follow him and God will raise up others to take up the torch that he has passed on to them.

Palm Street Church is building again to take care of its constantly growing Sunday School. The Church added six nice rooms last year, and this addition has now demanded another addition. The pastor, Rev. J. L. Neese, is deservedly happy in the beautiful spirit of harmony and cooperation that he found when he began building. Fifteen men volunteered, and the additional room was framed and storm-sheeted in one evening before bedtime. The brick work was soon thereafter completed, and that night the men of the Church met again, floored, ceiled and covered the additional room. The pastor is now painting the inside and out. This we call moving along together and beautifully in real Christian service. Happy pastor, happy people, and congratulations to all.

Bro. G. C. White, of Spring Hill Church and Sunday School, writes under date of Waverly, Va., March 13th: "We are feeling much encouraged in our work at Spring Hill, and hope that, through the use of the literature which you have so graciously supplied us, to better inform our membership of the great work of missions and that enlarged work which we are doing among people afar off who know not our Christ. By our programs each Sunday now between this and Easter we hope we shall be able to inspire a greater enthusiasm and do greater things than we have been doing for missions. We shall do our best to get the literature in the hands of every member of Spring Hill Church." We wish all our Sunday School superintendents and Church officials would lend a hand and give the co-operation indicated in Bro. White's letter.

The envelopes for the special missionary offering at Easter (or the nearest service thereto) were mailed out to the secretaries of all the Churches of the Southern Convention last week. It is a matter of experience that the Churches which use the envelopes and the pastors and secretaries that seek to place them in the hands of their people get the more liberal offering and enjoy the bigger, better service. It will be a pity, indeed, if any secretary keeps the envelopes at home or simply sends the package or carries it to the Church without doing anything about them otherwise. We are commanded to let our lights shine, and not to put our candles under a bushel. We can think of no better parallel to putting a candle under a bushel than for a secretary to get the envelopes which have been printed and mailed at considerable cost and then just place them in the Church on a shelf or under the pulpit. The Church secretary is in position to render a real service to his Church and the kingdom by seeing that notice is given about the envelopes and helping to see that they are distributed properly, and that every member and friend has one. Every pastor will gladly aid the secretary in this good work.

Mrs. C. H. Rowland, president, is very happy over the organization recently of six Woman's Missionary Societies in as many Churches of the North Carolina Conference. These societies, with their officers, are as follows: Palm Street Church, Mrs. James E. Smith, president, R. 5, Box 154, Greensboro, N. C., and Mrs. A. H. Hinshaw, treasurer, P. O. Box 1402, Greensboro, N. C.; Mt. Bethel, Mrs. J. W. Knight, president, Stokesdale, N. C., and Mrs. Ruby Price, treasurer, Summerfield, N. C.; Big Oak, Mrs. J. M. Bailey, president, R. 1, Box 29, Biscoe, N. C., and Miss Ella Brewer, secretary-treasurer, R. 1, Eagle Springs, N. C.; New Lebanon, Miss Bernice Moore, president Wentworth, N. C., and Mrs. Numa Comer, treasurer, Wentworth, N. C.; High Point, Mrs. W. D. Woodell, president, 409 Kennedy St., High Point, N. C.; Amelia, Mrs. Eunice Smith, president, Clayton, N. C., and Miss Lois Liles, treasurer, R. F. D., Clayton, N. C. Writing further, Mrs. Rowland says: "Went to New Lebanon last Sunday and organized, with twenty members. It looks as if we might reach a number of Churches if some of us who are interested could just go to them. Rev. J. L. Neese, pastor, hopes to organize a society at Hines Chapel at an early date."

Rev. R. Lee House, pastor, Amelia Church, Clayton, N. C., writes, March 10th: "A missionary society was organized at Amelia yesterday. We had planned to have some experienced person to help organize the society. But our plans were interrupted, and so we took the matter in hand and twenty women were present for the organization. Mrs. Eunice Smith, Clayton, N. C., was elected president, and Miss Lois Liles, R. F. D., Clayton, N. C., secretary. While these ladies are without experience in such work and will appreciate suggestions and guidance, they will do their best and are deeply interested. I do not know when I have been so happy and grateful just to know that the work has begun. One of the Sunday School offerings in each month and the offering in each preaching service is to go to missions. While these offerings will not be great, I am trusting that the total will be acceptable." It is a good day for any Church when a Woman's Missionary Society is organized, because the women set themselves to the one task of deepening the spiritual life of the Church and of aiding the pastor to carry his message not only to the members of his community, but to the uttermost parts. No wonder Bro. House was a happy man when the women of his Church organized a missionary society.

WHO NEEDS YOU?

(A missionary program put on recently in the Hopewell Sunday School by a class in the school.)

God.

"For we are laborers together with God: ye are God's husbandry" (1 Cor. 3:9).

Lift up your eyes and see! "Life up your eyes, and look on the fields, for they are white already to harvest" (John 4:35).

The World.

"And Jesus . . . saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd" (Mark 6:34).

Lift up your heart and pray! "Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest" (Matt. 9:38):

Your Neighbor.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me" (Matt. 25:40).

Lift up your feet and go! "Go ye, therefore, and teach all nations" (Matt. 28:19).

Yourself.

"He that findeth (hoardeth) his life shall lose it: and he that loseth (invests) his life for my sake shall find it" (Matt. 10:39).

Lift up your hands and give! "Freely ye have received, freely give" (Matt. 10:8).

Song: "Tell the World that Jesus Saves."

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

THE MYSTIC AND MAGIC WAY.

By Chaplain H. E. Rountree, U. S. N.

II.

"I am the way, the truth and the life: no man cometh unto the Father but by me."—John 14:6.

What about the magic way as related to Christianity? We think of magic only in terms of performances of some slight-of-hand trick. We are not apt to think that there is any place for it in religion. And yet I am wondering if hypocrisy is not an art of trickery that might be classed as magic.

The value of individual Christian living lies entirely in sincerity and service and is in ratio to the service rendered the general good of all. There are some artists who paint pictures because they desire to put on canvass a portrayal of their dreams that they may serve the world of beauty. There are others who paint because they are conceited, and they love the applause of the people. Beauty to such a one as that serves no purpose. There are musicians who write for the glory of music and for the cultivation of the love of music among the people. If we are to understand the present popular music broadcast into everybody's home and ears and soul, it seems to be written for nothing more nor less than the sheckles expected out of it. Real art and music, yes, real service, we love. Anything less should be ruled out.

In the Church there are those who are religious because they wish to find God and because they love righteousness and they wish the kingdom of righteousness to reign on earth. They are the ones who say, in the words of Phillip Brooks, "I like life and I like righteousness. If I cannot keep the two together I will let life go and choose righteousness." These are they who lose their self-consciousness and their conceit and become loveable characters and leading lights of the kingdom of God.

There are others who pretend to seek after God for what they can get out of it. To some, it is business; to others, it is associations; to others, it is warding off the necessary results of their folly; to others, it is an effort to appease the wrath of God and to tease Him into forgiving them of their meanness; to others, it is the parade of pride and fashion. None of this is religion at all. It is religious magic. Dr. Eddings calls it "religion's bastard brother."

How absurd! How self-centered! As if the whole world, including God and the will of heaven, are to be bent to one's own advantages. The world revolves around no one but God. How can one think that by an act of his own hocus-pocus he can make the eternal God dance to his piping? One may do God's will in his heart and live, or he may defy it and perish. The truth of the whole matter is that God calls us and we answer or we do not. There is no other way. There are no promises in prayers and no assurance in rituals. To know God, we must be brought into harmony with God's will.

The worst of it is that thousands on the outside look at the Church and religion and see these religious magicians, and that is all they do see. They stop at that and grow sceptical. It is no wonder that the Church has scorners, and that so many young people are growing up out of the Church with an actual dislike for it.

To make the mysteries of religion real, we must make God real in our lives, and God is made real by the devout prayer life. Prayer is not an incantation whereby we impress the mind of God and persuade Him to give us what we want. It is a method whereby we give ourselves to Him. It is that exercise of our lives which brings our souls into harmony with His will. Tuning a violin is an unpleasant performance, but it is a very necessary one to harmony. Prayer, then, is rightly called "tuning the soul to the infinite."

According to the teachings of Jesus, when He began His ministry, prayer is the first act of religion. In this He teaches us to say, "Thy kingdom come, Thy will be done." And the finest example of this in all history he offers in his own life. Set in the bitterest agonies of life, that night in the Garden of Gethsemane, He said, "Not my will, but Thine be done." There is no doubt that one reason why we do not have more of our prayers answered and why we are not conscious of the reality of God more than we are, is because we have never learned to feel that way about it. We usually wish things for our own advantage without regard to the will of God in the matter, and it would appear that there are as many different prayers as there are individuals. We once heard of a farmer who complanied that while he prayed our harmony with His will.

Now, when one tells another what we ought to do, he should at least give him a few hints as to how to do it. Jesus said, "When thou prayest, enter into thy closet." It is in this closet we are called upon to remember who God is. Who is He? If I may be pardoned for indulging personal experience, when I was a child I had a very definite idea of the God to whom I prayed. My mother told me that He was in heaven, and that heaven was up "above." This I took literally. I immediately enthroned Him in the sky. He was for rain for his perishing crop, his wife was praying for dry weather, that she might go on a picnic. This is typical of the natural selfishness of people. Selfishness never won a place in the esteem of man yet, much less the heart of God.

Can a sick man be healed by prayer? That depends upon not only his faith, but upon the motives that prompt the prayer. If he desires to get well with regard to God's will about it, that is another matter. He cannot. Can a man have success in business by prayer, unless in praying for success he is willing to fail, if in failing he can help God's larger purpose? There is but one answer to this—"no." Prayer is not bending God to us; it is bending us to God and His eternal purpose. It is harmony with His will. When we get what we ask of Him, we may be assured that it is a reward for our sincerity of purpose and for a Man with an all-hearing ear and all-seeing eye. There He lived. I pictured Him a big, strong, loving Man, a rather glorified copy of Mr. Josiah Wilkins, who was a most loved man in the community. To talk to God was a very definite experience to me. But later on in life, with more education and the facts of science before me, this very definite God receded, and I found it more difficult to talk to Him. Fortunately, Jesus came into my life and I learned to visualize God in Him. He is the person now whom I see, and I see Him in the same way I see my sainted mother. I hear His voice in divine precept as I can hear hers in her teachings and in her daily life about the house.

At that period of life when the definite God recedes from a young man, if there is no other concept of Him to take His place, the young man drops religion, or if he continues it, it is merely in a perfunctory manner. There is no doubt that there is a great, great loss of young people from the Church at this period of life. Without a personal God carried on into a man's life, it is well understood how doubt comes, prayer ceases and God disappears.

"When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father." We cannot conceive of a conversation without the personal element. If prayer means talking with God, it means seeing Him as a person, and the conversation is in the same manner. "Pray to thy Father," but when doing so look at Jesus, the human, compassionate and understanding God.

Again, our prayers should be spontaneous. Rituals and written prayers have their place in group worship, and they may aid many to shape their thoughts and desires toward God, but they would be a hindrance to private conversation. One needs no book to talk to his mother. Your sweetheart would be dumbfounded if you began to make love to her by reading out of a book, even though it might be more beautifully expressed. We need no book to tell us how to kiss. Imagine a couple of youths looking up the definition for a kiss before they engage in that delightful pastime! Our souls should take to God instinctly, as a mother kisses her child, or as a man kisses a maid. No dictionary can ever tell all there is to a kiss, and no book can tell all that God is to those who love Him. And in our prayers with Him, He, no doubt, would rather hear our stumbling, even stupid speech, than listen to recitations of St. Katherine or to read prayers in which our hearts put no meaning. We shall not find God as real as we need until we have visualized Him in Jesus and our spirits go out to Him as naturally as they do toward a personal friend.

The closet prayer is a most personal affair. It is a personal private conversation of two souls and it does away with praying as a sense of duty. How many has been the times that we have gone to our prayers feeling that we had to? How many are the times we have gone to prayer and wondered what in the world should we say? Or if we do feel to pray, we seem to feel that prayer means begging God to give or to do something. It is "give me," "give me." Is this all? Are there no fresh blessings to thank Him for? Are there no fresh wrongs and mistakes to confess? Are there no loves to bestow? Consider our own family relations. A father loves to have his child climb up on his lap and confess his wrongs and say, "Daddy, forgive me." It makes the child seem more worthy in his sight. It would be an evidence of righteousness on his part. Besides, there are others to be prayed for. A father expects his children to ask for something for his brothers and sisters sometimes. Most of all, it would be a queer parent who did not like to have his child come to him, climb up in his lap, put his arms around his neck and say, "Daddy, I love you." Is this not also true with God? Do these things not offer suggestions to us of our vital contact with God?

Therefore, the reality of the mystic way of religion is in the thought of God and the thought of others, rather than in self. It is reliance upon God and His love and His power; it is harmony with His soul; it is seeing Jesus, the author and finisher of our souls, the light of the world, the way of life; it is waiting for Him in all things. Let us not be in such a hurry. "Be still and know that I am God," "Wait on the Lord," "Tarry till I come," He says.

There is a story of an old lady who would

(Continued on Page 14.)

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

CONTRIBUTING EDITORS

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WHY GLORY IN A TRAGEDY?

In one of his letters, Paul wrote: "I determined not to know anything among you save Jesus Christ and Him crucified." In another letter, the same writer said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Why glory in the most cruel and heartless tragedy of all history?

The answer is easy. The cross of Jesus is more than a tragedy; it is a sacrifice. Christ, the King of glory, allowed Himself to be crucified. In fact, He forced His contemporaries to crucify Him. He was the King of glory who came not to be ministered unto, but to minister, and to give His life a ransom for many. His contemporaries, the Jews and kindred of His day, felt that their king and deliverer should be a lord, a mighty one of majesty, of earthly prestige and power; should be able to rule states, command armies, be a great sovereign with pomp and splendor and dignity. And because our Lord refused to do this, and chose to prove His kingship, His royalty and His power by way of humility and service, they crucified Him. In the cross, the world saw the supreme sacrifice. The Son of God gave Himself, for, as He said, He could have called down ten legions of angels to defend Him, and He could have made the very trees and stones cry out in His defense or become weapons for His bodily safety. All this He refused to do, and instead gave Himself a sacrifice.

And this is the method that He has chosen to reach and redeem this world. The biggest business in the world is carried on, not through self-seeking, but through self-sacrifice. God is using sacrifices to carry forward His work and to build up His kingdom on this earth.

Let us get at the matter in this way: We are living now in a time of financial depression. Times are hard. Money is scarce. Many are borrowing, if they can borrow, to pay living expenses. But instead of all this proving a barrier to the work of God, to the building up of His kingdom, it should prove a blessing, a benefit, and should open up the way to greater giving and greater tasks than ever. When times are good, money plentiful, prices for crops high and crops abundant, giving, we say, in such a good time doesn't entail much sacrifice; but giving now does entail sacrifice. For if we give now, we will do so, not out of our abundance, but out of our need, out of our want, out of our very living. In such a time as this, the Church and people have an opportunity of coming into great spiritual blessings. It is only through sacrifice that we touch hands and hearts with our Lord. Paul would only know Christ and Him crucified, and would only glory in His cross, because here was the symbol and the token of a real sacrifice. Paul lived with Christ in the sacrifice of the cross.

And none of us can know Christ until we have touched Him in sacrifice, in self-denial, in giving of ourselves and our substance, not when the giving is easy, but when the giving is hard; not when there is an abundance from which to give, but when there is little, and lack, and necessity, and hard times. During "hard times," God gets a chance at us and tries us to see if we will really sacrifice.

It seems providential that in this year, when we celebrate the 1900th anniversary of Pentecost, we will have to make sacrificial offerings in giving if we are to get spiritual benefits. We, too, may glory in the cross, and we, too, may know Christ and Him crucified, but only as we crucify our wants, our own personal needs, our own desire for comfort and even for necessities; and this crucifixion, this self-denial will bring us to share the spirit of Him who died on the cross for us. If we would know the Christ and follow Him we must take up the cross, the cross of real self-denial and sacrifice on which He was crucified.

J. O. A.

THE "NEWS" AND THE CHURCH.

A crime or a scandal gets on the front page and in bold type. From this, one might, in haste, conclude that worldliness and wickedness produce the news and write the history of mankind. This conclusion is erroneous, however, and will not bear close analysis.

"No single agency has made more news in the history of mankind than the Church." That sentence, quoted from a recent publication, conveys a great truth as well as an eternal fact. The Church in its activities, or inactivities, has furnished more news and written more history than any other agency known to man. It may not be as exciting, as "thrilling," and have the same "kick" as a recent crime or scandal, but the Church furnishes news that is news and history that abides.

It might have been just a "squib," or a few unpretentious lines on the second or fifth page of the paper which told that William Carey was going to India as a missionary; that Robert Morrison was going to China; that David Livingstone was going to Africa. That was news, and that news has come to be history. It was some of the biggest, most meaningful news ever written into print.

A Church is organized in a town. A new preaching place is opened. A new congregation is formed. This may be told in a few lines in small type, and not get on the front page at all, but that is news which will make history. It means that a new moral force, a tremendous spiritual dynamic has arrived and set up in town for activity and for eternity.

The Monday papers carry on their front page the exciting news of accidents and events of murders and other crimes. Somewhere on the inside of the same paper there may be a few lines in small type about the Church and the activity of the Church, the program and process of the Church on the Sunday before. That is the real news, for it is making history, molding character, shaping destiny, fixing and fashioning the life, the character of that town and State and nation and the world.

The real news and the abiding history of the world is that which occurs in the light and the life of the Church and of the Son of God. Some one has said, and truly, that when history is properly written, it will simply be "His story." If one fails to get some idea of what the Church is doing, of what the people in the Churches are doing, one is not getting the news of the day, and one is not reading correctly the history of his time.

J. O. A.

MISSIONS AND PENTECOST.

Modern missions were born on the day of Pentecost. So was the Church. From that day till this the Church and missions have been identified. on the one hand, a Church that is not missionary is not truly Christian, and sooner or later ceases to function; on the other hand, the Church was born for this purpose, viz: to testify of Christ, to bear witness of Him, even to the uttermost parts. And the Church is the only institution on earth that is undertaking the missionary task. It has no associates nor competitors. Through its history, the Church has been witnessing for Christ, in so far as it has been a Church and fulfilled the mission whereunto it was sent into the world. The success of missions is bound up in the very life of the Church. Recently when the foreign mission boards of all the denominations of North America were meeting at Atlantic City, when they came to write their message with reference to the nineteenth centennial celebration of Pentecost, they said: "We humbly thank God for the blessings experienced in a deeper realization of evangelism as the heart of all effort in establishing the kingdom of God in the earth, and we earnestly urge the mission boards and societies to re-emphasize evangelism as the vitalizing spirit permeating and directing all their policies and activities at home and abroad."

The Church may undertake many other tasks than the missionary task, but this is that for which the Church was founded. When Jesus was on earth He bore testimony of His validity as the Son of God with power to redeem and to save. Leaving the earth by the way of the cross, He gave the Church to be His 'body," and, through this "body" the testimony and witness of Him are borne to the world. Missions mean witnessing for Christ, bearing testimony of Him and His power to save in the homeland and in fields afar. Those who give themselves to the thought and task of foreign missions believe that the wide world should hear of Him and that the message of Him at home and in the local Church is vitalized by sharing that message with people beyond the shadow of its own Church spire.

In celebrating the nineteenth centennial of Pentecost, we can give it meaning and reap its benefits and share its blessings only as we give ourselves to witness for Him through our gifts to missions, even to foreign missions, as we witness for Him by word of mouth at home. Ours is the privilege to share the joy of Pentecost, but we will share it only as we bear witness of Christ and seek to make the message of His redeeming love known to those who haven't that message.

J. O. A.

THE WARP AND WOOF OF CHRISTIANITY.

There are yet good people who look at missions as something apart, some detached something coming in to interfere. They forget that the one business of the Church is that of missions. All other lines are the fruits of missions, are the results and outgrowth of missionary endeavor and activity. Christ put missions at the heart of the Church and at the heart of His own life and message. All Christians should see the matter as it is so succinctly presented by Mr. Hermon Eldredge, associate editor, in last week's *Congregationalist and Herald of Gospel Liberty.*

"There has gradually crept into the consciousness of the Church the recognition of the fact that missionary work is a part of the gospel of Christ and that it is neither a thing "tacked on" nor optional, but that it is the very warp and woof of Christianity. Some one has put it in some such way as this: "It is the whole business of the Church, and the business of the whole Church, to give the whole gospel to the whole world." John Wesley's motto, "The world is my parish," fits in with the last command of Jesus and into every life which is Christ-like. Robert E. Speer has put it in stronger and more striking fashion when he pleads that the last thing in the heart of our Lord should be the first thing in ours. The great commission was the farewell of our Lord and is what the Duke of Wellington called the 'marching orders' of the Church.

"New inspiration comes to us this year in new fields upon which we are to enter. Opening doors of opportunity in China, India, Turkey, and Africa stir the imagination; and just a glance over the prospectus of this work as issued by the Foreign Mission Department is an incentive to 'go into all the world' in person or by prayer and purse."

Will our people respond this year to the missionary appeal and call? The opportunity is theirs. This is to be a test as well as a challenge. Again we quote from Brother Eldredge:

"It would seem that there could never be a truer test of our real Christianity than is offered by a response of this sort. The building of a Church and the cushioning of its pews for ourselves and our families is a fine thing to do, but still it has the flavor of a thing done for ourselves after all. Paying the preacher and the expenses of the local Church still savor of our own narrow circle and of things from which we expect returns of our own homes and neighborhoods. Home mission contributions broaden our horizon and our claim to Christ-like unselfishness, even if they are backed by patriotic and national pride, but the giving of our money to people we have never seen and whom we never will see, and from whom we can never receive any direct benefit, is the final test of an unselfish and Christ-like sacrificial spirit." J. O. A.

DR. BREWER EDDY IN THE SOUTH.

Dr. Eddy was in a dozen or so Churches in North Carolina, and an equal number in Virginia the past week, speaking three to five times a day. It is needless to say that the people heard him gladly. He had a real message, and it came from a real man. Dr. Eddy is so thoroughly engrossed in his work, and so absolutely committed to the task of helping to uplift the Christ and to carry Him to the uttermost parts that his very soul speaks through his words and reaches his hearers. Delegations came from nearby Churches to the Churches at which Dr. Eddy spoke, and thus he was enabled to reach two or three times as many Churches as those in which he spoke.

The pastors who had him in their Churches are unanimous in their verdict of approval for the great work this good man is doing, and for the wonderful messages he brought to their people. Having been on the foreign field, and having been engaged for twenty-one years with the oldest mission board in America, he knows the field and the message, and he seems to realize the very yearning of his Christ to reach the unreached and to help lift the unlifted, and to give a hand and a heart to the backward peoples of the earth. The Churches and people of our communion who heard him were inspired and were delighted, and our gratitude for his coming is beyond words.

J. O. A.

WHENCE COMETH THE LIGHT?

It is very easy to criticise the Church. But whence came the light in which even the criticism is made? The Church itself has furnished that light. Dr. S. Parks Cadman said recently, and very truly, "We judge Christian history by standards which Christianity itself has produced. Nothing is so severe on the mistakes and crimes of its followers as Christianity itself. It is its own merciless censor."

The world condemns the Church member and holds up the Church to ridicule when a member lies or steals or covets. Well, who is it and what is it that has taught and proclaimed in ten thousand tongues, "Thou shalt not bear false witness," "Thou shalt not steal," "Thou shalt not covet"? The Church and those in it who represent it have been proclaiming that through the ages and creating that moral and spiritual light that makes such deeds unseemly and hideous. J. O. A.

RELIGION CONFORMS TO CONDITIONS.

In early ages, emotion controlled the world. It was the childhood age, when feeling ruled mankind. In the early history of this country, primitive conditions had not faded out entirely, and emotion entered largely into religious meetings and experiences. Shoutings of new converts meant happy hearts. The appeal of sermons was to the emotional nature. People enjoyed religion in that stage of society, whether in apostolic times or illiterate conditions in society. The old-fashioned protracted meetings were types of emotional expression of religion. Sermons were plain, biblical, loud, and appealed to the heart. Under conviction for sin, penitents fell down upon their knees at the altar, cried aloud for mercy, and when relief came, arose and shouted for joy, embracing their friends and telling them what the Lord had done for their souls.

The second stage of religion was belligerent. Nations warred, individuals fought, even duels were common. Arguments were bitter, co-operation had little place in society, independence and unfriendliness characterized the age. It developed great energy and effort; but it was selfish in its spirit and practice. The Church caught the spirit of that age, divisions arose, and new denominations came into existence. Great leaders were developed, great preachers proclaimed denominational positions, and people grew apart in their religious thinking, attitudes, and meetings. Each denomination thought it was contending "for the faith which was once delivered to the saints." The age was more religious than Christian, more contentious than spiritual, more selfish than liberal.

The next period was educational. Education entered into the mind of society, Sunday Schools and public schools sprang up, colleges and seminaries, and people came into contacts that changed their attitudes toward one another. By study together they grew more and more into unity of thought and behavior. Out of this new condition, denominations grew more friendly and religion grew more co-operative and what is known as practical. The shouting age passed. The belligerent age passed. The educational age entered. As the emotional age was often wild, and the divisive age was often belligerent, so the educational age became intellectual and skeptical. Education was everything. To be illiterate was to be irreligious. Mind ruled and education was the religion of many saints. It remains true that religion conforms to the ruling condition of the age.

The last stage is financial, and the Church has already entered the period. Money is the controlling factor in the thought, purpose and effort of men and nations today. To possess money is to wield influence. To make large donations is to win standing with the Church. Religion absorbs the ruling passion of society and conforms to its life. At one period of the Church, members were measured by their expressed emotion; at another, by their expressed loyalty to their denomination; at another, by their learning; and last, but not least, by their possessions and their money contributions to the Church and its enterprises. A nigardly Church member in this age has no religious standing, and no religious value. Religion has produced this great financial age, and religious people must share their money with the Church and its institutions and benevolences.

W. W. S.

JOHN WESLEY'S EMPHASIS.

John Wesley occupied his life with just one thing. That dominated him for a half-century and more. His was a gospel of redemption, of conscious salvation through faith in Jesus Christ by the mediation of the Holy Spirit. That was what he preached all the time. Whatever else he did, and there was much indeed, his chief business was to warn men and women to flee the wrath to come and to be saved from their sins.

America needs today, and very greatly, just this emphasis of John Wesley. The redemption of humanity is a spiritual affair and will be accomplished only by spiritual processes. The center of the race is the heart center. Men who are not right there are not right. They need a new birth. No sort of profession will answer when the spirit of the man is wrong. "Ye must be born again," whether you be the Nicodemus from the Church leaders or Levi from the hard-hearted tax-gatherers. There is a lot of wrong spirit in people, most people, and this must be gotten rid of. The soul of man must be redeemed.

John Wesley had a good bunch of fine doctrines, but he did not use them much on people. He was hard on people for the way they lived, but rather easy on them for the things they believed. He took the position that if he got the man's heart and spirit and purpose right, his head would come along. He insisted that if people would stand with Christ and look as He looked, they would see what should be seen and travel on the right road and in the right direction. Getting men to Christ and getting Christ to men is the chief thing. Christ in them is the hope of their glory.—*Bishop John M. Moore,* in *Nashville Christian Advocate.*

NOTICE.

The missionary rally of the Franklin District will be held at Mt. Carmel Christian Church, Walters, Va., on Thursday, 10 A. M., April 3rd. Theme for study: "Builders in a New Day." We hope to have a large number present.

MRS. W. D. HARWARD,
District Superintendent.

CONTRIBUTIONS

SUFFOLK LETTER.

The artificial and the real both exist and attract attention. Both are useful in their place and represent values all their own. God made the real and man makes the artificial. The artificial is an imitation or copy of the real. As man was made in the image of God, all of man's works prove that he has the characteristics of his Maker. All inventions are efforts to produce something new and useful. All of man's best works prove that he aspires, unconsciously, to follow the divine Creator. His life belongs to God and works toward God. The artist is one who copies the human form, the mountain, the lake, the sunset, the flowers, or the floating clouds. The artist is in touch with nature, is moved by its beauty and its grandeur, and labors to reproduce what he sees and feels. His works attract the attention and admiration of that vast number who do not possess the art-gift of reproduction. Readers are always in larger numbers than writers; consumers in larger numbers than producers.

The artificial often attracts more attention than the real. Pictures attract people more than people, and that is the reason why moving pictures draw the crowds to the theater. Papers and magazines attract attention by their pictures. The picture-world is a big world, and it brings nature's wonders from afar and spreads them before our eyes. The National Geographic Magazine is a wonder in this field of the artificial. All countries and all peoples, all cities and all products are photographed and reproduced in colors of great beauty and great information. The artist uses his machine as well as his gifts in reproducing the vast realities of the natural world and the artificial world. This is not a monotonous world in which we live, but a world of infinite variety and beauty. Even nature's repetitions are attractive and intensely interesting; for example, the sunrise and sunset, the change of seasons, the day with its brightness and the night with its stars. The artificial never equals the real, and that is the reason that human society ought to be more real than artificial. Religion should be a real experience and a real life of that experience. Formal religion, artificial religion, creedal religion attract attention, but spiritual religion changes the hearts of men and makes love genuine in its manifestations. The artificial attracts more attention than the real because it is the product of man.

There was recently placed in the window of a corner store in Suffolk an artificial cow. She stands there wagging her tail, moving her head, opening and closing her mouth and eyes. She looks like a Jersey dairy cow. Evidently her motions, which seem natural, are produced and controlled by electricity. People, in passing, stop and look intently at this artificial cow. Little children and grown people alike stop, gaze, and wonder. More people have looked at that artificial cow than have ever stopped to look at a natural cow in Suffolk. Artificial society attracts more attention than real society. Artificial people attract more attention than real, natural people.

W. W. Staley.

ELON LETTER.

The final offering for Elon for this college year in our Sunday Schools is scheduled for the fifth Sunday in March—the 30th day of the month. Just as soon as these offerings are in, we will ascertain which schools in each Conference have won the two scholarships awarded for the largest per capita offering and the largest gross offering. The winning schools will then be asked to name the young people to enjoy these scholarships for next year. Ten Christian Church young people are on scholarships at Elon this year—two from each Conference—appointed by their schools to this honor.

It is earnestly hoped that each Sunday School will make as liberal an offering as possible on March 30th, and that the advantages of attending our own college will be insisted on in connection with the offering. The Convention's hope is not only to raise necessary money for our college through these offerings, but to quicken local interest as well.

The following schools have remitted for the quarter ended on the fifth Sunday in January, 1929:

Eastern Virginia Conference.	
Berea (Norfolk)	$ 5.31
Christian Temple	409.16
Dendron	2.00
Elm Avenue, Portsmouth, Va.	7.00
First, Norfolk	3.50
First, Richmond	60.12
Holland	7.00
Holy Neck	7.19
Hopewell	1.50
Mt. Carmel	3.30
Rosemont	6.06
South Norfolk	5.78
Suffolk	31.28
Union (Southampton)	1.29
Union (Surry)	2.10
Wakefield	2.67
Waverly	3.07
Webster	2.40
North Carolina and Virginia Conference.	
Apple's Chapel	$ 1.10
Berea	2.33
First Church, Greensboro	9.92
Hines Chapel	.84
Kallam Grove	.60
Lebanon	1.00
Liberty	1.17
Long's Chapel	.58
New Lebanon	2.65
Pleasant Grove	1.00
Pleasant Ridge	1.43
Western North Carolina Conference.	
Burlington	$ 11.90
Miscoe	1.00
Graham-Providence Memorial	6.62
Liberty	1.75
Pleasant Hill	3.50
Pleasant Ridge	1.17
Randleman	2.20
Eastern North Carolina Conference.	
Liberty	$ 2.54
Morrisville	1.01
Sanford	3.00
Valley Virginia Central Conference.	
Antioch	$ 3.22
Bethel	2.05
Linville	4.01
Mayland	1.00
Mt. Olivet (G)	2.27
Timber Ridge	1.81
Winchester	3.85

There are some Churches that remit through their budget. None of them has remitted for the past quarter. Elon is heartily appreciative of every gift and hopes there will be a general offering by all schools on March 30th.

W. A. Harper.

PIEDMONT JUNIOR COLLEGE LETTER.

Finding One's Place.

The schools of technology train for special vocations, but the training received from liberal colleges is larger than any special task. The small man knows in his freshman year just what he is going to do. The larger a man is, the greater will be his perplexity on the day of his graduation from college. Whatever supremely attracts us, we cannot permanently escape, for our attractions are proportioned to our destinies. When we find our task we will be delighted in performnig it or success will not attend our labors.

The salesman, the manufacturer, the transportation manager deals primarily with visible and tangible objects; but the learned professions deal primarily with ideas, conceptions, with principles which underlie all human action. The clergyman, the diplomatist, the artist, the poet, all live in the realm of ideas; and to them, ideas are far more real than the world of ledgers and shuttles and looms and steel rails. Do you like to deal with things or with ideas?

Are you at your best when fitting into a structure some one else has built, or in building a new structure for yourself? The farmer has to create and turn his passive soil into crops; the post-office clerk does as he is told and is happy to be relieved of further responsibility.

Are you working for quick returns or for something far away? For the position you can get when you are twenty-five years old, or the place you may occupy at fifty? If you demand swift pecuniary returns, keep out of all the professions, out of all scientific or historical research, out of all religious effort.

If you are working for your single self, you can give your time to stock speculations or attach yourself to some political boss. If you are working for the whole social order, you will not be permanently satisfied with any business or profession which does not visibly minister to the welfare of society. To manipulate securities so that one can extract a profit is a job so petty that no liberal mind can long stay in it. To create values, whether by raising hay or making shoes, or designing a bridge, or playing the violin is to leave the world a little richer and better because we have been in it.

Whatever our calling, the chief requisites to success are accuracy, promptness, fidelity and acceptance of responsibility—the virtues which we often neglect as out of date. They will go out of date with the multiplication table and the alphabet, not before. Without them we can climb to no worthy station in life.

Wadley, Ala. S. L. Beougher.

PORTO RICO LETTER.

This year I have given a great deal of my time to Santa Isabel Church, as it has a splendid group of young people who need attention. Many times have I wished that I could live there, so that I could do more for this Church. I may say that we are very fortunate to have Brother Placida Vazquez as pastor of the Church, as he is one of the best educated workers that we have; also that he has taken a great interest in religious education work, and has co-operated with me more than all the workers and missionaries that we have on our field. His Church is one of the best organized Churches we have on this field.

A junior Endeavor was organized in January, with a membership of 17 eager little folks who are too happy to have the responsibilities of their little society. About two weeks ago a girls' club was organized as a branch of my club in Ponce Church. This work has proved to be more successful and mostly needed in the branch of religious education. The young girls need attention, which they do not receive from their homes. The motive of my club work has been to train the girls in domestic work, to learn more about themselves, and above all to help them to become real Christian characters. They are to be the mothers of tomorrow, and a real Christian mother can build a Christian home. Oh, I wish that I could open a community house, so that I could meet the needs of hundreds of boys and girls and little folks who are lost in the attractions of unclean surroundings.

The youth of Porto Rico is hungry for the wholesome recreational life, and that is the only way that we can reach the youth of a country as strong Catholic as is this island. The community work is proving a great success in the Churches that have tried and are trying.

During my term of work on this island I have given great attention to the recreational programs, and have tried to give our boys and girls as much as I could. I am living alone and have been very fortunate in having a big house in my possession, and I have taken the advantage of the place by leaving the doors open to our little folks as well as big boys and girls to come and enjoy wholesome games, music, parties, and hand-work. Every Monday afternoon, after school, I have a class of little girls that are learning to sew, also enjoy games, after an hour of hand-work. I also have two hours of play period in our Churchyard every Thursday afternoon after school, and certainly the little folks have enjoyed these two hours to the fullest. Most of our boys and girls do not have the opportunities of play, or to enjoy a normal childhood life. On Friday afternoon I give two hours to the young ladies of four of our Churches in Ponce to learn different sports. Probably you remember reading about the Union Girls' Athletic Club in my annual reports, as it was just organized, but I am glad to say that it is at work and we are having a great success with our basketball teams.

Last month we had the pleasure of having with us Dr. Day and Dr. Cady and Mr. Hinks, representatives of the Congregational Church. They brought to us an inspirational message that led us to believe in the union of His work more than before. May we not pray for the day to come when all will be one?

The splendid program of the "World Day of Prayer" was observed by three of our Churches. I was able to make enough copies on the mimeograph to send to our different points. At Santa Isabel the young people had this program in their charge, also in our Arus Chapel; but in Ponce the Woman's Society was responsible for the program. I wish to thank Mrs. Powers for sending me the program. However, this program is published in Spanish every year, which makes it easier for us, so that we do not have to translate it from English to Spanish. I am happy to say that daily the literature in the Spanish language for the evangelical work is increasing, which makes us do more, as it seems to be adapted to the conditions of the people.

I would appreciate it greatly if all those who are thinking of helping in this work by sending material, such as pictures, pencils, pieces of material, or old clothes, would kindly send them to me before the first of June, as I am trying to make my plans for the daily vacation Bible schools before I leave for my furlough. Thanks.

VICTORIA E. ADAMS.

FIELD NEWS.

Corinth.

On the third Sunday in February I visited the Corinth Church and Sunday School in the interest of the Piedmont Junior College. This is one of our loyal Churches of the Alabama Conference, but it is not able to do as much for the college as some others. They pledged $25 and as much more as they could make up for the college through the fifth Sunday offerings.

Rev. C. W. Carter has been pastor of this Church for five years. He is one of our strong preachers and a fine pastor, and the membership certainly appreciate his services. He is one of the many who is a strong supporter of Piedmont Junior College in getting students and funds. We are hoping that this Sunday School, although small, will win one of the scholarships offered by the college.

Rock Stand.

Sunday at 11 A. M., February 23rd, I preached to the Rock Stand congregation, and at the close of the services presented the needs of the college. The attendance and interest was fine throughout the whole service.

The quota for this Church as interest on the Conference note is $40 and the fifth-Sunday offerings. We feel that this Church will have no trouble raising the full amount asked of the membership for Piedmont Junior College, and the college must get the quotas from the Churches and Sunday Schools if it continues its operations and get a large per cent of it soon.

This is Rev. J. D. Dollar's home Church. He was pastor of it for several years, and his son, Rev. C. C. Dollar, who is now a student in Elon College, was pastor last year. Their present pastor is Rev. A. H. Sheppherd, who is doing a good work and is finding his way into the interests of his people. He and his folks can be depended upon to do their share in support of the college.

They tell me that this Church was named for a certain incident in history of pioneer days, while many deer still roamed the forests. Hunters took their stand on a certain rock on a high elevation in order to see the deer pass by below as they followed their trail, and would shoot them (or at them) as they passed by); hence the name given to the place—Rock Stand. From the elevation that the Church stands on, you can see many miles away. May the ideals and kingdom interests of this community be in proportion to the elevation of the building.

New Hope.

I held services at the New Hope Church on the fourth Sunday night in February in the interests of the college. A very fine audience greeted the speaker, consisting largely of young people. The quota for this Church is $50 as their share of the interest on the endowment note given by the Conference to Piedmont Junior College, and the fifth-Sunday offerings are to apply on the $150 to be raised by the Alabama Conference from the Sunday Schools. All money may be paid through the Sunday School and credited to the scholarship.

This is one of our good Churches, and they will have no trouble in going over the top. They have the college at heart and will do their best to support it in its efforts to live and accomplish the work for which it was established. This is Dr. J. T. Clack's old Church, and he and his associates do things in a worth-while way.

Rev. G. D. Hunt was pastor of this Church for several years, and when he was elected to his new

(Continued on Page 14.)

ALL SELF-PRONOUNCING

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ST. MATTHEW 2

carrying away into Băb'ў-lon *are* fourteen generations; and from the carrying away into Băb'ў-lon unto Christ *are* fourteen

The three wise men

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A DAILY PRAYER.

(March.)

Saviour of all, Thou dost bid us "Go." In mercy plead Thou for us that we may be swifter to learn the whole meaning of that command and obey it. As the efficacy of Thy blood is not measured by the Palestine path of Thy earthly journeyings, but reaches "unto the uttermost," even so does the Holy Spirit, not limited by the traverse of our feet, but according to the equipment which we supply, go for us "into all the world." Of whatever we are or possess, God help us not to withhold, but to give for others as we ourselves have received. In Jesus' name. Amen.

MISSIONARY LITERATURE AND OFFERING.

We have never had better literature for the enlightenment of our people in missionary fields than that issued this year. Some pastors and Churches are taking advantage of this and are finding it exceedingly helpful. Others, of course, are not, and they little realize what they are missing. There is one piece of literature, "My Church and Its Widening Horizon," which not only tells of our work in Porto Rico and Japan, but of that "to the uttermost" parts which have been opened up to us and made a part of our work since the merger with the Congregationalists. Fields in India, Africa, China and the isles of the sea are ours to help, if we will help, and are calling us and giving us the privilege fo becoming heralds of the cross among the people of all tongues and tribes.

Pastors and Churches never needed to place such emphasis as they do this year on the missionary offering, for two reasons:

1. Our opportunity has suddenly been enlarged, and the challenge is to the largest task we ever had.

2. This is a time of financial depression, and many feel that they cannot give. This should mean an opportunity rather than a hindrance. When there is abundance, it is not hard to give. We do not have to make sacrifices when giving in prosperous times. We give without making sacrifices. This year the people have the opportunity of making a real sacrifice, because there is not an abundance out of which to give. Instead of hard times and financial depression preventing, they should afford an opportunity. It is out of sacrifice that the Lord's work goes forward, and the Church is built up and the spiritual life is deepened. The whole missionary enterprise grew out of self-denial, self-sacrifice, and has been carried on through self-denial and sacrifice.

This is why missions constitute the spirituality, the vitality, and the vigor of the Church. God has seen fit to ordain that His gospel shall be preached through sacrifice. Those who have gone out for us have sacrificed most of all. Those of us who have sent them out and are to keep them out have to sacrifice in order to do so, but in this sacrifice and self-denial we are enriched spiritually.

There never was a better time for a spiritual awakening in the Church than now. If we deny ourselves for the sake of our Lord in order that we may bear witness of Him and give His testimony to the nations, we shall be spiritually enriched. Now is the opportunity for spiritual development, for spiritual enrichment, for we become spiritual by doing the spiritual work, by surrendering ourselves and our all to our Lord, that through this surrender we may be witnesses of Him both at home and abroad.

The Church this year has its best opportunity of being a witness-bearer for Christ. If we call upon the Churches and upon our people to sacrifice out of their necessity, out of their real need, out of their lack, out of their want, we are then being crucified with Christ and coming to be joint heirs with Him in sharing His glory and building up His kingdom. It will be a pity, indeed, if any Church neglects such a wonderful opportunity for spiritual enrichment by neglecting to take the offering and doing its best to bear testimony of our Lord through the offering. Bear in mind that our offering to missions is an offering made in Christ's name and for His sake, and to carry His message to those who haven't it. Through our offering this year, we will bear testimony of Him and make a real sacrifice for His sake. Through such sacrifice, again let it be said, comes spiritual enrichment. "Let this mind be in you which was in Christ Jesus." And He had a mind to practice the greatest self-denial, and, by the supreme sacrifice, make Himself known as the Saviour of the world. J. O. A.

UNION AND PROGRESS IN PORTO RICO.

Porto Rico is one of the newer fields for evangelical Christianity. Thirty years ago there was not a single Protestant Church on the island. Today there are more than two hundred organized Churches, besides many unorganized preaching points, with a total membership of more than twenty thousand. An even more significant fact is that for several years the mission boards have been able rapidly to reduce the number of missionaries until today no board has more than one missinoary in general evangelistic work, in addition to teachers and physicians. One of the largest missions has recently selected a Porto Rican as superintendent of its evangelistic work. Another mission has no American missionary connected with it in any capacity. Not a single Church on the island is in charge of a missionary pastor. The Churches are rapidly working towards self-government and self-support.

Within less than thirty years, the evangelical Churches have come to occupy a place of influence altogether out of proportion to their numerical strength. Being a Protestant is looked upon in most quarters as an asset. A prominent government official, himself a Roman Catholic, recently appealed to the Protestant ministers to send him young men to work in his department. In the course of the appeal he said, "The most reliable, trustworthy, efficient men I get come from the evangelical Churches. They seem to have a strength of character which the average young man does not have. I want more of them." The evangelical ministry is looked to for leadership in every forward movement for social, moral and spiritual betterment. The Commission of Education of Porto Rico, when congratulated on the remarkable progress of his department, replied that he did not feel that even his many and good schools were making the contribution to Porto Rico that the Protestant ministers scattered over the island were making. The chief justice of the Supreme Court of Porto Rico, in a public address, said that he considered that each one of the many and difficult problems now before the people of Porto Rico was, in the last analysis, a religious problem, and that the young ministers were doing the one thing that could solve the problems. The judge of the federal court of Porto Rico told the president of the Evangelical Seminary that he is now convinced that not the courts, nor even education as he formerly had believed, but the kind of work being done through the seminary and through its graduates was the only hope for the future.

Of course, there are many elements entering into such a victory as this. The one, however, which the writer feels to be of greatest importance is the spirit of co-operation and unity which has more or less characterized the work from the beginning, but which has arisen to a place of dominant importance during the past ten years. This has enabled the evangelical Churches to present a solid front and to conserve and use many of their forces which, under ordinary conditions of rivalry and competition, would have been lost.

Fields of Activity.

The island is divided into zones of activity, and each mission is given a special field, with the responsibility of developing it. There has been practically no overlapping. The local Church is usually known by its location instead of by its denominational connections. The feeling is fine. The spirit of "the second mile" has more often predominated than has the contrary. A simple illustration will serve to demonstrate the spirit in which this territorial agreement has been carried out. Some years ago, the Presbyterian Church transferred a small portion of its territory to the Disciples of Christ, who were geographically better able to take care of it. The only hitch in the negotiations came in connection with the transfer of the three modern concrete Church buildings which the Presbyterians had erected. The Presbyterians insisted on giving the three buildings to the Disciples free of charge, while the Disciples insisted on paying for them! It was a desire to "give" rather than to "get" which characterized each one.

The dangers which the isolation of divisions of territory brings are overcome by the Interdenominational Conference which is held each summer. From 150 to 200 workers from all of the denominations come together in June for a week of study, fellowship and inspiration. In these gatherings, denominational lines are forgotten. The group becomes one great family interested in one great cause. No business is transacted. It is strictly a time of communion and inspiration.

The Protestant Churches own and operate one of the most modern printing establishments in Porto Rico. They issue a sixteen to twenty-four-page weekly journal of religion which ranks as the neatest, most attractive, best-edited periodical of its kind in the Spanish language. This has taken the place of several little denominational papers which were formerly published. It is a publication which can be placed in the public libraries or handed to the best people with the consciousness that it will make a good impression. A notable fact is that more than half of its subscribers are not members of the evangelical Churches.

The Evangelical Seminary.

But, without doubt, the greatest single factor in the development of the evangelical cause in Porto Rico is the Evangelical Seminary. This institution was established in 1919 to carry forward and enlarge the work formerly done by the various denominational training schools for ministers. Seven denominations—Baptist, Christian, Congregational, Disciples of Christ, Methodist, Presbyterian, and United Brethren—co-operate in

its management and support. The faculty is composed of a president and four full-time professors, one of whom is a native son of Porto Rico and a graduate of the seminary. No two are from the same denomination. Each student receives the same training as all the rest. The spirit of the institution is thoroughly evangelistic, its viewpoint is Christo-centric, its methods are modern, its intellectual and spiritual standards are exacting. The Latin-American is cultured, idealistic, and intellectually strong. The minister who successfully appeals to them must have these qualities plus a faith and spiritual power to make him a real leader.

The Evangelical Seminary of Porto Rico is the largest institution of its kind in all Latin-America, and it is the only one giving a standard bachelor in theology degree. It is located just across the street from the University of Porto Rico, and works in complete harmony and co-operation with that institution, which is rapidly moving toward its ideal of becoming a great inter-American university. The students of the seminary and the university mingle in the class-rooms and on the campus, and one of the finest pieces of work being done on the island is that of the quiet influence of these student contacts.

The seminary draws its students from all parts of Porto Rico, and from Cuba, Santo Domingo and Venezuela. Its graduates go to every section of the Caribbean region, as well as to many other parts of the world. Already it has five men in Cuba, five in Santo Domingo, one in Central America, three in Spanish work in New York City, and more than one hundred in important pastorates in Porto Rico. There are constantly on file calls for prepared men from other sections of Latin-America, which cannot be filled.

Porto Rico is the only place in the world where both English and Spanish are official, currently spoken languages. It is the only place where the two civilizations, Spanish and Anglo-Saxon, live side by side under conditions of equal protection and encouragement. It is the logical and only place for the two great cultures of the new world to become welded into that enduring friendship based upon understanding and good will, which can and will stand the stress of suspicion, commercial rivalry, political blundering, and intentional misrepresentation. Columbia University recognized the strategic importance of Porto Rico when it established here its school of tropical medicine. Boston University recognized it when it gave its co-operation in developing here a school of commerce. Charles Evan Hughes recognized it when he accepted the chairmanship of a special committee organized in New York for the purpose of raising a huge endowment fund for the University of Porto Rico. The Evangelical Seminary wishes to do for the spiritual life of the Americas that which these other institutions and agencies are doing for the scientific, commercial, diplomatic, and purely cultural life.

Two of the big reasons why Protestant Christianity has not made more progress in Latin lands are (1) the lack of unity, and (2) the fact that the message has usually been cast in an Anglo-Saxon theological mold which the Latin mind neither cares for nor understands. Porto Rico has only 3,400 square miles of territory. Into that it has crowded a million and a half men, women, and children. Under these conditions, people have to work in harmony and understanding. Here, evangelical Christianity is trying out many experiments. Here, it is looking deep into its own soul in a noble effort really to find itself in relation to the supreme task of revealing Christ to a Latin people.—*Missionary Review of the World.*

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 15, 1930.

Sunday Schools.

Previously acknowledged	$1,990.30
Randleman, N. C.	2.40
Pleasant Ridge, Guilford College, N. C.	1.28
Timber Ridge, High View, W. Va.	1.25
First Church, Norfolk, Va.	14.22
Leaksville, Luray, Va.	2.00
Ramseur, N. C.	8.46
Apple's Chapel, Brown Summit, N. C.	4.90
Mayland, Broadway, Va.	2.09
Union, Virgilina, Va.	3.58
Isle of Wight, Windsor, Va.	2.50
Liberty (Vance), Henderson, N. C.	4.45
Suffolk, Va.	25.00
Vanceville, Tifton, Ga.	1.25
Total	$2,063.68

Individual and Church Collections.

Previously acknowledged	$ 585.32
First, Norfolk, Va.	4.10
Total	$ 590.42

Specials.

Previously acknowledged	$ 952.39
Lebanon Church, Semora, N. C.	5.00
Total	$ 957.39

Summary.

Previously acknowledged	$6,201.61
Sunday Schools, regular	73.38
Individual and Church collections	5.10
Specials	5.00
Total to date	$6,285.09

J. O. Atkinson, *Sec'y.*

PROGRAM OF MISSIONARY RALLIES SCHEDULED TO TAKE PLACE IN EASTERN VIRGINIA CONFERENCE APRIL 1, 2, 3, 4.

Morning Session.

Theme—"Builders in a New Day."
Call to Order—10:30 o'Clock.
Hymn—"The Church's One Foundation is Jesus Christ Her Lord."
Devotionals—"Let Every Man Take Heed how He Buildeth" (1 Cor. 3:10), conducted by Mrs. J. W. Manning, Norfolk; Mrs. A. L. Hook, Nansemond; Mrs. E. B. White, Franklin; Mrs. P. A. Hines, Dendron.
Minutes.
Superintendent's Message—"Foundations for the New Day" or "Strength for the Builders."
Recognition of Visitors and Societies.
Address—"The Solitary Builders in a New Day," Dr. J. O. Atkinson.
A Message from our Builders in Japan, Porto Rico and the Homeland.
Offering for (leader will announce).
Appointment of Committees.
Adjournment for Lunch.

Afternoon Session.

Call to Order—2 o'Clock.
"Some Views of Builders"—Norfolk, Mrs. G. R. Martin, President State Baptist W. M. B.; Nansemond, Mrs. E. B. Joyner, Missionary to India; Franklin, Mrs. Lee Britt, President Virginia Methodist W. M. B.; Waverly, Miss Harriet Smith, Missionary to China.
Special Music.
Plans and Specifications for our Work—Led by Mrs. M. L. Bryant, Norfolk; Mrs. Russell Bradford, Nansemond; Mrs. E. L. Beale, Franklin; Mrs. B. E. White, Waverly.
Reports of Committees.
Closing Thought—"The God of Heaven, He will Prosper Us; Therefore, We, His Servants, will Arise and Build" (Neh. 2:20).
Rally Superintendents—Mrs. H. C. Caviness, First Church, Norfolk; Mrs. B. D. Jones, Oakland; Mrs. W. D. Harward, Mt. Carmel; Miss Louise Pittman, Dendron.

MISSIONARY RALLIES.

District rallies of the North Carolina Woman's Missionary Conference will convene at 10 A. M., unless otherwise announced, and will be held as follows:

Guilford (Rockingham), Reidsville, N. C.—Tuesday, April 8th, Mrs. L. P. Wicker, superintendent, Greensboro, N. C.;

Halifax, Lynchburg, Va.—Thursday, April 10th, Mrs. A. Hayes, superintendent, Virgilina, Va.

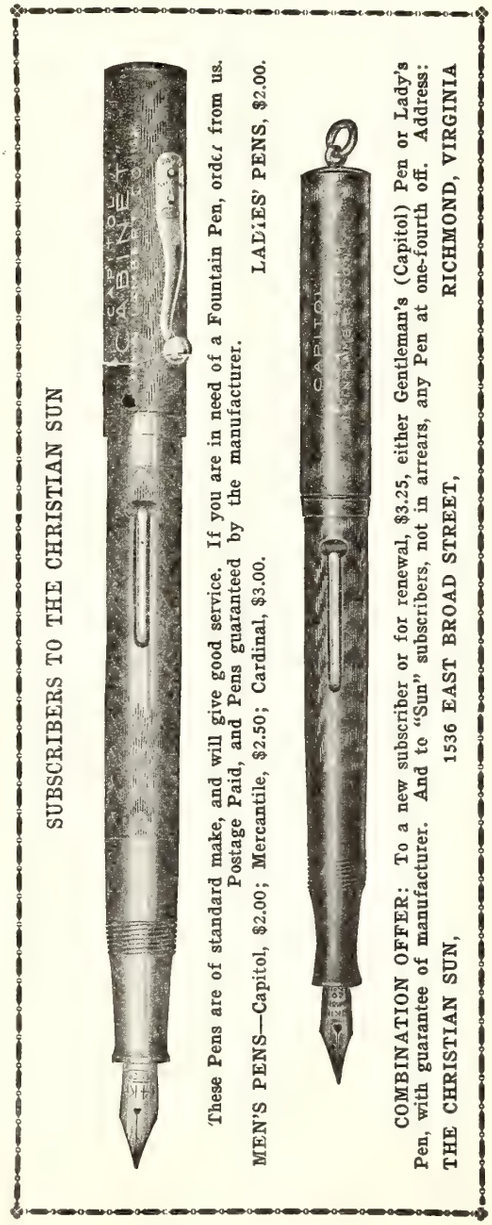
Randolph, Randleman, N. C.—Saturday, April 12th, Mrs. I. H. Faust, superintendent, Ramseur, N. C.

Alamance, Elon College, N. C.—Tuesday, April 15th, Mrs. J. W. Patton, superintendent, Elon College, N. C.

Lee (Chatham), Sanford, N. C.—Wednesday, April 16th, Mrs. Ralph Ross, superintendent, Sanford, N. C., Route 5.

Durham (Wake) Catawba Springs, N. C.—Friday, April 18th, Mrs. G. H. Leonard, superintendent, Chapel Hill, N. C.

Vance (Warren), Pope's Chapel—Saturday, April 19th, Miss Margaret Alston, superintendent, Henderson, N. C., Route 1.



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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XIII—March 30, 1930.

(Review Lesson.)

Jesus the Head of the Church.

Golden Text: "Wherefore God hath highly exalted him, and given him a name which is above every name."—Phil. 8:9.

Lesson: Eph. 1:18-23; Col. 1:17, 18.

Devotional Reading: Phil. 2:5-11.

We Christians are rich—and we do not know it. We look at the meagerness of our material resources, think about our lack of this world's goods and our comparative poverty, and forget about our incalculable and abiding riches and wealth. Paul knew how subtle and universal was this danger, as is evidenced by the opening verses of this lesson. He writes the Ephesians that he earnestly and regularly prays God that they might come to an understanding and appreciation of their true riches, that "the God and Father of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened." If only we could see with the eyes of our understanding the things that cannot be seen with the natural eye; if only we could come to a clear appreciation of just what we who are Christians possess!

"That ye may know what is the hope of his calling!" One of the great words of the gospel is the word hope. The gospel in its true power begets a boundless and a deathless hope. Those who are in despair, and those who have no right to hope, humanly speaking, come to a living hope in Jesus Christ. Things as they are are not final, nor are they the ultimate reality. There is an indiscourageable hope that the good shall become better and the better shall become best. This hope concerns not only the life that now is, but the life that is to come. The approach of the Easter season quickens within us all that blessed hope of immortality which was brought to light through Christ.

"What the riches of the glory of his inheritance in the saints." True wealth cannot be interpreted or computed in terms of the things that one can handle with the hands. There are obscure and poor people from the standpoint of material standards who are rich beyond computation because they have the blessings of Christ upon and in their lives. And they know they are rich. And it doth not yet appear what they shall be or what they shall have.

"And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power?" Power is a word to conjure with in this age, when we read and hear and see so much about power. In a way, man has just begun to discover and to utilize the power in the universe. But even yet there are those who have become blinded to the place of natural power in the scheme of things. They have spelled power with a capital P, and they are bowing down and worshiping it. The highest power is spiritual power, and it is this power which men need, both the greatest and the least. Only as man has the working of the mighty power of God within him can there take place that regeneration of life that makes it safe for him to wield the other forms of power. What all of us need is not knowledge; what we need is more power. The life that is yielded to God has put itself in touch with a source of power that will enable it to do things of which it has not yet dreamed. The present age needs a new manifestation of the power of God expressed in ordinary human life.

"Which He wrought in Christ when He raised Him from the dead." Jesus as a worker of mighty works or miracles would have failed of His mission unless there had been resident in the universe a power that made Him victor over death. The supreme evidence of God's power was given in Christ's resurrection. It is that same power that is available to all who live and believe in Christ.

"And hath put all things under His feet." God intended that in all things Christ should have the Pre-eminence. He hath been exalted above all things and persons, both in the life that now is and in that which is to come. It is because of this fact that He was worthy to be the head of the Church.

"And He is the Head of the body, the Church." This verse of few words has tremendous significance. The function of the body is to carry out the will of the mind and the will of man. The Church, according to this figure, is the organized body of Christ, living members to carry out His thought and His will in the world. A man who is a member of the Church is, therefore, a member of the body of Christ. His supreme function is, therefore, to obey the will of the Head, even Christ. In other words, individual Christians, making up the organized, living body of Christ, are to function in manifesting and expressing the mind and will and heart of Christ. Belonging to the Church really means something, after all; that is, if we really belong to the Church. To see this principle in all its applications would revolutionize the life of the members of the Church of Jesus Christ.

What kind of Church would my Church be
If every member of the Church were just like me?

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

March 30, 1930.

Topic: "Successful Evangelism in Mission Fields."

Scripture Reading: Acts 16:13-15, 25-33.

Our Christian Endeavor topic for tonight can easily be used for a study of our own mission work. We will crusade in other lands tonight. Let us hear what our own missionaries are doing on the field.

Miss Stacy took an intensive kindergarten course before she sailed for Japan. She has worked with kindergarten classes a great deal of her time in Japan. Miss Crew and the other missionaries to Japan hold kindergarten classes, too. At first, one does not think of the kindergarten work as evangelistic work. But during the forty years since the kindergarten work was started in Japan, it has proved itself a most efficient evangelistic agency. Today the workers of all denominations in Japan say they want "more kindergartens."

Another agency in evangelistic work is the newspaper. Mr. Garman started using this method of spreading the good news in 1916. He conducts an enquirer's column in the newspapers, and also lends books to those who write for them. Mr. Garman says: "The advantages of this form of work are that, with the exception of the first step, contributing articles and advertising in the newspapers, one is dealing with persons already interested to a greater or less degree; also it reaches those who, for some reason are unable or unwilling to attend the local Church to get their teaching, or more frequently those who are too far from Church to attend. Frequently we find our applicants are in trouble and in need of a friend or at least of some one to whom they may tell their troubles." A similar piece of work is done in Porto Rico through the Evangelical Union of Porto Rico, an interdenominational enterprise in which we have a part.

This year we have a definite share in a new type of missionary work that brings rich rewards in evangelism. With Dr. and Mrs. M. J. W. White, Jr., on the field, we take part in medical missions. Dr. White will win his way into many hearts because he will heal bodies and will be called a "wonder man" by the natives of the Philippines.

Of course, personal evangelistic work is done by all of our missionaries. A friend writes of Dr. A. D. Woodworth that he "is skilled in the art of personal evangelism, and God has signally honored his consecrated efforts." In English Bible classes, seminary classes, cooking and sewing classes, Christian Endeavor, Sunday School and Church, and in every other phase of missionary work, our missionaries are making contacts that result in the winnnig of the men and women to Christ. Personal evangelism is a most effective method to win men and women to the kingdom.

Evangelism is successful when the men and women who are converted want to help in the work, too. Bible and kindergarten women have meant much to our work in Porto Rico and Japan. Then, there are native pastors. Once a Japanese man came to Dr. Woodworth and told him that he wanted to preach. He had little education, and Dr. Woodworth wondered how he could preach; so he asked him what he would preach. The man said, "I would go back to the village where I used to live and I would say to my friends, 'You know me. You know that I used to drink; I do not drink now. I used to lie; I do not lie now. I used to curse; I do not curse now. Jesus Christ changed my life. He can change yours too.' That is what I would preach."

It is not so much what our missionaries say as it is what they live; it is not so much what they do as what they are. Their living and their being what they are count for evangelism. Let's not forget that the missionaries need our backing. We must live and we must be Christian! America sends out missionaries, and she must back them up! But let not this be our motive for being Christian. No, we must be Christian because we follow the Master.

HOPEWELL, VA.

The Church at Hopewell is still holding the fort, even though they have not reported lately. Through the storms and muddy streets that our city is noted for, the people have found their way to our little house of worship during the winter months. The attendance at Sunday School has been fairly good, the Young Men's Class leading in attendance, with the other classes not so far behind. During the mission period a committee is giving programs of information about the different mission fields each Sunday, which are very interesting and helpful. The Christian Endeavor Society is having a variety of programs and have had some contests to stimulate more interest and activity.

Missionary interest in giving is kept alert by our Missionary Secretary, who solicits funds each Sunday between the Sunday School and preaching services. Although the amount received each Sunday is not large, yet it does count up in the long run, and we hope that our missionary offerings will exceed those of last year. The missionary societies show a gain in some ways over last year, which is encouraging.

The Young People's Society made the heart of the president of the Woman's Society glad by the way they so enthusiastically adopted plans which she presented. They will begin the study book, "All in a Day's Work," at their next meeting. The women have a good attendance at their meetings, and have taken as their study book, "The Crowded Ways," feeling that we are somewhat in the crowded ways right here in Hopewell and that we need much help in our great task.

It saddens our hearts to close this report with the news that our pastor, Rev. J. W. Barrett, will close his pastorate with us the last of March. We grieve to see him go. He and his good wife occupy a large place in our hearts, and we pray God's richest blessings on them as they go from us. Pray for us at this time, as our needs can only be met by the only wise God who giveth to all liberally when asked in faith, nothing doubting. R. H. W.

REIDSVILLE.

We are now in the second week of a Church loyalty campaign, which we hope to do three things:

1. The first month will be used in an effort to get back into harness those whose interest in the work of the Church has died, or at least is not sufficient to pull them out of bed on Sunday mornings. To aid in this work, a card printed for the purpose and carrying with it a pledge to attend at least one service each Sunday for the months of March, April and May are being used. All members of the Church are asked to sign the cards as a vantage point in getting the signatures of those who are not regular in attendance. The names of those to be solicited have been drawn by a group of interested ones who are willing to do the work. We meet each Sunday to report and check up on what has been done. In some cases, names are passed to another, who makes a second call, not as an agent of his Church, but as an interested brother. The results are already very gratifying. The membership is being visited each week in this effort by those doing the work.

2. The second month will be used largely for the purpose of getting people who live in Reidsville, but whose membership is elsewhere, to move their letters to our Church. Some of these are entering enthusiastically with us in the first month's work.

3. We plan during the third month (May) to unite the interest and strength gained in the first two months in a program planned especially to "clinch" the interest gained in the preceding months, and the last two Sundays and the week between are to be used in a series of meetings, not a revival, as a means of getting enthusiasm which will tide us over the summer months with good strength.

We plan to have a revival some time in the fall at which time some strong man will be called in to do the preaching. The preaching throughout the spring campaign is to be done by the pastor.

We feel that last Sunday was our best, morning and evening, since we have been in Reidsville. Pray for us, that the work may continue to grow in spirit and in purpose.

J. H. Dollar, *Pastor.*

SHALLOW WELL.

The pastor, Rev. T. Fred Wright, filled his regular appointment the second Sunday at 11 A. M. The attendance was large and very attentive. Mr. Wright preached a forceful missionary sermon. A special feature of the service was a duet by Mr. and Mrs. Wright, with Mrs. George Brannon at the piano.

The Sunday School is taking on new life and the attendance at both Church and Sunday School is gradually picking up. Plans are well under way for a "Thomas Day" program in the Sunday School on the fifth Sunday in this month. Everything done or said will be by a Thomas. Prof. H. Lee Thomas, superintendent of Moore County schools, will be the principal speaker. A number of prominent Thomases will take part in the music and other parts of the program. With more than 600 Thomases in Lee County, and visitors from other parts, we are expecting the largest attendance at Sunday School in the history of the Church. So far as we know, it is the only program of its kind ever attempted in North Carolina. Frank F. Watson.

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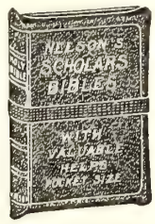

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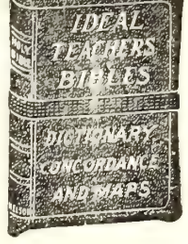

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

GOD'S LOVE THROUGH GRIEF.

"Be not grieved, nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life . . . and to save your lives by a great deliverance. So, now, it was not you that sent me hither, but God."—Gen. 45:5-8.

The love of God for us is inconceivably great; so much so that we are told He was pleased to bruise His Son in order that we might be saved.

If this is hard to understand, think of Joseph and his sorrows, and how he understood that it was all for the purpose of the salvation of the remnant of Israel. We can understand this. It is a common experience of man. It has its counterpart in Jesus and His suffering. Who can imagine what the world would be now if Christ had not come? What are we saved to? Saved from sin and saved to righteousness. Saved from the sorrows of earth to the joys of heaven.

Prayer.—Dear Lord, take us in, and enable us to love and serve Thee. Help us to live, that Thou wilt delight in us. *Amen.*

TUESDAY.

DUST.

"Thy soul cleanseth to the dust."—Psa. 119: 25-32.

When we consider our weaknesses and frailties, the most of us are ready to agree that we are not only dust but that we cleave to the dust.

While our souls occupy this tenement of dust, they are in great danger of clinging to the dust and departing from the everlasting things of God. We labor for meat that perisheth.

The Christian soul, however, sees beyond the material and beholds the unseen. He knows that there are values beyond gold. He labors for Christ in all that he does, and his desire is not after perishable things, but after righteousness and God.

In the world there is covetousness, cares and anguish, envy and bitterness, anger and malice. These make hell. With the children of God also there is sadness and sorrow, poverty and suffering, sickness and despondency, misfortunes and griefs, in which one is apt to grow weary of existence, feeling that he cleave to the dust and that life dissolves in sighs and tears. But, notwithstanding, such a one knows that his heart is in heaven, his treasure is with God, and he is not to let his burdens overcome him. If it pleases God to weigh a soul down, it is well. It may be the only way God has to deal with him, if he is to be eternally happy. Or it may be that he is preparing him for the salvation of others.

Cleave to God's premises, and not to the dust. Every faithful soul sometimes is set free from dust. It often comes in this life when the soul is satisfied with good things.

Prayer.—Teach us, O Lord, and we shall keep Thy law; yea, with our whole heart. By the blood of the pure Christ, who bears all for our sakes, cleanse us from all impurities, make us to delight in Thy way, even though it be in affliction. *Amen.*

WEDNESDAY.

SOWING AND REAPING.

"Whatsoever a man soweth, that shall he also reap."—Gal. 6:7-9.

Let no man think he can serve the Lord and be a blessing on earth without receiving and keeping the Word of God.

In the lesson today we have the statement of Jesus as to the sins of attitude toward the Word of God. Some folks have a hard crust over them, and the Word cannot penetrate it. They hear it but they forget it. It makes no impression upon them. They have no feelings of unrest or the need of salvation. It may be because they are self-righteous, or it may be because they are obstinate, or because they are sinful. If a little bit of the Word should find lodgment in their hearts, and they should be disposed to listen to the call of God, the devil comes and takes the seed away and guides their thoughts into ways of pleasure and comfort and persuades them that they are fools to bother about anything but the joys of life.

Others are quite easily moved to repent of sins, but their ardor soon cools off. When afflictions come, which are as necessary to the fruit of soul as the sun is to the fruit of the fields, they faint and slide back. The Word did not strike down into a knowledge of sin and true repentance.

Others repent earnestly and sink the Word deep into their souls, but they forget to watch. Enemies sow evil therein, and the fruit soon languishes. How many a noble person has started out all right, married, had a family, contracted debts or acquired wealth, and drifted away, thereafter leading most pitiable Christian lives. There are many things in life classed as thorns that are given us that we might know them as such and weed them out.

Why cannot everybody be of contrite heart, earnest, honest, sustain life in love and bring forth fruits of repentance always?

Prayer.—Lord, do not let the devil take away the Word out of our hearts. Let it sink deep into our souls, that we may bear good and abundant fruit forever. *Amen.*

THURSDAY.

GLORY IN AFFLICTION.

"Before I was afflicted, I went astray; but now have I kept Thy word."—2 Cor. 12:2-9.

Paul says, on one hand in his life is the grace of heaven, and on the other is the power of hell which no prayer could drive away. But he says that the thorn in his life was a messenger of grace.

Who is it that may not be likewise blessed? Who has not pride? Yea, unto the end of life! At the same time, just so certainly does the Lord bring about conditions necessary for the lowering of that pride into true humility, and the combination makes good character. We all need these things which tend to keep us in the true, humble spirit. Keep them and thank God for them, for by them God perfects us in that which is good and preserves us from evil.

Prayer.—Lord, deal with us according to Thy wisdom and mercy. Show us the good of every trial and give us grace to sustain us. Humble our hearts, that we may become more and more like Jesus. *Amen.*

FRIDAY.

LISTENING TO GOD.

"Speak, Lord, for Thy servant heareth."—1 Sam. 3:9.

Did you ever hear the voice of God? When was the last time you heard it? What did He say? Ought it to be possible to have Him speak to us every day? Answers to these questions should set us thinking.

Samuel heard it, and continued to hear it during life. Mary sat by Him and listened to His words. The Lord calls it the one thing needful.

Let us bear in mind that if we do not put ourselves and our attitude where we can listen to His words, we can no more live His life than we can to have a friend whom we never seen.

Our lives are troubled about many things. Our ears are full of noises. The roar of the world deafens us. These will drown the voice of God to us unless we get quiet, be still somewhere and hear God speak. Taste and see how precious the word becomes every day. Pray earnestly, definitely, and feel the regenerating power. Let nature, let truth, let righteuosness, let spirit speak. Hear the voice and glorify Him.

Prayer.—Lord, grant us this grace. Help us to love and hunger for Thy word. May we find delight in all things of Thee. *Amen.*

SATURDAY.

RECEIVING THE HOLY SPIRIT.

"He saw the spirit of God descending like a dove, and lighting upon him."—Matt. 3:13-17.

From the time of his baptism, Jesus is looked upon as the Saviour of the world. From that time, He entered upon His office as a preacher. From that time, all that He said and did revealed heaven and God. From that time, the devil attacked Him furiously and stayed with Him until in the resurrection He won victory over death and the devil. On this He won the victory for us. This is the beloved Son, in whom the Father is well pleased.

This means to us that, as many as are baptized in Him "have put on Christ." It means that He is ours in all that He is, and that we are His—united with Him—and thereby dead to sin. It means that we have received His spirit and entered into His light. It means that if we follow Him, He will not lead us wrong. It means that if we fight in His strength we shall be victors over the devil. Blessed is the man who keeps the blessings conferred upon him by his baptism—he is a child of God in whom the Father is well pleased.

Prayer.—Lord, give us grace to believe, and to have faith, and to stand fast in Thy spirit, and to live in communion with Thee to the end. *Amen.*

SUNDAY.

BORN AGAIN—ARE YOU?

"If any man be in Christ, he is a new creature." —2 Cor. 5:14-21.

God has reconciled the world to Himself in Christ, but the reconciliation is not effective except in receiving Him.

Every nurseryman knows that it is the graft that produces the refined, true, best fruit; but the graft is nothing until it is placed in the old stem and becomes the main part of the tree. When that takes place, it is a new creature. So it is in putting Christ in the life.

Paul was a true example of this new birth. After his conversion, love throbbed every thought, word and deed. All that he did was in a new spirit, different from the old. We may have what he had. Our hearts may burn, too, for God's gifts. We may hunger truly for the righteous, the regenerated, and the sanctified life in Christ.

Prayer.—Dear Lord, in Thy love we would abide. We pray to be one with Thee forever. Help us to remain in Thee. Be unto us our wisdom, and righteousness and redemption. *Amen.*

Christian Orphanage

Dear Friends:

The cold, rainy weather has held up to some extent, and we have had some beautiful spring days. It gives us the garden fever and we are tempted by the pretty sunshining days to make a real garden; but we know by experience that there are more cold days in store for us and some frosty mornings, so we hesitate to venture too far, although our crop of garden peas are peeping up to get the sunshine. Busy days are ahead of us now. Irish potatoes to plan and the spring crops to prepare for. The boys are giving their attention after school hours to cutting and splitting wood for the cook stoves this summer. During the winter months, when the weather will permit, this is one of their occupations.

Losing all of our feed in the fire last fall will force us to plant all the hay crop this spring that we can, in order to get something ahead. We are going to greatly increase our dairy herd and put our surplus milk and butter on the market in order to help meet expenses. The Orphanage is not a haven of rest and ease, as some may think. It is a place of activity. Every fellow has his duties to perform, and we do not work by the clock. If the work in busy seasons demands it, the farm tractor may be singing across the field at 10 o'clock at night. Duty first and pleasure afterwards is our motto in carrying on the activities of the Orphanage.

We want to ask all the Sunday Schools to take a special interest in the monthly offerings for the Orphanage and lay special stress on its needs. When our income is about half our expense account, it makes it discouraging to us when the demands are so pressing.

We always feel hurt to turn away a little child when we know it is in need and ought to be given a place; but how can we answer the call of the helpless and needy unless we have funds with which to pay our bill each month. Help the fatherless and the helpless is our plea.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 20, 1930.

Brought forward $2,089.63

Sunday Schools.

N. C. & Va. Conference:		
Apples Chapel	$ 5.20	
Lebanon	2.28	
United, Lynchburg	3.33	
New Lebanon Sunday School	2.00	
New Lebanon S. S. Baracca Class	2.00	
Greensboro, Palm Street	6.00	
		20.81
Eastern N. C. Conference:		
Wentworth	$11.50	
Bethel (Wake)	2.21	
Youngsville	1.00	
Christian Chapel	2.60	
Sanford	10.00	
Piney Plains	7.50	
		34.81
Western N. C. Conference:		
Union Grove	$ 3.00	
Shady Grove	1.10	
Randleman	2.30	
Shiloh	1.00	
Ramseur	16.00	
		23.40
Georgia and Alabama Conference:		
Vanceville		1.25
Alabama Conference:		
Wadley	$ 1.63	
Pisgah	1.05	
		2.68
Eastern Virginia Conference:		
Christian Temple	$46.00	
Suffolk	30.00	
Wakefield	3.25	
First, Norfolk	6.51	
Berea, Nansemond	10.00	
		95.76
Valley Virginia Conference:		
Timber Ridge	$ 1.32	
Leaksville	2.02	
		3.34
Special Offerings.		
John Crawford, for corn	$ 2.00	
M. Y. Wilson, children	20.00	
Mrs. E. H. Morris, Asheboro, N. C.	5.00	
Sale of potatoes	3.00	
		30.00
Grand total		$2,301.68

THE SUN LETTER.

Fifteen days in which to earn a nice handbag or a ten-dollar gold coin. Our contest will close April 1st. Mail in your list not later than April 1st. Plenty of time to win in the race. Just takes a little work. Others are working; why not you? One minister will carry a beautiful new handbag to the Southern Convention—will it be you? Let us have your list of renewals and new subscribers for THE SUN. It sometimes happens that some one you least expect wins in a contest like this. It makes no difference how many you have to your credit, some one may send in a larger list right at the end of the month. Keep busy, is my advice, up to March 31st.

CHAS. D. JOHNSTON,
Circulation Manager.

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11 Truth shall sprin

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better | a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all* | 1

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8 ¶ [2b]Jĕ-hŏ'-ă-chĭn *was* e years old when he began t

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FIELD NEWS.

(Continued from Page 7.)

field, Rev. G. S. Hunt, his son, who is now teaching in Piedmont Junior College, succeeded him. He is getting along fine with his Church and college work. He is a very conscientious young man, strong in teaching ability and pulpit work, with a bright future of expression for kingdom work.

We feel that the help coming from this Church will be according to its strength and that a goodly amount will be forthcoming soon to help meet our financial emergency, for our teachers must be paid.

Mount Zion.

On the first Sunday in March I visited the Mt. Zion Church and listened to a good sermon delivered by their pastor, Rev. W. T. Crowder. He is a young man and one of our coming preachers. His subject was "The Highways." He told about the different kinds of roads and their conditions; how they were—wide and narrow, straight and crooked, smooth and rough and full of ruts. While he was preaching, I could not help but think how often we get into ruts and how hard it is to get out, and some of us never get out.

How true it is with our attitude toward Christian education, how hard it is to see that a call of God to preach is a call to prepare, and this in turn gives place to denominational colleges and their whole-hearted support by our Church folks. When we get out of the old rut, we will leave behind our traditional views of the unnecessary qualifications for life service, make the necessary sacrifices to develop the best in our leaders, for the best expressions of lives are meager compared to the value of the work and its need for efficiency. Piedmont Junior College is our own home institution for developing character and leadership, and we must support it.

The pastor asked me to take charge of the Communion service, and at the close of this I presented the needs of the college. The quota for this Church as interest on the Conference note is $50, and in addition the fifth-Sunday offering. We feel that this Church will have no trouble in raising the amount asked for by the Conference for the college. The college is needing funds at once; we shall expect some money from this Church soon. We must not let the college suffer for lack of funds to carry on its work.

Antioch.

I had arranged to preach at the Antioch Church on the second Sunday in March at 11 A. M., but did not get there until the closing prayer on account of tire trouble. Some years ago, when organs were first introduced into our Church services, objectors said they had the devil in them, and the same thing was said when violins were used in orchestras for the Church; but this time it was the devil in the automobile tire. But it happened to be a deteriorated innertube, so I fixed it five times before I arrived there. Good old Brother Brown saved the day for me, for he got up to talk just as I went inside the Church, and when he got through I got a chance to present the work and needs of the college. They had a fine audience, and two of our trustees, who are members of this Church, were there—J. W. Lane, who is sheriff of Chambers County, and W. Royston, who is tax collector of the same county.

The quota for the Antioch Church is $50, not including the fifth-Sunday offerings. This is another one of our good Churches, and it will be no trouble for them to do even better than this, and we feel confident that they will. Rev. G. D. Hunt was pastor of this Church about thirty or forty years; probably I had better not say anything more, for I may come near telling his age, and he might object. He certainly did a good piece of work for this Church, and it was with regret and reluctance that they gave him up to enter upon his larger work as field secretary for the Georgia and Alabama Conferences.

Rev. A. H. Sheppherd, who is their present pastor, said he had a premonition that I would not be there to preach, so he loaded both barrels and fired them at the same time. I said, "You surely must have hit something." Brother Sheppherd is a good man and a good preacher. We are looking for this Church to send us a good offering very soon.

Wadley, Ala. S. L. BEOUGHER.

THE SUN'S PULPIT.

(Continued from Page 3.)

breeze in upon her neighbors, say "howdy," and pour out a stream of words which gave no one time to say anything. She would then arise and say, "Good-by, dears; I am so glad I came. It has been such a lovely conversation." When it was not a conversation at all; it was a monologue.

There is a prayer of similar sort. It is a prayer that is poured out fast and finished with an "amen" and a jump to the feet, and on with the show. Opportunity for God to speak has been shut out. The answer to prayer has been made impossible. The reality of God has been prevented. As there should be quiet times when one may listen to others speak, so there should be quiet times when one may listen for God's voice. There are many things He wishes us to know, comforts He wishes to give, guidance He would extend, encouragements to bestow, peace of soul in troubled moments to be provided. But He can never give them until one has stopped to listen. God the Father, loving, human, compassionate God, through Jesus Christ our Lord. Amen.

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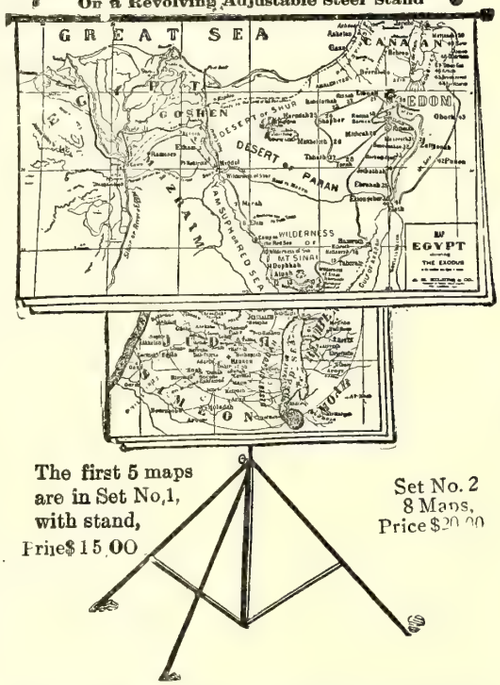

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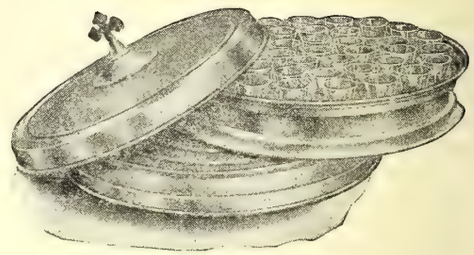

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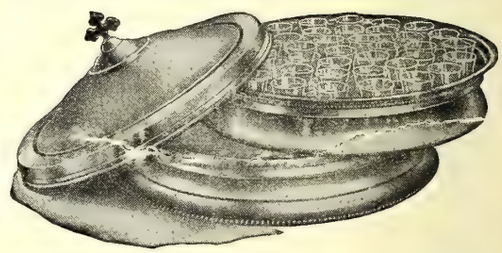

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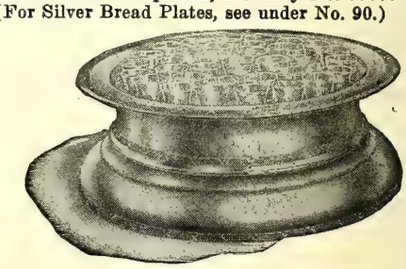

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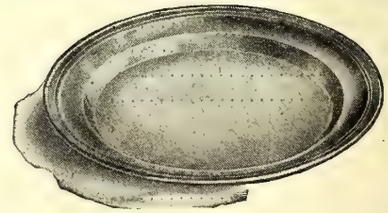

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OBITUARIES.

SIPE.

Whereas, God, in His infinite wisdom, has removed from our midst our brother, David Jennings Sipe, whose death occurred November 30, 1929; therefore, be it resolved:

1. That in his passing our Church at Pleasant Grove, Va., has sustained the loss of a consecrated and efficient member.

2. That the Church realizes his love and interest in all Christian activities and commend that spirit in him as worthy of imitation.

3. We feel that he was a man of great honor and integrity, and that he looked upon his fellow-men with a broad faith in the same virtues within them.

4. He was clean physically, mentally and morally, and had an unfaltering faith in Christ.

5. He loved the service of worship and attended wherever he might be, if possible. His prayers were always beautiful and fitting for each occasion.

6. We extend to all his loved ones, brother, sisters, and especially his widow, who is secretary of this Church, our sincere sympathy, and commend her to the care of our Heavenly Father, in whom her companion so completely trusted.

R. D. THOMPSON.
W. O. FARMER.
ANN McDOWELL.
FANNIE JONES.
NANNIE BAKER FARMER.

SAMUEL.

Mr. Henry Franklin Samuel fell on sleep February 15, 1930, being 82 years, 10 months, and 14 days of age. He had been a member of Salem Chapel Christian Church for sixty years and deacon for fifty-nine. He is survived by his widow, Mrs. Madie Robertson Samuel, eight grandchildren, seven great-grandchildren. His upright life and virtuous conduct merited for him an enviable reputation, which was his richly to enjoy through life. He loved everybody and everybody respected him.

Salem Chapel will miss his regular attendance, but he will still be a great inspiration as he lives in the hearts and lives of the people who knew him. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The last rites for this godly man were conducted by Rev. J. L. Foster, his pastor, and myself. Peace to his memory and rest to his soul in the eternal city of our God.

J. WEBSTER PATTON.

DANIEL.

My father, J. R. Daniel, was born October 12, 1855, and departed this life, at his residence, near Sunbury, N. C., January 28, 1930, age 74 years, 3 months, and 16 days. He united with the Damascus Christian Church, Gates County, N. C., early in life and remained a faithful member until death. He was an honest and industrious man, a good provider, and a generous neighbor, and was cheerful as long as he was able to sit in his chair. He fell from a load of hay about thirteen years ago and broke both arms at once, and was an invalid for about eleven years. His suffering was great, and friends did all they could for him, but God knew best. He died a week after my mother died, and said he was going to heaven.

The funeral was conducted by his pastor, Rev. E. B. White, of Windsor, Va., and burial was made in the family cemetery. "Safe in the Arms of Jesus" and "Nearer, My God, to Thee," were sung at the house. "In the Sweet By and By" and "God Be With You" were sung at the grave. The display of floral designs and a crowded house witnessed the esteem in which he was held by his community. He will be missed, and especially by his only son and daughter-in-law.

I found great pleasure in reading to him, he being unable to read. He leaves several nephews and nieces. Our home has been made very sad by the death of father, mother and our only child within three months. We are very lonely, but we are trying to think of them as not dead but living in a better world, and we are trying to fight the good fight, so that when our course here on earth is finished the great Judge of all the world will be able to say, "Enter thou into the joy of thy Lord," and be forever with them in that eternal home above.

ERNEST DANIEL.

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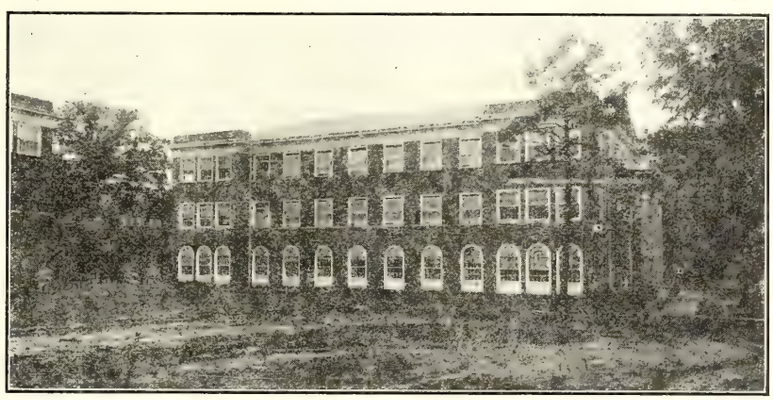

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WATSON.

Dr. George Saunders Watson was born on December 31, 1844, and peacefully fell on sleep March 4, 1930. Thus 85 years, 2 months, and 4 days marked the span of his pilgrimage in the flesh. He was a man blessed of God through this length of more than four-score years, and his days thus aiding and emphasizing the blessings and benefits of such a life to those around about him whom he influenced for righteousness and truth. He was the son of E. F. and Rachel Garrison Watson, and was reared amid gracious and godly surroundings and influences.

Graduating from the Medical College of Baltimore in 1874, he enjoyed a wide practice in the busy days of his young manhood, into which practice he carried not only a mind trained to medical science, but a heart tuned to sympathy and service. He was happily united in marriage to a true help-meet for him on November 28, 1880, when Mary Virginia McCauley, from the home of another and eminent physician, came to be his devoted companion. Of these twain, four children were born—Mary L., now Mrs. T. W. Chandler; Ellen, who, since June, 1911, has been transferred to the family of God on high; Martha Ann, of Elon College, and John McCauley, now of Greensboro, N. C. Besides these, there survive of the family one brother, D. W. Watson; one sister, Mrs. Sue L. Garrison, and two grandchildren, George R. and Frances Chandler. The family, embraced by the loving heart of the deceased, is far larger than these names or numbers indicate, since with him his home was a part of that larger family with which he was identified in sincerity, pursuit and love from early youth even till the time of his departure.

He served as deason first in Union Church, Union Ridge, N. C., of which Church and community he was a vital factor for many years, and later the Elon College Christian Church. His Church entrusted him, among others, with the all-important duty of selecting a site for and of locating Elon College. Having served in this capacity, he was made a member of the board of trustees of the college from its beginning and remained a member to the day of his departure. He has been a part of the very life, history and progress of this great enterprise of the Church, and gave to it the fervor, the favor and the flame of a willing hand and a zealous, consecrated soul.

Interested not only in the education of young men and young women, his great heart went out in sympathetic interest to the orphan and the widow, and through the years of its existence, he had been a member also of the board of trustees of our Christian Orphanage. Every neighbor of his who knew him as I knew him can, in good conscience and with all sincerity, use as our very own the words of nispiration in the good Book, which say, "And he walked with God and was not, for God took him." Worn from the pilgrimage of more than four-score years, enfeebled in the flesh, but never faithless or faltering in the spirit, our friend and brother in Christ rests from the journey, and his works, goodly works, faithful and loving works, do follow him. Blessed is such a memory forever.

J. O. A.

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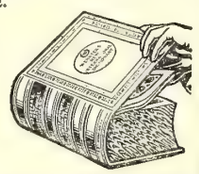

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VOLUME LXXXII. RICHMOND VA., THURSDAY, MARCH 27, 1930. NUMBER 13.

THE SUN'S OBSERVATORY

By Rev. Stanley C. Harrell.

IS IT APPETITE SPEAKING?—

The *Literary Digest* is at present conducting a nation-wide poll on the prohibition question. It has set for itself the task of ascertaining the desires and convictions of twenty million American citizens on this question that is being so widely discussed in every part of America. Great interest is manifested in the results of the vote, not alone because it will portray such a large cross-section of American sentiment, but because of the fact that the straw votes which the *Literary Divest* has conducted in national political campaigns have been such accurate indications of the actual vote itself.

In the *Literary Digest* issue of March 22nd, there is tabulated the results of a little over seven hundred thousand votes. The results so far indicate that a majority of the voters are wet in their convictions. Religious leaders everywhere will be deeply interested in the final outcome of the straw vote. But when the votes are all in, and the results are tabulated, there will still be an issue left unsettled in which the Christian forces of America should be more interested than in the majority favoring enforcement, modification or repeal. And that question is whether or not the vote expresses individual appetite for alcoholic liquors or whether it expresses unselfish consideration for the welfare of others.

As is always the case when moral and social questions become mixed up in politics, we are in danger of losing sight of the main issue, as seen from a Christian standpoint. For there is a distinctly Christian principle involved in the question of prohibition. It is the question that Paul faced with reference to the eating of meats which had been offered to idols. The Christian is under obligation to consider not only his individual desires and preferences in such an issue, but also the welfare of those who are weaker than he, and who may be overwhelmed by temptations that others might safely withstand. The issue that is at present being debated is but one of several ways by which America is being weighed in the balance to determine whether, at heart, selfishness or Christian brotherhood is the stronger motivating power in American life. And it looks at times as if selfishness were still predominantly ascendant.

STATE RELIGIOUS CONFERENCES.—

For several years there has been held in Ohio State conferences of Protestant religious bodies. Representatives of the various denominations have met and for three or four days given their attention to the consideration of the problems that confronted the religious workers in all sections of the Commonwealth. These conferences seem to have grown steadily in the number of workers who attend, and in the interest manifested and the good accomplished. Recently the idea seems to have taken hold in other States, and such conferences have been held in adjacent States.

We can foresee only increasing opportunities for good in such conferences. The surprising fact is that they have been so long coming into more popular favor. When one is privileged to attend religious conferences of a denominational connection other than one's own, the striking fact is that other people are confronted with identical problems as those with which we are wrestling. It will also be noted that generally the method of attack follows similar lines. Sometimes it will be noted that others have already abandoned the methods now being tried by one's own denomination, having found that they do not bring about the desired results. Sometimes there are other denominations that have already solved the particular problem with which we are at present engaged, and could give desired information, that it might take years to achieve working independently.

The only way that denominations will be able to maintain the present status of separation is by keeping apart. To enter into wider religious fellowship is often to find the spiritual companionship for which one's soul has hungered. It will also mean sometimes a deeper appreciation of the group with which we are at present connected. We sometimes see so much of our own little limited circle that we are conscious only of the weaknesses and imperfections of associates. Such contact as we have had with other denominational connections has been with the outstanding denominational figures. From such contacts we might get the idea that all the little people are afflicted with our group. An intimate acquaintance with other groups reveals the fact that they, too, have members with peculiar mental quirks and deep-seated obstinacies.

If there is any patent fact in connection with our religious life as at present constituted, it is that we are not adequately meeting the demands of the age in which we live. We ought to be availing ourselves of any experience or methods which others have been able to turn to advantage. We ought by this time to have become convinced of the value of united effort and concerted attack.

GIVE THE PREACHER A CHANCE.—

It has become a sort of accepted custom to lay at the door of the Church the responsibility for any weakness or collapse of the social order. When the World War was raging at its worst, we were very gravely informed that such conditions were possible only because the Church had failed. When industrial warfare was being waged in the cotton mills of the South, and when actual blood was being spilled, those who were seeking the cause of the disorders turned their attention upon what the Church was or was not doing.

And when the trouble-seekers get too insistent in their charges against the Church, then the next step is to lay the responsibility for the failure of the Church upon the shoulders of the preacher. The usual course of procedure is either to begin or to end with the premise that the preacher is the "key-man." It does not matter whether things have been done that ought not to have been done, or whether things have been left undone that ought to have been done, the general conclusion is that the preacher is responsible. Some day, perhaps, there will arise some indivdiual with a burning sense of justice and the ability to analyze a complicated situation who will tell us where the responsibility for existing conditions really lies.

For the present, however, we will take it for granted that what has been said about the pastor being the "key-man" is actually true. We will assume that the preacher is really responsible for all the weaknesses and the failures within the Church, and that since the Church is responsible for the moral and social order as it exists at present, that the responsibility for that, too, rests upon the shoulders of the preacher. If all these things, then, be true, by all means "give the preacher a chance!"

If the preacher is expected to accomplish all these things, his main weapon will have to be the power of spiritual ideals which he imparts mainly through his messages to his people. The Protestant Church, at least, pins its hopes for the salvation of the world upon the power of the preached word. But preaching has never been potent enough to move the world by empty pews. Fortunate, indeed, is the preacher who averages twenty-five per cent of his membership to hear his messages. We have long since realized that we can hold the public school teacher accountable, only when the pupils attend classes, and so we have the compulsory school attendance laws and the truant officer. "Give the preacher a chance!"

We know perfectly well that the Church ought not to be a one-man institution. But how many preachers are backed by a corps of Church officers that are giving their best thought and efforts to the work of the Church? The average preacher is entirely dependent for the success of his work upon the voluntary, willing and faithful efforts of the Church officiary and membership. In other words, if you are a Church member, the success of the work depends in so far as you are concerned, upon your willingness to do your part. "Give the preacher a chance!"

Then there is the question of the lack of physical equipment, and the limited opportunity because of lack of adequate finances. Think what these things mean, and "give the preacher a chance!"

NOTES-PERSONALS

Dr. W. A. Harper made a brief visit to the office of THE SUN last week. We are always glad to see him.

Many pastors are sending in requests for mission literature, and all report that they are doing their best to create missionary interest and to take the Easter offering for missions as decided upon by the Convention and the Conferences.

If the secretaries have not delivered to the Churches the envelopes for distribution, we are sure they have them and will be glad to deliver them if any one makes inquiry about them. They have been sent, and every member in every Church should have an envelope for the Easter offering.

Rev. G. D. Hunt writes: "The Georgia and Alabama Sunday School and Christian Endeavor Convention is to meet with the Rose Hill Christian Church, Columbus, Ga., embracing the fifth Sunday in this month. We are planning for the best Convention we have ever held. A good delegation is expected from Congregational Churches of the State, and some of their field workers are planning to be there. I have made one trip recently to Alexander City and had a good service. I think the prospect is good there for a Christian Church."

The Churches this year celebrate the 1900th anniversary of the resurrection of our Lord, and Pentecost. The Churches do well to bear this in mind at Easter time, because out of these two great events came the Church and the power to plant and sustain the Church and the command to bear witness of Him "whom to know aright is life eternal." Every Church can properly celebrate Pentecost by tarrying in prayer and praise and worship until the members are endued with power, and then they will be witnesses for Him and will not withhold.

We learn through Rev. J. Lee Johnson, pastor, that Pleasant Union Christian Church, near Lillington, N. C., was totally destroyed by fire one day last week. This news will carry sincere and deep regret to many hearts. The Sunday School Convention of the Eastern North Carolina Conference was held in this Church last summer, and many sacred memories cluster about it. Brother Johnson was not sure as to when and how the Church would be rebuilt, but surely another and even a better one will, in the providence of God, take the place of the building that is now in ashes.

This is mission period, and missions have the right of way in all Churches now until after Easter. Only as the Churches avail themselves of this opportunity can our work for missions in the home and foreign field be sustained. There are calls at home and opportunities abroad such as we never had before. We cannot believe that our pastors and Churches will be indifferent to the decision of the Convention and the Conferences to give this period to the cultivation of missions and strive, with zeal and in self-denial, to make the Easter offering for missions the most liberal we have ever made it.

The Mission Secretary was with Rev. J. Lee Johnson and his people at Wake Chapel, 11 A. M., Sunday, the 16th, and at Christian Light at 3 P. M. the same day. It was a real joy and inspiration to be in these congregations where pastor and people work together to the glory of God with such fervor and consecration. We were assured that the mission envelopes would be distributed to the membership of the Churches and all would be given an urgent invitation and request to make a liberal offering on Easter for missions. Bro. Johnson's Churches may be counted upon to do their part for missions and the enlargement of the kingdom of our Lord.

The date of the meeting this year of the Southern Christian Convention is 2 P. M., Tuesday April 29, and the place is the United Church, Raleigh, N. C. The program committee was in session at Norfolk last week preparing the program for the occasion. The State conferences of the Congregational Churches take place in the United Church at Raleigh just prior to the meeting of the Southern Convention, and many of its members plan to remain over and be in our Convention. Prepare to go to the Convention. It is likely to be the most interesting and the most potent session held for many decades. The question of working out many of the details of the merger of Christians and Congregationalists will be discussed.

Dr. L. E. Smith, of Norfolk, is conducting a series of meetings with the pastor, Dr. G. O. Lankford, in the Burlington Christian Church. Of Dr. Smith and these services, the Burlington *Daily Times,* March 20th, says: "Dr. L. E. Smith, of Norfolk, Va., who is doing the preaching in the revival services which are in process at the First Christian Church, is delivering eloquent and powerful sermons from night to night. The sermon last night was based upon James, the 5th chapter and the 16th verse, 'The effectual, fervent prayer of a righteous man availeth much,' the subject being, 'Prevailing Prayer.' The speaker stated that prevailing prayer is the prayer of the righteous man or woman. By a 'righteous man,' he asserted that he might make use of philosophical terms or give theological definition, but he preferred to use the simplest language possible, that all might understand. By a 'righteous man,' he had in mind 'a man who is right'—right with himself, his family, his neighbors, his Church and his God. Such a man touches God and brings God down to earth. 'Prevailing prayer is based upon a clean life, is persistent, expectant; prevailing prayer prevails.' This message was heard with the closest attention throughout and a profound impression was made upon the audience present. The attendance was the largest since Sunday, the auditorium being filled almost to capacity."

The Mission Secretary had the rare privilege on Monday, March 17th, of being a guest and one of the speakers at the Eastern Virginia Ministerial Association, in Norfolk, Va. Every pastor of the Conference, save one, and every member of the association was present. This ministerial association enjoys the distinction of being the largest and longer in existence of any of the associations of the Conferences of Christia nministers in the Southern Convention. For about a quarter of a century now they have made it a point to meet monthly, to renew their fellowship and acquaintance and to discuss together their common problems. The subject uppermost for discussion at the meeting in Norfolk, March 17th, was the mission period now on in the Churches, the program that each minister was carrying out, and the prospects for the mission offering at or about Easter. After the Mission Secretary had addressed the association on these topics, the members of the association took up the discussion, and for more than an hour a most interesting and lively discussion of the topic was carried on. The great majority of the members of the association spoke individually, giving his plan of procedure and the program he was putting on, or was to put on. One member finally moved that it be the sense of the body that, as pastors, they would use their best effort to reach the goal in every Church —that of one-third for missions of the amount of pastor's salary. The ministers in Eastern Virginia will certainly do their part by the mission offering. One declared that there was talk of hard times and financial depression, but, said he, "we notice the people are getting what they need, possibly through sacrifice and self-denial; and if the people were shown, they would make self-denial and sacrifice for missions and for the glory of their Lord and the salvation of souls." If the Churches in Eastern Virginia do not reach their quotas for missions it will not be from lack of desire and interest on the part of pastors.

Shall we have a Christian Church in Winston-Salem? Dr. W. C. Wicker, pastor of two rural Churches out from Winston-Salem, which Churches have members and ex-members living in that city, was able with little effort to get hold of thirty-two names and addresses of members of the Christian Church, and he, with the Mission Secretary, met with a group of these by appointment at the home of Bro. and Sister J. G. Flynt Thursday evening, March 20th. Every one present was exceedingly anxious to see a Christian Church in Winston, and several in the city who could not be present sent regrets and expressed desires. We found that some of the very prominent and active leaders in other Churches of the city were once members of the Christian Church, and we found, on little inquiry and investigation, that there were in all probability more than one hundred in Winston-Salem now who either have been members of Christian Churches or are at present members. This is North Carolina's largest city, and while it may be difficult to start a Church there now, it will be still more difficult twenty-five years from now, and there will be still larger numbers of members and ex-members of the Christian Church there than at present. In other words, this city will remain a constant source of drainage and leakage from our Christian Churches in that section until it has a Christian Church into which they can go in this rapidly growing center. We should have had a Church there twenty-five years ago, and the longer we wait, the more we lose and the more difficult the task becomes. Shall we or shall we not enter in? That is the question. Dr. Wicker is spending three or four days of this week in Winston-Salem, seeking the names and addresses and to form contact with those who are members or have been members of the Christian Church. The prospects thus far seem promising, to say the least. We found two prominent residential sections of the city with wholly inadequate or almost no Church accommodations.

THE SUN LETTER.

We are expecting large lists of new subscriptions by the 1st of April. When you read this letter mail in your list that you have been working on, so it will reach me by April 1st. One minister will get a handsome hand-bag to take with him to the Southern Christian Convention, and one minister will get a ten-dollar gold coin. We are wondering who it will be! Some one who has a large list to send in at the last minute may get the prize.

CHAS. D. JOHNSTON,
Circulation Manager.

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

JESUS AT THE DOOR.

"Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and will sup with him and he with me."—Rev. 3:20.

The picture of Jesus at the door, which you have before you for this worship hour, is considered one of the greatest masterpieces in all religious art. The painter, Holman Hunt, completed the work in 1857, and today the original is exhibited in Oxford, London, England. The text to which we refer indicates just what the picture signifies, namely: Christ at the door, and truly this thought was in the mind of the painter; but he titled the work, "The Light of the World," a title which is most appropriate. Christ is all things to all men. He is that visitor, who so often knocks upon the door of our hearts; He is the light that guides the sinner from a darkened world into a world of light.

Behold, I stand at the door and knock. As one studies the picture, he observes a pleasing smile upon the face of the Master, who seems delighted with the privilege of calling upon his fellow-man and offering him a chance to learn about God. He anticipates great joy and hope for those who will hear His voice and open unto Him. Again He has a look of sadness upon His blessed countenance as He realizes the conditions under which He labors and of the universal indifference toward Him. A careful study of the painting, the reproduction at which you are now looking, reveals something of the condition of man's heart today. The entrance into it is covered over with vines; weeds have grown over the doorway and the hinges are covered with rust, which indicate that the door has not been opened unto Him in a long time.

As He gently knocks, with that hand that has been pierced with nails, we hear a voice inside say unto Him, "Thou art a stranger unto me; I never knew you; I cannot, I will not open." Thus the door is closed and remains closed for years and years, and grass grows around the door-step. The owner of the door says, "I have never opened it, and have gotten along very well without letting Him in, and I guess I shall go through life without ever opening unto Him; yet when I hear Him knocking, gently knocking, something tells me that I ought, for I have heard Him knock before and He is not exactly a stranger unto me.

Knocking, knocking, who is there?
Waiting, waiting, grand and fair.
'Tis a pilgrim, strong and kingly;
Never such was seen before.
Ah, my soul, for such wonder
Wilt Thou not undo the door?

Let us now behold His garments. How beautiful are His robes. He is clad in two seamless robes—the one is white, the other royal purple. The white robe is emblematic of purity and righteousness without end. There is nothing in His life to imply sin or impurity, and hence He comes clad in a white robe, which shines in all of its loveliness as the luster of the light in his hand shines against its folds. All the goodness of his life He offers to share with any man who will open the door and let Him come in and sup with him.

But there is another robe which He wears, and that is the royal robe of a King. It is thus called a priestly robe, and rightly so, for He is the Great High Priest as well as the world's greatest King. Yea, He is the King of kings. As one studies the kingly robe which hangs from His shoulders to His feet, this robe is adorned with kingly jewels —behold them, twelve on each shoulder of the garment. Those on the one side represent that His kingship extends over the twelve tribes of Israel, while the twelve jewels on the other side represent the twelve stars in the New Jerusalem.

Let us now behold the crowned head of the gentle Master. There are upon His brow two crowns. The one is a kingly crown, set in jewels. This is an ancestral crown and symbolizes that Jesus came from the lineage of kings, even back unto King David. He, therefore, inherits the right to wear such a costly crown. But the other crown! How differently it appears! for instead of sparkling jewels set therein, I see thorns on that crown and I know they were placed there by the unfriendly hand of the enemies who nailed Him to a cruel cross, on which He was to suffer and die for me. As He stands at the door and knocks, behold He reminds me of the badge of suffering, which is the crown He wore for me. Now that He wore the crown of thorns for me, I see that the several thorns have lost their sharpness and I am reminded that the way of salvation for me is not so costly as once it was. The thorns have lost their sharpness, because He wore them and paid the price; hence, the way of the cross for me is easier than it was for Him.

And now the Light. Behold its radiance, its brilliancy and enduring quality! Wherever He goeth, He sayeth, "I am the Light of the world." As He stands outside the door of my heart, the rays of the light of the Son of Righteousness pierce through the crevices of my heart and I feel the warmth and glow of the light of His love. As the light burns into my memory, I am constantly reminded of my sins over against His sincerity, of my trifles over against His trials, of my littleness over against His great love.

Last of all, let us look again at the door and be reminded of the incident relating to the painting that is so greatly impressive. The story is told that after Mr. Hunt had completed this great picture, which carries so many lessons upon its canvas, that a certain critic came to the room in which the work was exhibited. After a careful study of the picture, the critic is reported as having said, "Mr. Hunt, your colors are wonderful and most elaborately harmonized. The expression on the face of the Master is most life-like; the lines and blending work cannot be surpassed. But you have left something very vital from the picture, and that is the latch on the door."

"Then," said the artist, "the picture is just like I intended—the latch-string which you do not see is hanging on the inside." So it is that Jesus stands at the door of every heart and knocks. To each one He says, "If ye hear my voice and open unto me, I will come in and sup with him, and he with me." But, unfortunately, we have allowed sin to keep us from opening unto Him.

May this art study of the great painting inspire you to open the door unto Him—for

There's a Stranger at the door, let Him in;
He has been there oft before, let Him in.
Let Him in ere He is gone; let Him in, the Holy One—
Jesus Christ, the Father's Son, let Him in.

Open now to Him your heart, let Him in;
If you wait, He will depart, let Him in.
Let Him in, He is your Friend: He your soul will sure defend;
He will keep you to the end, let Him in.

Hear you now His loving voice? Let Him in!
Now, O now, make Him your choice, let Him in.
He is standing at your door, joy to you He will restore,
And His name you will adore—let Him in.

Now, admit the Heavenly Guest, let Him in;
He will make for you a feast, let Him in.
He will speak your sins forgiven, and when earth's ties are riven,
He will take you home to heaven—let Him in; let the Saviour in!

Franklin, Va.

MEDITATION.

"Lord, teach us to pray."

"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35).

"He went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12).

Lord, teach us to follow Thee in unceasing, self-sacrificing prayer. Teach us to find our delight, our satisfaction in constant communion with Thee

"He made intercession for the transgressors" (Isa. 53:12).

Lord, teach us to be faithful in intercession for the lost, that they may know Thee, the compassionate, merciful Saviour of men. Teach us the value of a human soul!

"I pray for them . . . which thou hast given me; for they are Thine" (John 17:9).

"Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20).

Lord, teach us to pray for fellow-believers everywhere, that they may be faithful witnesses unto Thee, kept from temptation, strengthened in faith, taught by the Holy Spirit in the things concerning Thee—ever magnifying Thy holy name.

I pray . . . "that the world may believe that Thou hast sent me . . . and hast loved them" (John 17:21, 23).

Lord, teach us to pray with Thee, our great High Priest, that there may be such unity, such love manifested by us, Thy servants, that the world may know Thee, through the testimony of our lives, as the eternal Son of God, who so loved them that Thou didst die for them.

"He ever liveth to make intercession for them" (Heb. 7:25).

Lord, teach us to praise Thee, that Thou art at the right hand of the Father, as our Advocate, our Intercessor, able to save "to the uttermost"!

"Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest" (Matt. 9:38).

Lord, teach us to praise Thee, that Thou art at the forth in Thy name, bearing Thy message of love, and hope and peace.

"And all things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

Lord, teach us the joy of answered prayer—prayer for the sinner, prayer for Thine own; prayer for the little things of every-day experience, prayer for the burdens that press heavily upon us; prayer for the consciousness of Thy presence by the way; prayer for lives of victory over self, and devotion to Thee—unceasing, believing, effectual prayer.

"Lord, teach us to Pray."—*The Presbyterian Survey.*

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

CONTRIBUTING EDITORS

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

OF WHICH KINGDOM?

Dr. E. Stanley Jones points out that there are five great kingdoms, representing the five stages of life, on this earth. The lowest is the mineral; next above that, the plant or vegetable kingdom; next, the animal kingdom; fourth, the kingdom of man; fifth, and the highest the kingdom of God. Now, declares Dr. Jones: "We stand between the kingdom of the animal on the one side and the kingdom of God on the other. The kingdom of the animal, although now and then lighted up with gleams of unselfishness, stands primarily for self-assertion. In it the weakest go to the fall and war sounds through it. On the other hand, the kingdom of heaven stands for self-sacrifice, the renewal and regeneration of the weak; peace, harmony and brotherhood pervade it. We are in the stage between, and life seems to mingle both these kingdoms. The selfish struggles with the sacrificial within us for mastery. We feel the pressure of this higher kingdom upon our souls, and it awakens us to higher aspirations. This pressure gives birth to religion."

Quoting Dr. Jones further: "We mortals feel that our real life is in the higher; that is, in the kingdom of God. But to come into the higher means a new birth." So, whether we shall come into the higher, and live in the kingdom of God on earth, or remain in the kingdom of man and the animal, and grovel with the carnal and the corrupt, well, that depends upon the will of man and the attitude of man to his God. God has ever been seeking to break through the rebellious will of man and bring man up to the higher kingdom. This means the new birth. "Unless ye be converted, ye shall not see the kingdom of God," or as Jesus said to Nicodemus: "Ye must be born again." We are born by nature into the kingdom of man, and by the grace of God we must be born into the kingdom of God if we are to see that kingdom and to know its blessedness and share its bounteous benefits. The whole life and message of our Lord were to the end that mankind should be given a chance to be born into the kingdom of God and invited to accept membership in that kingdom. The Church of the Living God is the institution, and the only institution, that is undertaking to give that message and extend that invitation to mankind, and to give the people of the world a chance to be members of the higher and the better kingdom. It is the privilege of every one, by the grace of God, to be born into, and live while here on earth, in the highest of all kingdoms, even the kingdom of God. J. O. A.

FIRST THINGS FIRST.

One wonders if we of the Christian Church will ever learn that we will not get far in Church growth and power until we learn to put first things first. It is God's way in building His kingdom, and certainly His Church is the earthly institution and agency through which He is building that kingdom. We shall have to learn as God has taught us to put first things first. The Disciples of Christ (in many places calling themselves Christians), though younger denominationally than our Christian Church, have swept on to larger numbers and achievement than we have. From the beginning they have cultivated the missionary passion, and have not only believed but heralded to the world that the way of growth for a Church is the missionary way, that of proclaiming Christ to the world. In the March number of their great missionary journal, *The World Call,* we find this burning message as a leading editorial:

"At last we have learned that there is no substitute for the missionary passion. It is so patent; it has been so painfully proved. On the wave of the machine-age leaders in religious enterprises were swept along with the rest of the world into a maelstrom of efficiency. It became our barometer of effort. Wheels within wheels, cogs gearing in—sometimes—with cogs, committees, commissions, charts and figures. 'Like all the rest, we had relaxed our hold on higher things and satisfied ourselves with . . . idols of our own fashioning.' All too costly was the price we paid to learn that to turn wheels and whirl motors there must be a constand flow of power, energizing, vitalizing power. Now, penitently, we are turning to refuel.

" 'Foreign Mission Day' is 'refueling day.' Go to Church and let your minister burn into your soul the glorious fact of the love of God, a love that is your opportunity and mine to broadcast to every man—black, red, brown, white and yellow. Read the amazing stories in this issue of *World Call;* stories that bring a slow tightening around the throat as they reflect the consuming passion in the souls of men and women out on the firing line who are patiently, tirelessly, pushing out farther and farther the frontiers of Christ's kingdom. Let your cry become articulate as you feel again the compelling urge to 'go and tell,' the urge that so dominated our foreign missionary appeal in years past that it has become the most revolutionary force for righteousness in all the world today. 'If we must build anew and build to stay, we must find God again and go His way.' "

If we Christians are to do our part in kingdom enlargement, we shall have to learn, too, that there is no substitute for the missionary passion, and that this must be put first and foremost in any program of kingdom construction that is to endure and result in Church power and soul salvation. We wish that burning message of the *World Call* might also be the message of our Christian ministers on and about Easter time, which, indeed and in truth, is refueling day.

There is no substitute for the missionary passion. It is that passion kindled by close touch with Christ and a desire to share with others the lifting love He has shown to us. A missionary Church is a growing Church. There is just one reason, and one only, why our Christian Church numbers its membership in thousands instead of in millions, and that is because we have not put first things first, as God intends we shall, and as we must if we are to glow and grow. J. O. A.

TAKE UP OR GIVE UP.

Henry Ward Beecher is credited with this proverb: "In this world it is not what we take up, but what we give up, that makes us rich." Beecher was expressing the truth of Christ when he said that. The rich young ruler who came to Christ "had been taking up." Christ longed for the young ruler's real enrichment, and so He told him to quit "taking up" and go and "give up" and he would be rich.

What the world means by "hard times," financial depression, and all the rest, is the inability "to take up." In such a time, Christ has His opportunity, for while we are unable to take up, we may easily give up. It is through sacrifice and self-denial that the kingdom of God is built up on earth. The kingdom of man, of man's welfare, convenience and comfort, the kingdom of material things and worldly interests, is built up by the process of taking up; but the kingdom of God is being established in the world by the process of giving up something for the sake of our Lord.

If we are to share the joy of Easter, of the resurrection, we shall have to make up our minds to give up something that we really would like to have for our bodily or physical wants. How about saving the money necessary to buy gas and oil for an expected trip? Leave off the trip and give the money to the cause of righteousness. How about leaving off the purchase of that hat or coat that our heart has been set upon? How about living a week or two weeks on the very simplest of diet, in order to reduce the grocery bill and give what is thus saved to the kingdom of righteousness? This writer was at the opening of a new Christian Church a while ago. On inquiry of the pastor as to how the work had been done, an old woman was pointed out in the congregation. "That woman," said he, "for the past year has found out on Saturday what a roast of beef would cost for Sunday dinner, and then instead of buying the roast bought the beef bone to make soup, and on the Sabbath brought to the treasurer of the Lord the difference between the cost of the beef bone and the beef roast." That was sacrifice; that was self-denial for her Lord. She had given out of her living. That was why the Christ commended the widow; not because she had given her mite, but because she had divided her living. If we really wish to be rich, even as our Lord was rich, and share the joy of His resurrection, we shall have to come to it by way of self-denial and the cross. We shall have to give up in His name and for His sake, that we may really take up that which enriches for eternity. J. O. A.

CHURCH UNION.

No one expects Church union to take place over-night; certainly not between Congregationalists and Christians. These two communions are of an independent mind and are locally self-governing. It is true, Christians are Congregational

in their government and polity; it is furthermore true that Congregationalists are, should, and at least claim to be Christians in government and polity. On this account, the way would seem easy. But through the years, traditions have grown up around both communions; likes and dislikes, aspirations and activities that, viewed separately, seem to be quite different. However, when our views have been brought together, there is much more in common with us than there is to separate between us. We shall have to let the matter take its own course and run its own race. Where it is wrong, and if it is wrong, it will fail and fall of its own weight as it should. Where it is right, and when it is right, and according to the will of God, no man can stop it for long. The well-established local Churches with a history and traditions of fifty or a hundred years, will not be disturbed in their way of progress, save as the members themselves shall decide and elect. But where new projects are undertaken, and where Churches with a membership in the two communions are to be built, there would seem to be no good reason why they should not walk and work and worship together. However, there are gestures and activities in every direction, and the work goes on apace. These reflections come out of this announcement in the *Daily News,* Greensboro, March 21:

"Dr. J. Edward Kirbye, pastor of the United Church, Raleigh, will preach at a union service at Asheboro Street Friends Church at 7:30 o'clock Sunday evening, Rev. Milo S. Hinckle, the pastor, announced yesterday. Headed by their pastor, Dr. C. H. Rowland, the members of the congregation of the First Christian Church are to attend this service.

"About two years ago the United Church was fomred by a merger of the Christian, Congregational and Friends Churches in Raleigh. Dr. Kirbye, a Congregationalist minister, is widely known as an able speaker. Rev. Mr. Hinckle yesterday expressed gratification because of the fact that the engagement with the Raleigh minister was obtained.

"Next month a State-wide conference of representatives of the Christian, Friends and Congregational Churches will be held in Raleigh. As a matter of fact, decision to merge the Christian and Congregational Churches has already been reached. Friends Churches are said to be cooperating in effective fashion with the others."

There seems to be no good reason why Friends, Congregationalists and Christians should not unite. J. O. A.

CHRISTIANITY'S OPPORTUNITY.

Christianity has never had such an open door and such an inviting opportunity to establish the kingdom of righteousness in China as at present.

The revolutionary forces in that government have been destroying idols and temples (erected for the worship of idols) with vehemence and vigor. Growing intelligence has taught the Chinese that there is nothing to be expected from these idols and idol worship. They are only things made with man's hands and fashioned by his device. But the forces that have been destroying these idols have found nothing to take the place of this worship. They need the gospel of the Son of God. They need, and their hearts desire, Him who came to give life and to give it more abundantly. Only as they get this life will they get that which satisfies the hungry heart. If Christians will now share with others that which has made them what they are, they will not only come into a great possession, but they will enrich their own souls and make glad the city of God. J. O. A.

WHICH SHALL CONTROL?

There are three main forces at work in modern society, and when they co-operate the best results follow; but, in too many cases, one of these forces gets control of individuals and the public. It may be trite to name these three forces—the material, the intellectual, and the spiritual—but they are permanent forces that work in society and each one is useful and mighty, and deserves cultivation. It is difficult to determine which of these forces is the most important for man, though we usually lay the emphasis on the spiritual; but when God made man in His own image, He endowed him with intellectual capacity, nad a body, and for that body He created the earth and filled it with material wealth and beauty and commanded him to "dress it and to keep it." It is a great task to dress the world and keep it. This is essential to the welfare of the race. Then the intellectual world is as vast as the universe, and new planets may be discovered, the laws that control the heavens worked out, and the music of the world reproduced upon instruments of wind and strings as well as by vocal melody. Then the character produced by spiritual contact with and obedience to the Spirit of God is so far-reaching in results that religion seems to embrace all the rest. At any rate, these three fields of activity harmonize when properly adjusted and cultivated by man.

Mankind has witnessed the intellectual age with its climax in Greece, and relics of that age linger among us in this generation. There are many who place education above religion, and knowledge above character. The literature of the Church is more intellectual than spiritual, and the pulpit, in many cases, is filled with learning rather than spiritual power. What this age needs is a new adjustment of the forces that lead to a spiritual age that will control the world.

The ruling passion of this age is not educational, great as that force is, but material. People talk more about prosperity, or the lack of it, than anything else. The government, from Washington to the smallest chamber of commerce, strives harder to produce material prosperity than anything else. Material conditions and efforts to improve business seem to occupy the mind of those in authority as well as those who have no jobs. Labor and capital are concerned about wages, markets and profits. The solution of material problems seems to lead in thought, conversation, the press and the government. Claim is made that this is the richest nation in the world, and yet complaint is made about hard times. It would seem strange for a rich man to complain of hard times, yet that is what rich America is doing at this present time. What this age needs is not more business, but more religion. If spiritual conditions were improved, business and schools would be improved. What Sunday needs is more people at Church and larger contributions for missions and benevolences, and not more automobiles on the road. The really spiritual man or woman lives within earning capacity and is not so concerned about material conditions as to neglect support of the Church and its enterprises. We are in the spiritual dispensation of Christianity, but we have not yet reached the spiritual age. W. W. S.

UTILIZING OUR RESOURCES.

Many of our rural Churches have never learned to utilize their resources to the fullest extent in building up the kingdom of Christ in their respective communities. Pastoral visitation has been neglected, the every-member canvass has not been made, the financial conditions have not been properly utilized, and the Church attendance has not been adequately built up. If our country Churches were worked as well as many of our city Churches have been, greater things could be accomplished and greater things could be done for the growth of the strength of our rural congregations.

Country Sunday Schools should be more thoroughly worked for the saving and training of the young people for the kingdom, and our Churches would continuously advance in membership. With good roads, with better educational advantages, with better methods of training, with better teachers, there are greater possibilities for the growth of rural Churches than ever in the history of our denomination.

Many of our Churches are not doing their best for want of a better financial organization and financial method. If the country Church was worked more systematically and all the members were taught to contribute as systematically and as liberally as is in the city Church, greater things could be accomplished for the growth and development of the country Church than are now being accomplished.

Our country Churches are often worked for other institutions and outside enterprises until they are themselves neglected and continue to struggle along at the slow pace that has been in vogue from time immemorial, and will never become strong, working units until they wake up to self-development by undertaking greater things for their own growth. Ministers and laymen should study ways and means by which the country Church can enlarge its growth, expand its organization, develop its resources, and improve its methods of operation.

Special attention should be given to improving the Sunday School and Church music, training the young in active participation in public prayer, and religious self-expression. Such methods would grow a generation of active Church workers and provide for a more active and intelligent leadership for the future life of the Church. W. C. W.

CARELESS PAY TOLL.

One hundred and fifty-three persons killed and 181 injured was the toll paid by trespassers on the tracks and trains of the Southern Railway System during 1929, the annual report of the Southern's Safety Bureau, just issued, discloses. Trespassers on tracks accounted for 117 deaths and 83 injuries, and on trains for 36 deaths and 98 injuries.

This was an increase of thirteen deaths from this cause over 1928 and the heaviest death roll since 1923, when 154 trespassers were killed.

"Unauthorized use of railway property is simply flirting with death with all the chances against the trespasser," says the report, "but apparently about the same number of persons subject themselves to this hazard every year, since the number of casualties from year to year shows a remarkable constancy.

"Since 1922 when we began to compile these figures on a system basis, the results have been as follows: 1922, 129 killed and 171 injured; 1923, 154 killed and 178 injured; 1924, 130 killed and 174 injured; 1925, 128 killed and 151 injured; 1926, 135 killed and 154 injured; 1927, 140 killed and 133 injured; 1928, 140 killed and 162 injured; 1929, 153 killed and 181 injured.

"Tramps who formerly were supposed to make up the bulk of trespassers on railway property have now, to a large extent, deserted the railways for the highways, leaving useful citizens and school children to furnish practically all the victims of this deadly practice."

CONTRIBUTIONS

SUFFOLK LETTER.

A Conference Ministerial Association has many values to pastors and Churches. Ministers who do not come into personal association with other ministers lose a needed sense of what others think of them and a real appreciation of their brethren. The ministers of every Conference should select some central place of meeting and meet once a month except the regular months for revival meetings in their respective Conferences. They can pool the expenses of the meeting by each preacher paying so much at each meeting and out of that fund pay the expense of each one to the meeting. In that way, the expense is the same for each preacher. These meetings can be made of great value and of great enjoyment. Matters of financial obligation to the Conference and the institutions and enterprises of the Church can be considered in such a way that all the Churches can cooperate generously and on equal basis. Simply getting together puts unity of spirit, of purpose, and of action into all the Churches. Ministers can no more do their best without getting together than members of a Church could carry on their work successfully without meeting together. Every pastor known that the most useful members are those who come together to pray, sing, contribute, shake hands and touch heads and hearts in the worship and service of the Master. Ministers need the same kind of contact, and the most successful way is in a ministerial association. If any Conference does not have such an organization, let some preacher volunteer to get the pastors of his Conference together and form such an organization. There are many lines of profit in such a meeting.

Special books may be studied through one appointed to review the books for discussion. Special questions in theology, in Sunday School equipment and work, in pastoral visitation, in sermon preparation, by different members reporting their sermons, the discussion of individual problems in the management of local questions, questions of finance, evangelistic meetings, and a score of questions that naturally arise peculiar to local Conferences. Such an association is a real school, in which all the ministers may, from time to time, be both students and teachers. All Churches stand on a common level with local questions; and the most learned pastor can learn from the pastor who has had the poorest opportunities and serves the poorest Churches; and the least can learn from the greatest. Like the little girl who described the parable as "an earthly story with a heavenly meaning." No better definition has ever been written by a theologian. There is no better way to improve the pulpit than for the pastors to meet in regular session monthly in the interest of the kingdom.

Colleges and seminaries cannot furnish preachers with the real experience and education of such an association. It is altar, school, Church, spiritual fountain, pastoral preparation. One of the most valuable possessions in the Eastern Virginia Christian Conference is the "Ministerial Association." It unifies, intensifies, qualifies, and magnifies the work of the ministry in this Conference.

W. W. Staley.

ELON LETTER.

Dr. Laird T. Hites, of Hiram College, has published a book, "The Effective Christian College." The foundational idea in this discussion is that education, to be Christian, must be a co-operative enterprise in which students and professors learn together the Christian way of life. He favors the small college, not to exceed five hundred, as more likely to achieve Christian character through intimate, personal association of faculty and students. The president of such a college is father to the faculty members and grandfather to the students, a concept that does much to orient Dr. Hites in the world of educational philosophy. Here is a professor of religion in a small denominational college thinking fundamentally of the college as a family, a patriarchal family at that; but who can deny the charm, not to say the naivete of the concept? And who is prepared to say it may not work?

Of one thing, Dr. Hites is thoroughly convinced that Christian colleges are not as effective in Christian character-building as they ought to be. These institutions were founded and have been maintained to develop Christian men and women, and with the disposition to accept responsibility as leaders in the Churches—lay leaders as well as professional leaders. Under the influence of the certificating bodies and of the standardizing agencies, these colleges have largely lost their religious fervor, and as a consequence their Christian product has deteriorated.

Part of this is due to the lack of co-ordination, of integration in the curriculum, part to the failure of the teaching staff to do teamwork with each other to further the Christian life interests of the institution, regarding religion as a separate department of learning instead of accepting it as the finest result of the teaching in every department, and part to the antagonism between faculty and students, between student activities and student passivities (studies), Dr. Hites points out.

Academic freedom cannot be tolerated in a Christian institution if it be conceived as permitting a professor, by his teaching and living and sneering attitude, to cast doubts upon and create student antipathies toward the Christian faith and the Christian Church. "Academic freedom must end where the interests of the group begin. There should be no place in a Christian college for an instructor who is not himself an earnest Christian, both in teaching and in life. We may not bridle his tongue—that would be unethical! It is entirely proper that we terminate his contract."

Dr. Hites advocates the abolition of the "honor system," and in its place an understanding camaraderie between students and faculty, making cheating "not the proper thing to do." He advocates chapel, either compulsory or voluntary, that shall be truly worshipful and be controlled by a "religious interests committee," composed of faculty members and students democratically chosen in both cases, with a dean of religion (separate from the president, or "Y" secretary, or professor of religion) as the executive secretary of the same. He also advocates college credit for Sunday School work in the Churches of the college community when academically safeguarded.

The curriculum is regaredd as a program of studies for the most part, though at times the place of activities as constituent in the curriculum is suggested. This is perhaps most pointedly stated on page 245, where it is said that "the objective of higher education in the United States is, in general, that of a life disciplined by study, under the guidance of instructors more mature than the students they direct." The writer would prefer to believe that education is the student's discovery of the meanings and values inherent in personal and racial experience and the organization of the same into a program of Christian living.

With Dr. Hites' principles, few Christian educators would disagree. With his practical program for their realization, there will be wide disagreement. That is as it should be. Effective Christian colleges cannot be standardized; must not be. They must be as individualistic as Christian personality itself. But basic in every Christian personality are certain abiding principles. Dr. Hites' principles are sound and they will abide. They will not fall with his practical application of them.

A real service has been rendered our day by this incisive study of the Christian college and this clarion call to it to recognize its duty to produce men and women of Christian character who will be devoted to Christ and who will invest themselves vocationally or avocationally, or both, for the furthering of Christianity in the world. The Christian college will best do this by according to its faculty and students alike what Dr. Hites eloquently styles "freedom under responsibility," and it will claim for itself in the pursuit of its high aim that same freedom, while not sidestepping or shirking its responsibility.

W. A. Harper.

PIEDMONT JUNIOR COLLEGE LETTER.

The Leadership of the Blind.

Among all reasonable human beings, the primacy must always belong to the mind. The will, because of its influence and because of its majesty, often seems first; but the will is nothing more than the executive side of the mind. If it is a reasonable will, it is preceded by a reasonable emotion, which again is preceded by a reasonable idea.

Reading, writing and arithmetic are fundamentals of our primary education, and they are profoundly adjusted to life. Education is living without cessation, without expectation, and without desire of graduation; it is living, thinking, loving, serving and worshiping in the presence of the assembled intellectual and moral glory of the world.

Pericles was absolutely right when he thought that if he filled Athens with works of beauty, magnificent temples, splendid statues of the gods and of heroes, and every form of beauty that could be devised by mind and hand of men, the people who lived in the presence of this universal display of beauty would be affected in the quality of their thought in the character of their feeling and their action all unconsciously by the benignity and the universal benediction of beauty.

Christian education is something that lasts forever; living, thinking, loving, serving, praying, worshiping in the presence of that which is the highest version of the intellectual and moral glory of the world.

The dominant note in human nature, rising above the hurricane of voices, is capacity—capacity to do better than you have yet done, and ever more and higher capacity without end. Human nature is ever capable of truer thought, of a deeper sincerity, of a finer loyalty, and of a loftier soul.

The great stone face in the White Mountains is an image for human life, its prophetic quality, ever looking toward the future with steady eyes and solemn soul to welcome the mornings, the seasons of the years that are to be, that it may fill them with more truth, more beauty, more goodness, more of its own ever-developing and never exhausted or spent capacity to serve God.

There is an obligation on the part of every human being to meet the reasonable expectations of one's fellow-citizens, friends, teachers, of one's

parents, and this applies universally, perhaps more especially to the youth. These good friends often cherish unreasonable expectations toward the youth; they speak of them as "angels" when everybody knows that characterization is nonsense. Birds grow a new plumage every year, but if we were to meet the unreasonable expectations of our friends, we should have to grow a new pair of wings every week.

What I want to see in all young people who are studying and thinking, who are still in the process of education, is more and more concern for the things of the mind as absolutely indispensable to life. I do not care for a good heart without a good head; the good heart should be matched with the good head, and the good head is first.

Character is the final word in human life, and it is the final aspect of God's life. Christian character is a sort of breathing apparatus whereby we receive the inspiration of the Almighty. Human beings individually and collectively, in communities and in nations, are inevitably brought to bay. This nation, in its public men, in its voters, in its office-holders everywhere needs character.

A great investment has been made in the lives of our youth—investment of love. Thousands of students are sent to our colleges from homes of toil, of self-sacrifice, of vast hope, and these parents have made a great investment of their own being in these students. Never disappoint a reasonable expectation here; the greatest sorrow of your life will be to know that during your school days you disappointed a reasonable expectation of father or mother, and one of the happiest of all memories will be this fact, that you met that expectation with complete fidelity.

Wadley, Ala. S. L. BEOUGHER.

ADDOR CHURCH.

Our work at Addor presents to us a real need. The Church as an organization has practically ceased to function. It looked as if the doors would have to be closed and services discontinued. Apparently the business of the town would not support the people who were living there. As a result, people began to move away. This shifting of population continued until there are only a few loyal ones left. The loyalty of those who remained cannot be questioned, but their load was too heavy. The Church, therefore, seemed doomed to failure.

Their pastor had acquainted them with his desire to change his field of labor for the next year. The Western Conference made an appropriation to this Church to be used in securing the services of a pastor. At the request of the Home Mission Board, the writer met the board at Addor on December 29, 1929. After the service, which was poorly attended, my services were secured for this year.

The future looked gloomy. I did not know the conditions there very well. When my next appointment came, more interest was shown. The interest in the Church has increased until at the present we believe that there is a real place and a definite mission for that body of believers. That which strengthens us most in such a belief is the interest these people are showing in their newly organized Sunday School. We are happy to say that the school, which was organized February 9, 1930, is a community, rather than sectarian, undertaking. The officers of the school were elected from three or four denominations. This is evidence that people are not as widely separated as they once were.

We are, therefore, anxiously working and praying that God will bless and strengthen the sheep of His pasture in this part of the vineyard.

E. CARL BRADY.

PLEASANT RIDGE.

Our work at Pleasant Ridge Church is making excellent progress. The Sunday School is growing in interest and attendance under the leadership of Bro. Charles B. Higgins as superintendent. Bro. L. C. Huffines is Bible class teacher and is creating greater interest in that class, and all the other classes are doing well under competent teachers.

Last Monday and Tuesday the men of the Church began to cut logs for the lumber for the new Church building, and a sawmill will soon be cutting the lumber. The plan is to construct a new Church building with four Sunday School rooms with folding partitions. The walls will be finished with brick-veneer and the building will be a credit to the community when finished. Everybody in the Church and community is enthusiastic over the prospects of a new Church building, and the outlook for the growth of the Church is bright.

Our revival meeting will be conducted the week following the third Sunday in July. This is the fifth year of the service of the present pastor with this Church, and the condition of the Church has never been brighter for success during the history of the Church.

W. C. WICKER.

BRO. FLOWERS' WORK.

The people of our Church and community have been greatly encouraged by the lectures of Rev. A. R. Flowers for the week ending March 8th. Mr. Flowers is putting his whole soul into the Christian Endeavor work and in the work of Christian education. Several of our young people have found their way into institutions of learning through Bro. Flowers' untiring efforts. Several have also been placed in positions where they could have a chance to make better incomes and where they could have a better chance to live a bigger life for the Master.

Bro. Flowers has been coming to our Church and community for the past six or seven years, and he has grown on us all the while. His addresses show more and more sound thinking on the better things of life as the years pass on. He is a strong advocate of the united effort of our Churches, and he presents the matter in such a manner as to command the respect and good wishes of all our denominations. His influence in this one respect has meant much in many sections of our State as well as other States.

Glenville, Ga. F. N. BAXTER.

MISSIONARY RALLIES.

The annual rallies of the Eastern Virginia Woman's Missionary Conference will be held as follows: Norfolk District—Mrs. H. C. Caviness, superintendent, First Church, Norfolk, April 1st; Nansemond District—Mrs. B. D. Jones, superintendent, Oakland, April 2nd; Franklin District—Mrs. W. D. Harward, superintendent, Mount Carmel, April 3rd; Waverly District—Miss Louise Pittman, superintendent, Dendron, April 4th.

The theme of the program is "Builders in a New Day." A large representation is earnestly desired from all the Churches in each district.

MRS. L. W. STAGG, *Sec'y.*

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Specimen of Type.

AND the third day there was a marriage in Cā'nā of Găl'i-lee; and the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

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Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Băb'-y-lon *are* fourteen generations; and from the carrying away into Băb'-y-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A DAILY PRAYER.

(March.)

Saviour of all, Thou dost bid us "Go." In mercy plead Thou for us that we may be swifter to learn the whole meaning of that command and obey it. As the efficacy of Thy blood is not measured by the Palestine path of Thy earthly journeyings, but reaches "unto the uttermost," even so does the Holy Spirit, not limited by the traverse of our feet, but according to the equipment which we supply, go for us "into all the world." Of whatever we are or possess, God help us not to withhold, but to give for others as we ourselves have received. In Jesus' name. Amen.

WILL PREACHERS START REFUELING?

It is announced that the Disciples of Christ are setting up a series of great services and widely advertised conferences in important centers of the United States, to take under consideration the sole topic of missions, preparatory to their "Mission Day" this spring and the mission offering in their Churches. That our own people and pastors may catch a glimpse of what this Church is doing to create interest in missions and get an offering from their people with which to carry on missions, we quote the following editorial in the March number of *World Call*:

"Preachers are everywhere confessing that they are not preaching the missionary message from the pulpit as they once did. This was not only strongly expressed at the foreign missions conference held in January in Atlantic City, but is revealed in personal conversations with many of our own preachers. There is a wistful longing for a more vital and radiant message on world missions. There have been so many changes in the fields and such transition in thinking at home, that many ministers have been confused and have not pressed the missionary note as formerly. There is no doubt that the Jerusalem conference with its findings and reports presents a fresh and vital apologetic and appeal for the whole mission of the Church in the world of today.

"There is a movement on among our own preachers to acquaint themselves with this new approach and understanding of the missionary cause. Five or six of our leading ministers who feel this need deeply, together with Acting President S. J. Corey, of the United Christian Missionary Society, are setting up a series of meetings in various parts of the country for preachers alone, to discuss for a day the preaching values of the Jerusalem conference reports. The interest has been spontaneous and eager, and already such meetings have been arranged for in Cleveland, Lexington, St. Louis, Wichita and Dallas. Other meetings are in process of development. Such pulpit themes as 'The New World and the Mission of Christianity,' 'The New Challenge of Secularism to World Missions,' 'The Supremacy of Jesus in Relation to Non-Christian Religions,' and 'The New Day in Missions a Challenge to the Christian Pulpit,' are to be discussed by ministers themselves. It is hoped that out of this may grow many discussions of these vital themes in ministers' meetings and conventions, an increased literature on the subject and a vital linking up of the old unchanging realities of the missionary message, with this fearless facing of the new world in which we live, thus strengthening the note of authority and conviction."

A STUPENDOUS TASK.

Foreign missions is a stupendous task and will challenge the entire strength and resources of the Church. Few people have ever received any adequate conception of the size of this work, and only a limited number seem to realize that this is the chief mission of the Church. The program of the Church for foreign missions has never been made on the basis of the size of the task, but rather on the basis of what the Church members with an inadequate view have thought of the task.

We are not approaching the end of missionary work, as many seem to think today, but are just well started on the job. A recent survey of mission work being done in Japan brings this fact to our attention in a very forceful way. There is not a section of Japan where missionary work is adequately covering the territory. We face the startling fact that 80 per cent of all the work being done there is in 16 per cent of the territory. The great rural sections and villages are practically untouched. This statement would need but slight change to apply to any of the major mission fields. —*World Call.*

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 22, 1930.

Sunday Schools.

Previously acknowledged	$2,063.68
Mt. Carmel, Zuni, Va.	2.40
Elm Avenue, Porthmouth, Va.	10.00
Roanoke, Ala.	3.85
Happy Home, Ruffin, N. C.	1.21
Pleasant Hill, Liberty, N. C.	5.40
Rosemont, Norfolk, Va.	15.20
Haw River, N. C.	24.32
Monticello, Brown Summit, N. C.	3.89
Bethlehem, Altamahaw, N. C.	3.35
Durham, N. C.	17.68
First, Portsmouth, Va.	23.25
Berea (Nans.), Driver, Va.	4.00
Bethlehem, Broadway, Va.	1.95
Bethlehem (Nans.), Suffolk, Va.	3.16
Biscoe, N. C.	1.64
Mt. Auburn, Manson, N. C.	4.50
Newport News, Va.	15.00
Morrisville, N. C.	2.33
Berea (Norfolk), Hickory, Va.	5.00
Franklin, Va.	7.00
Total	$2,218.81

Individual and Church Collections.

Previously acknowledged	$ 590.42
Providence-Memorial, Graham, N. C.	3.25
Pleasant Grove, Bennett, N. C.	3.64
Total	$ 597.31

Summary.

Previously acknowledged	$6,285.09
Sunday School, regular	155.13
Individual and Church collections	6.89
Total to date	$6,447.11

We sincerely trust the Sunday Schools are emphasizing missions during this mission period, and will by liberal contributions help their Churches reach the quota of one-third as much to missions as is the amount of pastor's salary. Thanks, good friends.

J. O. Atkinson, *Sec'y.*

PROGRAM.

Following is the program of District Rally No. 2 of the Alabama Conference, which includes the Churches of New Hope, Antioch, Bethany, Lowell and Forest Home, while the rally is to be held at Forest Home on April 13th:

Morning Session.

Called to Order by District Leader at 10:30 o'Clock.
Song Service.
Devotional—Led by Mrs. L. H. Houze.
Welcome Address—By Miss Lorie Sikes.
Business Session.
District Leader's Message.
Address—By Rev. G. D. Hunt, 11 o'Clock.
Appointment of Committees.
Offering.
Adjournment for Lunch (one hour).

Afternoon Session.

Devotional—Led by Mrs. A. I. Landers, 1:30 o'Clock.
Address—"Drafting Our Young People Into Service," by Miss Mary Jenkins.
Address—"What a Missionary Society Means to the Church," by Rev. W. T. Crowder.
Address—"Our Needs in the Woman's Work," by Mrs. J. E. Almon.
Solo—"Giving Our Best to the Master," by Miss Marcie Hamlin.
Address—"Opportunities Now Afforded Our Church Women for Service," by Mrs. John W. Lane.
Address—"Value to Pastors of a Woman's Missionary Society," by Rev. W. T. Meacham.
Address—"Giving as the Lord has Given to You." by Mrs. L. H. Liles.
Reports of Committees.
Benediction.

Mrs. O. L. Royston,
District Leader.

PROGRAM OF MISSIONARY RALLIES SCHEDULED TO TAKE PLACE IN EASTERN VIRGINIA CONFERENCE APRIL 1, 2, 3, 4.

Morning Session.

Theme—"Builders in a New Day."
Call to Order—10:30 o'Clock.
Hymn—"The Church's One Foundation is Jesus Christ Her Lord."
Devotionals—"Let Every Man Take Heed how He Buildeth" (1 Cor. 3:10), conducted by Mrs. J. W. Manning, Norfolk; Mrs. A. L. Hook, Nansemond; Mrs. E. B. White, Franklin; Mrs. P. A. Hines, Dendron.
Minutes.
Superintendent's Message—"Foundations for the New Day" or "Strength for the Builders."
Recognition of Visitors and Societies.
Address—"The Solitary Builders in a New Day," Dr. J. O. Atkinson.
A Message from our Builders in Japan, Porto Rico and the Homeland.
Offering for (leader will announce).
Appointment of Committees.
Adjournment for Lunch.

Afternoon Session.

Call to Order—2 o'Clock.
"Some Views of Builders"—Norfolk, Mrs. G. R. Martin, President State Baptist W. M. B.; Nansemond, Mrs. E. B. Joyner, Missionary to India; Franklin, Mrs. Lee Britt, President Virginia Methodist W. M. B.; Waverly, Miss Harriet Smith, Missionary to China.
Special Music.
Plans and Specifications for our Work—Led by Mrs. M. L. Bryant, Norfolk; Mrs. Russell Bradford, Nansemond; Mrs. E. L. Beale, Franklin; Mrs. B. E. White, Waverly.
Reports of Committees.

Closing Thought—"The God of Heaven, He will Prosper Us; Therefore, We, His Servants, will Arise and Build" (Neh. 2:20).

Rally Superintendents—Mrs. H. C. Caviness, First Church, Norfolk; Mrs. B. D. Jones, Oakland; Mrs. W. D. Harward, Mt. Carmel; Miss Louise Pittman, Dendron.

REASONS WHY.

Reasons why you should be a member of the Missionary Society and work for missions:

Because missions are God's thought. He asks your co-operation.

Because of our love for the Lord Jesus Christ whose commands are explicit (Matt. 28:10-20; Mark 16:15; Luke 24:47; Acts 1:8).

Because we are the fruit of missionary effort.

Because your example will help others to obey the Lord's command.

Because the need is urgent. Thousands die daily who never saw a Bible, or heard of Christ.

Because larger efforts are needed in home mission work.

Because all nations are now easily accessible, and with more means and more workers the work might be indefinitely increased.

Because the work of the Missionary Society is to help the heathen abroad and the spiritually needy at home.

Because of the reflex influence of missions upon the home Churches.

Because missions is the work of the Church, and all Christians should be active Church workers.

Because millions are yet in darkness and the laborers are so few.

Because the security of our nation now depends upon the civilization of all.

Because the Lord has left the work of carrying His message to the world in the hands of His followers. He expects you to help.

MISSIONARY RALLIES.

District rallies of the North Carolina Woman's Missionary Conference will convene at 10 A. M., unless otherwise announced, and will be held as follows:

Guilford (Rockingham), Reidsville, N. C.—Tuesday, April 8th, Mrs. L. P. Wicker, superintendent, Greensboro, N. C.;

Halifax, Lynchburg, Va.—Thursday, April 10th, Mrs. A. Hayes, superintendent, Virgilina, Va.

Randolph, Randleman, N. C.—Saturday, April 12th, Mrs. I. H. Faust, superintendent, Ramseur, N. C.

Alamance, Elon College, N. C.—Tuesday, April 15th, Mrs. J. W. Patton, superintendent, Elon College, N. C.

Lee (Chatham), Sanford, N. C.—Wednesday, April 16th, Mrs. Ralph Ross, superintendent, Sanford, N. C., Route 5.

Durham (Wake) Catawba Springs, N. C.—Friday, April 18th, Mrs. G. H. Leonard, superintendent, Chapel Hill, N. C.

Vance (Warren), Pope's Chapel—Saturday, April 19th, Miss Margaret Alston, superintendent, Henderson, N. C., Route 1.

NOTICE.

The missionary rally of the Franklin District will be held at Mt. Carmel Christian Church, Walters, Va., on Thursday, 10 A. M., April 3rd. Theme for study: "Builders in a New Day." We hope to have a large number present.

MRS. W. D. HARWARD,
District Superintendent.

SOME OTHER WAY?

There is a heavenly, eternal home where dwells our eternal Father infinite in love and enduring mercy; and where Christ, our all-sufficient, perfect Saviour, sits at His right hand and has loving watch-care over all who truly deny themselves to fully follow Him in the blessed way of peace. His wonderful life makes easy for the surrendered soul to follow Him. Strange it is that some foolishly try to find some other way!

By divine inspiration, David was directed to write, "The fool hath said in his heart, There is no God" (Psa. 14:1, 53:1). In both instances we read that they who spoke thus were "corrupt in their ways." The way of a fool is right in his own eyes (Prov. 12:15). "There is a way that seemeth right unto a man, but the end thereof is the way of death."

In these last days of great wickedness and corruption, a few are found who declare there is no God, though down deep in heart I do not think they believe it. They may wish that it might be so if thus they could escape punishment from their awful sin. In Russia at this time even some in governmental authority are closing the Churches and are expelling worshipers of God and Christ. What fools they will find themselves to be. There is a God! One God who reigns supreme over the whole universe He created, and one Lord Jesus Christ, His divine Son, whom He anointed and clothed with all power to redeem to eternal peace and joy all who in true faith accept Him.

There is a future—eternal blessedness for the saved, but eternal punishment for careless and indifferent sinners (see Matt. 25:46; also 31-46 in the American Version). There we find the word eternal used twice in verse 46. The Greek word aeovios is rendered sometimes eternal and sometimes everlasting in the old version, meaning the same thing. The American version rightly puts it eternal, thus avoiding confusion. In verses 41-45 see how careless and indifferent some become, showing no love and service for the Saviour. Therefore, they find no place for them in Christ's eternal kingdom. Vastly important teaching.

Some persons who are "confirmed" and become members of the visible Church lack heart-love for the Saviour and lack love for service. There is born in man a hope for a glorious future, yet so careless and corrupt one may become as to wish that death might end all. Some try to believe that there is no God. They need to "be born again"—born of the Holy Spirit. Note John 3:3-16—the very declaration of Jesus Himself. Yet they who love the world and worldly things, worldly riches, fashion, display, costly things and worldly entertainments that tend to draw away the mind from Christ and His service, have little or no heart-love for Christ, the gracious, all-loving Saviour; they soon become hardened in heart and have no relish for God's blessed word of truth. If, like the great, sincere Paul of Tarsus, they could be overpowered by the Holy Spirit until they could see their great need, they would exclaim, "Things I once loved, now I hate"—hate because they tend to draw one away from the glorious Christian life, in which all consecrated followers of Christ find joy—great joy in living. They love the Bible and they prayerfully study to know God. Christ only could declare, "Heaven and earth shall pass away, but my words shall not pass away" (Luke 21:33); and in John 10:35, He declared, "The Scripture cannot be broken." Did any other in all history have wisdom and power or authority so to declare? None! Then who anywhere ever did have or will have the presumption to try to present any better way to obtain genuine peace and happiness on earth and a rich and glorious home in the eternal future than by fully accepting Christ as the indispensable, all-sufficient Saviour—the way, the truth, and the life? (The Greek word here denotes eternal life.

All who have reason and who honestly seek the truth, if they prayerfully study the Bible fifteen or more minutes daily, morning and night, carefully meditate thereon, asking the Holy Spirit to enlighten them, will be convinced that Christ is the only Saviour, and that He only gives sweet peace and enduring happiness to those who fully accept Him. He said truly, "The words that I speak unto you they are spirit and they are life" (the true life), "more abundant," that now is and continues in the world to come.

They put aside foolish, unmeaning talk, and they delight in things divine, and they talk to others about them. The Bible tells us what the will of God is: "This is the will of God, even your sanctification"—full consecration to God to do His will—"that ye abstain from all "immorality."

Sweet, abiding peace rests only upon the consecrated soul. Such only truly find success in winning others to Christ. Hear, O beloved! Feed upon the word! "Love not the world, neither the things (merely) of the world," lest the heart be hardened. Why, oh, why, do so many try to climb into the fold "some other way" when reason and the eternal word of God show it to be impossible? God help us all!

ALBERT GODLEY.

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THE CHRISTIAN SUN, 1536 EAST BROAD STREET, RICHMOND, VIRGINIA

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson I—April 6, 1930.

The Law of the Cross.

Golden Text: "If any man would come after me, let him deny himself, and take up his cross and follow me."—Matt. 16:24.

Lesson: Matt. 16:13-17:27.

Christ the Son of the Living God.

"Whom do men say that I, the Son of man, am?" There was no catch in the question. Jesus wanted to know what the people thought of Him, where they put Him, what they thought of His work. He wanted to know whether they saw in Him anything more than an itinerant teacher and preacher, a harmless, rather sentimental talker about good will and brotherhood.

"And they say unto Him, Some say that Thou art John the Baptist, some Elijah, some Jeremiah, or one of the prophets." They may have been confused as to just who He was, but one thing is sure—they thought He was some great Man. Every one of the men mentioned stood towering like a great mountain-peak in Hebrew history. They were all names to conjure with. Even those who do not accept Christ as the Son of God readily admit that He was one of the world's great men.

There is another interesting insight into the character of Jesus as reflected in this answer, for it bears testimony to the many-sidedness of Jesus. These men were unlike each other in so many ways. They were men of different temperament and different methods. Jesus is so many-sided. Like the facets of a diamond, He flashes light from so many different angles. Men of all times, of all stations in life, of all races, of all temperaments, of all shades of religious belief have looked at Jesus, and all have found something appealing in Him and in His character.

"But whom say ye that I am?" Jesus was not concerned simply with what the general public thought about Him. He was particularly concerned about what His immediate disciples thought about Him. It was important that they had the right conception of Him. It does make a difference what men think about Jesus. The view that holds Jesus simply as a great Man has never produced that dynamic and vital faith, or given impulse to whole-hearted service, that characterizes the view that holds Jesus as the Christ, the Son of the living God.

"Thou art the Christ, the Son of the living God." God's Anointed, the One who should come, the Son of a God who was a living, active, loving, seeking God, one who was more than man, and one who was more divine than ordinary man. Here was One who was unique in all history.

"Flesh and blood hath not revealed it unto thee." Such an insight was not the result of mere human wisdom or thought. It had come as a blessed revelation through the Spirit from the Father Himself. It is thus with all the great truths of Christianity, and with all the great experiences of the Christian life. The natural man receiveth not the things of the spirit; neither can he know them, because they are spiritually discerned. Those of humble minds and loving hearts often have vouchsafed to them revelations and experiences which are hidden from those who trust in mere wisdom and in human sufficiency.

"Upon this rock I will build my Church." Here is the battleground between Catholicism and Protestantism. The former says the Church is built upon Peter; the latter says it is built upon the confession, the recognition that Christ is the Son of the Living God. Argument will not change the one or the other. Suffice it to say that it is Jesus who says that He will build His Church. The Church has a divine Founder, and it is a divine institution. And the gates of hell shall not prevail against it—it has a divine destiny which nothing can thwart. Let us thank God and take new courage.

The Law of the Cross.

"From that time began Jesus to show unto His disciples how that He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." From that time—from the time that He had stood before them as the Son of the Living God—He began to talk to them about His suffering and His ignominious death. It was as it should be—suffering is the divine law of conquering evil. Self-denial is the first law of love, and hence of God. He was to be the suffering Servant of Jehovah foretold in the Old Testament. He wanted them to be prepared for the events that would be a denial in their minds of all that they thought the Messiah should be.

"Then Peter took Him and began to rebuke Him, saying, Be it far from Thee, Lord; this shall not be unto Thee. But Jesus turned and said unto Peter, Get thee behind me, Satan; thou art an offence to me; for thou savorest not the things that be of God, but those that be of men." How human and how modern it all sounds! How we need to learn that sacrifice is God's appointed way to victory. In this modern age which hears so much about freedom and self-expression, and in which religion is being interpreted in terms of ease and comfort and well-being, we need to have sounded again the stern note which Jesus sounded in that far-off day.

"If any man would come after me, let him deny himself." It is the first law of discipleship. Let him take up his cross—there is a personal cross. Whosoever will save his life shall lose it—to hoard life is to lose it. Whosoever will lose his life for my sake shall find it—the one who gives himself to a great and worthy cause, who seeks to deny the lower and smaller self for the sake of the higher and larger self, such a one really finds life indeed.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, April 6, 1930.

Topic: "What is Involved in Deciding for Christ?"

Scripture: Rom. 10:8-15.

Suggested hymns: "Give of Your Best to the Master," "More Like the Master," "Open My Eyes," "O Love that Wilt Not Let Me Go."

Assign the following outlines and materials for talks and discussion in the meeting:

Meeting Christ.

1. Through Christians (those who know Him): (1) observation of their lives, (2) personal friends, (3) invitations to Church services, Sunday School, Christian Endeavor, socials, (4) preaching, (5) friendships.

2. Through reading.

3. Through work: (1) co-workers, (2) type of work, (3) meaning of work.

4. Through Christian organizations: (1) Y. M. C. A. and Y. W. C. A., (2) Boy Scout and Camp First Girls, (3) conferences, camps, (4) recognizing values of Christian orphanages, hospitals, colleges.

Deciding for Christ.

We must go farther than just meeting Christ. We must become so well acquainted that we decide whether or not we want Him for a Friend of our own. If we want Him for our Friend, it means that we believe in Him, that we have faith in this new acquaintance. Our lives are changed and remodeled constantly by our association with our friends; and so if we decide that we want Christ for our Friend we mean that we are willing for our lives to be influenced by His character. His is such a commanding personality that once we are well acquainted we determine that we shall follow Him and try to live as He would have us live.

Accepting Christ.

Have six different persons show how one of the following enter into one's acceptance of Christ: (1) forgiveness, (2) repentance, (3) faith, (4) association with Christ, (5) confession, (6) service.

Living for Christ.

"One of the greatest religious needs of our times is that we get away from our false conception of what it means to be a Christian. Some people still have the idea that believing certain things makes one a follower of Christ. One's belief certainly affects one's life; but no amount of mere intellectual assent to truths will make one a Christian. Christ showed this fact in His teachings.

"Others think that being a Christian means experiencing feelings of joy and peace. Religious life does bring peace and joy, and at times it is overwhelming; but the waiting for such a feeling to come has kept many a person from becoming a Christian. Christ does not say anything about any certain types of feelings that should be a condition of becoming a disciple of His.

"Still others think that to be a Christian is to live a high type of moral life. Christianity and morality are inseperable; but Christianity is deeper and more far reaching than morality. If there were no Christianity, there would probably be no morality. Christ said that to be a Christian was to know God and His Son Jesus Christ. To be a Christian is to be a friend of God as He is revealed in the person of Jesus Christ. One must not stop with the searching of the Scripture, but through it must pass on to a knowledge and fellowship with Christ. One must expect to have such feeling and only such as one would have in the presence of a great and true friend. And in view of this friendship with Christ, one must act as is becoming in the presence of this perfect Friend. And to be a friend of Jesus Christ means service. The very basis of our Christianity is that of sharing with our brothers that which we have. No man can be a Christian who will not serve in Christ's kingdom; and our field of service is among men who are Christ's brothers and God's children."—*From "Introducing Men to Christ," Weatherford.*

A Selection.

A selection from Montgomery's "The Watchman," in which the captain of the guard at Christ's tomb speaks:

"I care not for glory; all desire
For honor and for strife is gone from me,
All eagerness for war. I only care
To help and save bruised beings, and to give

Some comfort to the weak and suffering.
I cannot even hate those Jews; my lips
Speak harshly of them, but within my heart
I only feel compassion; and I love
All creatures to the vilest of the slaves,
Who seem to me as brothers. Claudia,
Scorn me not for this weakness; it will pass—
Surely 'twill pass in time, and I shall be
Maximus, strong and valiant once again,
Forgetting that slain god. And yet, and yet,
He looked as one who could not be forgot!"

WITH MY CHURCHES.

I am glad to report that most of our work seems to show signs of improvement. There seems to be among our people many with renewed interest in the Scriptures, which we are glad to note. If we could succeed in getting people interested in the Word of God, it would mean much and would be a great step toward bringing about the thing all pastors would like to see, namely: doers of the Word and not hearers only.

The Clayton Church, which is being aided by the Home Mission Board at present, is showing their appreciation for same by their loyalty. We begin our revival meeting with these people on the second Sunday in April, with Bro. M. T. Sorrell, of Danville, Va., doing the preaching.

Our Auburn Church is progressing nicely, with a faithful group of Sunday School and Church workers. I have been with these people for four years. In the year 1929 we increased the pastor's salary $100, purchased a piano, and progressed along other lines accordingly.

We had a good year at Zion Church last year, and we are expecting a better one this year, since we have there a newly organized Missionary Society, with eighteen members.

We are very grateful for our people at Turner's Chapel. The W. M. S. is one of the best we know anything about. Also we have a Young People's Society there, of which we are proud.

At Grace Chapel we begin our revival meeting March 16th. Will our friends please pray for us, that we may have a real revival of religion. The pastor will do the preaching in this meeting.

R. 3, Raleigh, N. C. J. A. DENTON.

REV. G. D. HUNT'S LETTER.

I left home last Wednesday morning for Baxley, Ga., to assist Rev. G. N. Smith, of the Congregational Church, in a meeting from Thursday night until Sunday night following. We had a fine meeting, but were hindered very much on account of rain. The Church is located about three miles out from the city, surrounded by beautiful farms and fine bodies of level pine timber. This is indeed a beautiful section of south Georgia, and the citizens are loyal, kind and appreciative. Rev. Smith has preached here for the past thirty or more years. He is now becoming an old man, but active and very congenial in his fellowship; he loves his people and his people love him.

We had good attendance and good interest. One good, substantial citizen joined the Church, and others are to join at an early date. I thoroughly enjoyed my visit to this section of the State, and if it be the will of the Lord I shall come this way again. I am spending this time with my good friend, Tom Holland and his genial wife, of the Ambrose, Ga., Christian Church. I preached at this Church tonight and we had a fine service. Will go to Vanceville and preach there tomorrow night. Will turn my face homeward Wednesday morning. I spent the night most pleasantly with my good friends Walker Pearson and family as I came down; will spend tomorrow night with Bro. L. M. Veazey and family. I hope to spend some time with Rev. W. C. Carpenter before I go the homeward way. My time is full and running over, but I am enjoying my work. Will soon complete my circuit, and then—don't forget to take the mission offering. God's kingdom needs the money. G. D. HUNT.

ISLE OF WIGHT.

The Woman's Missionary Society of Isle of Wight Christian Church is one of the strongest features of the work. We have completed the mission-study book, "From Jerusalem to Jerusalem," which was very ably taught by Mrs. Cora Wilson, who with other members of the Baptist Church joined us in our study. A goodly delegation attended the one-day institute of missions held in Suffolk on March 5th.

March 16th being our regular preaching day, Bro. E. B. White gave us a wonderful message, his theme being "Rest for the Burdened." Bro. White is ready and willing to lead us in any phase of Church work, and we believe that with him as our leader old Isle of Wight will once more stand in the ranks of those who carry on in the name of the Lord.

MRS. M. T. WHITLEY.

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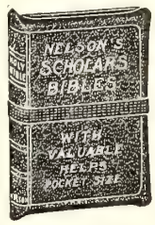

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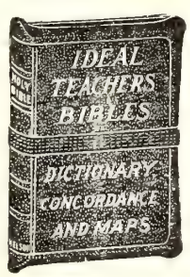

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FAMILY ALTAR

Conducted by H. E. Rountree
One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

An Every-Day Voice.

"I am that I am."—Ex. 3:14.

This is the voice of God to Moses. Moses is to remember what and who he is as he goes forth to execute his commission of heaven for his people. He has divine authority, with a pledge of divine support to success. God follows up His pledge by a demonstration of His power to bless the smallest of talent. Read about the rod and the gift of speech in the fourth chapter.

Use what talent you have. Dedicate it to God. He will bless it and complete it. Remember the parable of the talents, and the boy with a few loaves and fishes, and also the widow's mite. All this is for you, and me too, if we will try Him and trust Him.

Prayer.—O Lord, we have not trusted Thee very far. This age of machinery, material, pleasure and comforts, lead us away. O that we may see Thee, whom to see is to trust, and whom to trust is life now and eternal life then. Help us to try Thee. *Amen.*

TUESDAY.

Paul's and Livingston's Way.

"I am ready not to be bound only but to die at Jerusalem for the name of Jesus Christ."—Acts 22:13.

"I beg to direct your attention to Africa. I know that in a few years I shall be cut off in that country. I go back to try to make an open path for commerce and Christianity."—*Livingston.*

Paul was a trail-blazer for Christianity in the early apostolic age. He established the Christian Church in the East. David Livingston is a trail-blazer in Africa. He established the Christian Church there.

There is a very striking similarity in our two texts. They each represent the consecration of one to the cause of Christ among a people where Christianity was not known. In fact, there is much in the lives and the experience of the two men; so much so that the work of Livingston seems only an outstanding follower of Christ comparable to Paul in carrying the gospel into all the world. Paul covered the East. Livingston covered much of Africa. To be sure, Livingston was only an humble missionary, while Paul was more than that. He became a divine author of the Word of God to mankind. Livingston is only a lesser light, reflecting the glory of the kingdom unto the darkest spot of the world.

They each suffered severe hardships attending their mission, suffering inexpressable, inconceivable. But each is given a dauntless spirit by God's promise, "Trust also in Him and He will bring it to pass." "I will be with you in the sixth trouble and in the seventh not forsake you; yea, I will never leave thee nor forsake thee." God brought their work to pass all right, and He never left them. Like their Lord and Master, they each went to their death on the job, and like Him, they each lifted the cause to peaks of glory by such a death. (Read Paul's life; also read Livingston's. A new book of material hitherto unpublished is now available—"Livingston," Campbell—and may be had at any book store.)

Prayer.—O Lord, deepen in us, that we may have a life to live for Thee. Show us the good of the conclusion of it all, and strengthen our faith and steadfastness to be strong and never waver in what Thou hast given us to do. *Amen.*

WEDNESDAY.

A Fair Barter.

"What shall a man give in exchange for his soul?"—Matt. 16:26.

Answer this question today according to your own observation, experience and knowledge. What can a Christian have in his own life, more than a non-Christian, which may attract or be clear to the latter, as distinguishing him as a Christian and a child of God?

The Bible speaks of "letting your light so shine that men may see your good works and glorify the Father which is in heaven," of your being the "salt," the "light of the world," of being "God's witnesses." What does it all mean to us as differentiating us from those who are not Christians? What is there about us that will constrain a non-Christian to believe that we walk with Jesus?

That is a problem of every-day living, and it is a problem of non-Christian people. They see so little in Christians that differ from their own way of living that they have gone so far as to say that Christianity is not very potent, and they see no evidences of qualities superior to their own. There are those around as who profess dislike for the Church and hate much that it does. They spurn the hypocrisy they see, and hold themselves superior to the most of it. Their lives may be beyond reproach. What will we do about it?

Prayer.—Dear Lord, send Thy Holy Spirit upon us and permeate our lives with the life of Jesus Himself, that no reproach be upon us. *Amen.*

THURSDAY.

The Blessing of a Good Conscience.

"Brethren, I have lived before God in all good conscience until this day."—Acts 23:1.

It has been said that conscience means the knowledge that one has of one's self in the presence of God. We all know, however, that conscience is not always a reliable guide. We may bribe it or sear it until the vilest of men may wipe his mouth and say, "I have done no wrong." But when we make Christ our conscience, bringing everything to be judged by His light, conscience will speak in no unmistakable tones judging for us the right and the wrong.

If at the end of each day we can look heavenward and say, "I have lived before the Lord in all good conscience," "Search me, O God, and know my heart," we can look the world, yea the devil, in the face and glorify God.

Prayer.—Dear Lord, give us the light within, the divine seed of purity, the voice of the Lord to our souls, and daily make us what Thou wouldst have us be. *Amen.*

FRIDAY.

The Conscience of Our Saviour.

"He had done no violence, neither was any deceit in His mouth."—Isa. 53:6-9.

The human race is today apparently, as it was in the days of the coming of Christ, like a flock of sheep gone astray, torn and scattered. If we are to believe what we know in many places, some have become lions and are no longer sheep.

But God gave us a Shepherd, and that Shepherd is still the Shepherd of all who will hear His voice. Like man, He was assailed by all the hosts of hell, and was the target of all darts of the seducer. He was tempted in all points as we, yet without sin. He went to the cross with the power to call the legions of heaven to save Him, but He would not use that power lest the stain of violence be upon his hands, or the blush of shame be upon his face, and his purpose be defeated. It was his stainlessness as well as his sacrifice that made him the Saviour. This same pure conscience he shares with those who come to him and follow him.

Prayer.—Great God of mercy, have mercy upon us and make us know a pure conscience. Give us singleness of heart and a vision for sincere faith in Thee, to experience the Christ's holy life in our hearts, and come no more in the power of the devil. *Amen.*

SATURDAY.

The Good and the Bad.

"And (they) gathered together all, as many as they found, both bad and good."—Matt. 22:10.

This parable of the wedding feast is, no doubt, the same as found in Luke 14, the difference being that this lesson is that the gospel, as rejected by Jews, is offered to the world, while the Luke story represents the Messianic banquet to which all nations shall come.

Jesus is understood here to teach that the primary purpose of God is not that of the selfish pleasures of His guests, but a great affair of His kingdom. It is the marriage of the heir. Christ is the Heir and Bridegroom, and the Church is the bride. This marriage is the union of the Son with humanity. God's house is the place, and His feast is the blessing. The most unfit, if they will come simply and sincerely, are welcomed. If we understand the incident about the "wedding garment," it is that no scurillons or hypocrites can enter there. God despises a hypocrite. The most of people do. We may rejoice that the human race has that much like its Maker.

Prayer.—Dear loving Father, we feel very thankful to Thee for everything this morning. It is great to be living and enjoying so many blessings of Thine of which we are so unworthy. Do forgive us of all our sins and help us to live purely, simply and sincerely today in all that we do or think. *Amen.*

SUNDAY.

Lesson: Exodus 1:22-210.

This lesson is a very edifying story. We see the faith of parents to bring up the child for a holy life, united with the wonderful providence of God in saving the life of the child and providing for him a training that equips him for life's work.

This should strengthen the faith of us all. Our children, when dedicated to God, are no longer merely our children, but they are also children of the Lord, royal princes.

If this child had not become the child of the royal household, the mother would have been robbed of him by the executioners. Parents need to consider more seriously than many do that if their children do not become children of the heavenly household, they will be prey for the wicked one who goeth about seeking whom he may devour. Parents are given the care of children. The Holy Spirit saith, "Take this child and nurse it for me, and I will give you your wages." This is their responsibility to God for the child. It is the vineyard given to them. It is the stewardship with which they are entrusted, and the finest kind.

Prayer.—Lord God of our souls, give us faith to believe with child-like simplicity. Give us wisdom to know what we must do for heaven in rearing children. Give us courage to go through the waters of sacrifice and live forever in the consciousness of eternal union. *Amen.*

Christian Orphanage

Dear Friends:

All our children attend Sunday School at the Community Sunday School, and the larger children attend Church; but, for the benefit of the smaller children, last year we instituted a special service in our own chapel at 3 o'clock on Sunday afternoon to which every child in the Orphanage is required to attend unless excused on account of illness or some other worthy excuse.

This service is held especially for the benefit of the children, and it is really their service. They always have a part. We sing together. We repeat the Lord's Prayer in concert. The little tots often have a program of their own. The larger children render solos, quartets, etc. The children all join in this inspiring service, and we feel that it is doing much good.

From time to time we invite friends to come and give us a fifteen-minute talk, especially for children, and those who have been with us from time to time have had messages that have reached the children, and they have been very much appreciated. Mrs. Walter R. Sellars was with us in our last service. She brought us a message that touched the heart of every child and all present. Her subject was "The Book." In her pleasant and convincing way as she held up the Book, she drove her truth home to the hearts of every one in the chapel.

The children appreciate the messages brought to them from time to time. They inspire them to better and nobler things. One special feature in this service is the song service by the children. They enjoy it. All take part, large and small. Visitors are always welcome.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 27, 1930.

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Special Offerings.

Cash item	4.67
L. S. Holt Endowment Fund	150.00
Grand total	$2,557.17

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J. M. DARDEN, *Treas.*

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11 Truth shall sprin

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

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8 ¶ [2][b]Jĕ-hôi'-ă-chĭn *was* e years old when he began t

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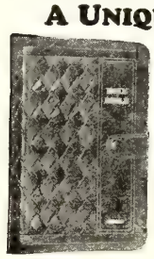

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WHY WE FORGET GOD.

To say that we live in a period of transition is true. Every age is such. But some periods are more intense and more clearly marked than others. Such is the time in which we now live. We live in an age of thrilling interest to man. Instead of engaging in business in order to live, we have learned to live for our business. Such an age is not conducive to a knowledge of God. To know God requires thought, study, prayers, service. All these take time, and time is the one thing that the modern man cannot spare. We have forgotten God.

We live in a period of great intellectual upheaval, of far-reaching social changes, of low spiritual standards, and a great crime wave. In the realm of intellect, we are in a period dominated by so-called science. In the physical world we are dominated by speed, efficiency, intensity, of living, and a craze for amusements and pleasure. In the spiritual realm we are in a time of questioning and uncertainty. The great crime wave of lawlessness, murder, theft, divorces and suicide are fast increasing.

Is it not possible that God is opening up new possibilities and calling us forward in spiritual things, just as He is opening up new worlds in other things? The marvelous achievements of man during the last century have caused us to worship man's intelligence, sing songs to his praise. We have forgotten God. We are linked with the world by multiplied ties. We fly around the world in a few hours. We can talk around the world in a few minutes. Yea, the whole world is listening in to what we say and do. Our new day makes new demands upon us. Our temptations are stronger, our opportunities are greater.

From every angle our religion seems inadequate to the demands of the day. Therefore, we need and must have more spiritual power. Jesus calls us not only to confess Him, but to incarnate His spirit; not only to respect Him, but to reproduce His life. How are we measuring up to that standard? We have a changeless Christ, but we are living in a changing world.

Oh, but some one says we are living in a modern age. Times are better—we have conveniences for our comfort, and luxuries for our pleasure, good Churches and schools for training our youth, no need to worry. The words of our Saviour have come true again. We have so largely gained the whole world that we have almost lost our own souls. What shall we do about it?

There is only one wise thing to do: repent and get right with God. The prayer of the Church today should be "Lord, send a revival." Yes, a revival of pure and undefiled religion, that will enable us to have faith in God, faith in His word, faith that is not a mere statement of doctrine, but a faith which proves itself, through a burning desire, to spread the kingdom of God, and a consuming love for lost souls. This requires a high standard of Christian living, for to live aright one must be "born of God," for God is love.

I fear too often we are lovers of pleasure more than lovers of God, having a form of godliness but decrying the power thereof. I will now give a few reasons that I think cause us to forget God. In the first place, I am no modernist. I believe in the Bible as the inspired word of God. I believe in the Spirit-filled gospel sermons. I believe if there is a heaven to gain, there is a hell to shun. I believe we should teach and preach eternal punishment. I believe that we should have a sermon at least once each year on the second coming of Christ. We are inclined to believe that the idea of eternal punishment and the second coming of Christ were meant for some other age. If we expected the King of England to visit us, what great preparation we would make, and how we would tell our friends about it! Yet, if we are not expecting it, we know that the King of glory is coming one day, and we are seemingly little concerned about it. Will He find us prepared when He comes?

We have failed to take time to be holy. We are so filled with material things that we have failed to take time to read and meditate upon the Word of God. We should read it to be wise, believe it to be safe, and practice it to be holy. Then we have failed to pray. Prayer is the connection between man and God—the great dynamo of power; and if the connection is broken, the power is lost.

Yes, if we fail to pray, we forget God. We have failed to obey. We are commanded to love not the world, neither the things of the world, and to come out and "be ye separate from among them." We have failed to deny ourselves. Jesus said if any man would come after me, let him deny himself, take up his cross daily, and follow me. We have no scriptural grounds for saying we are redeemed by the blood of the Lamb if we are failing to live the sacrificial life.

We have failed to give our time, our talents, our money for His glory. Oh, if we would only give God a chance to use them! Long time ago there was a lad that had only five loaves in the midst of a hungry multitude. He gave them to the Lord, and the Master multiplied the gift so that with them He fed five thousand. Just an example of what the Lord can do if we will only surrender all to Him.

The supreme need of the world today is men and women who will dare to live the Christ-life in spite of persecution; those who will dare to teach and preach the full gospel of Christ, which is the power of God unto salvation. May we obey the command, "Return unto me and I will return unto you, saith the Lord of Hosts."

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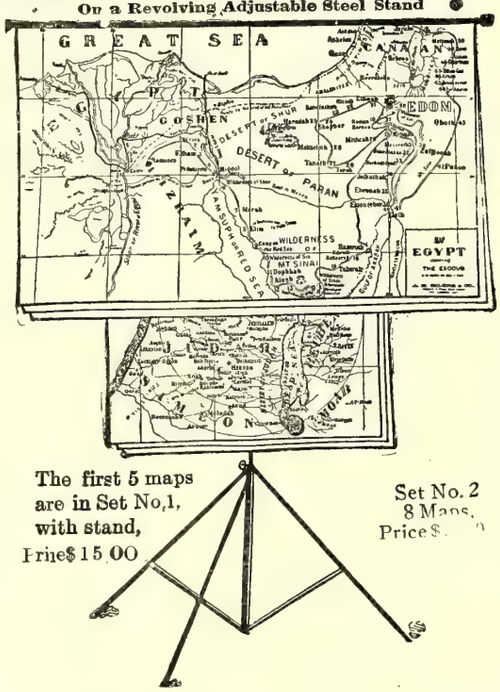

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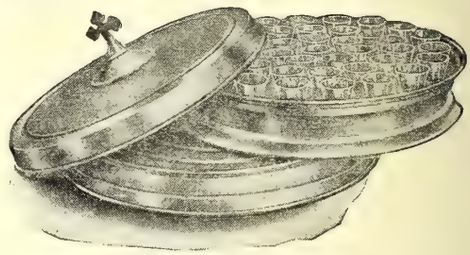

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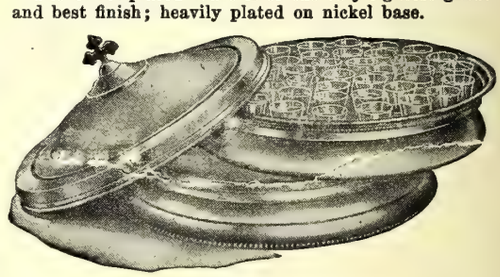

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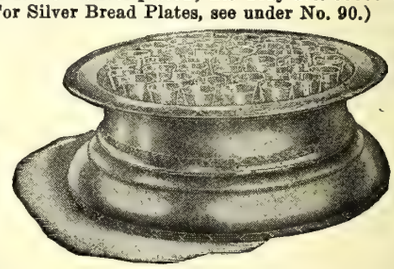

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MARRIAGES

ELLIOTT—SEAMANS.

On Saturday evening, March 15th, I united in marriage Mr. Thomas Elliott and Miss Elector Seamans. The groom is a member of Union Christian Church and is engaged in farming. The bride is the daughter of Mr. Frank Seamans, of Hites Mill, Halifax County. The good wishes of many friends for their happiness attend them.

C. E. NEWMAN.

MICHAEL—WALKER.

On February 22nd, at 7 P. M., at the home of Mrs. Walker, on Thompsonville Road, Reidsville, N. C., were united in marriage Joseph W. Michael and Mrs. Julia W. Walker. The ceremony was witnessed by a few close friends and neighbors of the contracting parties.

Bro. Michael is chairman of the board of deacons of the Reidsville Church and loved by all for his consecration and love for his Church. Mrs. Michael is a woman of refinement and is devoted to the Church and finds many ways by which she serves her Master in her quiet, consecrated way.

Mr. and Mrs. Michael have moved into the Apples Church community, where Mr. Michael will be engaged in farming. We are sorry to lose them from Reidsville, but the best wishes of their many friends go with them to wish them happiness.

J. H. DOLLAR.

OBITUARIES.

HALL.

Whereas, God, in His infinite wisdom, has removed from our midst our beloved sister, Nannie Whitley Hall, whose death occurred February 8, 1930; and

Whereas, we can realize to some extent the grief of the family at the loss of so noble a life; be it resclved:

1. That while we mourn her departure, we bow submissively to the will of the all-wise Father who doeth all things well.

2. That while the Church has lost a most devoted member, we feel that our loss is her eternal gain.

3. That we pledge ourselves to nobler efforts in behalf of our Church, in furthering the cause of Christ, feeling that by so doing we but continue work that was ever dear to her heart.

4. That a copy of these resolutions be spread upon our Church record, and one sent to the bereaved family and one sent to The Christian Sun for publication.

MRS. J. W. DARDEN.
MRS. M. T. WHITLEY.
MRS. L. H. WHITLEY.

JONES.

Fanny Elizabeth Jones, daughter of William and Rebecca Claybrooks, was born November 3, 1858, and died March 11, 1930, age 72 years, 4 months and 8 days. On December 18, 1889, she was married to Paul Jones, of Halifax County, Va., and to them were born four children—Eddie, Maggie, Rebecca, Gracie. Eddie died in infancy; Rebecca died in 1915; Gracie married Bro. Charlie Wilkins and died January 11, 1930, leaving two children; Maggie married Bro. Walter Satterfield, and is the only surviving child.

Sister Jones was a member of the Baptist Church from girlhood till Liberty Christian Church was organized. I was her pastor since 1911, with exception of three years. She was known by all to be a woman of deep piety and strong faith. Besides the surviving husband and one daughter, there are fourteen grandchildren. Funeral was conducted at the home by the writer, and burial was made in the family cemetery. Liberty Church has lost a faithful member. We believe she has entered into the rest of the redeemed.

C. E. NEWMAN.

JENKINS.

Funeral services for Elias Wesley Jenkins were held at Martha's Chapel March 1st. Mr. Jenkins was a Confederate veteran, and died at the age of 88. The friend and former pastor of Bro. Jenkins, Rev. B. J. Howard, was in charge of the services and was assisted by Rev. T. D. Collins, of Durham, and the writer.

The deceased is survived by his son, T. L. Jenkins, with whom Bro. Jenkins had been living for the past four years; Mrs. A. F. Nicholson and Mrs. W. J. Morgan. The sorrow of our loss is overcome by joy when we remember the quality of his character.

R. L. HOUSE.

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge; all over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

MARTIN.

The funeral of Bro. Jesse B. Martin was held at Auburn Christian Church on Friday, February 28, 1930. The service was conducted by the writer. Bro. Martin died at the Naval Hospital, Portsmouth, Va., February 25th. He was a World War veteran, having enlisted for service early in 1917. He spent twenty-six months overseas. During this time he saw action in three major engagements, being wounded in the battle of Soissons and Argonne.

As a testimonial of honest and faithful service, he was honorably discharged from the army October 3, 1919. Since his return to civilian life, Bro. Martin had spent much of his time around Auburn, where he was known for his cheerful disposition and the regularity with which he attended the Christian Church. He gave his heart to God early in life, but did not affiliate himself with any Church until his return from the army, having joined the Christian Church in Raleigh while a vocational student at State College.

He was married to Mary E. Huffines on May 22, 1922. To this union, one son, David Webster, was born. Besides his wife and son, he is survived by five brothers. J. A. DENTON.

KERNODLE.

Mrs. J. G. Kernodle, daughter of Mr. and Mrs. W. J. and Elizabeth Simpson, departed this life February 9, 1930, being in her forty-fourth year of age. She was a good girl, an obedient daughter, devoted wife, and faithful mother. She was a loyal member of Bethlehem Christian church for many years. Her genial, kind, friendly disposition will be greatly missed by the many who knew her.

The last rites of Christian burial were conducted at Bethlehem by her pastor on Monday, February 10th, attended by a crowd so large that all could not get into the house of worship even after opening the folding doors, throwing into the auditorium all available space of this large building. And thus were expressed the highest esteem and tenderest regards of the many for this good woman.

She leaves a kind, Christian husband and five daughters to mourn their loss as she goes to join her five sons who in infancy preceded her. May the comforts of our holy religion attend the bereaved until the end comes.

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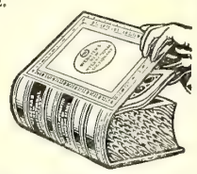

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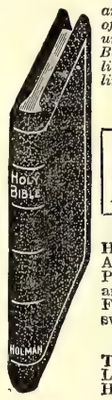

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Southern Convention of

THE CHRISTIAN SUN

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IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

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Mrs B F Frank 12-1-30

THE SUN'S OBSERVATORY

By Rev. Stanley C. Harrell.

WHERE THE TROUBLE LIES.—

As we view the evidence of the apparent declining interest in missions, we are inclined to think only of the disastrous effects that must be wrought on the foreign fields by the reduced appropriations. The shortening of lines that are already far too inadequate for the needs is a very real disaster. The effect upon the morale of the workers on the field is also a matter of no slight consequence. It does not require a very vivid imagination to realize how one who has invested all in the mission cause must feel at the lack of support of those who are so wonderfully blessed at home.

But we make a grave mistake if we view the falling off of missionary interest only in the light of the effects which it produces. Its deepest meaning is as a symptom of a grave spiritual disorder in the very body of the Church itself. It means the very same thing for the Church that loss of appetite and diminishing physical vigor means for the body. It is a symptom that there are grave disorders within.

Following and in line with the lack of missionary activity, there has appeared another weakness which is a kindred ailment. That is the loss of evangelistic zeal. The failing of the springs of evangelism is a secondary phase of the disorder, and follows naturally in the trail of diminishing missionary enthusiasm. There are those who think that a Church can be evangelistic and not be missionary. It may be for a time. But the Church that has lost its missionary zeal will soon find the work of evangelism increasingly difficult. The religion that is not thought worthy of exporting will soon seem of too little value to be worth the necessary effort to perpetuate itself in the home land.

And it will soon be found impossible to keep alive in the individual heart and life the religion that does not extend itself beyond the confines of the immediate contacts of one's life. The most hopeful fact in connection with the entire situation is the recognition that missions is not something apart from or added on to the life of the Church; but that it is a part and parcel of the very life itself.

CANADA'S SPLENDID MOVE.—

One of the most outstanding of all the friendly relationships between adjoining nations is that between the United States and Canada. Since the establishing of American Independence, the relationships between the United States and the Dominion of Canada have been unique in the annals of history. There have been numerous occasions when the trouble-seekers have scented issues which they feared would shatter the amicable good will. But before such issues have come to a head they have dissolved before the understanding sympathy which existed between the two peoples.

The most recent move on the part of Canada to co-operate with the United States is in the form of a bill which has been introduced in the Canadian Parliament which would prohibit the export of liquor which is destined for the bootleg trade in the United States. The bill has passed its second reading, and all indications point to its enactment into law. The bill is sponsored by the Canadian Prime Minister, W. L. Mackenzie King.

From the standpoint of Canadian business, it will be a costly move. It is estimated that the liquor which has been exported from Canada and which eventually reached the American consumer amounted to $25,000,000 annually. This will be quite a loss to the Canadian distiller and brewer. Of the above amount, the Canadian government derived about $15,000,000 in revenue taxes. At the present time, all governments are anxiously seeking new and larger sources of revenue, and when it is remembered that Canada sanctions the manufacture and sale of liquors within its own territory, the proposed action is all the more magnanimous.

Of course, the enactment of the proposed law will not automatically stop all the flow of liquor from Canada into the United States, but it does put a stop to the official recognition of the thwarting of the Constitution and laws of the United States by Canada. The fact that ships will no longer be given export clearance to bring liquor into the United States will make the smuggling of liquor far more difficult. It has been estimated that one-fifth of the liquor illegally sold in the United States has come from Canada. If the proposed bill becomes law, it will undoubtedly materially lessen the amount of liquor available in this country. But, regardless of its influence upon prohibition here, it will stand as a memorial to the splendid spirit of co-operation and international neighborliness between Canada and this country.

COSTS TO BE GOOD CHURCH MEMBER.—

There are about four distinct types of Church members. And, like most types, there are gradual shadings from one to the other. Every one, however, is familiar with the general types. There is first of all the type that has long been recognized as the pillar of the Church. They are the members that can be counted on to be present whenever there is any service to be rendered to their Church. They can also be counted on to support every activity and enterprise of the Church. They are the ones that are always inquired about when they are absent. Church members are sometimes sensitive over the fact that nobody inquired about or visited them when they were sick. When often the truth is that the preacher has ceased to inquire about their absence in order to avoid the necessity for their making shallow, trivial, or insincere excuses.

There is the average Church member who attends with a fair degree of regularity and who supports the enterprises of the Church with some degree of faithfulness. Those who are responsible for the work of the Church have long since learned that something can always be expected of this type, but that it will not do to expect very much. This type generally comprises about half the membership of the average Church.

Then there are the "once-in-awhilers." They are the members who may be expected at Church if the weather is unusually fine, and they have no other special engagement for the day. They are the ones who come when there is some special program put on. If they should happen to attend both the morning and evening worship, the regular attendants would wonder just what had been responsible for such an unusual demonstration. They are the ones from whom financial support can be secured only by much insistent solicitation.

And finally there are those who only count for one when the statistics are being compiled as to the Church membership. They are those whose Church membership is a consolation to the family only when they die. Every Church generally manages to have at least one or more of this last type.

We have called attention to these different kinds of Church members in order that you may realize that it only costs a little more, if any, to be a good Church member than it does a poor one. In fact, this scribe is absolutely convinced that if one is going to be a Church member at all, the most expensive course is to be anything short of the best. The same is true in every other walk or relationship of life. The most costly thing in the world is to be a sorry farmer, lawyer, doctor, or a sorry anything else. One of the best farmers I ever knew modestly explained the fact of his success by saying that he worked just a little longer, a little harder, and planned a little more carefully than the most of his neighbors. And he had accurately and truthfully analyzed the situation.

It only requires a moment's thought to realize that the extra effort he had put forth was compensated for a hundred-fold by the satisfaction which success had brought. Most people can testify that an hour's neglect frequently costs more than an entire week of faithful work. In fact, the less one does, the harder it is to get it done. Most of us only need to put forth a little extra effort to lift the irksome and unpleasant responsibilities of life into the most exquisite sources of satisfaction.

NOTES-PERSONALS

Miss Ida S. Robinson, president of the Congregational Woman's League of the Carolinas, sending in her check for THE CHRISTIAN SUN, includes this splendid sentiment: "Our Conference in Raleigh will be of great interest, now that we are of one Church and one purpose. God grant that the spirit of unity may come to all our Churches the world over."

A good and deeply interested subscriber to THE CHRISTIAN SUN writes: "To my mind, there is cause, and I believe opportunity, for THE CHRISTIAN SUN to become a greater force. If only the constituency of the Southern Convention would get behind it with real purpose; not with selfish or divisive emphasis, but because it has an almost immortal identity and background."

Rev. W. T. Scott, under date of Dayton, Ohio, March 24th, writes: "Yesterday Bro. John G. Truitt and I brought our congregations together in a merger. Bro. Truitt becomes the pastor when I leave, the last of April. The merged Church will take the name 'First Congregational-Christian Church (Walnut Hills), Dayton, Ohio.' We had a great day, and feel like the merger means much to both congregations and to the Christian forces of Dayton."

It is announced that Dr. W. D. Hooper, president of the University of Georgia, Athens, Ga., will be the literary speaker for the Elon College commencement this year, and that Dr. Fred B. Smith, moderator of the General Council of Congregational-Christian Churches, will be the baccalaureate preacher at the Sunday morning service. President W. A. Harper, according to custom, gives the baccalaureate address to the senior class Sunday evening.

One of our most progressive and promising Churches of recent organization and building is the Christian Church of Biscoe, Western North Carolina Conference. It is a neat and very attractive brick building, and does credit not only to the faithful ones who built it, but to the town in which it is situated. THE SUN editor enjoyed an evening service there some time ago and has not found a more loyal and active group of workers in kingdom development.

Our good women of the various districts are exceedingly anxious to have the pastors of each district, with delegations from their Churches, in their annual missionary rallies. The dates of these rallies are given elsewhere in THE SUN, and the pastors have been especially invited, so the superintendents write. It would seem that every pastor would wish to be present at the rally in his district, since the work is his very own and is essential to the spiritual growth of the Church.

THE SUN'S editor learns with sorrow of the death of Bro. D. J. Mood, in Richmond, Va., at the home of his daughter, Mrs. Richard Randolph, on March 4th. The burial was at Smithfield, Va., March 5th. Bro. Mood was once associate-owner and editor of THE CHRISTIAN SUN, and, under the name of "Uncle Tangle," conducted what was then the "Children's Corner" in THE CHRISTIAN SUN, which sponsored the Christian Orphanage in the days of its beginning. Bro. Mood was a good man, modest, quiet, unassuming. He is most kindly remembered by many SUN readers.

Dr. W. C. Wicker spent four days of last week with members and former members of Christian Churches, in Winston-Salem, N. C. Dr. Wicker listed more than fifty such names, many of whom are exceedingly desirous of a Christian Church in Winston-Salem. It would seem that if the Christian Church cares for anything, for the conservation of its own, for a constructive program, and for the contribution that it is trying to make to Christianity, there should be a Christian Church in Winston-Salem.

THE SUN editor enjoyed March 23rd with three of Dr. W. C. Wicker's congregations—Belew Creek, 11 A. M.; Pleasant Ridge, 3 P. M.; Graham, 7:30 P. M. The first two named contemplate new buildings at an early date, Pleasant Ridge already having made a beginning, logs being cut for the framing and other activities started. Belew Creek realizes its great need and will build. It has many promising young people who deserve and should have more adequate room for Sunday School and Christian Endeavor. The congregation at Graham in the evening was fine, and had a musical program of unusual merit.

One of our most faithful pastors, who is using mission period for spiritual uplift of his people, said to THE SUN editor recently: "Giving to missions is not a sacrifice, and should not be so regarded. It is a real privilege, and our people should regard this as one of the most distinct privileges and opportunities for good granted to Christian people." Another pastor, equally interested, whose work is with rural Churches, said that he was urging his people, all of them, this year to set aside one acre, a veritable God's acre, to be cultivated as the other acres of the farm, the price of the products of which is to be given to the Lord's cause.

Rev. J. W. Knight, Stokesdale, pastor of Mt. Bethel, New Lebanon, and Howard's Chapel Churches, has been quite unwell all winter, we regret to learn, but feels improved to some extent with the beginning of spring. Here is hoping that Bro. Knight's health will be fully restored. He is one of our consecrated and faithful pastors. Under date of March 26th, he writes: "We are making a special effort to get our full quota for missions raised in all of my Churches. In at least one of my Churches I am sure the full quota will be reached, as I do not know of any Church of its financial condition that goes beyond it in giving to missions as this Church does."

Rev. Robert Lee House, pastor, writing under date of March 24th, says: "Miss Susie Riddick and Miss Lucille Mulholland, both of Durham, went with me to Beulah Church yesterday and organized a Missionary Society, of which Mrs. A. W. Watkins, Route 3, Wake Forest, N. C., was elected president, and Mrs. Vance Raybon, Route 3, Zebulon, was elected secretary. The pastor organized a Christian Endeavor Society at the evening service." Bro. House is zealous in the good work of his Churches and, in a constructive manner, is proceeding to interest them in that which means growth and development of his Churches and the kingdom of God.

The Associated Press dispatch from Shanghai, China, under a recent date, said: "Movies, based upon crook or war themes, have been barred from cinemas in a Chinese city, although natives may still see them in the international settlement. The rule was made by the Shanghai special district film censorship, which takes its orders from the Chinese municipal government." That dispatch is enough to make the Christian nation sit up and take notice. They control the "international settlement" over which the municipal government of the Chinese city has no control, but the Chinese city itself has spoken and put the ban on the movies which show the crook themes and war themes to their youth.

One of our leading and very active pastors says that we Christians should make our goal at least one-half the amount of pastor's salary for missions instead of one-third. We do hope that all Churches this year will reach the goal of one-third, since it does seem that every Christian in every Church would willingly give as much to have the gospel preached to others as to have it preached to themselves. The next session of the Convention should raise the goal and the quota for each Church from one-third the amount of pastor's salary to at least one-half. We know Churches of other denominations that pay more to carry the gospel to others than they pay for having it preached to themselves, and this is the great goal all Christians should strive to reach.

One of the most successful and devoted of our pastors, in speaking of the mission offering at or about Easter, said: "Though our missionary offering may require urging and self-denial, we must not fail in the one real thing for which the Church is here. We cannot raise our quota without a passion for our Lord and for the cultivation of His kingdom. The one enterprise that the Church alone, of all institutions on earth, is promoting challenges us to do our best, and we cannot afford to fail or to falter in accepting the challenge." Another pastor, equally interested and doing his best in this mission period, said: "We too often identify missions with money. I began a system of missionary education in my Church some time ago, and on at least one Sunday in every month I try to stir the hearts of our people to the spiritual joy and opportunity afforded through mission study and service. It costs more not to sacrifice for our Lord than it costs to sacrifice for Him."

The Disciples of Christ, a denomination younger in years than we, now have in their employ 2,011 men and women in its foreign mission fields. Two hundred and seventy-eight of these are missionaries sent out and 1,733 are nationals. These workers carry on in 1,135 preaching points, including Churches. There are 112 self-supporting Churches on the foreign fields. In these congregations 25,000 members gather every Sunday for fellowship and worship. The total Church membership of the Disciples in the foreign field now numbers 40,319, a gain of 3,256 last year. (The gain on the foreign field in the Disciples' Church last year was 8.7 per cent, but in the home field here in America 2.1 per cent.) They have 600 Bible schools with an enrollment of 23,637, and 512 day schools of all grades enrolling 15,608 students; 16 hospitals and 19 dispensaries gave 434,791 treatments last year. Last year the missionaries on the foreign field raised in their fields and expended on their work $347,608.66, and the Disciples here in America raised for the same work $787,280.92. That is to say, the converts and missionaries on the foreign field gave to the foreign work forty-four cents in every dollar raised for the foreign work by the Disciples of Christ in America; for every dollar the Disciples of Christ gave for foreign missions last year $1.20 was spent on the foreign field. What a base slander and falsehood it is for any one to say that it takes one-half of each dollar to get the other half across, when the facts invariably are that a dollar given here is more than a dollar when it is spent for advancing the kingdom of God in fields afar!

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

LOVE YOUR ENEMIES.

"I say unto you, love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you."—Luke 6:27-28.

The essence of Christianity is love. Jesus had more to say relative to the power and application of this phase of living than anything else. In the words of the text, taken from the greatest of all sermons, He sets forth a statement which may seem like a paradox, yet in truth it contains the most vital element of the religion of which we claim as our own. It was very necessary that Jesus should say to the great multitude gathered there on the mount to hear Him preach, that they should apply love to their enemies if they would gain the most from following Him.

To them, this was a new doctrine. While they had never been taught to really hate their enemies, they had been admonished to love their neighbors and to retaliate in all things. The old law had encouraged each man to return a blow for a blow, an eye for an eye, a tooth for a tooth, a stripe for a stripe, and a burn for a burn. This old Mosaic law went so far as to advocate the killing of the ox that would gore a man, and if need be, kill the owner of such a beast that would attack a person. Such an oxen was to be despised, his flesh burned rather than eaten, so that there would be no more remembrance of such a one. The same law of old said, "He that smiteth father or mother shall be put to death, and he that curseth father or mother shall also be killed." For further references on the old law, see Exodus 21, Lev. 24:17-23, and Deut. 21.

Vengeance or any attempt to retaliate is directly contrary to the principles of the new kingdom which Jesus came to establish, and therefore He had much to say relative to love, even for one's enemies. Before we come to discuss the ways and means of love for an enemy, let us ask, "who is my enemy?" In answer to the question who is my neighbor? Jesus set forth a parable, known as the parable of the Good Samaritan, in which He reveals that one's neighbor is any one to whom we may do good through ministry. But who is my enemy? Now, the word "amicus" means friend, or one who is attached to another because of love; but the word "inimicus," we see, is just the opposite of amicus, because of the prefix "in," meaning negative; hence an enemy is one who is hostile toward another person; a friend is any one who is helpful, whereas an enemy is one who is harmful.

Jesus said, "As ye would that men do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love them that love them. If ye lend to them from whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again. But love your enemies" (Luke 6: 33-34).

Jesus revealed God as a Father who loved all men and who out of His great love made His rain to fall upon the crops of the just and the unjust alike. If you would be godlike, we, like Him, must love our enemies as well as our friends. By loving one's enemies, Jesus does not mean that we are to expound the same spontaneous love upon our enemies that we do upon our parents and best friends, nor does He mean that we should tolerate the wrongs of those who do us evil. He realizes that the welfare of society depends largely upon the well-ordered behavior of all the citizens who dwell therein. Every criminal must be punished; every evil-doer must pay the price; every enemy must suffer for wrong-doing—nevertheless, it is the duty of every follower of Jesus to do good, through the application of the golden rule, upon every single man, be he friend or foe. This task seems rather difficult, doesn't it? Yet with the love of God in our hearts, all things are possible. Christianity is a religion of friendship, rather than hatred—to hit back is to become unfriendly. Therefore, let us see how Jesus would have us apply the love of God, to even an enemy.

When I ask Jesus to teach me to love my enemy, He tells me to:

1. Bless them that curse you. In these five words of the first division of the text, Jesus is admonishing me to speak well of the indviidual that speaks evil of me. To speak evil of the man who speaks evil of me, is to hit back, and as Jesus has already shown us, retaliation is contrary to the principles of Christianity and is the farthest thing in the world from a kindly spirit. Though an enemy slander me, I am to speak well of him. Though he curse me, I am to praise him, though he gossip about me, I am to speak well of his good qualities. At no time as I to speak evil of him, but rather am I to speak well of him. If he tells falsehoods on me, I am not to tell lies on him, but rather to live down the falsities spoken against me, and go forth and tell the truths about the man that seeks my destruction.

The easy method is to return story for story, gossip for gossip, slander for slander, unkind words for unkind words, and malice for malice. The easy way is the way of the devil—the way of destruction and the way that is un-Christ-like. The other way is to love one's enemies and give expression to the same by saying a good word in behalf of the one who declares false sayings upon another. The latter plan was used so often by Abraham Lincoln, whose birthday we recently honored. It is claimed that a certain member of his cabinet spoke evil of him and declared that he was the missing-link between man and beast. Lincoln declared that maybe the man was right, and that he was the man, he must pick for a higher office than he held at present.

The epistle of James, in its practical way, admonishes us concerning the use we make of the tongue. In this epistle the writer says that the tongue is a very small member of the body, very hard to tame, and containing a deadly poison. With it, we may bless God or curse man, for out of the same mouth may proceed blessings and cursings. Let us, therefore, bless them that curse us, rather than curse them that curse us.

2. We may love our enemies by serving them, in obedience to the words of the Master, who said, "Do good to them that hate you."

Helping an enemy, by ministering unto his needs, is a greater indication of one's Christian discipleship than speaking kind words about him, for every one that sayeth, Lord, Lord, and doeth not the will of God shall not enter the kingdom. We remember that our actions speak louder than our words. It is not so difficult to speak good things concerning an enemy, for the things we say he may not hear, but to go to him and do good in his behalf is most difficult.

While Robert E. Lee was president of Washington and Lee University, an old soldier came to his home for help. Lee gave him food, clothing and money. As he left his home, he said to a friend, there is one of the old soldiers who fought a good fight. It is true he fought on the other side, but he couldn't help that, and it is just as much pleasure to help one who fought against me as it is to help one of my own men. Such was the Christ-like spirit of the great Southern general.

In that famous chapter written to the Church at Rome, Paul says, "If it is possible as much as lieth in you, live peaceably with all men. Avenge not yourselves, for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heep coals of fire upon his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:18-21).

3. Pray for them which despitefully use and persecute you.

Christ Jesus knew whereof He spoke when He alluded to the fact that the righteous would be persecuted and despitefully used. The righteous prophets had been persecuted before his time, and now He was to be lifted upon a cruel cross; so it is that every righteous man must battle against trial and tribulations. He tells us that the best way to do good to the enemy that would willfully harm and persecute is to pray for his welfare. This was the manner which Jesus used when on the cross He prayed for those who were His enemies and asked God to forgive them.

Franklin, Va.

GOD'S WORD OR MAN'S WILL?

In the organized Churches today there is evinced so much of the spirit and tendency of the Israelites when they were clamoring to have a king over them, "like other nations," that it might be well for us to see if we could pause and see where we are.

The Word of God says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). This shows us that the Word has divisions.

Today there is great emphasis on religion. Is there a difference between religion and Christianity? Is there a difference between the law and grace? Have there been different dispensations in the dealings and the requirements of God with man? How many different dispensations have there been since man's creation? How many supposedly educated and cultured preachers know what dispensational truth is? And how many of them can tell in which dispensation we are living today, and can tell wherein this dispensation differs from all that were before this present dispensation and the dispensations to come? What is salvation, and who are the saved and who are the unsaved? Does The Christian Sun propose to be a religious paper, or to be a paper of Christianity?

I know of no man more capable of answering these questions than J. Lee Johnson, and know of no man freer from indirection, and I am asking him to answer all these questions except the last one, and to answer them with the consciousness that he is pleasing God rather than pleasing man.

M. Eugene Street.

(Ed. Note: The Christian Sun seeks, at all times and under all circumstanies, to be a thoroughly Christian paper; to reflect the spirit, not of legalistic religion, but of the Christ, the world's only hope and Saviour.—*J. O. Atkinson, Editor.*)

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

CONTRIBUTING EDITORS

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

AS EASTER APPROACHES.

With April comes Easter. Some of the Churches who have preaching only once a month will be taking their missionary offering. Others throughout the Convention will be planning, pursuing and praying. It is to be a time of real testing and trial. We Christians have been slow to put first things first and to realize the words of our Lord: "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you." When we put the claim of His kingdom, its needs and enlargement first into our reckoning, thinking and giving, we will experience a new spiritual fervor and a new power of strength and growth. This we must do through faith in His name, and in His power to lead, redeem and save.

Mission boards, missionary societies, and even the Church itself are not responsible for missions, for the call to support missions, nor for the need and claims on the mission fields. Our Lord Himself is responsible for all that. He assumed that responsibility when He instituted His supreme commission: "Go ye and make disciples of all nations, teaching them to observe whatsoever I have commanded you." There may be faults and defects in our human management of missionary pleas and programs; but there can be no fault in the motive, the fact and the spirit of missions, because our Lord is the sole sponsor of that, and in Him there is no fault.

Moreover, He instituted that program, and the spirit of it, through His own sacrificial offering on the cross; crucified, nailed and suffered there, that He might fulfill His own words, which said: "And I, if I be lifted up, will draw all men unto me." He was lifted up that He might draw. He draws and He lifts through self-denial.

It is only through self-denial that we shall do our part in delivering the message of His love and His life to those who are perishing without it, and build houses of worship in places where they are so much needed and where souls are hungry for the gospel.

Only through our once-a-month offering in the Sunday School, and through the Easter offering the free-will offering of individuals and Churches will we have opportunity to enter into the sacrificial spirit of our Lord and the privilege of proclaiming the power of His resurrection to the world. Every Church should avail itself of this privilege, and with sincere and unstinted dedication and consecration seek to do its best, even as our Lord Christ did His best and gave His all for us. Let us come into the spirit of His blessed resurrection and the joy of a triumphant gospel, as we, through self-denial, seek to find fellowship with Him, and thus show our willingness to divide with others the infinite power of the gospel that has made us what we are. J. O. A.

THE GOSPEL IS SUPREME AND FINAL.

There are many helpful programs and pronouncements in this world. Many of them, by the truth they contain, inspire and carry a long way. But there is one supreme and final message and pronouncement, and that is the gospel of the Lord Jesus Christ. "Heaven and earth shall pass away, but my words shall not pass away." "In the beginning was the Word, and the Word was with God, and the Word was God." "All things were made by Him, and without Him not anything was made that was made." He is the final one and the Supreme. In Him was revealed the God-head bodily. What the world stands in need of today is a passoinate proclamation of the power of the gospel of Jesus Christ. Dr. Hugh Thompson Kerr, pastor, Presbyterian Church, Pittsburgh, writing in the *Missionary Review of the World* for April, in answer to an inquiry, "What is the remedy for the decline in gifts to missions?" very pertinently declares: "One thing, and only one, is needed. The Church in America needs to be baptized into the conviction that the gospel of the Lord Jesus Christ is supreme and final. The Church must recapture the urgency of its own message." Man's love is not sufficient to save his fellow-man; only divine love can take away sin, give life and restore to righteousness. Human institutions cannot take the place of the divine inastitution, the Church. Jesus Himself founded and is building the Church, and it is the only institution that He is building. Out of the Church which He builds come many other institutions and enterprises, and these will live and have power only as they reflect and reveal the spirit of Him who gave them birth through the Church, and who is building the Church.

We may think that there are many human philosophers, poets, authors, high in genius, great in achievement, wonderful in intellect, rich in influence; but our Lord Christ is in a class alone, and has done more to help the world thing straight and to bring about righteousness and holiness among men than any and all other teachers, prophets, seers that ever came into the world. His words are spirit, and they are life, and they are final, and they are supreme. We cannot overreach the gospel message, and we do well if, by consecration, study, life and devotion, we reveal in ourselves and proclaim to the world anew that age-old message of the cross of Christ in which Paul gloried and which has been the heart and soul of every saving message delivered since Paul's day. The gospel is supreme and is final.

J. O. A.

FIFTY YEARS OF HUMAN UPLIFT.

The Salvation Army has just celebrated the fiftieth year of its work in the United States. Their first street meeting was held in New York City fifty years ago, just after a little band of the army landed in that great metropolis. At first haughty and self-sufficient Americans laughed or smiled indifferently, or treated with scorn the little bands that beat their drums and tambourines and sang their songs with weather-broken voices on street corners and in public parks. After a while, scorn and contempt gave way to inquiry and respect, and finally inquiry and respect gave way to admiration and support. When a Mr. Booth wrote a book about London society less than a half-century ago, he said there was a "submerged tenth" of London's population who were too low, too degraded, too far gone to ever be lifted, reformed or redeemed. Therefore, it was economy to let the "submerged tenth" alone, leave the hog in his wallow, and prevent those just above the "submerged tenth" from descending any lower. "This," declared Booth, "would be economy as well as morality and righteousness." Then another Booth, General Booth, the founder of the Salvation Army, with supreme faith in the lifting power of our Lord, came forth with his famous declaration and slogan: "A man may be down, but he is never out."

General Both believed there was economy in religion, and that human beings never descended so low that the strong arm of the Lord Jesus cannot reach them. He founded the Salvation Army on that belief. At first the Churches thought they had a competitor. They have lived to see the Salvation Army doing a work they could not do, and that an army with banners was needed to carry the war for righteousness and salvation even into the battlefield where Satan himself seemed already to be in supreme command. Today it is doubtful if any religious organization in America has more generous support and profound respect from any and all sources than the Salvation Army. The army has proven its worth by its fruit. It is close to the "underworld" and comes in contact with what the rest of the world call the "down and outs." The Salvation Army can look back upon fifty years of real service for America's betterment, as it has sought to lift the lowly by helping them to hear of and to know the Christ of God.

In this connection, Commander Evangeline Booth of the army this year celebrates her twenty-fifth anniversary of service in the United States. Possibly no person can speak with such authority and acquaintances on subjects that pertain to drink and drunkenness, prohibition and its effects as Commander Booth, and of prohibition in the United States she recently said, "It is the greatest blessing that has ever been visited upon this country. Do not tell me about its evils. Whatever they are, they are as nothing compared to the good that it has done throughout the country." J. O. A.

TALKING OF SACRIFICE.

The word "sacrifice" is very loosely used. As a rule, those who have made real sacrifices are the last to acknowledge it, feeling that whatever is done in the name of the Lord and for His sake is paid back a hundred-fold. From every human point of view, one of the outstanding instances of a man who denied himself of every comfort and went on and on through disease and deprivation, hunger and thirst, need and every bodily comfort, was David Livingstone (who breathed out his last in African jungles on the floor of a mud hut). The world offered him honor, reward and comfort if he would turn back and accept

the ease and luxury of civilization for a season. Livingstone declared he could not come back, but must press on. And yet this man declared he had made no sacrifice. Read his words:

"People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter?

"Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. Say, rather, it is privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause and cause the spirit to waver and the soul to sink, but let this only be for a moment.

"All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us. (See Hebrews 1:3.)"

Yet many of us Christians are ready to claim for ourselves a service of sacrifice when we have denied ourselves the least luxury or comfort for the sake of our Lord. Shall we bear in mind that our Lord went to the cross voluntarily and suffered there beyond all power of human understanding, the innocent for the guilty, and gave up all for our sakes? In the light of that sacrifice, that which we do in His name and for His sake dwindles to insignificance. We get back from the service for our Lord, and self-denial in His name far more than we ever put into that service. In that light there is no sacrifice, but joy, gladness, glory and victory. J. O. A.

THE WORLD'S BIGGEST.

Only "the biggest" seems to give thrill and attract attention. On the front page of the morning daily recently there were two announcements the same day of the world's biggest. One was that New York City is to have the largest bank in the world. Three of her largest banks are to be merged, and the world's greatest bank is to have resources approximately $2,800,000,000.

And then on the same day and in the same paper goes the announcement that a "modern colossus of steel costing $38,000,000" is rising above the waters of the Chicago River. This building, the largest in the world, is approaching completion and is to be occupied by 60,000 persons and contains four million square feet of floor space." The world of our day revels in the big things men are building and projecting. These fascinate the mind, evoke the fancy and stagger the imagination of mankind. Yet there is something greater than bigness, larger than human proportions, mightier than skyscrapers. God has piled up the mighty mountains and stretched out the infinite oceans, and holds the seas in the hollow of His hand. All that man can do in sizable structures is nothing when compared to His might and majesty in building the great and creating proportions. Moreover, all that He built is good, is very good, and He builds solely out of a benevolent heart and only with a generous hand that all men may be blessed and benefitted by His building. If our great mergers and big buildings will lead us closer to Him and to the realization of His majesty and might, we do well. But if, in the exercise of our scientific and electric energies and activities, we become self-sufficient, and come to forget Him who piled up the mountains and dug out the seas, ours shall be an unfortunate people and an unhappy race.

J. O. A.

THE PREACHER.

The first call is to be a Christian, and the call to be a preacher is essential in a minister's life and work. When God called the Hebrews to be His people, they became His people. When God called Jonah to be a prophet, he became a prophet. When God called Paul to be an apostle, he became an apostle. The twelve were called in person by Jesus and learned under His teaching and example. Paul was called by a vision and a conviction as impressive as the call of the twelve by Jesus. Others were called by similar impressions and convcitions made by the Holy Spirit. In no case, either in the Old or the New Testament, were prophets or preachers brought into the ministry by self-choice. A call to the ministry is essential to success.

There is only one way by which human help can bring preachers into the ministry, and that is by prayer. "Pray ye, therefore, the Lord of the harvest, that He would send forth laborers into His harvest" (Luke 10:2). The Church can feel the need for more preachers, but the Church cannot supply that need by schools, suggestion, by advice, nor by opportunity to offer themselves for such service. A human-called preacher is a failure in the spiritual kingdom. Spiritual things are spiritually discerned, and a call to stand in the pulpit to proclaim the gospel must be a divine call. It is an inner sense of obligation imparted by the Holy Spirit, a feeling of necessity, a conviction from which the individual cannot rid himself; and if he does not yield to this call, he suffers defeat all his days. There is no reason why one truly called to the ministry should fail, unless he neglects the cultivation of the life necessary for such a calling. Preaching is really a calling, and the preacher is called. He is not only a man, but a Christian, called of God to preach the gospel.

In the case of the fishermen called by Jesus, they left all and followed Him. They had no salary consdieration, and that is not a part of the call in this day. God will provide for the necessities of those who surrender to His call and devote their lives to His service. Jesus promised to make them fishers of men. Fishermen do not always catch the fish they seek, but they catch some; and it is even so with the preacher. He does not get into the kingdom all he seeks, but he wins some, and their influence helps to win others. Jesus did not win many in His day, and He met much opposition; but the work goes on through those He did win from the world unto God. Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father" (John 14:12). That process continues, and will continue until every knee shall bow and every tongue confess to God. The first step toward the pulpit is a divine call, and there is no other true path to that high position of preaching the gospel which is God's method of saving the world.

W. W. S.

THE GOOD OLD DAYS.

It seems that the good old days are forever gone—days when men and women had time to visit each other; when they were vitally interested in each other's welfare; when they really showed their appreciation of each other. They stayed at home and attended to their own business, made their own living, and got real joy out of life. They were real neighbors to each other. Men had log-rollings, the women had quiltings. They enjoyed the day together and a great part of the night. They had plenty time, and thought it no disgrace to assemble with some neighbor one night in every week and engage in an old-time prayer service. Souls were made happy. Sons and daughters were born into the kingdom of God. On Sunday the house of God was crowded, and often the man of God would proclaim God's message to a spell-bound audience for two hours and longer at a time. Then the people would return to their homes with their hearts overflowing with joy because of the presence of the power of God.

It was not an uncommon thing in the good old days to find a minister living in the rural section. He traveled on horse-back, or on buggy, and was seldom late at his appointment, and when he arrived at his Church he spent some time with his members. Times have changed. All our ministers are living in towns and cities now, and the rural Churches are fast passing away.

In the good old days, a man did not have to go to college to learn to preach the gospel. God called and qualified men, and they had power. They would kneel in prayer and pour out their souls to God, and He never disappointed His faithful followers. The minister and his people did not spend everything they could get to dress themselves, that they might make a great show.

Now the minister rides out from town in a car that is not paid for and has the appearance of some great man-of-the-world. He talks for twenty minutes about his college experience, and then quotes Dr. So-and-So and repeats a bit of Shakespeare. Then he dismisses his congregation and rushes back to town. His excuse for not spending more time with them is, "I'm too busy." Then his folks are made to wonder what he does. They are aware of the fact that he has not been busy preparing a sermon. The people went to Church hungering for the gospel that has power, and went away disappointed. The minister went back to town wondering why the rural Church is failing, and finally concludes the reason is that those fellows are just too ignorant to understand a real sermon, when the fact is they have not heard one in so long that they are almost starved to death.

In the good old days you could tell a Christian from a sinner, and when a sinner got into the Church and would not try to do better, he was expelled. But nowadays some of the meanest rascals in the community are leading members, and the minister is perfectly satisfied because they pay liberally.

In the good old days, people gave as they purposed in their hearts, and the man of God was satisfied; but now they must pay some college chap a big salary or do without a preacher.

If I were a preacher I would endeavor to proclaim the unadulterated gospel to rural Churches. The rural Church has been the nucleus on which this great republic was built. When the rural Church ceases to function, farm life will be a failure. Unless our ministers are willing to make sacrifices for the rural Church and study its needs, it cannot exist much longer. Many rural Churches have been forced to close their doors for the lack of a pastor, while many preachers have gone into other business for the sake of more money.

I don't know much about the city Church, but I hear they are not doing much real, constructive kingdom work. Just what their needs are, I cannot tell, but I do know the rural Church problem from A to Z, and her greatest need is "the foolishness of preaching."

Yours for a better rural Church—such as they had in the good old days. SENEX.

CONTRIBUTIONS

SUFFOLK LETTER.

Funerals and flowers attract the serious attention of people and, in many cases, provoke adverse criticism. Often one hears good people say that it would be so much better if flowers were given to people while living instead of after they are dead. The thought in that criticism is that the beautiful flowers artistically arranged are presented to the dead. They cover the casket, they fill the room with their beauty and fragrance, and then they cover the grave. So far as we know, the dead know nothing of their presence, nothing of the hearts and hands that arranged them. If they are given to the dead, the sympathy they express is wasted on the desert air. There are other views that may be taken of the flower-crowned grave and the hearts of those who bring or send them. Three views may be taken of the common custom of sending flowers at funerals.

They are for the living and not for the dead, though the dead may prompt the giving. They express the sympathy and love of friends for those who have lost their loved ones. If for the dead only, they would be taken to the grave after the burial; but they are taken to the home, the Church, the funeral, so that weeping eyes and aching hearts may be comforted in their deep sorrow. If the dead left no friends to mourn, there would be few flowers. Those great banks of flowers are for the living, and not for the dead; and it is the sweetest way to express sympathy for the bereaved. Many do not know some of their real Christian friends until they see the flowers and read the cards at the funeral of their dead. It is true that the flowers express respect and even love for the dead, but the main thing expressed is for the living.

Those who raise the flowers often earn their living by that means. A widow said: "The only way I can support my children and send them to school, Sunday School, and Church is by raising flowers to sell for marriages, memorial services, and funerals." Buying flowers from her is contribution to the living, and that way of caring for her family is a beautiful way of supporting herself and children. Buying such flowers is helping the poor, comforting the sorrowing, and helping to beautify the world. It would be a dull world without flowers, and it might be a world without sympathy and without love.

Flowers increase the business of the world, and business is a necessary part of the progress of mankind. The beauty of pictures is made up largely from flowers in the mind of the painter expressed by his brush. The art galleries are mostly picture-gardens, and the harvests of the world start in flowers. Ruskin describes the beauty God has displayed in the plumage of birds, and nature smiles on mankind through its flowers. The language of libraries is colored by beautiful expressions, and women improve their looks and their lives by paints and flowers. The pulpit is all the sweeter by the flowers that the thoughtful women bring into the Church. Flowers are simply the beauty of nature, man and God combined; and beauty of character is simply faith, truth, and love combined in human lives.

W. W. Staley.

ELON LETTER.

The North Carolina Baptist State Convention met in its centennial session at Greenville, N. C., March 26th and 27th. Just 100 years ago the Baptists of North Carolina met in this same city of Greenville, when it was but a "dirty village on the banks of the Tar," to use the expressive description of George Washington, who, during the Revolutionary War, spent a night there. Now Greenville is a thriving city of some 20,000 to 30,000 people, the seat of a teacher-training institution of high order. The sessions of this centennial meeting were so largely attended that the commodious Church of the city could not furnish the necessary seating capacity, and so the convention adjourned to the auditorium of the Eastern Carolina Teachers' College.

The Baptist Church has been facetiously said to have begun in the Jordan River, and no doubt there have been since that baptismal scene in that famous stream persons in the Christian communion who have espoused the traditions upon which the Baptist Church is founded. In order of time, however, there is no controversy as to the origin of the Baptist Church. The first group to take this name were English refugees in Amsterdam, Holland, in the year 1608.

Roger Williams came to America in 1631, and after a brief stay in the Plymouth colony removed to the Massachusetts Bay colony. He was a man of incisive conviction and believed absolutely in independence of thought and in religious freedom. Six years were as long as the Massachusetts Bay colony could tolerate such an independent spirit, and so they expelled him in 1637. He applied for a permit to live in the Plymouth Bay colony, but was refused admission, and was advised to seek quarters for believers of his free faith and independence of spirit elsewhere.

Roger Williams was forced, therefore, to found the colony which later became the State of Rhode Island. In 1639 he started what is supposed to be the first Baptist Church in America in the city of Providence, though the Baptist Church of Newport, started by John Clarke, lays claim to this honor. Both Churches claim to have been started in 1639.

Roger Williams and his fellow-citizens of Providence drew up a pact which they signed and in this pact they agreed that they would be subject to each other only in civil matters. This is the beginning of what is popularly known as the separation of Church and State in history. However, it is far more than that. The pact really limits the State to civil matters, but leaves the Church absolutely free and independent in every respect. The Baptist Church has never hesitated to make suggestions to civil officials in respect to any matter which they considered of importance, but they have never permitted the civil authorities to make any suggestions to them. It would be well to keep this matter in mind when an appraisal of of the real contribution of the Baptists to the world is made.

Some of the most distinguished leaders in Christian history have been Baptists. A few of them are as follows: William Carey, founder of Modern Missions, 1792; Adoniram Judson, founder of American Missions, 1812; John Milton, the great poet; Daniel DeFoe, founder of modern fiction; John Bunyan, the allegorist; Charles H. Spurgeon, famous preacher; Alexander Maclaren, profound biblical expositor; Henry Dunster, first president of Harvard; Charles Evans Hughes, Chief Justice of the U. S. Supreme Court; David Lloyd George, the English statesman; John D. Rockefeller, father and son, Christian philanthropists.

The eight fundamental principles of the Baptist Church are: (1) The Church is an independent organization; (2) there should be complete separation of the Church and State; (3) there should be religious liberty as respecting belief; (4) the Church consists of the baptized followers of Christ; (5) there must be no infant baptism; (6) only believers should be baptized; (7) the Lord's Supper is a memorial, and not a sacrament; (8) the Bible is God's inspired word of revealed truth.

It was my privilege to attend this centennial session of the North Carolina Baptist State Convention and to speak a word of greeting on behalf of the Christian Church.

W. A. Harper.

PIEDMONT JUNIOR COLLEGE LETTER.

By-Products.

In these days, much of the profit and sometimes the whole of success depends upon utilizing the odds and ends. The by-product is something apart from the main article manufactured, and yet something that has an actual value of its own.

In the manufacture of gas there are many by-products. These are obtained from the coal as the latter is made into lighting-gas. And these by-products, including coke from the coal, actually paying the cost of the gas. All kinds of big businesses have their by-products, their little odds and ends, that pay well.

In Mr. Armour's enormous meat factory there are endless by-products, from the pigtails which are dried and sold as a delicacy to the hair of the animals made into powerful and valuable kind of rope. If he neglected to make the hair rope or sell the pigtails, it would make a big difference in his dividends.

Not every individual is a manufacturer, but we are all dealers in time. Our success depends upon the use we make of our time and its by-products—the odd moments. Each of us has a regular day's work that we do in routine, and that ends it, but what about the by-products, the odd moments?

The men who have made great success in this world are men who have used wisely those odd moments. Thomas A. Edison was hammering away at a telegraph key while he was operator, on a small salary, using his odd moments between messages as a foundation for all his later inventions which have given him millions, and the inhabitants of the world many new ideas.

What a man does in his odd moments will not only bring him profit, but will increase his mental activity. There is a foolish motto which reads, "Let well enough alone." Nothing is "well enough" if we can do it better. There is an old Spanish proverb which says, "Enjoy the little you have while the fool is hunting for more." An American would make this proverb read, "While the fool is enjoying the little he has, I will hunt for more." The way to hunt for more is to utilize odd moments.

The odd quarter of an hour in the morning before breakfast, the odd half-hour after breakfast, the chance to read or figure, or think with concentration on your own career—all these opportunities are the by-products of your daily existence. Among the aimless, unsuccessful or worthless, you often hear talk about "killing time." The man who is always killing time is really killing his own chances in life, while the man who is destined to success is the man who makes time live by making it useful; for the only value time has is the use we are able to make of it.

Wadley, Ala. S. L. Beougher.

The world will not think it worth while to molest or ridicule a Christian who completely conforms to its way of living. It is the out-and-out Christian who must drink the Master's cup.

TEN MILLION PAIRS OF EYES.

I am proud of our thirty thousand missionaries. I knew nearly half of them as undergraduates, and I think of every one of them as ambassadors in the largest conception we have when we speak that word. I think of them as interpreters, not only of the language, but interpreting backward and forward the two nations which they are serving—the countries which sent them and the countries in which they are living. May I not use stronger language still? I think of them in some humble sense as mediators like our Lord who, with his body on the tree, broke down the middle wall of partition. So they are breaking down this wall of fundamental misunderstanding and are dissolving the barriers between man and God. It is no time for us to plan any measures which would weaken or counteract this Christ-like impression.

Organized Christianity in Asia, and the same is true in Africa and Latin-America, is today working under a terrible handicap. In the first place, there are all too many divisions among us as Protestants. I have some deep convictions under that head, but I would say about our divisions over there that they never seemed so unnecessary to me, never so unwise, so un-Christian, and, therefore, never so intolerable. We must shake off this handicap.

Second, because of our associations. They speak of us here in the West as Christian nations, sometimes with emotions of great gratitude, but more oftentimes today they use that phrase in cynicism and with emotions that do not bring us satisfaction. They see phases of economic imperialism, commercial exploitation, ruthless competition and forced labor, and of what is put on in the movies on the Asiatic coast. I have come to the conclusion that what is put on in the movies each night will do more to counteract the constructive, patient, upbuilding work of missionaries through long years than anything else. These things connote something that profoundly concerns us in our world strategy and at the home base, as well as over there.

Our handicap exists not only because of our divisions and association, but also because of our inadequate leadership. Here I am not speaking only of qualifications. I would find it impossible to mention any group of workers in any calling who will average higher in intelligence and character and sacrificial devotion than the missionaries and national Christians under their leadership. But there are not enough of them. We are asking the impossible. They are breaking under the strain.

Having said what I have about the handicap of organized Christianity, let me also say that the influence of Jesus Christ was never so widespread, never so penetrating and never so transforming as I found it on these recent journeys. I would put it like this. There are over ten million pairs of eyes today riveted on this central personality of the ages, the Lord Jesus Christ, where there were one million at the time of my first world journey. This takes us right into the genius of the world mission of Christianity—the confronting of a living Christ by living men, women and children. You could sum up our mission by saying it is to fix the gaze of people on this fountain-head of vitality, spiritual energy—Christ Himself. He makes His own impression, which, without exception, is always a profound impression. It is always a transforming impression and time shows it is an enduring impression because it is superhuman. Why not break through the mists and secondary processes and rivet the gaze increasingly on Him? The fact that this is being done, I say, is reassuring. I do not understand the person who could be a pessimist in days like these.

I remember when Sherwood Eddy and I were in India on my first journey. When the name of Christ was mentioned, oftentimes a hiss swept across the entire audience of students. We had no such experience on this last tour. Whenever the name of Christ was mentioned, under all conditions, there would come a hush, and something more, a sense of reverence that I sometimes miss even in voluntary chapel services in Christian colleges in this country. There is a responsiveness to the note of reality wherever they hear it. That is wonderful. With fresh hope and confidence, I bring you the report that there is a rising spiritual tide that is increasing in volume and momentum.

There has been a marked quickening of the social conscience of Asia and other non-Christian areas. I know there is a school of philosophy in this country and a school of ethics in this country which will take issue with what I now say, but I wish to say that, in my judgment, Jesus Christ not only quickens conscience, not only awakens conscience, but in a sense really creates conscience. With increasing holiness comes the sense of sin. Jesus Christ multiplies sins. The more the white light of His matchless example is turned on in His penetrating teachings, the more Christ stands out in His unique and absolute sufficiency as the one above all the rest—the strong among the weak, the believing among the faithless, the erect among the fallen, the clean among the defiled, the living among the dead, alive forever more. And so it means everything to those of us who are giving ourselves to the founding of this mission of uniting and furthering Christianity, that Christ is being recognized as moving among the consciences of Asia as never before.

There is happening a great change in the psychology of Christian workers all over these fields I have been visiting. I wish I could discover more of it in the workers here at home. I would decry the psychology I found about three years ago or a little longer, as one showing itself in divided households and conflicting voices because of confusion of thought. This was leading to a lack of certainty, a lack of sense of direction. It is a serious matter when you have leaders who do not know where they are going.

I found the opposite this time. I found the most aggressive plans that I have met in my forty years of serving Christendom. I might decry the attitude that invites defeat. No one welcomes defeat, but it is possible for our workers to attain such an attitude that defeat becomes inevitable. The word we want to put over against this is "service." That is the word we need right now to describe what has come. The time has come for great affirmations by reminding people that nothing has happened in these last years to invalidate a single claim that Christ has ever made. While we see not yet all things subject to man, we see Jesus. This is the word right now to interpret the happy change in the psychology that I discovered in the workers over there.—*John R. Mott, in World Call.*

TO OUR PASTORS.

I have been doing evangelistic work in High Point for about two years and am at the service of any Church needing and demanding me. I enjoy and am ready to do evangelistic work in which God seems to be using me, and in this I rejoice. Should any Church or pastor desire my services, I will be pleased to go and to serve as the Lord may direct. W. J. EDWARDS.

High Pt., N. C., 211 Ward St.

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carrying away into Bāb'-y-lon *are* fourteen generations; and from the carrying away into Bāb'y-lon unto Christ *are* fourteen

ing interpreted is, God with us.

24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A PRAYER.

(April.)

Son of God, Thou lovest Thy Church. Her victory is sure, but it looms afar. Make us to realize that only Thy Spirit manifest in souls redeemed through faith in Thee, Thou great Foundation Stone, can lift her walls, and that never can they rise to completion while a crevice or niche of Thine unalterable purpose remains unfulfilled. Many sit in darkness unaware. Forbid, O God, that in us, Thy willing servants, that "greater darkness," consequent upon misused light, should delay the triumph for which Christ's Church is set. Father Almighty, hear, and bring our prayers to blessed fruition in the liberation of souls wherever and however bound. Amen.

AFTER THE CROSS, THE CROWN—AN APPEAL.

The greatest single event in the history of mankind is the Resurrection. If He had not arisen, all the rest would have been in vain. And yet preceding the resurrection, and essential to it, was the supreme act of sacrifice and self-denial, the Crucifixion. Our Lord went to His crucifixion, forced the enemies of God and righteousness to crucify Him, because He had come to earth to establish a kingdom on the principle of sacrifice, self-denial. By way of the cross, self-denial, our Saviour was establishing His kingdom whose victory He sealed and made sure by His resurrection. If we would share the joy of His resurrection we must pay the price He paid, crucify our earthly wants, our physical needs and thus, through self-denial, come as He came to the resurrection.

The sacrifice we make, therefore, in helping to establish His kingdom is a sacrifice solely in His name and for His sake. We are not called upon to give our money for a charity or a benevolence when giving to missions, but to pour out our love upon our Lord just for His sake, that His kingdom may be built up in the world. As the woman poured out the alabaster box of precious ointment upon His head, even when the disciples rebuked her for her seeming waste, so are we in this resurrection time to pour out our love on Him for His sake that those who have surrendered themselves to Him and gone out in His name may be supported by us, even to the uttermost parts. Our missionary offering at Easter time is in the name and for the sake of our risen Lord.

In the power of that resurrection, He said to His disciples (His Church): "Go ye into all the world." And the Church alone of all institutions on earth undertakes the missionary task and sends out the gospel of the Son of God. Neither the State, nor civic, nor social, nor benevolent orders or organizations send out missionaries to preach the gospel of the Son of God. Only the Church does that. Our appeal is for self-denial for His sake. Surely this is a reasonable appeal, and if we are genuine Christians, really love our Lord, and wish the fellowship of His suffering and the joy of His triumph, we are willing and are ready to give at least one-third as much to carry the gospel to others as we pay to have it preached to ourselves. Just in His name. Just for His dear sake. That is all. J. O. A.

In fighting fires successfully, you have to get where the fire is hottest. There the need is greatest. So with missions.

WHY HAVE MISSIONARY CONTRIBUTIONS DECLINED?

In The January issue *Missionary Review of the World,* it was declared that a survey of eleven denominations showed that contributions to missions have steadily fallen off since the year 1921, and where there had been an advance since that time in gifts to missions, it has not been commensurate with the increase in money expended on Church buildings at home and other institutions of the Church that served the home and the State. "Meantime," continued the declaration, "unprecedented sums are being poured out on educational institutions in America." The editor of the *Review* declared his belief that the reasons for this phenomenon are temporary and the remedy is available and adequate. In the April number of the *Review,* a symposium is given by outstanding ministers of various communions. I wish there was space to give the entire symposium, but there is not. We give space for three only, one of the number being that of our own Dr. Brewer Eddy, whom many Sun readers recently heard, and who, as will be seen from his contribution further on, seems to get at the very bottom of the situation in his final paragraph: "Of course, at bottom, it is all a question of raising the spiritual devotion of our Churches. Missions thrive in spiritual earnestness; it does in comfortable indifference. It thrives in obedience; it perishes in the atmosphere of modern humanism or of selfishness. Contact with Christ spells missionary loyalty." We agree with Dr. Eddy that if the Churches of America could be brought more closely in contact with Christ, missionary loyalty would be revived. Missions thrive in spiritual earnestness.

Here are some salient and vital truths that every Christian Sun Reader should have:

Hugh Thomson Kerr, D. D., *Pastor Shadyside Presbyterian Church, Pittsburgh, Pa.*

The missionary enterprise is the thermometer of the Christian Church. There can be no doubt about it. The Church at home can be judged by its missionary passion. When the fires on the home altars burn brightly then we know that the light is shining far beyond her borders. If missionary enthusiasm is low, then it is because the Church at home has lost its zeal.

Dr. Alexander Duff, whose name is associated with India, wrote: "There was a time when I had no care or concern for the heathen. That was the time I had no care for my own soul. But by the grace of God when I began to care for my own soul I began to care for the heathen, too. And in my closet on my bended knees I said, 'Oh, Lord, Thou knowest silver and gold have I none for this cause. What I have I give: I offer myself; wilt Thou accept the gift?' This has been historically true of the Church of Christ. When it was selfish and self-centered, then it was without the missionary flare. It was at the door of a self-sufficient, worldly and wealthy Church that the risen Christ stood waiting for entrance, saying, 'Behold, I stand at the door and knock,' and it was upon that Church that He pronounced the most dreadful of all judgments: 'Because thou sayest, I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked.'"

One thing, and only one, is needed. The Church in America needs to be baptized into the conviction that the gospel of the Lord Jesus Christ is supreme and final. The Church must recapture the urgency of its own message. Many things have transpired to weaken the conviction and to slacken the step of the messengers. There has been a growing religious toleration throughout the Church at large, and this is well. There has been an appreciation of the good in other religions, and this, too, is well. On the other hand, there have been reiterated and insistent attacks upon the Christian position. It is not foreign missions that are under fire; it is the whole Christian position. The question is being asked of Christians as it was asked of old: "Where is now thy God?" There has been a lowering of the sense of values growing out of a vulgar use of wealth, and a more flagrant display of things that are material. We are facing, too, the powerlessness of merely altruistic motives which are not undergirded by the love that was born at the cross of Christ. The Christian Church is reflecting the low standard which has laid hold upon the life of the people and has not challenged the social order of our own land by the supernatural and divine mandate of the gospel.

One thing will help. The Church at home needs clear-cut evidence from the mission field that the gospel of Christ is the power of God unto salvation. Personally, I believe that this evidence is in our hands, but our imaginations are dulled and we have eyes and see not. The Church's generosity, however, cannot live forever on the missionary sacrifice of the great pioneers. The passing generation was fired in its missionary enthusiasm by the daring needs of Livingstone and Paton, Carey and Morrison, Judson and Chalmers. The Church today needs fresh evidence. Too frequently from missionary leaders it has asked for bread and has been given instead the cold stones of economic situations and political maneuverings. The Church will listen to evidence. The heart of the Church will respond to the things of the spirit. When the Church hears from the lips of inspired missionary prophets the story of lives redeemed and sins forgiven through the power of the conquering Christ, there will be no lack of enthusiasm in money or life.

Mrs. DeWitt Knox, *President Woman's Board of Foreign Missions of the Reformed Church in America.*

Reasons for decline in gifts are:

1. Decline in belief (a) in the Bible as the Word of God; (b) in the Christ of the gospels, the divine, ever-living, ever-present Saviour of the world; (c) in the presence and power of the Holy Spirit; (d) in the heinousness of sin and the need of redemption.

2. Not enough preaching about foreign missions as the direct command of Christ.

3. Too much emphasis laid upon every form of social service and so-called humanism.

4. Lack of vision of the world's real need of Christ. Indifference toward responsibility of every Christian to share Christ.

5. Failure to "lift up Christ" as we should—His face has been blurred by our lives; His true beauty has not been made manifest.

6. Responsibility for the work as a whole has not been sufficiently shared, and Church mergers have a tendency to lessen loyalty and responsibility in the individual member.

7. Newspaper articles giving wrong impression of the attitude of Chinese, Indian and Japanese Christians towords our missionaries, throwing doubt upon their usefulness and welcome is universal.

8. Multiplicity of appeals.

The remedy:

1. Voltaire prophesied that before the end of the fifteenth century the work of the twelve fish-

ermen would be over and done with. Just then prayer for an outpouring of the Holy Spirit over the whole earth by a small company of Christians started a great revival. One hundred years after Voltaire died, the house in which he wrote those words was used as a depot for the British and Foreign Missionary Bible Society.

2. The prayer of the Chinese leader—"Revive Thy Church, O Lord, beginning with me."

3. "Not by might nor by power, but by my Spirit," saith the Lord of hosts."

BREWER EDDY, D. D., *Secretary of the American Board of Commissioners for Foreign Missions.*

1. The reasons for the decline: Many denominations report large increases in Church expenses under local budgets, added to the heaviest building program ever achieved by the American Churches. It may be chancelitis or the rapid expansion of parish houses and recreation facilities. At any rate, the closest competition for missionary gifts will always exist between the needs of the local Church and the money that can be "spared" for the gift to missions. The attitude of the average board of trustees responsible for the local budget is familiar.

In addition, the immense increase in local charities for new buildings, mergers, community chests, often backed by professional drives, have diverted the proportion of stewardship gifts available for missions.

These two reasons, in my opinion, far outrank any decreased interest due to 100 per cent Americanism or a growing sense of racial hostility, or the unfair reports of world travelers and journalists. In our denomination the interested minority are giving as loyally as ever in increasing amounts. The majority in our Churches, half indifferent, find their missionary gifts crowded out. In addition, a half-dozen denominations have not yet proved successful in merging all appeals into a somewhat more mechanical percentage plan, which loses a large degree of personal knowledge and interest in the particular work ahead. In such merger, the foreign work will always be forced into closer competition with the home needs backed by patriotic and local loyalty, and will tend to lose out in the long run.

2. The remedy: In our denomination in the next few months we are trying a very definite remedy. We cannot expect the needed increased income through the collection envelopes of the Churches on the percentage basis. Now we turn to the individual givers who are most interested.

(Continued on page 12.)

MISSIONARY OFFERINGS.
WEEK ENDING MARCH 29, 1930.

Sunday Schools.

Previously acknowledged	$2,218.81
Randleman, N. C.	3.00
Liberty, N. C.	1.53
Wake Chapel, Fuquay Springs, N. C.	5.53
Piney Plains, Cary, N. C.	1.00
Palmyra, Edinburg, Va.	2.85
High Point, N. C.	3.66
Holy Neck, Holland, Va.	8.00
Mt. Auburn, Class 3, Norlina, N. C.	2.50
New Elam, New Hill, N. C.	1.86
Turner's Chapel, Sanford, N. C.	1.50
Youngsville, N. C.	1.00
Pleasant Ridge, Ramseur, N. C.	4.44
Wakefield, Va.	3.99
Graham, N. C.	5.01
Shallow Ford, Elon College, N. C.	1.25
Fuller's Chapel, Henderson, N. C.	2.51
Hopewell, Va.	5.00
Ramseur, N. C.	15.70
Webster, Havre de Grace, Md.	2.50
Ether, N. C.	.80
Timber Ridge, High View, W. Va.	1.97
First Church, Greensboro, N. C.	28.83
Total	$2,323.24

Specials.

Previously acknowledged	$ 957.39
Mebane Sunday School, Mebane, N. C.	2.00
Burlington Sunday School (N. C.)	80.35
Total	$1,039.74

Summary.

Previously acknowledged	$6,447.11
Sunday Schools, regular	104.43
Specials	82.35
Total to date	$6,633.89

J. O. ATKINSON, *Sec'y.*

MISSIONARY PROGRAM FOR APRIL.

Women's Societies.

Theme: "Kindness."

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Song—prayer—business.

1. Devotional period (Rom. 12:9-21).
2. Talk, "After School—What?"
3. Talk, "Whither Bound?"
4. Current news.
5. Poem, "Did You Give Him a Lift?"
6. Heart-to-heart message.

The talks, "After School—What?" "Whither Bound?" are both leaflets and found in the envelope of helps. If you do not have this envelope, you may secure them from Mrs. Emma S. Powers, Dayton, Ohio. These leaflets should be given in the speaker's own words, and much help for the first one may be secured from the article by Miss Helen M. Brickman in the March *Herald of Gospel Liberty* magazine number. It is entitled "The Jesus Road for the Young Indian." No. 5—this poem is found on page 18 of the *Herald*. No. 6—this heart-to-heart message comes with the envelope of helps.

Be sure to read Mrs. Morrill's suggestions for this program in the magazine number of the *Herald*. They are fine.

Young People's Societies.

"What is the Non-Christian World?"

Purpose: To discover in what area Christianity is still not being lived.

Program:

1. Hymn, "Jesus Shall Reign." Scripture, John 1:1-17. Hymn, "O Zion, Haste." Prayer by three members.
2. Project committee.
3. "What is the non-Christian world?"
4. Phases of the problem.
5. Special music (sacred).
6. "The Christian World and Politics, Industry, Peace and War, Race Relations."
7. "What is the non-Christian World?"
8. Sing again first verse of first hymn.
9. Benediction.

Suggestions:

Poster—at top write, "What is the Non-Christian World?" Below that sketch is a map of the world outlining the continents. Time, date.

3. Leader questions group as to their definitions of the non-Christian world.

4. Illustrations as to what the non-Christian world may be. Assign those found in chapter 7 of Y. & W. O., or any others that you have found in your reading. The *Herald of Gospel Liberty* for April will contain further helps.

5. Be sure that it fits the spirit of the service.

6. Ask four people to speak on these topics, allowing each person five minutes. Is Christianity applied in these fields? If it is not, what has been the result? How can it be applied? etc.

7. Leader sums up the thought, comments on connection between topic and Scripture lesson and asks the group to co-operate in formulating a definition of the non-Christian world and the Christian world.

Juniors or Willing Workers.

Theme: "Easter."

Song: (use Easter songs this month).

Call to worship: Awake, O north wind, and come thou south; blow upon my garden, that the spices thereof may flow out.

Response: For lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come.

Prayer: Psa. 19:14.

Offering response.

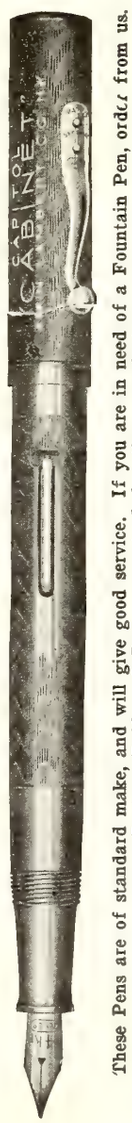
We thank Thee, Father, for Thy care,
And for Thy bounty everywhere;
And so to Thee we bring our gift,
While grateful hearts to Thee we lift.

Song.

The Easter theme, and the thought of Christ's resurrection fits into the idea of carrying the good tidings, just as the early disciples did after the first Easter.

Stories: Finish study book, complete map work if possible. If an Easter story is desired, tell the story, "It Will Live Again," or other Easter story.

Closing song.



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THE CHRISTIAN SUN, 1536 EAST BROAD STREET, RICHMOND, VIRGINIA

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson II—April 13, 1930.

The Child and the Kingdom.

Golden Text: "Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven."—Matt. 19:14.

Lesson: Matt. 18:1-14, 19:13-15.

This man Jesus was always doing the most unexpected things! Take for instance the incident recorded in today's lesson. The disciples came to Him and asked Him who was the greatest in the kingdom of heaven. It is possible that they thought He would say that some of them were greatest in the kingdom of heaven. In any event, the question showed that they had missed the point in regard to the nature of the kingdom, for those who are true members are not concerned with greatness in the sense that the disciples used the term.

"And Jesus called a little child unto Him and set him in the midst of them." He put that child right in the midst of those disciples who had asked who was greatest, and said, "Verily, I say unto you, except ye become converted (He was talking to those who thought they already had "religion") and become as little children, ye shall not enter into the kingdom of heaven." That is to say, unless they had the spirit of teachableness, docility, willingness to learn; unless they had a lack of the spirit of vanity and of the spirit of self-sufficiency; unless they had child-likeness (not childishness)—they could not enter into the kingdom. Membership in the kingdom was primarily a matter of spiritual qualities, which for genuineness had their counterpart in a normal child.

"Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." The disciples might have guessed a year and they would hardly have guessed that a child was the greatest in the kingdom. They probably did a lot of hard thinking before it ever got into their brains just what Jesus meant. It was such a reversal of standards.

In a sense, Jesus might be said to be the discoverer of childhood. It was He above all others who saw the tremendous possibilities of the child, and hence the importance of the child. His act in placing the child in the midst is symbolic of his teaching, in that He made the child central. Indeed, the kingdom was inherent in childhood. Far beyond any other religion, Christianity has given childhood an exalted place, and all of the modern agencies that are concerned with bettering child-life are the direct and undirect expression of the Spirit of Jesus at work in the world.

"Whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." The word offend comes from the Greek word which means "causes to stumble." To give it this meaning is to make it much more suggestive. One gets the picture of a man putting something in the way of a child that would cause it to stumble, or of a man tripping up a child and causing it to fall heavily. Woe unto such a one if he should do such a thing literally! What a poor sport such a one would be! But woe unto the one who by example or by act causes one to stumble, to fall, to falter in the act of walking in the way of righteousness. Woe unto those interests which put upon children through unwholesome child labor or long hours, or unsanitary living conditions, and woe unto those who neglect their training in early years in the nurture and admonition of the Lord. Woe unto all who do not give childhood its due, and who do not seek to call out the best that is in it. Woe unto that community in which the agencies that blight childhood go unrestrained. Woe unto that Church which neglects its children in its ministry of teaching.

"Then were brought unto him little children, that he should put His hands upon them and pray, and the disciples rebuked them." They probably thought that their Master was too busy to be bothered with children, or that their own interests were too important to be side-tracked by children.

"But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." One can, of course, bring undue pressure to bear upon children as concerning a profession of religion and Church membership. But when a child feels that inner impulse, and when it seeks to respond to that which is undoubtedly the call of Christ, let a man beware of keeping such a one from coming to the Master.

"And He laid His hands on them, and departed thence." What a joy it must have been to those children to have had the Great Teacher's own hands laid upon their heads! How the fond mothers must have talked about it in their own village and in neighboring villages! But still the Master lays His hands upon children, even in their tender years and calls them and often sets them apart for special service in the years to come. In any event, happy is that life which has the Master's touch upon it in the tender years when habits are forming into character and the permanent set is being given to life. Thank God for the wholesome touch of Jesus upon child-life.

CHRISTIAN ENDEAVOR.

By Jewell Truitt.

Sunday, April 13, 1930.

Topic: "Why Everybody Needs Christ.

Program.

Piano prelude—"More Like the Master" (played softly).

Opening song—"More Like the Master."

Scripture—John 14:1-11. Prayer. Offering.

Leader's introduction—Recall the topics for the past month and connect the lesson for the evening with them.

The following topics are given for one-minute talks:

1. "All are Sinners." Song by society—"Love Lifted Me" (first stanza).

2. "All are Lost Sheep." Song by society—"Rescue the Perishing" (stanzas 1 & 2).

3. "All are Hopeless." Solo—"Just as I Am" (first stanza).

4. "The Need to be in Harmony with the Universe." Song—"Fairest Lord Jesus" (all).

5. "Salvation is in Christ Alone." Song—"Majestic Sweetness" (stanzas 3 & 4).

6. "Christ Reveals God." Song—"O Master Workman of the Race" (all).

7. "We Need Christ's Power." Song—"Stand Up for Jesus" (all).

8. "We Need Christ's Love." Song—"I Gave My Life for Thee" (all).

Call for a discussion on the topic.

Closing thought—Have two persons sing "The Light of the World is Jesus" or read the words of the first stanza.

Divide the society into two groups for the meeting. Have one group sing one song and the other the next one. Alternate all through the program, so every one will not get tired of singing. Notice the words of the hymns. The leader should call the society's attention to the hymns, and to the fact that our hymn-writers were inspired and wrote hymns that bear the gospel message. Try to make this program effective by the whole-hearted participation of all present.

Helps on the Talks.

1. (Rom. 3:9-18.) In what sense are all men sinners? How do we measure up when compared to Christ? How will Christ help us to live a better life? Will we find as much enjoyment in a life with Christ as in one without Him? Why?

2. (Isa. 53:6.) What are the dangers to a sheep which has strayed away from the sheepfold? How can this be compared to our relationship to God? How does Jesus help us to find our way back?

3. (Eph. 2:8-13.) Paul outlines the difference between life under the law or without Christ, with life with Christ. What hope can Christ bring to us?

4. When we do not know Christ and the message He came to bring to men, all of the universe seems to bump into our plans. Everything seems to go wrong for us. But once we know Him, we are at peace and things move smoothly.

5. (Acts 4:12.) Does simply wearing the name of Christ make one a follower of Christ? When can we say we are really saved? How may a Christian continue to be saved by Christ?

6. (John 14:1-14.) What new conception of God did Jesus give the world? How does this conception change our attitude toward our life? toward our work? toward our fellow-men?

7. (Rom. 8:1-4.) What do we mean by "Christ's spirit"? How will living in Christ's spirit give you power for your work?

8. (1 John 4:16-21.)

YOUNG PEOPLE'S BANQUET.

The Southern Christian Convention is inviting the young people of the South to meet in Raleigh, N. C., on May 1, 1930, for a banquet. This will be during the session of the Convention—perhaps the greatest session the Convention has ever held.

It is believed that the young people deserve the privilege of coming together to discuss the problems which they face in connection with the work of the Church, and that they will welcome this invitation by the Convention. Some are of the opinion that there should be a "Young People's Department" of the Convention which would carry on the work among that group in a similar manner to which the Woman's Mission Board carries on mission work among the women. If the young people themselves are sufficiently interested in this matter, plans could probably be worked out and the department function soon.

The Board of Christian Education has been given the responsibility of promoting the banquet and of arranging the program for the same, and plans are already under way. There will be interesting speakers to tell of the various kinds of work which young people are doing in Churches, plenty of music and amusement. The Elon Glee Club will be there.

All young people of the Christian and Congregational Churches who can possibly do so should be there for this first banquet of the young people

of the Southern Christian Convention. It will be worth the trouble and expense.

The banquet will begin at 6 o'clock on Thursday evening, May 1, 1930. The cost will be 50 cents per plate. Please remember the date and plan to be there.

Why not read this announcement to the young people of your Church? Watch for further announcements.

F. C. LESTER.

ABOVE THE AVERAGE.

The term "average" may have various meanings, but we usually think of it as meaning the happy medium between two extremes. When we speak of an average-size man we do not think of a man five feet high, weighing ninety-eight pounds, neither do we think of a man six feet and five inches tall, weighing 300 pounds. We say the five-foot man is below the average, and the six-foot-five-inch man is above the average.

As we think of great men of the past, we think of men who have been above the average. As we think of the great Greek philosophers, sculptors, and artists, we at once recognize them as men above the average. All great leaders of every age have been men above the average. The man who seriously tries to make the world a better place in which to live is the man above the average.

The average man tries to support his family and, if possible, lay up a little money for a rainy day. He loves and respects those who love and respect him. He wants the world to look upon him as a good man. Only the man above the average is willing to suffer persecution for a worthy cause, will treat his fellow-man as he would like to be treated, and love his enemies.

Christ chose His disciples from among the average men of His day, but by following Christ they soon became men above the average. So it is today—the man who follows Christ, and not "afar off," is above the average. The Church today is composed of average men and women, but the few who give regularly their money, time and talents for the advancement of Christ's kingdom among men are above the average.

The average Church is not serving the community in which it is located as it should. No doubt, it has a Sunday School, a young people's organization, and preaching once or twice each month. When an investigation is made, more people are found in the community that are not in Sunday School or Church than are connected with the Church. We wonder why people are so careless about the Church. The reason is simple. It is just an average Church. Why not get busy and make your Church above the average? It can easily be done. How can it be done? Through prayer, patience and perseverance. No amount of money can make a Church above the average. Money will make the house above the average, but nothing can make the Church itself above the average except the power of God and the practice of love one towards another.

The average Church does not have power like the early Church had. When the early Church prayed, prison doors swung open, chains fell off of prisoners. Many souls are bound today in the prison of sin by the strong chains of Satan, and the Church is not praying as it should.

We ministers often wonder why our efforts seem in vain, why our messages seem to have no effect, why we have so few conversions and additions to the Church, why our people care so little for the great cause of missions, and do not read THE CHRISTIAN SUN. The only reason is, we are just average ministers. May God help us to "study to show ourselves approved unto God, workmen that"—are above the average.

Roanoke, Ala. G. H. VEAZEY.

MISSIONARY RALLIES.

District rallies of the North Carolina Woman's Missionary Conference will convene at 10 A. M., unless otherwise announced, and will be held as follows:

Guilford (Rockingham), Reidsville, N. C.—Tuesday, April 8th, Mrs. L. P. Wicker, superintendent, Greensboro, N. C.;

Halifax, Lynchburg, Va.—Thursday, April 10th, Mrs. A. Hayes, superintendent, Virgilina, Va.

Randolph, Randleman, N. C.—Saturday, April 12th, Mrs. I. H. Faust, superintendent, Ramseur, N. C.

Alamance, Elon College, N. C.—Tuesday, April 15th, Mrs. J. W. Patton, superintendent, Elon College, N. C.

Lee (Chatham), Sanford, N. C.—Wednesday, April 16th, Mrs. Ralph Ross, superintendent, Sanford, N. C., Route 5.

Durham (Wake) Catawba Springs, N. C.—Friday, April 18th, Mrs. G. H. Leonard, superintendent, Chapel Hill, N. C.

Vance (Warren), Pope's Chapel—Saturday, April 19th, Miss Margaret Alston, superintendent, Henderson, N. C., Route 1.

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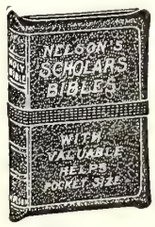

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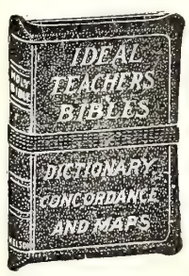

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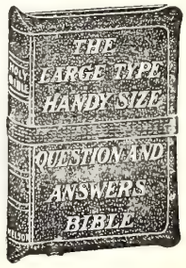

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MONDAY.

Fifty-Fifty Religion.

"Give not that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you."—Matt. 7:6.

This chapter is like a string of beads without the beads. "It appears to be answers to questions which may have been asked during a discourse," which was customary, and these verses contain the answers.

While it is understood that verse six refers to meat offered in sacrifice, the spiritual interpretation of it is that no compromise should be made with evil in the hope to gain good.

The world enjoins Christian workers to "be a good sport. Do not be so hide-bound in Christianity. Loosen up. Join in with our game, our interest, and you will win hearts. The world will believe in you and you will win more souls."

It has been tried, and it is a base falacy. The devil has no favors to return. He is seeking whom he may devour. To compromise means not only danger; it is a total loss. "Resist the devil and he will flee from you."

Swine cannot appreciate pearls. The world does not appreciate religion. To compromise, they will only despise both the gift and the profferer. We must avoid holy things being profaned. Faithfulness is one thing and foolhardiness is another.

Prayer.—Dear Lord, give us possession of Thy spirit and strength and courage to stand for Thee if we have to stand alone. *Amen.*

TUESDAY.

Spontaneous Christianity.

"That the ordinance of the law might be fulfilled in us.—Rom. 8:1-11.

Christ is speaking of that experience which takes place in a soul and delivers one from all sense of the law, creating in him spontaneous fulfillment of the law. When this happens, it is "adoption" in God's family.

There is a great contrast between life "in" the flesh and life "after" the flesh, life "in" the spirit, our life "out" of the spirit, life centered in the animal nature, and life centered in the higher—apprehending God's side of man's personality.

The budding, blossoming and fruiting of a tree is an outward manifestation and the result of the power of life wihtin it. Our lives in Christ should be just as spontaneous.

Prayer.—Dear Lord, our Father, abide in our souls to make us naturally desiring and striving for good. *Amen.*

WEDNESDAY

Tempted in Spite of Ourselves.

"Satan hath desired to sift you as wheat, but I have prayed for thee, that thy faith fail not."—Luke 22:31.

It is perhaps true that every person who has undertaken to follow Christ has found enemies who desire to make him fall and remain down. The more persistent is the effort to be true, the more the temptations that come.

On the contrary, the following is true: As an athlete develops physical excellency and an overcoming endurance by persistent practice in training, so a persistent Christian finds growing overcoming strength in his Christianity. All Christians are permitted, it seems, to be sifted in such a way as to purify them. Honor the resurrection, the presence and the prayers of Jesus for them, strengthen them for all their trials.

Peter loved the Lord, but he did not know how weak he was, nor how dangerous was his confidence in himself when left alone; neither did he know how dark were to be the days which his Lord was approaching; nor did he have the faintest conception of the nature of the trails which he himself must pass through. Therefore, he was not lying. He was serious. He did not know.

For this very reason we are warned against reliance on self, and exhorted most solemnly to put our trust in God alone. We cannot resist temptations of our own strength.

But the Lord prayed for Peter, and he came through with unflincing fidelity. Repeat the words of the psalmist, "Thou hast thrust sore at me, that I might fall; but the Lord helped me. . . . The right hand of the Lord doeth valiantly." (Psa. 118:13-16.)

Prayer.—Lord Jesus, let us be found always among those that are thine. Strengthen us, that nothing may cause us to deny Thee. *Amen.*

THURSDAY.

Hear the Lord Pray.

"He lifted up His eyes unto heaven and said."—John 17.

There is nothing in the whole Bible which, for simplicity and depth, is more marvelous than this prayer—Jesus God, Jesus Son, Jesus Holy Spirit praying to the Father. Here we are met with glory overwhelming, and at the same time a spirit so gentle and gracious that it melts the heart. He who can know God in the spirit of this prayer hath eternal life. As we hear Jesus pray, every fiber in us is stirred to worship and thank Him.

Prayer.—Blessed be Thou, Lord Jesus, who renounced Thine own glory for the glory of the Father. Oh, may we do the same, as far as we can; and give us, we pray Thee, the Holy Spirit, that we may see the trouble, see the Father, and have eternal life. *Amen.*

FRIDAY.

Can We Find It?

"We know that all things work together for good to them that love God."—Rom. 8:28.

Paul is talking about the efficiency of divine grace in all the bitter experiences of life, and how to realize it. Read the whole chapter with that idea.

The insight of love alone finds God in every experience. He maketh even the evil to serve Him.

Prayer.—Dear Lord, our Lord come and dwell with us and make our homes, and our hearts and lives Thy habitation. *Amen.*

SATURDAY.

The Way.

"Seek ye the Lord while He may be found; call ye upon Him while He is near. Let the wicked forsake His way and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him: and to our God, for He will abundantly pardon."—Isa. 55:6, 7.

These are mighty good words to remember. It is a voice full of the love of the Father calling to us. If we hear it we cannot fail to be drawn to Him. It sounds like the words of Paul spoken of Jesus, "Draw nigh unto God and He will draw nigh unto you."

Perhaps we have been astray and found ourselves walking without God. We are certainly familiar with many godless experiences. But in them, it matters not how far away we get, God never has lost sight of us. Today, if we hear His voice and turn to Him we will find mercy full and free, as always.

Prayer.—Lord, turn, Thou, us and we shall be turned. Draw us to Thee and do not let us go. We confess our sins; do, Thou, have mercy on us and pardon us, and lead us in paths of righteousness, for Jesus' sake. *Amen.*

SUNDAY.

How We Fail.

"They did not subject themselves to the righteousness of God."—Rom. 10:3.

To come into the possession of anything, we must expose ourselves to it. Study for education is exposure to education; search for pleasure is expcsure to pleasure. Application to anything is exposure to that thing, and the particular thing cannot be accomplished until we do apply (expose ourselves) to it.

Neither can we have Christian experience until we expose ourselves to it. We cannot know Christ until we expose ourselves to Him and His teachings. We cannot know God until we expose ourselves to Him through Christ. This is the method of attaining to the status of acquittal which God Himself has revealed, and it is the method of attaining the status of a Christian heart.

They who have not this experience have it not because they do not subject themselves to the righteousness of God.

According to Christ's teachings, according to Paul, and according to all experience, Christ is the end of righteousness. From God through Him came the fountain of life. From Him and Him alone is this glory to be had. What use is salt to decaying meat unless it is applied?

Prayer.—Dear Lord and Father, from each day's first thoughts until we lie down at night, through all the day's experiences, keep our minds and hearts fixed on Thee. *Amen.*

MISSIONARY CONTRIBUTIONS

(Continued from page 9.)

We are seeking 5,000 interviews in the hope of getting 4,000 gifts large and small, on the plea that only the interested and devoted few will make added gifts now. If we succeed in part, it will develop a vital argument to pastors and to Churches to lift their additional shares next fall.

In each State, the plan will depend upon the State board and superintendent, and the gifts will be scught on the percentage basis, so that all interests share. Beyond this plan is the permanent need of interesting each Church more definitely in a commitment of its own in foreign fields. The project, or assignment plan, will help. We may take up the regional educational plan by which foreign and home interests will once more cultivate a particular section or State, giving a greater chance to the particular message of each type of work.

Of course, at bottom, it is all a question of raising the spiritual devotion of our Churches. Missions thrive in spiritual earnestness; it dies in comfortable indifference. It thrives in obedience; it perishes in the atmosphere of modern humanism or of selfishness. Contact with Christ spells missionary loyalty.

Christian Orphanage

WAS IT CONTAGIOUS?

For thirteen years the Orphanage had not had a case of appendicitis. Last October your superintendent was stricken with appendicitis and had to undergo an operation. Since that time three of our children have had operations. One little girl in the hospital now. It certainly is not on account of food, as we were tested on our menu for three days a few weeks ago and received very high compliments on having such splendid, balanced food. It is really amusing sometimes how children will just imagine that they are sorely afflicted when they really have no trouble at all. One instance comes very vividly to my mind. Several years ago something got wrong with a little fellow's eyes. We sent him to an eye specialist and he fitted glasses to correct the trouble. He fitted the child up with those heavy frames which look so stylish. When the child came home and the rest of the children saw how important this child looked with glasses, about half the children had eye trouble, too. They caught the fever. They could not study in school because their eyes gave them so much trouble. We could not persuade them that they had no trouble until we carried several to the specialist and had them examined and found no trouble. It was really amusing. Appendicitis may not be contagious, but three children have had it in the last few months.

We have so little sickness and so few accidents that we have never felt the real need of a hospital, but if this thing keeps up we may need a hospital. We have quite a number of children that will have tonsils removed this spring as soon as school closes.

We would be very happy indeed if we could get each Sunday School to give us a monthly offering. So many schools go out of business for the winter months, and it takes some time to get them back on the list. In checking up our monthly record books for this first quarter, we find the following:

Conference.	Giving.	Not Giving.
Virginia Valley Central	13	10
Eastern Virginia	24	20
North Carolina and Virginia	25	12
Western North Carolina	21	10
Esatern North Carolina	24	24
Georgia and Alabama	3	10
Alabama	8	13
Totals	118	99

What if every Sunday School would join the 118 now giving! We would have 217 on the giving list. Every Sunday School should be on the list.

My dear reader, if your school is not on the list of monthly contributors won't you be a committee of one to see that it gets on in April? The fatherless cry to you for bread. What will your answer be?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 3, 1930.

Brought forward		$2,557.17
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Reidsville	$ 9.00	
Shallow Ford	2.11	
		11.11
Eastern N. C. Conference:		
Fullers Chapel	$ 2.30	
Morrisville	2.00	
Wake Chapel	7.21	
Ether	.72	
Chapel Hill	3.25	
Henderson	4.51	
Liberty Vance	5.58	
New Elam	3.26	
		28.83
Western N. C. Conference:		
Liberty	$ 2.43	
Burlington	65.67	
		68.10
Eastern Virginia Conference:		
Union, Surry	$ 3.00	
First, Portsmouth	12.46	
Holy Neck	10.00	
Bethlehem	3.66	
		29.12
Valley Virginia Conference:		
Mayland	$ 2.50	
Antioch	4.02	
Bethlehem	3.14	
Palmyra	4.84	
Linville	10.00	
		24.50
Alabama Conference:		
Spring Hill	$ 2.30	
Forest Home	1.00	
New Hope	1.94	
		5.24
Georgia and Alabama Conference:		
Richland		1.00
Special Offerings.		
H. A. Carlton, expense on farm	$28.98	
Sale of potatoes	1.00	
Sale of potatoes	2.00	
Cash item	1.12	
		33.10
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Type in Junior's Bible

2 I saw the Stars of all the of the children of Israel, years old and upward, there

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2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth are met together; righteousness and peace have kissed *each other.*
11 Truth shall spring

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1.
[2] or, *all*

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BE FAIR TO THE CHILD.

I have learned that most normal children will readily respond to sensible discipline. To my mind, a better understanding of child psychology among parents and teachers would be the surest cure for most of the unruly youngsters of our age. Most of us are too little concerned about finding out how the youth of our times can be trained to become efficient members of society and to be most happy with the least degree of personal injury in methods of correction. There has been a spirit of rebellion as well as of humiliation, begotten of many a youth because of unreasonable methods of correction and in punishment that was all out of proportion to the transgression. To me, a thoughtless thing for parents and teachers to do is to fail to grant a child's request without showing any reason whatever for their position. There are many ways, very often, in which one can convince the child that his way is a poor choice. Only a few days ago a little five-year-old girl, at my boarding-place, climbed on my lap, all out of humor because her pencil was not as long as the pencil of her seventeen-year-old sister; but when I made it clear to her mind that large girls needed large shoes and little girls little shoes, and large girls needed large dresses and little girls little dresses, and so on, I could easily make her see that large girls should have large pencils and little girls should have little pencils. To this she readily conceded and climbed down from my lap and went about her play feeling that she had been given a square deal in the matter of a pencil.

Now, a disregard for what this little lassie considered her legitimate right to possess would have left her with a spirit of resentment. Most children act toward a purpose in securing what they think is reasonable for them to have, and I have found that when an objection is raised to their wishes parents and teachers should furnish a sensible reason for their position. "Just because" is a poor reason to offer an adult, and much less to a child; but it has been given many a time. The child should be given something better. I have noticed that the best disciplinarians among parents and teachers are those who give the children wholesome employment.

There is nothing more susceptible to vice than an idle brain. The most unfortunate thing I know for a child is to have his life honeycombed by parents or grandparents until he is affected through and through with the lure of getting everything for nothing—and this is the class that furnishes most delinquent girls and sends most of our unruly boys to the chain gang.

A. R. Flowers.

WOMEN AND PROHIBITION.

I have just returned from a banquet given by the Rockingham County Alumni Association of the University of North Carolina, in honor of Dr. Harry W. Chase, the distinguished president of the university, who was present and made a great address. The civic clubs (Rotary and Kiwanis) of Reidsville, were invited, hence my presence.

During the banquet hour I sat diagonally across the table from a woman who appeared, outwardly, to be sensible; but once she opened her mouth, one changed one's opinion with no uncertainty. The woman in question has recently spent some time in Florida. The experiences of her travel soon brought the intelligence(?) that she had observed a very careless enforcement of the eighteenth amendment. All of which drew her to the conclusion that the amendment itself was at fault, and furthermore, that a modification of the law was the only remedy. Such a conclusion does not carry to the reader of this article any degree of the disgust which was felt by those of us who had to endure, for courtesy sake, a ten-minute discourse on the various points of the weakness of the law in question. The woman said, in effect, that the American people were entitled to a modification of the law, and that such a modification would no doubt stop the purchase of such "bad" liquor as the people "have" to drink—just as though anybody "had" to buy or drink it!

When one reflects upon such a type of motherhood, one wonders what, after all, we may come to. I gathered from the conversation, however, that the person had no children, and drew a sigh of relief. But I was left wondering how prevalent such an idea is among women.

It is not strange that outlaws, criminals, bootleggers, dram-drinkers, immoralists, and the like, would make such a statement; but to hear a woman, decent, respectable and apparently sensible, make such comment! It was disgusting beyond one's power to express.

Yes, they tell us that if the law is modified that people will cease breaking it. Nonsense! As though the violation of any law was testimony against the saneness of it, or that because it is broken it should be repealed. Enemies of the eighteenth amendment sight us to the number of arrests for its violation, and further declare that it is not being enforced—as though to arrest a violator was a hindrance to enforcement or a sign of the lack of enforcement.

It seems to me that one of the most hopeful signs of the times, so far as the prohibition law is concerned, is that an effort is being made to enforce it as never before—hence so many arrests.

On the same argument, we should close the doors of the Churches. We have people who do not practice its principles; therefore, the principles of Jesus are unreasonable and out of place.

God, save us from such nonsense!

J. H. Dollar.

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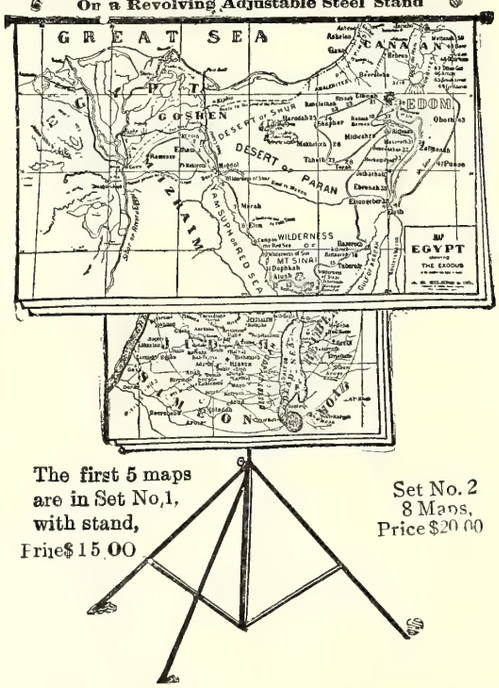

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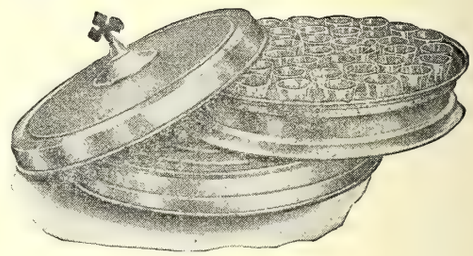

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Tray No. 2—Interlocking, with 40 plain glasses	$7.00
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Tray No. 10—Interlocking, with 30 plain glasses	6.50
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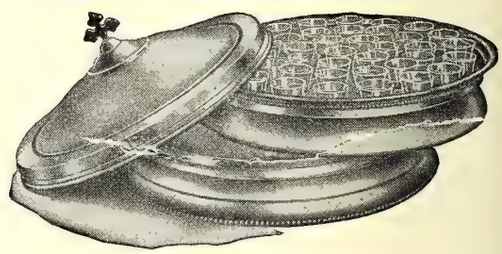

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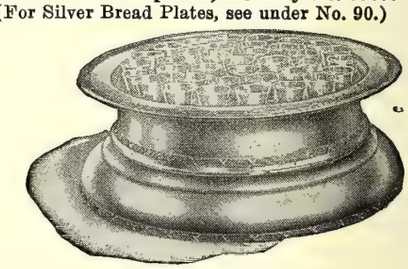

Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00

Bread Plate No. 3—Narrow rim.....	$ 9.00
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OBITUARIES.

THARPE.

Fannie Tharpe was born July 19, 1858, and died at her home in Edinburg, Va., March 2, 1930, at the age of 71 years, 7 months, and 13 days. Sister Tharpe was a faithful member of Palmyra Christian Church and a faithful reader of the Bible, and one who loved to talk upon religious subjects. The presence of the Lord was a great comfort to her during her illness of several months. She is survived by one son and one daughter. Funeral services were held at the home on March 3, 1930.

A. W. ANDES.

MARTZ.

Sallie N. C. Martz, wife of David R. Martz, was born February 12, 1854, and died March 4, 1930, making her age therefore, 76 years and 22 days. Sister Martz was well known among a large circle of friends, and was distinguished for her many deeds of kindness and her genuine Christian character. She was a faithful member of the Bethlehem Christian Church and a liberal supporter to all its enterprises. Surviving, besides her husband, are one son and two daughters. Funeral services were held at Bethlehem March 4, 1930, by the writer, assisted by Rev. Joe French.

A. W. ANDES.

FOX.

Armenia Erastus Fox departed this life March 13, 1930, being 79 years, 9 months and 15 days old. He leaves to mourn his departure his wife, three sons and one daughter, all of the Pleasant Hill community.

He had been a member and deacon of the Pleasant Hill Christian Church for a long time. He was a good man and will be much missed by his Church and community. May the Heavenly Father comfort his loved ones. Burial services by the pastor and interment made in the Church cemetery at Pleasant Hill.

T. J. GREEN.

JACQUES.

Funeral services for Mrs. Lola Marie Williams Jacques and infant son were conducted from the First Congregational-Christian Church, Newport News, Va., on March 9th, by the writer, assisted by the Rev. J. K. M. Lee, rector of St. Paul's Episcopal Church.

Mrs. Jacques was the daughter of the late Walter T. Williams and Mrs. Ada Williams. She was maried to Mr. Jacques on October 18, 1927, and is survived by her mother, one brother and her husband. She was born April 2, 1903, and departed this life March 6, 1930. She had been a member of the Christian Church since 1913, and was held in high esteem by a host of friends, which was evidenced by the many floral offerings and the large number who attended the funeral services. The Church was filled to overflowing, and more than one thousand people surrounded the grave. May the Lord sustain those who mourn.

M. F. ALLEN.

BOYETTE.

Mr. John T. Boyette was born in Isle of Wight County, Va., April 29, 1898, and peacefully fell asleep March 17, 1930, aged 31 years, 11 months, and 13 days. He was happily converted and joined Old Antioch Christian Church. When the Hopewell Church was organized in February, 1927, he became one of the charter members. Even after his health had failed, he was an inspiration to me, and he never lost faith in his Lord. He was unable to work for about three years. During that time he read the New Testament through thirteen times.

Bro. Boyette is survived by his widow, Mrs. Mollie Lucille (Bowden) Boyette, and three children—Nellie Lucille, aged 12 years; Lewis Edward, age 8 years, and Hazel Lane, age 6 years. Also his father, W. H. Boyette, Sr., three brothers —W. H., Jr., G. W., and W. L. Boyette— and two sisters, Mrs. Martha Baldwin and Miss Mamie Boyette, all of Hopewell.

His funeral was conducted by the writer. As our pastor, Rev. J. W. Barrett, was out of the city, I was assisted by Rev. L. C. Moore, pastor of the Methodist Church, and Rev. W. S. Leake, pastor of the First Baptist Church. The services were held in Hopewell Christian Church, and his remains were taken to Antioch Christian Church and laid to rest there by the side of his mother and sister, who preceded him about five and six years. The following acted as pallbearers: W. T. Newman, O. C. Powell, G. R. Belcher, L. P. Bradshaw, L. H. Horne, and H. M. Rouse.

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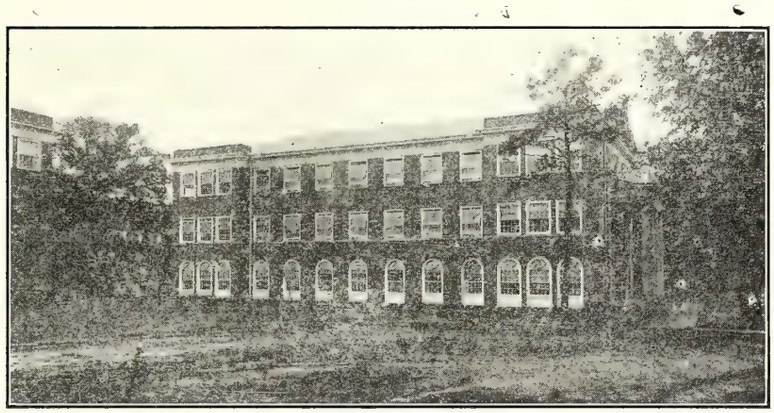

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When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge; all over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

PIERCE.

We, the ladies of the Woman's Missionary and Ladies' Aid Societies of Isle of Wight Christian Church, feel very keenly the passing of our most faithful member and co-worker, Mrs. Evalina Darden Pierce, who departed this life February 23, 1930. While we mourn the departure of our sister, who has been a patient sufferer for some time, we feel that our loss is her eternal gain, and may we ever strive to imitate her example by being more faithful in our duties to God's cause.

We bow in humble submission to His will, and extend to her loved ones our deepest sympathy, and recommend that a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy recorded on the minutes of this society.

MRS. M. T. WHITLEY.
MRS. L. H. WHITLEY.

GORDAN.

Henry Cleveland Gordan, son of Mr. and Mrs. W. T. Gordan, was born near Alton, Va., October 16, 1885, and died in Person County, N. C., March 9, 1930, aged 43 years, 4 months and 21 days. In 19[illegible] he married Miss Lila Mae Goode, of Virgilina, Va. This union was blessed with three children—Evelyn, Floyd and Alice Elizabeth. Besides a wife and three children, he is survived by his father, four brothers and two sisters.

The deceased had been a member of Olive Branch M. E. Church for twenty years. His life was consistent. He was honest, industrious, a kind husband, devoted father and a good neighbor. The funeral was held at the Union Christian Church, Virgilina, Va., March 10th, conducted by the writer, and the burial was in the town cemetery. A large crowd attended the services. The floral designs were beautiful. Many were the expressions of the high esteem in which the deceased was held.

C. E. NEWMAN.

REAGAN.

Rubie G. Reagan, son of Thomas and Betty C. Reagan, was born September 20, 1893, and died at Christie, Va., March 13, 1930, age 36 years, 5 months and 21 days. On April 25, 1915, he married Miss Dora Pattie Treackey, and to them were born one son and four daughters. At the age of seventeen, he joined Christie M. E. Church, where his membership remained till death.

Bro. Reagan is survived by his wife, five children, mother, two brothers and three sisters. The funeral was conducted at the home, Christie, Va., on the afternoon of March 14, 1930, by the writer, assisted by Revs. Marsh and Hudson, of the M. E. Church, and the burial was in the family cemetery. A large crowd of relatives and friends were present.

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VOLUME LXXXII. RICHMOND VA., THURSDAY, APRIL 10, 1930. NUMBER 15.

THE SUN'S OBSERVATORY

Mrs N T Farmer 1-1

By Rev. Stanley C. Harrell.

THE GIRL WHO SMILED.—

The wind was east, and the chimney smoked,
And the old brown house seemed dreary,
For nobody smiled, and nobody joked;
The young folks grumbled, the old folks croaked:
They had come home chilled and weary.

Then, opened the door, and a girl came in;
Oh, she was homely—very!
Her nose was pug and her cheek was thin,
There wasn't a dimple from brow to chin,
But her smile was bright and cheery.

She spoke not a word of the cold and damp,
Nor yet of the gloom about her;
But she mended the fire and lighted the lamp,
And she put on the place a different stamp
From what it had been without her.

Her dress, which was something in sober brown
And with dampness nearly dripping,
She changed for a bright, warm, crimson gown,
And she lokoed so gay when she came down,
They forgot that the air was nipping.

They forgot that the house was a dull old place
And smoky from base to rafter;
And gloom departed from every face
As they felt the charm of her mirthful grace
And the cheer of her happy laughter.

Oh, give me the girl who will smile and sing,
And make all glad together!
To be plain or fair is a lesser thing;
But a kind, unselfish heart can bring
Good cheer in the darkest weather.

—*Selected.*

RADIO AND STATES' RIGHTS.—

A very modern invention has precipitated an old, old question in a new form. It is the question of States' rights, as it is involved in whether or not a State has the right to erect a broadcasting station when the erection of such a station has been forbidden by the Federal Radio Commission. The State of Michigan has made plans to erect a radio station for the purpose of broadcasting information about crimes and criminals to the various police departments and officers throughout the State. Radio has become an important factor in the detection and arrest of criminals, and offers possibilities of even greater usefulness than is possible as radio broadcasting is now controlled and operated.

Michigan has not only made plans for such a station, but has appropriated the necessary funds. Application was made to the Federal Radio Commission for the approval of the plan and the granting of a license. The request was at first denied, and later a date was set for a hearing before the commission in May. The Governor of Michigan claims that it is a question of police power, which the Constitution has placed within the jurisdiction of the State. The Radio Commission claims it is a matter of interstate commerce, over which the Federal government is given authority by the Constitution. Governor Green has ordered that the work proceed. The commission threatens arrest if their orders are ignored. An unusual and interesting question of constitutional law will have to be settled.

THE SUNDAY SCHOOL AND WORSHIP.—

Religious workers are becoming deeply concerned about the non-attendance of Church members at the stated services of worship of the Church. There are, of course, large numbers of Church members who rarely, if ever, attend any service of the Church. They are indifferent to any and all plans and objectives of the Church. There is in many Churches a large per cent of the membership which is fairly regular in attendance at Sunday School, but as soon as the Sunday School is over, they go home and are rarely if ever seen at the regular worship services of the Church. Many of those who fail to attend the service of worship make the excuse that they must take the children home, since it would be too great a tax upon the strength and patience of the youngsters to stay through both Sunday School and Church.

It is more than a question of small attendance at the worship service. It is a question as to whether or not the Sunday School can meet all the religious needs of the individual. It is a question of whether or not the Sunday School can adequately present the claims upon the individual for kingdom service. It is a question as to whether or not the Sunday School can enlist and commit the individual to a lifetime program of religious service.

Back of all these questions is the issue as to whether or not many Protestant denominations may not have failed entirely to have trained the individual for participation in public or group worship. There is a feeling in many quarters that we have substituted the giving of instruction and the imparting of infromation in the place of true worship. Others feel that we have crowded into the Sunday School things that do not belong there, and that we are expecting of the Sunday School that which it cannot accomplish.

Upon certain facts, every one is agreed. One such fact is that the Sunday School has a legitimate and necessary task to perform. Another such fact is that worship is as necessary to the spirit as food is to the body. Only worshiping people maintain a vital religious life. It, then, should by all means be possible for the wisdom of Protestant bodies to work out the true relationship between training for service and worship.

COMPANIONATE CHURCH MEMBERSHIP.—

Some time ago Judge Ben Lindsey startled the more sedate minds of the country by his pronouncement in favor of what he called companionate marriage. His proposal was but a modification of what had previously gone under the name of trial marriage. And strange as it may seem, there are thousands of professing Christians all over the country who practice a sort of companionate Church membership. We list the two ideas under similar names because they are both actuated by a desire to get all the benefits and pleasures obtainable, and escape all the responsibilities of the two most sacred relationships of life.

It is a problem with which most Churches are familiar. Members move from the country to the city, or from one city to another, but they leave their Church membership in the Church from which they moved. It is generally the case that there is a Church available of the same denominational connection. And frequently the newcomers accept all the privileges and benefits that are offered by the Church in the place to which they move. They attend the services of worship. They place their children in the Church school and receive and welcome the fellowship that is extended them. But they either refuse or postpone entering into full fellowship in their adopted Church.

Many reasons or excuses are given for this course. Doubtless, some of them are sincere; but one cannot but wonder if the desire to escape the financial responsibility for the work of the Church does not generally play a large part. Our complex civilization offers so many advantages that can be had without paying for them that most of us have unconsciously lost the sense of obligation to pay for all that we get.

The financial loss to the Church is not the point that needs to be considered. Many of those who feel no sense of responsibility for the work of the Church soon begin to lose their interest in the Church, and eventually are lost to the Church, to Christ, and to the kingdom. We need responsibility to keep us true and steady. I once heard of a rich girl who married a poor man. She had sufficient means to meet the most lavish expenditures of both herself and her husband. But she ordered her style of living in keeping with her husband's income and built such a home as his earnings could maintain. She was not saving her money, she was maintaining her husband's self-respect, and so ordering her affairs as to hold his love. The Church may be able to maintain its budget without support from all, but no individual connected with the Church, even remotely, can develop the highest type of Christian character unless all the responsibilities of Church membership are met.

NOTES-PERSONALS

Of what are you willing to deny yourself now, that others may share with you to benefits and blessings of the gospel that means all to you?

Every minister and delegate and others interested in the Christian Church should make a special effort to attend the session of the Southern Christian Convention, beginning Tuesday, April 29th, at United Church, Raleigh, N. C.

Mrs. J. W. Patton, superintendent, urges all ministers in the district, and all Churches, to be represented in the Missionary Rally of the Alamance District, which meets with the Woman's Missionary Society at Elon College on Tuesday, April 15th.

The French infidel, Voltaire, realized that there is some stupendous force back of the Christian's weekly day of rest and worship. He said: "We shall not destroy the Christian faith till we have killed the Sabbath day." The observance of the Sabbath is essential to the preservation of the Christian religion.

Rev. J. F. Morgan, Norfolk, is a busy pastor. Both of his Churches, Rosemont and Berea, have on building programs; Rosemont to erect a new building out and out, we understand, and Berea to add Sunday School rooms. In both Churches, however, missionary period is being observed and the offering for missions will be taken either at or near Easter.

Apple's Chapel, Guilford County, was host on Sunday, March 30th, to the Washington Township Sunday School Convention. Several hundred people attended the convention, which was pronounced quite interesting and successful. Dr. W. M. Jay, of Elon College, was one of the speakers, using as his topic, "Young People and Their Responsibility."

The Southern Christian Convention meets in biennial session with United Church, Raleigh, N. C., at 2:30 P. M., April 29th, the Woman's Conference of the Convention being scheduled to meet with the same Church at 10:30 A. M. the same day. The Congregational Conference of the Carolinas is to meet Sunday, April 27th and adjourn on Tuesday, in time for the opening of the Southern Christian Convention.

The First Christian Church, Richmond, celebrated its tenth anniversary and home-coming last Sunday. The morning service was conducted by the pastor. Dinner was served in the Sunday School auditorium by the ladies of the Church. At the afternoon service, Mr. J. M. Darden spoke briefly, and Dr. J. O. Atkinson delivered the sermon. The services, dinner included, were enjoyed. Many out-of-town visitors and friends were present.

The field secretary has in her office some plays and pageants and other materials for Mothers' day (May 11, 1930) which she will be glad to send you upon request. Every Church may not be able to put on a big play or an elaborate program in honor of the mothers of our land, but surely every Sunday School or Church should have some program, simple though it may be, in honor of those who have guided us and loved us during the years. Every Church can find a program suitable to its needs.

The Sun editor was with Rev. Rev. Carl C. Dollar at Haw River on Sunday, March 30th, and found an interesting Sunday School and an attractive congregation. Bro. Dollar is senior in Elon College and is much loved by his Haw River Church. In the evening the editor was with Rev. J. H. Dollar and a large congregation at First Church, Reidsville. Our Reidsville congregation has enjoyed growth and activity under the devoted leadership of Bro. Dollar, the Sunday School being the largest in the city, and the services are growing in attendance. The pastor has on for three months "Church Loyalty" services, which have attracted attention and are of interest to many.

From the *Virginian-Pilot*, Norfolk: "Dr. Leon Edgar Smith, pastor of Christian Temple, has returned to this city after spending several weeks at Burlington, N. C., where he conducted revival services at First Christian Church. The services came to an end last Sunday night and were hailed as being outstandingly successful, being largely attended from beginning to end. At the concluding service Sunday, Dr. Smith preached in the morning and at night, his morning topic being "What are You Waiting For?" and at night on "Heaven." Sixty-two new members were received into the Church during the revival, fifty of these joining on the final day. Over eighty decisions were made."

News comes of the death of Miss Mary Brinkley, of our Berea Church, Driver, Va. Another truly Christian soul has gone to God and to glory. The Sun editor was once her pastor and has known her for years. She loved the Church and sacrificed for its work and worship. Unselfish, consecrated, in full sympathy with all that pertained to the kingdom of her Lord, she lived a life of beauty and blessings, and one that will be long cherished and loved by those who knew her. The funeral was conducted by her pastor, Dr. I. W. Johnson, assisted by Dr. W. W. Staley, in Cedar Hill Cemetery, Suffolk, Va. The bereaved father, three sisters and brother have our sympathy in their sorrow.

DR. RYAN AT ROSEMONT.

It was really a great pleasure to spend from March 17th to March 28th with Rev. J. F. Morgan and his good people at Rosemont, Norfolk, in a meeting. In all my ministry I have never found any pastor more universally loved by his people or any people more devoted to the interests of the kingdom than I found in this splendid suburb of Norfolk, Va. The pastor and his splendid wife know the folks, and they know God, and as a result things are coming to pass.

Our privileges while there were varied. I was permitted to preach (I called it preaching) eleven times in the Church, I spoke to the Woman's Missionary Society at their regular monthly meeting, and to the Christian Endeavor Society at their Sunday evening service. I also made an address to the Kiwanis Club of South Norfolk, and addressed the high school at the regular chapel period, and on Sunday afternoon brought the message at the regular preaching service at Berea (Norfolk County). I appreciated the presence and help of a number of my fellow-preachers, Rev. J. N. Cutchin, Rev. O. D. Poythress, Rev. T. N. Lowe, Rev. J. E. McCauley. Besides these, the Baptist pastor was present several times, and the pastor of the Holiness Church spent one evening with us. One week we were entertained in the home of Bro. Harry Gibson and his interesting family. Bro. Gibson is the very efficient mayor of South Norfolk. The last week, the homes of Bro. Ollie Mills and Bro. John Morrison were opened to us as our abiding-place.

I found that among the pastors and Churches of Tidewater Virginia there is most complete harmony and sweetest fellowship, and this is as it should be. Not one person asked me "to come and be their pastor," because they are all satisfied with the pastor they have, and not once did I say "If I was yuor pastor I would do thus and so," for I was not there to cause dissention, but to exact my Lord and Master.

All in all, it was a pleasant visit, and I trust a lasting good may have been done. The Church at Rosemont is witnessing heroic sacrifices just now, that they may soon have a much-needed new Church building. Yours,

Richmond, Va. C. C. Ryan.

MEN AT WORK.

The men of the Alabama Christian Conference have caught a vision of the "field that is white already to harvest" and are starting a movement that we feel is good seed sown on good ground, and no doubt will bring forth an abundant harvest in the not far distant future.

One year ago, at a meeting of ministers and laymen, at Noonday Church, Rev. G. D. Hunt suggested the need of an organized effort upon the part of the laymen. A committee was appointed to investigate the matter and organize the men of the Conference if they thought it wise. The First Christian Church in Roanoke was first to organize its men. The organization is not just what we would like to have it in every way, but much good is being accomplished, and we don't see now how we could carry on our Church affairs without the organization. This little group of men have decided that the men of every Church in our Conference should be organized, so we are going to the various Churches and presenting the matter, and we meet with a hearty response. We went to Antioch on the night of March 12th and found a group of men, mostly young men, very anxious to do something for the promotion of Christ's kingdom among men. They seemed to enjoy very much our little program and called a meeting for March 20th to perfect their organization. The young men readily accepted a challenge to render a program at this next meeting. We have no doubt of the success of the work at this place.

The Roanoke men went to Rock Springs Sunday, March 9th, and rendered an inspiring program. We think they will organize themselves soon.

There are two main reasons for the need of a men's organization in every local Church. First, that they may meet with each other and their pastor around the sacred altar and discuss the various problems and a way to solve them, and to let him know they are with him in prayer and sympathy. This will make a better preacher. Try it. Second, that they may discover the small percentage of the Church that is at work, the small amount of money that is being raised, and get under the burden with renewed energy and see that the Church is apace with anything else in the community. No group of enthusiastic men will be satisfied to worship God in the old house and old pews of their fathers when their children have the modern conveniences of the public schools. It's true, our fathers wrought well. They laid a great foundation, and unless we continue to build thereon, the foundation will be removed. Our ministers have wrought well, but they cannot do the laymen's work. Will we, as laymen, accept the challenge and rise up and build, or will we sit idly by while the banner of our Christ trails in the dust?

Roanoke, Ala. M. H. Stevens.

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

CERTAINTIES OF CHRISTIAN RELIGION.

Many of us have spent hours in wondering about the uncertainties of the world that is and the world to come. We have even stopped and wondered whether or not the moon was inhabited, and if so, who lived there and what of the civilization there? We have wondered whether or not they were interested in us. We wonder if yonder on the moon people who might reside there are ever troubled with questions such as perplex our minds—higher wages, law enforcement, and the abolition of war. We wonder about Mars. So great has been our thought concerning this distant planet that some of our scientific men who are well versed in the fields of astronomy and geology have considered the plan of sending a balloon high up into the air, and with the aid of a strong light, endeavoring to see the coveted territory, with which they might form commercial transportation by aviation. Some of us have speculated upon the manner in which the next world would come to an end. Some have thought that it would be drawn close to the sun and be burned up by the intense heat thereof. Most every one, at some time or other, has considered some of these great questions, and always reached the conclusion that nothing was known or could be known, and thus passed them by with the wave of the hand. All these are weird uncertainties, and it is folly to waste one's time upon them.

But not so with the religion of Jesus Christ. For when we talk about religion we talk about that which is real and certain. Dr. St. John Halstead has pointed out in one of his great sermons some of the certainties of Christianity. These certainties have and always will remain absolute and unmovable. We are truly aware that the genius of science has destroyed many seemingly established facts, for at one time physicians believed and declared that the blood within the human body was stationary. Dr. Harvey, a few years later, said that blood circulated, and he was made a joke for the statement. Today, we know that his theory is right. Infidels, by the score, have said that the Bible is a myth and that Christianity is an unscientific speculation. Time has proven and will continue to establish facts that the word of God stands sure and true. Indeed, life is so short, even at the most, for us to spend much time in theoretical speculations. Let us, therefore, confine our thinking and investigation to some of the great certainties of Christianity. It is most certain that Christianity offers us the greatest certainties of life. Let us see. It is certain that there is (1) a personal God, (2) a plan of salvation, (3) a loving Saviour, and (4) the immortality of the soul.

1. There is a personal God. "And God said, Let us make man in our image and let him have dominion over the fish of the sea, etc. And God created man in His own image and said, Be fruitful and multiply, replenish the earth and subdue it" (Gen. 2:27).

The heavens declare the glory of God and the firmament showeth His handiwork. All of creation proclaims the presence and power of a personal creative God. Down deep in the human heart there is a longing cry after a higher power. There is in us all a yearning after the infinite. From the earliest history of the race there has been a reaching up after a higher creative power and a belief among men of all times that there is most certainly an Almighty God. Man has always felt that this God, who to him is one of the most certain of all certainties, has power to bless and to help. By His infinite resources, He feeds the hungry and cures the sick. He is everywhere and ever helping.

The creation story, recorded in the second chapter of the first book in the Bible, tells us of the personal relationship between man and God. It goes so far as to tell us that God made man in His own personal image, and that He breathed into him the breath of His own life. Hence, God and man became personally akin to each other. God created man with the desire for bread and water. He created fins upon the fish for the water in which he was to live, and then He created the water for the fishes' fins. In like manner, God created in man a desire and longing for God—because He was God: thus the provision for all mankind for a personal God. To Him the educated and the unlearned may go; to Him the black and the white may come; and from Him all may know that He cares because they are His children.

Every design in the world must have a designer. The watch with its delicate springs and small wheels, must have a watchmaker. Every poem must have a poet; every editorial an editor; every picture a painter, and every musical composition a composer. It is evident that every child of God must have a Creator, who is a personal God. "Yet the fool hath said, in his heart there is no God." Every wise man and every follower of righteousness knows that there is a God, and upon that certainty he is willing to stake his life and his all.

Back of this universe is a plan. Things did not just so happen. From the first to the last of the Bible, the idea of a personal God is most certain. Such a God is revealed as Jehovah to the Hebrews and to the Gentiles as Father. The God about whom we speak is man's greatest friend, for He is to him a loving, Heavenly Father.

2. Christianity presents a saviour ("Thou shalt call His name Jesus" (Matt. 1:21)). The most certain thing about Christiantiy is Christ the Lord, who came into the world for the specific purpose of saving people from their sins. He came not to call the righteous, but the sinners to repentance. He ushered in His kingdom by calling men to repent and be saved. Some men in all ages have called him a philosopher, a safe and a great teacher, and He was all of these; but He was more—He was a Saviour. Now, there have been other saviours and teachers, but no one has ever come into the world in such a way as He came and with the same mission. Confucius, it is believed, came to save the Chinese; Buddha came to save the people of central and eastern Asia; Mohomet to save the Hindoo. But Jesus came to save the world.

All through His teachings He presents Himself as Saviour of the world, as the only begotten Son of God, who came into the world that the world, through Him, might be saved. He states that all power is given Him and with a commission of authority. He sends forth His followers to carry on the gigantic task of salvation. He refers to Himself as being the bread of life, the water of life, the light of the world, and the way, truth and the life. He is even the resurrection and the life to come. His teachings about God and the love of a Heavenly Father have completely revolutionized the world. This alone is enough to lead us to know that of a certainty He is Saviour.

There have been many writers during the past nineteen centuries that have tried to prove that this fact is not true. The ancient Emperor Julian, back there in the fourth century, tried it and boasted that he would make a coffin for Christianity. Today Julian is dead, but Christ the Saviour lives on and maketh intercession at the Father's throne for mankind. In order to accomplish his threat, Julian went about killing Christians, with the hope of overthrowing the newly established kingdom of God on earth. At last, when he lay dying on the battlefield, he grasped a handful of sand, stained with the blood of his own body, and hurled it heavenward and exclaimed, "Thou hast conquered, O Nazarene!" Julian made a coffin, but was buried in it himself.

Napoleon at one time dazed the world with his military genius. It seemed as if nothing could stand before him. Armies melted before the vicious onslaught of his victorious armies, and even kings became victims of his military crusades. But at last, when conquered and banished to St. Helena, where he had time for much thought and meditation, he exclaimed: "I have conquered and controlled millions with the sway of my scepter; my word has been law to many nations, but among all those now, not one would die for me. But there is Jesus Christ, the Son of Joseph, who lived but thirty-three years upon earth, a life of brotherly love and kindness, and today millions would die for Him."

Voltaire, in his room in Paris, wrote, "In a year from now, God Almighty is going to see some sport in France." He prophesied that Christianity would soon be overthrown in France, because it was a myth, and that France would not tolerate such folly. He organized his forces to go out and drive Christianity from the land. Yet in less than thirty years from that time, the room in which Voltaire wrote the above was used for a Bible-study room and the printing press which was used in printing his blasphemous words was later used to print Bible tracts. Truly Voltaire built a coffin for his own burial, while Christianity, the greatest certainty of all certainties, goes marching on.

In the capital city of our nation stands a mighty shaft, which towers over five hundred feet into the air. It stands as a memory to our statesman and President George Washington. But some will ask how we know that George Washington ever lived. In reply, I say, "Behold the monument." Truly sensible Americans would not be so foolish as to erect such a monument to a myth. Behold, millions of people gather into the Church year after year. They come to the Communion table, they hold in their hearts a reverence for the house of the Lord, which is a monument to Him. Do you suppose these people of today and millions of past ages would be so foolish as to build Churches to a myth. Would they have built them if our Christ had not lived and died for us?

The great missionary enterprise, with its world program, is evidence that Christianity is of a certainty, a religion based upon unselfish motives. Its program is a testimony that Jesus lives and is to be Saviour of the whole wide world.

One cannot read His great commission as recorded by St. Matthew and not know that Jesus is the Saviour of the world. No other individual ever sent men forth to preach, teach, heal, to live and love others. No one else ever said, "Do unto others as ye would that men do unto you." No one, save Jesus came that the world might have life, and have it more abundantly. No one save He had the grace of God so profoundly in His heart as to say, "Love your enemies," and then love them even to the extent of asking the Father to forgive those who placed Him on the cross.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

CONTRIBUTING EDITORS

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EASTERN VA. MISSIONARY RALLIES.

The Woman's Missionary Rallies of the Christian Church have come to be quite an epoch in our missionary and Church history. Last week the women of Eastern Virginia held theirs in four districts.

Mrs. H. C. Caviness, Portsmouth, Va., presided over the rally which assembled with First Church, Norfolk, Rev. J. E. McCauley, pastor. The session was exceedingly interesting, entertaining and largely attended, one hundred and forty-five delegates and visitors occupying seats at the luncheon table at the noon hour. Every Church in the district save one was well represented, and all the pastors of the district were present, save one. The theme of this and all the other rallies this year is, "Builders in the New Day." Mrs. Caviness read a very suggestive paper in presenting her message as superintendent. Mrs. J. W. Manning, of Norfolk, conducted the devotionals in a spirit of due reverence and solemnity, profitable to all. The posters on display were beautiful and striking, and we understand that Mrs. Manning was responsible for this very valuable feature. Mrs. Martin, president of the Baptist State Board of Missions, gave an interesting address. There was special music on the program and a discussion as to how to organize the four societies of every Church was very helpful. This is that for which the rallies are held, mainly to increase interest in the societies that exist, so as to be able to reach Churches and groups that are not organized and interested.

The Nansemond district met at Oakland Wednesday, April 2nd. Mrs. B. D. Jones is the superintendent, and her paper on "Building" is presented in The Sun elsewhere. Mrs. W. C. Hook, of Holland, Va., conducted the devotionals impressively and brought the audience to realize that if we are to build safely we must give prayer a large place in that building. Messages were read from missionaries in Japan and Porto Rico, as well as in the home field, and Rev. H. S. Hardcastle, of Suffolk Church, gave an informative address on the new points in the foreign field, of which we Christians are to be a part, along with the Congregationalists. Mrs. Joyner, of Norfolk, a returned missionary from India, gave a talk that was very suggestive and helpful. Mrs. R. T. Bradford read a paper which The Sun is to print on "Plans and Specifications for Our Building." Practical discussion and reports were pointed and helpful. Every Church in the district, with an organization, was represented.

The Franklin district met on Thursday at Mt. Carmel, with Mrs. W. D. Harward as superintendent. The day was very rainy and disagreeable without, but a group of about seventy-five, representing all but one or two of the organizations in the district, assembled. Mt. Carmel Church, with its accustomed hospitality, spread a bountiful dinner, and the regret was that the abundance of food could not be turned into missionary assets to feed hungry souls, as there were not enough hungry bodies there to consume hardly a fractional portion. Mrs. E. B. White led the devotionals, and there was special music for the day. There was a very interesting and lively discussion as to how to organize in the Churches not having missionary organizations. Mrs. E. L. Beale, of Franklin, discussed "Plans and Specifications," using a chart of her own design, which was helpful to all. Mrs. J. A. Williams presented "Life Membership and memorials," which The Sun carries elsewhere.

Bro. J. M. Darden, Assistant Mission Secretary, gave a very suggestive and inspiring address on "Hope," showing that if we are to succeed in our missionary and all Christian work, we must not despair, but go at our task constantly with hope. Bro. Darden attended three of the rallies, and with his fine enthusiasm greatly encouraged the women in their work. He has made a challenge to the women of the Eastern Virginia Conference that he will give to missions, through their Board, this year dollar for dollar for all that they will give over and above their goal of $7,000. For example: if they raise $7,500, he will give $500; if they raise $8,000, he will give $1,000, thus making the increase for missions in the Eastern Virginia Woman's Conference 20 per cent this year, if the women will increase 10 per cent.

The rally at Dendron was presided over and beautifully conducted by Miss Louise Pittman. Miss Pittman worked very faithfully to get societies and ministers of her district to be present, and also adapted the program to local conditions. The special music was beautiful and inspiring. There were messages from our mission fields. The Sun has for print that by Miss Virginia Cockes. Rev. F. C. Lester gave the address on "Plans and Specifications," with the use of a large map showing plans that we have in the foreign field, and the methods we must employ to support them. The Mission Secretary received much inspiration from this and the other meetings, as the women were so much interested and so enthusiastic in their work.

Mrs. W. V. Leathers, treasurer of the Conference, attended all the rallies. Mrs. L. W. Stagg, secretary, attended three of the rallies, and in each rally there were those who attended some of the other rallies, bringing greetings and good-fellowship. The meetings were wonderful, and the women are more determined than ever to reach their goal this year, even through adverse circumstances.

The Mission Secretary had as the subject of his address at each of the rallies, "The Solitary Builder in a New Day."

These rallies enable the Woman's Board and the annual Conference to carry their message to smaller groups, and to the local Church, and have grown into larger meetings and a real institution. The Woman's Missionary meetings are spirited because they are engaged solely in a spiritual task—making known their Lord and His life to those who do not know Him. J. O. A.

FINANCING THE KINGDOM.

God has chosen and adopted His own plan for financing His kingdom on earth. It is simply the plan of self-denial. This was exemplified in the crucifixion of His Son. He did not spare His beloved. He laid upon Him the necessity and the awful ordeal of absolute and total self-denial. On the cross, He gave all and suffered all.

God will establish, promote, finance His kingdom and the work of it in no other way. If we are to have a part in helping to finance His kingdom, and it requires finance and a great deal of it, we must practice self-denial. We are an indulgent and luxury-loving people. Thirty-seven per cent of every dollar we spend, we are told, goes for luxuries. What if the people of the Christian Churches would deny themselves for fifteen days of ice cream, cold drinks, candies, tobacco, meat for two Sunday dinners, week-end pleasure trips, the gas and oil necessary to carry them: and give the saving to missions! We would have all our mission money and much over our goal. And we would be better off for the experience, besides being happy in the thought of having shared with our Lord in financing His kingdom. Doing God's will and sharing His program always bring joy and happiness.

Why not select some items we are accustomed to use and spend our money for, deny ourselves of them for fifteen days and give the results to missions? This is a practical way of denying ourselves for the sake of our Lord. J. O. A.

THE GUSHER.

Oklahoma's largest gusher has been tamed! It was a spectacular event. The "well" got active March 26th by spouting into the air 200,000,000 cubic feet of gas per day. Soon the gas spout was succeeded by oil, and 2,000 barrels of oil per hour were shooting into the air, and for more than a week defied all efforts at being tamed, capped or conquered.

On April 4th the press carried the news that the gusher was tamed, but that "a wide territory around the gusher is knee-deep in oil and the earth has soaked up many thousand barrels." With immense and ponderous steel hoods over the gusher, they will be able to at least save the oil and pump it into gas lines as it gushes forth at the rate of more than 48,000 barrels of oil per day.

The earth is abundant in riches, and the resources of God are past computation and past finding out. There are no limitations to His creative powers. The artist works with brush and paint, and after hours, maybe days, beautifully colors a piece of canvas 20x30 inches. God lets His earth sleep over night or through a few winter months, and then floods fields and forest, lawns and gardens with a wild revelry of color—acres and miles and stretches of it.

God is abundant in resources, and the cattle upon a thousand hills are His. He has blessed His earth with abundance, and only the wickedness and waste and ignorance of man limits Him in His rich provision for our needs. J. O. A.

IS THIS TRUE?

"Now is the best and most opportune time we have ever had for a missionary offering," said a minister recently. "When times are prosperous, there is little or no sacrifice, no self-denial, in giving to the cause of righteousness. Now, when there is a feeling of financial depression, there must be sacrifice, crucifixion, self-denial, if we are to give. When Jesus looked out on the unsaved multitude, He said, 'How plenteous the harvest.' The difficulties before Him and the obstacles in His way were His invitation and opportunity. This is why God sends and allows depression—that He may have His way with us, through our crucifixion, through our self-denial."

Was Jesus Christ correct in His inference? Is it a time of testing? Is the opportunity now for self-denial the best we have known in a long time? If so, who and how many will stand the test and will deny themselves for the sake of their Lord? J. O. A.

THE PREACHER'S PREPARATION.

The divine call to the ministry is the birth of the preacher. If the matter stops there, the pulpit suffers loss. The apostles had a divine call —Jesus called them. Then followed their preparation to carry on without His personal presence. But they had three years with Him as their Teacher, their Example, and their Helper. Now, just a three-year course of preparation!

Three years to develop spiritual contact with Jesus in His thought, His mission, and His methods. Spiritual life can be developed as well as physical life, and intellectual life. The Christian way of living, of thinking, of praying, and dependence upon God, as Father, should become a part of the experience of those who feel called to preach. Three years are not too much to settle the matter of the call and to satisfy the heart that no mistake has been made in that deep inner conviction that "woe is unto me if I preach not the gospel" (1 Cor. 9:16). That conviction is strengthened by the cultivation of a willing surrender to the will of God. No great lifework should be entered into hastily. It takes time to mature any great question, and the question of a divine call to preach the gospel is a great question. Contact with Jesus Christ through His word and His spirit for three full years will settle the question within the life of the one called.

Three years with the people. Jesus spent three years going about among the people. His contact with the people drew them to Him, increased His interest in them, and laid the foundation for His useful ministry. It tested His work among the people. The publican in his office and the fishermen with their boats and nets did not know much about the folks in their daily life, their temptations, their sufferings, their sins, and the longings of their souls for something beyond their homes and their work. But by association with Jesus they entered into a new experience of what it meant when He said, "Follow me."

Out in the country, down the streets and lanes of the city, they came in contact with the people in ways that increased their sympathy for them and their love for men. Fishing was honorable and interesting as a business, but entering into the experience of men deepened their sense of human values and their obligation to human needs. Man is never his best till he loses himself in other people and shares with them his best experiences.

Life with Jesus and the people is the work of the preacher. These are the two personalities that unite in a spiritual ministry. In this preparation, education in schools, in books, and especially in the Bible, build up a well-balanced pulpit ministry and pastoral service. When the preacher and Jesus go together and work together, sinners will be converted, Christians built up in their most holy faith, and the Church grow in numbers and spiritual influence. The matter of preparation embraces all the rest until the work for life begins as a pastor. A pulpit with the Bible, the divinely called preacher, Jesus Christ and the Holy Spirit, is a power that Satan cannot overthrow. W. W. S.

PORTO RICO.

By Miss Virginia Cockes.

(Presented at Dendron, Va., Missionary Rally.)

There are three missionaries—Rev. and Mrs. D. P. Barrett and Miss Victoria Adams; five native pastors, and three women helpers working in Porto Rico. We have seven main stations and ten outposts, with a total of one thousand and fifty in Sunday School and a Church membership of 447. The Porto Rico Church raised one thousand nine hundred and thirty-six dollars and eight cents for the work this year. And we're not forgetting the children of Porto Rico. Their need is greater than ever because of the hurricane of 1928, which has left many of them undernourished in both body and soul. Mr. Minton says, "It is a glorious thing to realize for the first time in our history that we are now supporting work in a dozen different countries." In a very true sense, the Christian Church has the opportunity to go into all the world this year with the gospel of Jesus Christ. First Corinthians, 1st chapter and 20th through 27th verses, asks us: "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world, by wisdom, knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greek seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty."

It is through Rev. D. P. Barrett, one of our first missionaries, preaching what Paul called "foolishness of the gospel," that we have the privilege of reading to you a message from one among the great number that have been won thereby.

GREETINGS FROM JUAN R. ROMERO.

Salinas, P. R., March 19, 1930.

To the Women and Young People of the Eastern Virginia Christian Conference:

I was pleased when your secretary wrote and asked me to let you know how I feel you have built in Porto Rico. I have to make a great effort for I am afraid to make too many mistakes in a language not my own. My message will be poor, and I would be glad if all mistakes were suppressed. But I do love the English language even if it is hard for me.

You, dear people in the States, have built well on our little island. Under unfavorable conditions, Rev. and Mrs. Barrett came thirty years ago when the people's minds were "blank" in regard to Christian knowledge, for only the Roman Catholic Church had prevailed here. Although they almost could not understand the Spanish language, they soon gathered a little group around them, and people made the comparison between the cold, formal Catholic Church and the vivid, spiritual Christian services.

By this time I was eight years old. I was born in Ponce from Roman Catholic and Spiritualist parents both at once; so you see my spiritual environment was not good at all. When I went to the Roman Church I wondered why people worshiped and depended on images. This did not satisfy me. With a little friend, I went a few times to the young Christian Church. He is now an able man living in the States. I loved to hear the message of salvation. Soon I became a regular attendant, and Rev. Barrett baptized me when I was twelve years old. I was so happy, and a great passion for souls grew in my heart. I worked and studied hard. My first pastorate was at Santa Isabel, where your young people helped so nobly. By the grace of the Lord, I was used here, and some of the best people in the town were converted while I worked there. I am not boasting, for I am nothing at all except what the Christian Church in Porto Rico made me.

We are too much obliged to you people, of course, and grateful for your constant interest in our behalf. Both the native and American workers are showing a fine spirit in building on the sound foundation you good people have started. Our people love to give, but they are so poor, the widow's mite is all some of them can do.

Yes, dear co-workers, many precious souls have been and are being saved through your efforts to serve, give and send.

Sincerely yours in Christ,

Juan R. Romero.

THE SUN LETTER.

On February 1st the circulation manager offered a prize of a nice $15.00 handbag to the pastor who would send in the largest list of new subscribers and renewals by the first of March, and a $10.00 gold coin to the one who would send in the second largest list. We were delayed in getting out a copy of the mailing list to the pastors, and to make it fair to all, the time was extended to April the first, and the contest closed on that date. Those who were active in the contest were as follows:

Rev. R. A. Whitten, Reidsville, N. C...$119.00
Rev. I. W. Johnson, Suffolk, Va..... 114.00
Rev. A. W. Andes, Harrisonburg, Va.... 94.50
Rev. R. E. Brittle, Cypress Chapel, Va.. 70.00

The first prize will be awarded to Rev. R. A. Whitten. The second prize will be awarded to Rev. I. W. Johnson, Suffolk, Va.

We appreciate the splendid work these brethren have done, as it has been quite a help to us in financing The Sun. We are going to make another offer next week. Look out for it.

Chas. D. Johnston,
Circulation Manager.

R. O. T. C. GROWS.

In spite of considerable efforts to arouse public opinion against military training in American colleges and schools, the enrollment of the reserve officers' training corps in educational institutions shows an increase, according to a report of the Committee on Militarism in Education, an organization, with Prof. George A. Coe as chairman, formed to oppose military training in the schools. The figures, as quoted by the committee, show that in June, 1923, the enrollment of the R. O. T. C. was 92,851; in September, 1927, the figures had grown to 124,833; in 1929 it reached 126,453, and 1,825 army officers or men are assigned to various educational institutions to give instruction in the various units of the R. O. T. C.—*Federal Council News.*

CONTRIBUTIONS

SUFFOLK LETTER.

On a brief call at the home of Col. J. E. West this morning, as I was leaving I said, "I must go, it is Saturday, and I have not written for THE CHRISTIAN SUN; give me a subject." They said, "Go on and write your Suffolk Letter." I replied, "I usually write on paper." Then I thought of the paper world, and I am now writing this letter on "Paper." The name of paper is derived from papyrus, an Egyptian plant from which writing paper was first made. The paper was made from thin pellicles lying between the rind and the pith. Slices of these were laid down, and others across them, the same being moistened with Nile water, pressed and dried, and then smoothed by rubbing with ivory or a smooth shell. About the middle of the nineteenth century, remains of classical Greek authors were found in a subterranean passage at Dein el Bahari, near Thebes. Among them was almost the whole of a lost but famous work of Aristotle on the "Constitution of Athens."

The material out of which paper is made at the present time may be divided into three classes —(1) rags, composed of cotton, linen and hemp fibers; (2) esparto (a grass), straw, and bamboo; (3) jute and wood. The first manufacture of rag paper in Europe was in Spain, under the Moors, and in 1154 there was a paper mill at Jatira. Then followed paper-making in Italy, France, and Germany. A mill at Stevenage, in England, in 1460, but little is known of paper-making in England till 1558, when there was a mill at Dartford. When it did begin in England, it developed rapidly. On account of the cold climate of England and the use of woolen cloothes, it became necessary to import esparto to make paper. In 1861, 891 tons were imported; in 1880, 191,229 tons, and 248,839 tons in 1888. This shows the increase in making paper in England. Then followed the use of wood pulp, and that is now used in large quantities. This was discovered in 1867 by Tilghman, a Philadelphian chemist. Fir, spruce, and pine trees yield cellulose suited for making paper. In 1909, 4,002,000 cords of wood were used in making paper, and it has been on the increase from that time until the present time.

The first paper mill in the United States was in Philadelphia district in 1690, and in 1770 there were forty mills in Pennsylvania, New Jersey and Delaware, and only three or four in New England. In 1830 there were 426 mills, and in 1872 812, and in 1902 there were 945 paper mills in the United States. The manufacture of paper is a vast business and on the increase all the time.

The use of paper is measured by the manufacture of paper. In 1911 this country imported 869,955 cords of wood for pulp, to say nothing of the wood used from our own land. It is too vast for us to comprehend it. Now, when you think of the paper used in printing books, newspapers, advertising, and for blank-books and letters, you will see that I am writing "on paper." Think of just one use of paper in printing Bibles in more than seven hundred languages and dialects, published in larger numbers than any other book and sent to all parts of the world! Think of the letters sent through the daily mail, and the stamps are made of paper, too! Then think of the printing presses, manufactured, the type and typewriters, and you will see that paper is one of the biggest things in the world. Think of the paper boxes and what they contain, and how they are sent by train, ship, and mail, and you get into a world of great business; and think of the people paper employs in mill, train, store, office, Sunday School, and home.

W. W. STALEY.

ELON LETTER.

The Elon commencement for 1930 begins on Saturday evening, May 24th, with the oratoria by the department of music. On Sunday morning, Dr. Fred B. Smith, co-moderator of the General Council of Congregational and Christian Churches, will preach the baccalaureate sermon. Prof. C. J. Velie will give the organ vesper recital that afternoon, and at night the undersigned will give the annual baccalaureate address.

Monday morning at 10 o'clock the senior class, sixty-two in number, will give their class-day program. That afternoon at 2:30 o'clock the juniors will give their essays or orations as representatives of the literary societies. At night Rev. Wm. T. Scott will give the alumni oration. That afternoon President F. F. Myrick, of the General Alumni Association, will preside over the annual meeting of the association, and at 6 P. M. will be toastmaster at the alumni banquet. It is hoped that a great number of the alumni will return this year for the home-coming.

As usual, Tuesday, May 27th will be commencement day. Degrees will be conferred and the literary address will be delivered by Dr. W. D. Hooper, president of the University of Georgia.

We invite our friends to come to the commencement and help us to make it a glad and memorable occasion.

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE LETTER.

In the imagination of every intelligent citizen there are images of two Americas. There is the America of experience, marred by vast ignorance and folly, disfigured by every form of iniquity and wrong-doing, ugly with vice, crime, cruelty, and inhumanity. Besides this image, there is another—that of the ideal America, in pursuit of truth, lifting up its vision to the highest ideals, heart and soul a believer in those ideals, the great prophet of the humanity of man, the sublime servant of God in God's world.

If our educational institutions are to justify their existence, they must implant images of a better and worthier America in the minds of boys and girls, young men and young women, that a mightier harvest of nobler citizens, nobler in intellect and purpose may result. All education is fooling for Americans that does not have this straight, solemn, sovereign issue and should have no claim on our support on any other ground.

We have here the judgment day for our Churches. In the World War many Churches failed to see that the contest was between humanity and inhumanity, freedom and bondage, the serfdom of the race and the sovereignty of its manhood. This was a calamity for the nation and a calamity for the Churches; for there is one sin that society remembers against the Church longer than anything else, and that is infidelity to the country in its distress, by moonshine talk about a "higher ideal." All religion worth anything must stand, in our country at least, as the interpreter, illuminator, inspirer, and prophetic servant of the State.

After our relation to the Infinite comes our relation to the American republic. Just as surely as the life of a great Atlantic liner is dependent upon the iron plates and the structural strength of them, so the American republic is dependent finally upon the intellect and the character of our citizens. All educational institutions come here for judgment, all citizens and all individuals come here for judgment. All citizens are concerned with the mind and conscience of the American people.

All American citizens are concerned with the feeling of the American people, whether the store of feeling is enmity, cruelty, inhumanity, or whether this store is good will, brotherly feeling and hope. And all American citizens are concerned with the will, the ultimate power in the American people, that which makes character, either good or bad. To say that the political life, not in the partisan sense, is outside of the range of the pulpit is simply superlative nonsense. The life of this country is the sphere of ethics and religion, and the preacher who does not preach nonpartisan politics is a traitor to his highest cause.

Wadley, Ala. S. L. BEOUGHER.

VALLEY LETTER.

A group of five ministers and thirty-one delegates from the various Churches in the Virginia Valley Central Christian Conference met at Bethlehem Christian Church Thursday, March 27th, with a committee of five laymen appointed by the Conference to consider the grouping of the Churches of the Conference into convenient pastorates. Talks were made showing the unnecessary loss of time and money sustained by the various pastors in doing their work on account of the scattered field now being served by each country pastor, and also the loss to the work itself. While it did not seem possible to complete the grouping at this meeting, steps were taken in that direction which it is hoped will in due time result in a grouping that will benefit both pastors and Churches.

With the passing of winter and the coming of the balmier days of spring, we are trying to speed up again in our Church work. It is always my purpose to spend as much time at home as I can during the worst of the winter, trying to catch up a little with reading and study. However, so many extra duties have come along this winter that I have not gotten much done in my study.

It was my privilege recently to be with Rev. B. J. Earp in a good meeting at Whistler's Chapel. It was a great pleasure to meet with the people there again where I preached years ago when I was a bran-new preacher and for some years after the newness had worn off.

For the past three weeks, it has been my privilege to be associated with Rev. R. A. Whitten in making a canvass for Elon College in my field and in some other parts of the Conference. Bro. Whitten is a fine fellow, very agreeable and reasonable in presenting the claims and needs of the college, and makes friends for the college and himself wherever he goes. The general financial depression has made his work here rather hard, and sometimes a little discouraging, but I think, as a rule, the response of the people has been in proportion to their ability, considering the many other urgent calls that must be heeded. Bro. Whitten secured something over $500 in cash and pledges during his visit here. I am so sorry it could not have been at least twice that amount. I know the college stands in dire need at this time and great issues hang upon the financial response of our people. It would indeed be a calamity to let the college lose its standing in the Association of Colleges, and allow its credit to fade. I am also anxious that our people shall stand loyally

by every great enterprise of the Church. We cannot afford to let one of them suffer, even though it requires sacrifice on our part.

We are now in the midst of the mission period of our Church. Missions is another one of our great enterprises. Among the many great and worth-while calls that come to us, surely there is none of greater importance than this. Those who are starving spiritually must be fed soon or they die without the gospel. How shall they hear without a preacher? How shall they preach unless they are sent? How shall they be sent without self-sacrifice and self-denial and loyalty on the part of our people? I am deeply interested in the outcome of this mission period in our Church, and do hope that the people of this Conference will do their very best.

A. W. ANDES.

HISTORY OF RICHMOND CHURCH.

The First Christian Church, Richmond, Va., came into being in the year 1920. It was at a time when Churches generally were enthusiastic and exercised over the raising of money. Amongst us the "Men and Millions Forward Movement" was at high tide. Soon after our organization, the Southern Christian Convention apportioned $650 as the amount to be raised by this Church, to be paid within five years. We felt so prosperous that we voted to make the amount $1,000. And availing ourselves of this so favorable opportunity, a canvass for a building fund was made, which resulted in pledges to the amount of $6,924, but the canvass was continued a short while and the amount increased to between $9,000 and $10,000.

In September, 1920, representatives from the Church were sent to Suffolk, Va., to meet the Mission Board of the Southern Christian Convention at the Christian Church in that city. At this meeting, after the preliminaries—calling to order, calling the roll of the Board, welcoming the visitors and petitioners—it came our turn to lay before the Board our plans and needs.

Now, this Mission Board was composed of dignitaries both of Church and State. It inspired us with awe and reverence. Picked men, the flower of the Church, were petitioners and suppliants. We proceeded to make our wants known, somewhat after this manner:

Our lot will cost $20,000, and we shall need $50,000 for Church building; a total of $70,000, in addition to our own pledges of $10,000. Nothing less will give us standing in the community.

The chairman of the Board dropped his face into his hands, and afterwards remarked that our presentation and statement absolutely took his breath.

At the quarterly conference of the Church, held September 29, 1922, arrangements for laying the corner-stone were made, and the ceremony duly followed. The address on this occasion was delivered by Dr. W. A. Harper. Our first building and grounds cost, in round numbers, $100,000. From the Woman's Mission Board the Church received about $30,000.

This Church building was opened September 30, 1923, with an all-day service. The speakers on that occasion were Dr. R. C. Helfenstein, Dr. L. E. Smith, Governor Lee Trinkle, and others. The first quarterly conference was held in the new Church October 3, 1923, with fourteen members present.

Plans for the Sunday School annex were submitted and approved January 23, 1924, which later were revised and executed. And as a result, we now have our commodious Sunday School equipment. The Sunday School, as per specifications, cost $40,000. Thus, the whole Church plant stands the congregation more than $150,000.

In the meantime, during the year 1924-1925, Mr. P. J. Carlton presented the Church with a substantial parsonage, located at 3206 Grove Avenue, at a cost of more than $10,000. Our Church plant, with equipment and furnishings, will easily make the valuation $175,000.

This Church, up to this time, has been served by two pastors—the first, five and a half years, and the present pastor four and a half years.

The Sunday School enrollment is now 150, with Rev. H. G. Robertson superintendent and director, and the membership of the Church is 150, with Dr. C. C. Ryan, pastor.

The usual auxiliaries in connection with Church work have been reasonably sustained. The Church has been regularly represented in the Eastern Virginia Christian Conference since it became a member of the Conference, and has met the financial requirements imposed by the same.

P. J. K.

"DOLLS" FOR ROYALTY.

In Tokyo, on March 3rd, Viscount Shibusawa presented to the Empress Dowager of Japan and the Princess Takamatsu, wife of a brother of the Emperor of Japan, especially bound copies of "Dolls of Friendship," according to a cablegram received by Dr. Sidney L. Gulick, of the Federal Council of Churches. The occasion was the annual "Doll Festival Day." The volume tells the story of the reception in Japan of the 13,000 American doll messengers of friendship that went from the United States in 1927 under the auspices of the Committee on World Friendship Among Children, to attend the doll festival that year, and were distributed to nearly 13,000 primary schools. It also tells the story of the fifty-eight superb doll ambassadors of good will that came to the United States from more than two million Japanese children to express their good will to the young people of America.

The distinguished persons to whom these volumes were presented took significant parts in that unique adventure in international good will through the mediation of dolls. The Empress Dowager took keen interest in the project and her distinguished patronage had much to do with making the nation-wide receptions so enthusiastic. Princess Chichibu, then Miss Matsudaira, living in Washington with her father, the ambassador from Japan, represented the young people of her country in presenting "Miss Japan" to the children of the United States at the official public reception of the Japanese doll ambassadors in Washington, D. C. Princess Teru, the young daughter of the emperor and empress, was given "Miss America," and in that connection forty-eight American dolls went to the imperial palace as "Miss America's" retinue. They remained there an entire week while Princess Teru and the various members of the imperial family had opportunity to see the exhibit. Princess Takamatsu, then Miss Tokugawa, took a leading part as representing all the children of Japan in the official reception in Tokyo to the American dolls.

The Committee on World Friendship Among Children had four copies of the volume, "Dolls of Friendship," especially bound in deep-red leather with golden trimmings for presentation on the annual doll festival day as a reminder to some of the principal Japanese actors in the episode.

—Federal Council News.

ALL SELF-PRONOUNCING

Holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.

AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles ..... $ .50
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2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges ..... .90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges 1.10

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With all the words of our Lord and Saviour printed in red.

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The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Băb'-ў-lon *are* fourteen generations; and from the carrying away into Băb'ў-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges $1.00
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Holman GEM Testament

POCKET SIZE 3⅝x4½ inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3⅝x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

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RED LETTER GEM TESTAMENT

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4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms 3.00
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Extra Large Print

Pica, 16mo. Size, 5¾x7¼x¾ Inches

Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines. It is the most readable edition of all large print Testaments.

Specimen of Type.

THE book of Jē'sus

PSALMS INCLUDED

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Same as above, with the Sayings of Christ in Red.

3913PRL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included 3.10

All styles sent postpaid at above prices

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

MY SELF-DENIAL.

(If the following appeals to our SUN readers, let him or her keep the paper, mark with X the article or articles he will deny himself of for fifteen days and give the result to missions.)

According to current statements, thirty-seven per cent of every dollar we spend goes for "luxuries," such as ice-cream, candies, tobacco, banquets, desserts, theaters, fancy clothing, week-end and pleasure trips, automobiles (used for pleasure trips), gasoline, radios, tennis, golf, etc. It is true, that I do not indulge in all of these things, but I do in some of them. My Church needs more of my money than it is getting. The kingdom needs a larger and a more generous support. I need to practice self-denial for my God. I need to live more economically than I do. I need thorough self-denial to come closer to my Lord.

Therefore, in order that I may be able to give more largely and see if I can live more economically, I agree to deny myself for fifteen days, beginning ..... and closing..... of the articles marked X below. I will keep a correct account of my savings by such denials, and will, the Lord helping, turn in the same at the Church.....Sunday of....., the same to go to missions, that is to help give the gospel to others. I do this solely out of love to, and for the sake of, my Lord.

I will practice self-denial, God helping me, for the fifteen days indicated above, in the articles I mark with an X below: ice cream.., candies.., cold drinks (Coca-Cola, ginger ale, etc.).., tobacco, cigars, cigarettes, etc.., meats for Sunday dinners.., desserts for Sunday dinners.., moving pictures.., theaters.., clothing such as I can well do without for the time.., week-end trips, gas for Sunday trips or afternoon drives.., pleasure trips.., golf games.., automobile expenses.., or ..... (Signed)....., (Address).....

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 5, 1930.

Sunday Schools.

Previously acknowledged	$2,323.24
Mt. Bethel, Summerfield, N. C.....	2.41
Dry Run, Seven Fountains, Va.....	1.00
Wood's Chapel, New Market, Va.....	1.00
Parks' Cross Roads, Ramseur, N. C.....	6.78
Richmond, Va.	13.41
Suffolk, Va.	25.00
Reidsville, N. C.	8.29
Auburn, N. C.	3.40
Henderson, N. C.	5.55
Wadley, Ala.	1.82
Lebanon, Milton, N. C.....	1.50
Palm Street, Greensboro, N. C.....	6.00
Total	$2,399.40

Individual and Church Collections.

Previously acknowledged	$ 597.31
Member Cary Church, Cary, N. C.....	1.00
Total	$ 598.31

Summary.

Previously acknowledged	$6,633.89
Sunday Schools, regular	76.16
Individual and Church collections.....	1.00
Total to date	$6,711.05

J. O. ATKINSON, *Sec'y.*

LIFE MEMBERSHIPS AND MEMORIALS.

This department of the Woman's Missionary Convention might be divided into three parts, and we can well call them love, service and joy.

First let us consider the love that comes of these memberships. We read Gal. 5:13, "By love serve one another." In the Woman's Missionary Society, how better could the members show their love and appreciation for the service of their president, treasurer or the pastor's wife than to present her with a life membership certificate entitling her to be a voting member of the Woman's Missionary Convention as long as she lives? Or suppose your society wishes to memorialize a beloved member who has passed on to the great beyond. There is no better way than, perhaps none quite so good as to pay into the treasury the fee of $10.00. Along with the fee goes the name of the person to be honored and so memorialized. The name is entered on the roll of the local society and on the roll of the Woman's Board of the Southern Christian Convention, either as a life member or as a memorial to some member, as the case may be. If it is a life member, she receives a certificate of membership issued and signed by the president of the Woman's Board and the superintendent of the life membership and memorial department. If it is a memorial, the family or nearest relative receives the certificate.

Second, service (read John 15:13). The department of life membership and memorials is exceedingly appealing. The money contributed for this purpose is to be placed into an endowment fund to be used when needed to take care of our retired, aged or disabled missionaries. Those courageous ones who in young manhood and womanhood have heard the call of the Master, "Go ye," left home, loved ones and every thing which seems to us so dear in our beloved country, choosing to take up their cross and follow Him to distant lands, where they are spending their lives in sacrificial service, doing their work and ours.

Third, joy. What a debt we owe our missionaries! What a joy we can make this department, both to them and to ourselves; to them the joy will come when they return home, and no doubt they will need some assistance in their declining years. May we seriously consider this department, remembering "The Lord loveth a cheerful giver." Surely the givers will receive great joy, for honoring the life members and memorializing their deceased members, and they will have the blessed assurance of comforting our missionaries. "Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

MRS. J. A. WILLIAMS.

WOMAN'S MISSIONARY CONVENTION MEETS TUESDAY, APRIL 29, 1930, 10 A. M., WITH UNITED CHURCH, RALEIGH, N. C.

Forenoon Session.

Convention Called to order 10 A. M.
Song Service.
Worship.
Roll Call, and Enrollment of Delegates.
Announcement of Committees.
Treasurer's Report—Mrs. H. S. Hardcastle.
Report of Finance Committee—Mrs. L. W. Stagg.
Report of Executive Committee—Mrs. J. A. Williams.
Report of Virginia Valley Central Conference—Mrs. R. A. Larrick.
Report of North Carolina Conference—Mrs. C. H. Rowland.
Report of Georgia and Alabama Conference—Mrs. T. F. Roquemore.
Report of Eastern Virginia Conference—Mrs. M. L. Bryant.
Report of Alabama Conference—Mrs. V. E. Kitchen.
Address—Miss Mary Preston, New York.
Special Music.
Address—"The Call for the Intensive," Mrs. John Ferguson, New York.

Afternoon Session.

Opening Service—Dr. W. P. Minton.
Report of Cradle Roll—Mrs. I. W. Johnson.
Report of Young People's Conference—Mrs. R. T. Bradford.
Report of Literature and Mite Boxes—Mrs. C. H. Caviness.
Report of Life Membership and Memorials—Mrs. M. J. W. White.
Report of Spiritual Life—Mrs. W. H. Carroll.
Report of Convention Editor—Mrs. W. M. Jay.
Address—Mrs. Clark P. Garmon, Japan.
Address—Dr. J. O. Atkinson, Mission Secretary.
Reports of Committees.
Presentation of Banner.
Miscellaneous Business.
Reading of Minutes.
Closing Service.
(Banquet 6 to 7:30 P. M.)

Franklin, Va. MRS. J. A. WILLIAMS.

QUESTIONNAIRE.

(The following questions were presented to the rally of the Norfolk district last Tuesday by Mrs. M. L. Bryant, and each member had a copy, on which answers were finally written.)

When was the Woman's Board of the S. C. C. organized?
Name the committee that organized this board.
The first president.
The first definite foreign work.
The first definite home work.
How has the personnel of our work in Japan changed within the past ten years?
The same of Porto Rico.
Which of our four mission points in the U. S. is supported by the S. C. C.?
How much money was raised by the Woman's Board the past biennium?
How much money was raised by the Woman's Board of the E. Va. Conference the past year?
What special offering of the E. Va. Woman's Board created so much interest two years ago?
When and where was our first rally held? Our first missionary conference?
Have the rallies been worth while?
Which Church in the S. C. C. supports Miss Martha Stacy?
Which Church in this Conference supports two missionaries?
How many new fields have been added to our work since last October?
How many present take the *Congregationalist and Herald of Gospel Liberty?*
What proud distinction does this combined paper hold?
How many Churches of this district were on the honor roll at Conference last fall?
Is there a president of any society present who feels it was a mistake to have her organization?
Shall we be content with having just half of the Churches in our district fully organized for missionary work?
What is preventing the other five from organizing?
Which department in the individual missionary society has done the most constructive work?
Do you think of missions as a duty or privilege?

IWADEYAMA PROGRESS.

Can you build a Church and parsonage in America for one thousand dollars? No, I do not mean ten thousand, nor twenty thousand; I mean one thousand. As a missionary, I had no idea it could be done in Japan until I saw it happen. But it cost more than that. It cost prayer and faith of a devoted pastor and twelve members of the Iwadeyama Christian Church. Only twelve, I said—come over and count them.

So far as the missionary end of the story begins, we need not go further back than January of 1929. At about that time I received a letter from Rev. U. Tanaka, of Iwadeyama, asking me to come for a conference on an important matter. Arriving in Iwadeyama, I found that the important matter was a plan to secure a more convenient building for Church services.

Mr. Tanaka received little encouragement from his missionary friend. With budgets cut to the limit, at the beginning of a very dubious financial year, I told Mr. Tanaka that I knew of absolutely no way that the mission could help, but that I would keep my eyes open and pray.

The first budget drawn up by the Iwadeyama Church people was constructed with the idea of purchasing a larger house than the one formerly rented. The plan was for the Church members to raise five hundred yen and solicit seven hundred yen from other sources. To put this into United States money means that the budget was six hundred dollars.

Five hundred yen was quickly pledged by the earnest Church workers, although, in the words of one of the fellow-pastors of Mr. Tanaka, "This was not given out of an abundance, but out of conditions from which many beautiful stories of sacrifice could be made." The "seven hundred yen from other sources" was brought to the attention of the mission and eventually to the attention of the foreign mission secretary. Three hundred dollars was dropped in from the mission secretary out of a building fund that the missionary involved did not know existed. With the advantage of exchange, this amounted to more than six hundred and fifty yen. The remainder of the seven hundred was made up from the rent that would have otherwise been expended this year on the old location.

About the time that this all got to the point of realization it was discovered that the purchase of the larger house could not be arranged to the satisfaction of all concerned. A tenant in the house refused to move and promised trouble if legal measures were resorted to in the effort to force removal. Besides, a canvass of the village resulted in pledges from outside parties of two hundred and fifty yen. A new idea came to the minds of the Church people and their leader. Why not build? A friendly contractor assisted in drawing up plans that looked much better than the building formerly considered. A house nearly as large as the old Church-parsonage that had been rented for a score or more of years could be built for the pastor and family, and a chapel quite large enough to house the congregation, Sunday School, kindergarten and other activities could all be built for approximately eighteen hundred yen, or $900.

Of course, building propositions usually run into larger figures than the original estimates call for. The Church and equipment finally required a budget of two thousand yen, or $1,000.

A kindergarten was opened in the new building in September. It now enrolls fifty Iwadeyama youngsters, with Mrs. Tanaka and a young woman of the city in charge. Sunday School and Church attendance has increased, and the good people of Iwadeyama are just as happy as this situation should make them.

To the missionary, the encouraging feature of this story is the fact that whereas the people of Iwadeyama first planned their budget in such a way as to ask seven hundred yen from the mission and to give five hundred yen themselves, in the proposition finally put across less than nine hundred yen came from the mission directly while eleven hundred yen or more was raised in Japan. We believe this indicates progress toward self-support.—*Wm. Q. McKnight, in Missionary Herald.*

MISSIONARY PROGRAM FOR APRIL.

Women's Societies.

Theme: "Kindness."

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Song—prayer—business.

1. Devotional period (Rom. 12:9-21).
2. Talk, "After School—What?"
3. Talk, "Whither Bound?"
4. Current news.
5. Poem, "Did You Give Him a Lift?"
6. Heart-to-heart message.

The talks, "After School—What?" "Whither Bound?" are both leaflets and found in the envelope of helps. If you do not have this envelope, you may secure them from Mrs. Emma S. Powers, Dayton, Ohio. These leaflets should be given in the speaker's own words, and much help for the first one may be secured from the article by Miss Helen M. Brickman in the March *Herald of Gospel Liberty* magazine number. It is entitled "The Jesus Road for the Young Indian." No. 5—this poem is found on page 18 of the *Herald*. No. 6—this heart-to-heart message comes with the envelope of helps.

Be sure to read Mrs. Morrill's suggestions for this program in the magazine number of the *Herald*. They are fine.

Young People's Societies.

"What is the Non-Christian World?"

Purpose: To discover in what area Christianity is still not being lived.

Program:

1. Hymn, "Jesus Shall Reign." Scripture, John 1:1-17. Hymn, "O Zion, Haste." Prayer by three members.
2. Project committee.
3. "What is the non-Christian world?"
4. Phases of the problem.
5. Special music (sacred).
6. "The Christian World and Politics, Industry, Peace and War, Race Relations."
7. "What is the non-Christian World?"
8. Sing again first verse of first hymn.
9. Benediction.

Suggestions:

Poster—at top write, "What is the Non-Christian World?" Below that sketch is a map of the world outlining the continents. Time, date.

3. Leader questions group as to their definitions of the non-Christian world.

4. Illustrations as to what the non-Christian world may be. Assign those found in chapter 7 of Y. & W. O., or any others that you have found in your reading. The *Herald of Gospel Liberty* for April will contain further helps.

5. Be sure that it fits the spirit of the service.

6. Ask four people to speak on these topics, allowing each person five minutes. Is Christianity applied in these fields? If it is not, what has been the result? How can it be applied? etc.

7. Leader sums up the thought, comments on connection between topic and Scripture lesson and asks the group to co-operate in formulating a definition of the non-Christian world and the Christian world.

Juniors or Willing Workers.

Theme: "Easter."

Song: (use Easter songs this month).

Call to worship: Awake, O north wind, and come thou south; blow upon my garden, that the spices thereof may flow out.

Response: For lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come.

Prayer: Psa. 19:14.

Offering response.

We thank Thee, Father, for Thy care,
And for Thy bounty everywhere;
And so to Thee we bring our gift,
While grateful hearts to Thee we lift.

Song.

The Easter theme, and the thought of Christ's resurrection fits into the idea of carrying the good tidings, just as the early disciples did after the first Easter.

Stories: Finish study book, complete map work if possible. If an Easter story is desired, tell the story, "It Will Live Again," or other Easter story.

Closing song.

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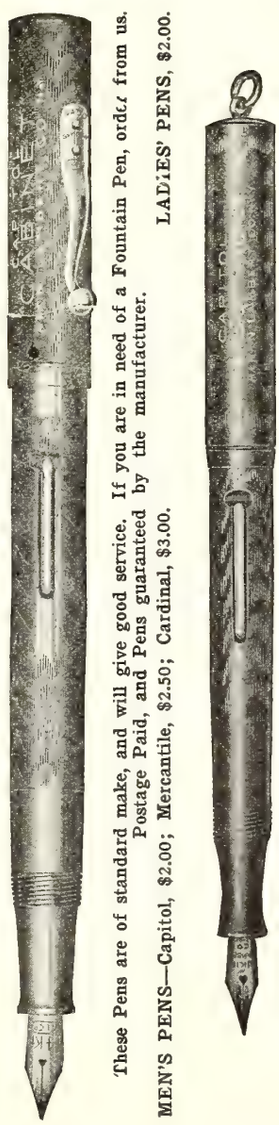

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson III—April 20, 1930.

Jesus Teaching Forgiveness.

Golden Text: "Forgive us our debts, as we have also forgiven our debtors."—Matt. 6:12.

Lesson: Matt. 18:15-35.

The problem of forgiveness is a very practical problem in actual life from two standpoints. First of all, there is the problem of forgiving those who have wronged us. People do not always practice the Golden Rule toward each other, and there is inevitably the problem of our attitude toward those who have wronged us. Should we forgive those who wrong us? If so, how often should we forgive them?

Then, there is the other problem of our being forgiven, both by man and by God. Especially must we consider the problem of forgiveness by God of the wrongs we have committed against Him. The matter of forgiveness is, therefore, a very practical matter.

It is a rather insistent problem, too, for man is so constituted that he craves that peace which can come only from living on right terms both with man and with God. The man who is conscious that he has not been forgiven for wrongs he has committed is dissatisfied and restless and unhappy, no matter how much he may have or where he may go.

Now, Simon Peter was concerned about the matter of forgiveness. He came to Jesus with the question as to just what were the limits of human forgiveness. "How oft," said he, "shall my brother sin against me, and I forgive him?" Peter probably knew that the rabbis suggested that a man ought to forgive another at least three times; but he thought that he would go the "second mile," and more, and he added, "till seven times?" He probably felt rather well pleased with himself that he was willing to go so far. But, alas! Peter had missed the point entirely. Forgiveness is not a matter of calculation. It is not limited by numbers. As oft as a man sins against another and turns again in repentance, he is to be forgiven. "Until seventy times seven"—an unlimited number, says Jesus.

And then Jesus told a story in His inimitable way, a story that had tremendous point. It was the story of a man who owed a hopelessly unpayable debt who was called to account, and who because of a plea for mercy and a promise to pay, was released from his obligation. Here, of course, is the situation in which every thinking man finds himself in relation to God, and here is the attitude which God takes toward such as are of a contrite spirit. God hath not dealt with us after our sins or rewarded us according to our iniquities.

This man, who had just been forgiven of a debt of nineteen or twenty million dollars, as he went out, saw a man who owed him sixteen or saventeen dollars. He immediately grabbed him by the throat and demanded payment. In spite of the fact that his debtor made the same plea which he himself had just made, and in spite of the fact that he had just been forgiven, he had the fellow cast into prison till he should pay his debt. He who had been so freely forgiven was unwilling to forgive others. It seems like an overdrawn picture, but Jesus knew what He was talking about. There are those who have been forgiven freely by God who have later held grudges and an unforgiving spirit against their fellow-men. They refuse to give to others the forgiveness which God gives to them. And the ratio is just about what Jesus put it at—in terms of millions.

Jesus ends His story with a rather strange and striking statement: "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every brother their trespasses." It looks arbitrary and cruel. It looks like a denial of what Jesus has just been saying about the forgiveness of God. But it is a fundamental principle lying at the center of forgiveness. Forgiveness is not a mechanical thing. It is the adjustment of personal relationships. If any one wants to know what it costs God to forgive sins let him look at the cross of Christ. Now, God is willing and eager to grant forgiveness to all His children, but forgiveness, even from God, is dependent upon an inner attitude, the possession of the right kind of spirit. Just as long, therefore, as a man is unwilling to forgive others, no matter what they have done, God will not, because He cannot, forgive such a man. The man automatically and effectively makes it impossible for God to forgive him, because his unforgiving spirit is a denial of the spirit that makes possible forgiveness. And after all, when we look at the matter clearly, does not God have to forgive us of far more than we are ever called upon to forgive our fellow-men? And is anything that keeps us from experiencing the forgiveness and the grace of God worth what it costs? Of all the short-sighted men, there is none to compare with the man who does not and will not forgive.

CHRISTIAN ENDEAVOR.

Sunday, April 20, 1930.

By Jewel Truitt.

Topic: "Why We Believe We Live Forever."

Scripture: John 11:23-26; Mark 12:26, 27.

Topics for talks:

1. The problem of life after death.
2. The belief in the resurrection in the early Church (read Acts, also Paul's Epistles).
3. The belief in the resurrection on the battlefield (read literature and poems connected with the World War).
4. What the resurrection means to us.

Helps on the topic—"A Song of Easter."

Sing that the winter is over,
Sing for the coming spring,
For the showers and flowers and beautiful hours,
And as flask of the robin's wing.
Sing for the gladness of Easter;
Lift up your voices and sing.

Deep in the heart of the forest,
Down at the roots of the trees,
There is the stir of violets coming,
And smile of anemones;
And many a kiss of fragrance
Goes out to the fragrant breeze.

Go, carry the tall white lilies,
And the roses brimming sweet,
To the Church where aisle and altar
Are sought by hastening feet.
Sing to the Lord of the Easter,
Who is coming your songs to meet.

—*Margaret E. Sangster.*

The word "easter" means dawn—the dawn of a new life in nature. Life is never so beautiful as when it is fresh in the springtime. Around us today the earth is waking from the long sleep of winter. The cold, biting winds have passed; plants and flowers are coming up and budding forth in search of light. The blossoms that we see today tell us that the miracle of spring is here and that death is giving place to a more abundant life.

As we see nature coming to new life in the springtime, the question of Job comes to our minds. "If a man die, shall he live again?" This question comes to every age; it is a question that each heart asks. Let us seek some answer to our question.

If we ask science the question, "If a man die, shall he live again?" we get the answer, "Yes, he may live again. If God can bring life to the tiny seeds that lie buried in the earth, will He neglect the soul of man?"

Philosophy says that man hopes to live again. Death cuts man off in the midst of his labors. Surely, God will let man finish the work he has begun.

Ethics says that man ought to live again. Man suffers much for the right; man does not live to see his hopes realized. God ought to give a time for recompense.

Finally, Jesus gives us a full assurance for the hope of a future life. "He that heareth my word and believeth on Him that sent me hath everlasting life" (John 5:24). "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live" (John 11:25). "Let not you heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

Just think how the resurrection of only one Man has lightened all the darkness of the world! When the ideal Man went to the grave and came back unchanged, a crushing burden was lifted off every heart. Consequently, Easter is the great festive of the Church. It is a time of great rejoicing.

"Instead of being surprised that there was a resurrection on Easter morning, let us ask ourselves if it would not have been more surprising if there had been no resurrrection. Would it not indeed have been amazing if the life of Christ had come to a full stop on the day of the crucifixion? Of course, if that life had come to such a stop, we should never have heard of the life at all; but how amazing to think that a life like Jesus' could stop! Peter had the right angle from which to view the resurrection when he declared that it was impossible for death to hold Christ."

—*F. J. McConnell.*

YOUNG PEOPLE'S RALLY.

Plans for the young people's banquet on Thursday night during the Southern Christian Convention are well under way. Several young people and leaders of young people have been invited to speak. Miss Pattie Coghill, former field secretary to our Board, a real leader and an eloquent speaker, is to be present and to speak for us. Miss Marguerite Davison, a charming young woman, who is a field worker for the Congregationalists in Georgia and Alabama, also has accepted an invitation to speak. And there will be others.

Then, think of the music, stories, and eats! It will be an evening long to be remembered.

The time has come for young people in the Chrsitian Church of the Southland to get togeth-

er and work together. They are doing a fine work in missionary societies and Christian Endeavor, but there is a much larger work that can be accomplished. Up in Ohio, Indiana, and Illinois the young people are doing wonders. It gives one a real thrill to read the bulletins sent out by some of these groups. (If you want a copy, send me a request.)

Our Southern young people are just as good as any. You can do things for Christ and the Church, too. The Convention has given the challenge. How many of you will be at the banquet? This is your chance to begin a bigger and better program for youth in our Church. Meet me in Raleigh, N. C., May 1, 1930.

F. C. Lester, *Ch'n.*

NEWS NOTES.

A letter from Mabel Barrett, daughter of Mr. and Mrs. D. P. Barrett, of Porto Rico, to the field secretary last week is brimful of good C. E. news. So that all may get the benefit of the news and profit by it if we are Endeavorers, her letter is quoted in part:

"As the music committee was in charge of the program last Friday (they have their meeting on Friday evening in Ponce), we decided to emphasize the musical part of the program. About a quarter of eight we were all assembled in our regular meeting room. Singing 'Onward, Christian Soldiers,' we marched into the larger room. The platform was arranged so as to represent a living-room as much as possible; floors and table lamps, chairs, tables, a radio, plants, flowers, and a rug. It really looked cozy. We remained standing for a minute of meditation, and after a prayer we continued with the program.

"The topic used was, 'Why and How Win Others to Christ?' Each question was answered by two of our most capable members, who along with the leaders were, in the course of the program, having a 'quiet evening at home' in the 'platform living-room.' One of the ways in which the gospel can reach others is by the radio, so we turned our conversation off and tuned in on Station C. E., broadcasting from Ponce, to see if we could get anything worth-while. After listening to Jesse Crawford playing 'Meditation' on the Wurlitzer organ, several other members took part in the discussion of the topic. Examples of how and why win others for Christ were given. Questions, assigned before the meeting, were answered by some of the young folks in a way that showed they were really interested and had given the topic more than a mental glance. We had these talks and music alternately from our radio, so that no one was tired of either thing. The last number over the radio was a trio, 'Since Jesus Came Into My heart.' We all stood and sang the chorus with the singers, after which the benediction was pronounced.

"You may wonder if we have a radio. Not exactly (!) We had fixed a broadcasting station in one of the class-rooms. The organ, singers and victrola were the performers. The radio (a pasteboard box) looked its part. In spite of the make-believe, every one was impressed. Even though it would be tiring and monotonous to have every meeting along this same line, we truly believe that this experiment will be one more step toward our goal, which is a Christian Endeavor Society which is really serving Christ."

On Friday evening, March 28th, the boys and girls of high school age of the Waverly Christian Church enjoyed an "April Fool's Party." These boys and girls have not been organized for Church work. After an hour of fun and singing and games, the question was raised as to whether they should organize themselves for work in the Church. They voted unanimously to organize a Christian Endeavor Society then and there. And on the following Sunday they met for a regular C. E. meeting, having entire charge of a very splendid program. Twenty-five were out for the Sunday evening meeting. Several of these boys and girls understand C. E. work because of training they have had in the Junior Society. They plan to "edit" one-half page of the regular Church bulletin and to organize a C. E. orchestra. Great things can be expected from such an enthusiastic bunch of consecrated young people.

Jewel Truitt.

TO OUR PASTORS.

I have been doing evangelistic work in High Point for about two years and am at the service of any Church needing and demanding me. I enjoy and am ready to do evangelistic work in which God seems to be using me, and in this I rejoice. Should any Church or pastor desire my services, I will be pleased to go and to serve as the Lord may direct. W. J. Edwards.

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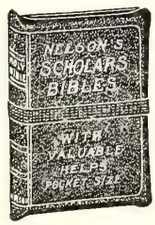

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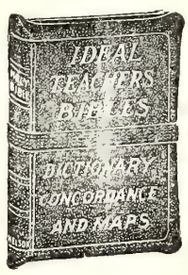

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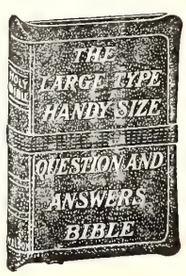

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

HOLY WEEK.

(April 14th to 20th.)

MONDAY.

Hearty Christianity.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And a second is like unto it: thou shalt love thy neighbor as thyself."—Matt. 22:37-39.

There is a slight difference in the apostles' quotations of these words of our Lord, but the differences are insignificant. The great idea is that of love. All that we are is to be given in devotion to God, and that devotion does not count for very much unless it extends to our neighbor. The Lord recognizes our close relation to those by whom we live. However, He makes it plain (John 13:34-35) that our neighbors are those with whom we come in contact, as the parable of the good Samaritan teaches. When we recognize that God is God of the whole earth, Father of all, we must conclude that humanity is a great brotherhood and that genuine Christianity expands our sympathies to mankind.

It is deplorable to realize that there is so much personal Christianity merely nominal. Where is there "hungering and thirsting" for God and his enthronement in human hearts? Who "seeks first the kingdom" and builds his life's program around that? Who "presents his body a living sacrifice acceptable unto God"? Think and thank God for all of them.

Prayer.—Dear Lord, who art able to do all things, have mercy upon our faithlessness. May we feel the yearning lacks we may have of Christ first, and may we yearn to be filled. *Amen.*

TUESDAY.

The Way of the Cross.

"Get thee behind me, Satan!"—Matt. 16:21-23.

Satan seemed to lie in wait for Jesus at every turn, and often where least expected. It is believed that you and I have found that when special preparation is to be made for a special work, the devil is there making use of whom he may. In this case, it is the faithfulness of Peter.

But Jesus recognizes the deceiver and resists him. The victory is one. The power of the devil is destroyed, and before mankind is laid the way of the cross leading straight through the tomb to the open gate of heaven.

The path which Jesus trod is a symbol of the self-denial we must make. If we would live from the beginning of our Christian living until the tomb claims us, the old man in us must be crucified and must die. This is what Christ meant when He said, "Whosoever will save his life shall lose it; and whosoever shall lose his life for my sake shall find it."

Prayer.—Lord Jesus, we thank Thee that Thou hast given us a way which is the way of life. Give us grace to follow it. Correct us, but do not reject us. Help each of us to take up Thy cross and follow Thee, that we may save our souls. *Amen.*

WEDNESDAY.

Forgiveness.

Lesson: Read carefully parallel passages—Matt. 26:1-13; Mark 14:3-9; Luke 22:1-6; John 11:55-57; Luke 7:37-50; John 12:1-11.

Jesus seems to be at rest on this the fourth day of His passion. Only one incident is recorded, that is the anointing by Mary.

The love and penitence of this woman is in strong contrast to the treachery of Judas. This act of Mary's is understood to be the outcome of her sense of forgiveness. Her forgiveness is represented by Mark distinctly as the cause and not the result of her loving action. Much has been said about this passage as to the relation of faith and love in winning forgiveness. However, it appears that there is little doubt as to the meaning of Jesus, which is, that faith which does not inevitably issue in love is no real faith. Throughout his ministry again and again He welcomes acts of love as indicative of Christian character.

It is rather significant that this lesson of forgiveness should have received such prominence in the teaching of the Saviour's last week. It is the only thing recorded that He did on this day. It is, as it were, in a few words and by a solitary act, He set the facts of forgiveness, faith and love on a pinnacle and left the remainder of the day in silence, that all they who heard might reflect upon its significance and importance. It seems that the meditations of these silent hours made an echo which has not ceased to be heard, and it is still ringing in the message of the gospel throughout the world.

In His final message to humanity, His own spirit was a supreme example, when in His last moment He said, "Father, forgive them." "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb. 8:12). It would be well could we all remember always the Wednesday before "Good Friday" as the day of the kingdom's forgiveness and man's faith and love toward God.

Prayer.—Dear Lord, help us to put ourselves in the place of Mary and to have our souls cleansed from all unrighteousness. Make us rich with truth. Cover our unworthy lives with garments of white and enable us to see. *Amen.*

THURSDAY.

Christ Our Passover.

Lessons: Matt. 26:17-19; Mark 14:12-16; Luke 22:7-13.

This, the fifth day of the Saviour's passion week, is the well-known day of silence. According to the Passover customs, the feast must be made ready. It began at sunset and it probably took all day to get ready for it. Were it not the Passover day, as some say it was not, and only a last farewell meal when He and the disciples would be together the last time, it remains that it was patterned after the Passover fashion and given a Paschal character; it did anticipate the Passover as being converted by our Lord into a symbol of the sacrifice of Himself, and henceforth recognized Him as the true Passover (Paul in 1 Cor. 5:7).

Today's silence gives us three thoughts: Christ is our Passover, He is sacrificed for us, and His passion is ours. "Behold the Lamb of God which taketh away the sins of the world."

This is the day of divine acknowledgment that we belong to God. As Jesus gave Himself a perfect Gift, so this to us is the day of calm, perfect giving of ourselves to God. In Him, perfect submission to the Father's will and meek acceptance of all to which God appointed Him. He is the truest representation of what we would be, perfect submission to the Father's will and a meek acceptance of all to which God appointed Him. Hereupon hinges the whole life of the followers of Jesus. It means putting sin out of the heart and life, not for an hour or a day, but forever. It means that we have a passover in our hearts and lives to prepare for and observe constantly—wherefore, feed upon Him.

Prayer.—Dear Lord Jesus, may the meditation of our hearts lead us today into a full realization of Christ our Saviour and enable us to submit to Him as He did to Thee. *Amen.*

GOOD FRIDAY.

The Paschal Supper.

Lesson: Matt. 26:19-29; Mark 14:16-25; Luke 22:13-33; John 13:1-35.

This is Jesus' last day on earth. Beginning with the day before, the following incidents take place: The dispute of the disciples over the first place, and He washes the disciples' feet as an example in settlement of the dispute; He points out the traitor; He tells Peter of His coming temptation and fall; He institutes the memorial of the Lord's Supper; He prays in the quiet of the olive grove; He suffers the agonies of Gethsemane; was betrayed and made prisoner, tried and condemned, mocked and led away to be crucified; is taken down from the cross and buried.

Each one of these incidents has its own significance in our salvation. A careful reading will reveal this. The "new covenant" is the one engaging thought here. At the Supper He instituted the bond, or the "new covenant," by forever doing away with blood sacrifices and the primitive offerings and substituting Himself as the offering. Since His blood has not yet been "poured out," "He gave Himself with His own hands," of His own free will and accord. As the disciples are to understand later, it is by partaking of Him in faith and not by observance of the Paschal Feast that pardon and new life is to be realized.

All earthly joy will find its fulfillment in obedience to and the completion of this new covenant. This was not the blood of oxen. It was the blood of the Mediator of the new covenant Himself. As we feed our souls on Him, by His knowledge shall we be justified. In this sense, the kingdom of God comes with the passion, the resurrection and the gift of the Holy Spirit.

Prayer.—Dear Heavenly Father, we pray for our thoughts to enter more deeply into the last meanings of the Last Supper of our Lord, that we may take in ourselves the Christ Himself unto a full salvation. *Amen.*

SATURDAY.

Making Sure the Tomb.

"They went and made the sepulchre sure, sealing the stone, setting a watch."—Matt. 26:66.

It is hard to imagine how the disciples felt the day after the burial of the Lord. We who have turned away from the graves of loved ones can imagine something of their sorrow. In addition to this sorrow, the disciples suffered keen disappointment, for they had believed Jesus to be the Messiah and that His kingdom would be on earth, setting the world free. Now, this Saviour and Deliverer was dead and the whole plan of salvation seemed a failure to them. He had closed the gates of Hades, to be sure, but the shadow of death had fallen on it all. It had not yet entered into their minds that He would rise again from the dead—at least, in our accepted sense of it.

There is a meaning to this day of the sealed tomb. The earth trembles, the seal is broken, the

(Continued on Page 15.)

Christian Orphanage

Two years ago we had the pleasure of being entertained in the home of our good friend Edward Herrin, near Elkton, Va. We will always remember this visit with a great deal of pleasure. He and his entire family did their best to make us feel at home and did everything for our comfort. Bro. Herrin asked many questions concerning the Orphanage and its work and accomplishments. He expressed a deep desire to visit the Orphanage and see the little children and the Orphanage plant, and at that time thought he would be able to make the trip to the Orphanage, but owing to ill health since then he has not had the opportunity to carry out his desire in the matter. He told me then that he had made up his mind to do something for the Orphanage in a substantial way, but wanted to visit it first, but not being strong enough on account of his feeble health and for fear that he would not have the opportunity to pay us the visit which we would appreciate so much, he, deep down in his loving haert, wanted to help the little children who are fatherless and motherless, homeless and helpless in the world, sent us his note for a thousand dollars, to be paid out of his estate after his death.

Bro. Herrin has a tender heart, full of love for the Orphaned children, and shows it by this generous act. We wonder if we do not have a number of friends in the Christian Church who would like to do a kind and generous deed like this. You would have the use of your money during your lifetime, and it will be useless to you when you close your eyes in death; but could be a great blessing to the Christian Orphanage in carrying on its work of love and charity. How many would like to follow Bro. Herrin's example?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 10, 1930.

Brought forward		$2,758.17
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Apple's Chapel	$ 3.40	
Mt. Bethel	2.02	
Greensboro, First	12.48	
Elon College	6.25	
		24.15
Eastern N. C. Conference:		
Mebane	$ 2.00	
Auburn	4.50	
Pleasant Hill (J)	2.75	
		9.25
Western N. C. Conference:		
Graham	$ 3.61	
Parks' Cross Roads	5.57	
		9.18
Eastern Virginia Conference:		
Newport News	$20.03	
Suffolk	30.00	
New Lebanon	6.00	
Barrett's	1.45	
		57.48
Alabama Conference:		
Mt. Zion		4.33
Special Offerings.		
R. J. Miller, support children	$50.00	
Member Cary Christian Church	1.00	
C. A. Penn, N. Y. City	50.00	
Mrs. Margaret Wilkins, McLeansville	5.00	
Sale of potatoes	39.50	
		145.50
William P. Showalter, Harrisonburg, Va.		500.00
Grand total		$3,508.06

YOUNGSVILLE.

The field to which I am directing my attention this year is composed of seven Churches. An interesting field it is, from many angles. At the present, however, the matter of getting started for the year is drawing our attention. Many of our people made almost a failure in crops last year, and some do not know what they are to do this year, and this condition of farm interest comes into the Church. I am beginning to wonder if it is true that most of us could be "active" Christians if we had the money. Are we undergoing "the acid test." Well, to say the least, it seems to be making an experiment and depends very largely upon our ability to counteract.

We have remodeled our building at Youngsville and have now a very neat and comfortable house. Our congregation is small, but you scarcely ever find a membership more harmonious. The expense of remodeling was $1,150 and is all paid except just a fraction more than one hundred dollars. We could never have done the work had it not been for our Woman's Missionary Society.

We are glad to have the missionary rally to convene with Pope's Chapel Church, and we are hoping every Church in the district will have delegates.

On February 19th we lost our good friend and brother, Simon Young. Brother Young was a charter member, and so long as his health would permit, he was always faithful to the interest of Church, and until the last he would rejoice in every success as was reported to him.

E. M. CARTER.

NOTICE.

On Tuesday night, April 29th, from 6 to 7:30 o'clock, in the basement of the United Church, Raleigh, N. C., the women are to have a banquet. All delegates and visitors are invited, and any of the gentlemen present who would like to join with them will be welcomed. The price of the banquet will be $1.00 per plate. Any one wishing to attend this banquet will please send their remittance to Mrs. Ernest L. Beale, Franklin, Va., and upon receipt of same a ticket will be forwarded.

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11 Truth shall sprin

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all*

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THE VALUE OF BELIEF IN IMMORTALITY.

By H. H. Smith.

In Dr. Snowden's splendid book, "Can We Believe in Immortality?" there is an interesting chapter on "The pragmatic value of belief in immortality." In this chapter he refers to Dr. Leuba's book, "The Belief in God and Immortality." Among other things, Dr. Leuba is quoted as saying: "The modern belief in immortality costs more than it is worth. Its disappearance from the most civilized nations would be, on the whole, a gain. It would be difficult to overvalue the harm done to humanity in the past by the conviction that the real destination of man is the world to come."

The true Christian does not live for one world, but for two—the present world and the world to come—and this belief in immortality has had a most salutary influence upon mankind. As Dr. Snowden says: "Men have died for it; and countless millions have been sustained by it through temptations, trials, sorrows, through all the tragedies and blood and tears of this world, and have died triumphantly in its hope. Literally, this faith in multitudes of believers has abolished all fear of death and turned this last great enemy into an angel of light to bear them home." The case of the late F. W. Myers is cited—a man who seems to have had a firm conviction of immortality after considerable struggle and investigation. As a result of this conviction, William James says: "Myers' character grew stronger in every particular. Brought up on literature and sentiment, something of a courtier, passionate, disdainful, and impatient naturally, he was made over again from the day when he took up psychical research seriously. He became learned in science, circumspect, democratic in sympathy, endlessly patient, and above all happy. The fortitude of his last hours tuoched the heroic, so completely were the atrocious sufferings of his body cast into insignificance by his interest in the cause he lived for. When a man's pursuit gradually makes his face grow handsome, you may be sure it is a worthy one. Myers kept growing ever-handsomer and stronger looking."

Another illustration of the same truth is found in the great scientist, Louis Pasteur. "Absorbed as he was in his daily task, he yet carried in himself a constant aspiration toward the ideal, a deep conviction of the reality of the infinite and a trustful acquaintance in the mystery of the universe. Absolute faith in God and in eternity, and a conviction that the power for good given to us in this world will continue beyond it, were feelings which pervaded his whole life."

The responsibility that immortality lays on the individual is well summed up by Dr. Slattery, who is quoted as follows: "Immortality throws upon the individual at least four commanding responsibilities—the responsibility to be master of himself in all temptations, the responsibility to be courageous in all the hard places of experience, the responsibility to detach himself from the mere things of life, and the responsibility to buckle to himself a task so great that only eternity is long enough to complete it. If he fulfills these responsibilities, he has already passed from death into the endless life. He already stands firmly in the high and beautiful country of immortality."

The writer was once the pastor of a Christian man who had been bedridden for more than ten years. He was entirely blind, and so afflicted with rheumatism that he could not raise his hand to feed himself, but it was an inspiration to visit him. Believing in a future life, he triumphed over physical infirmity and was always bright and cheerful. Through faith in immortality, multitudes throughout the world are conquering in the same spirit.

It is this firm conviction that man is an immortal spirit, capable of infinite joy or sorrow in the world to come, that has led multitudes to conquer self and become helpers of their fellow-men. It has led thousands of men and women to renounce a life of ease and pleasure and suffer persecutions and perils to carry the gospel beyond the seas. In a missionary journal before me is a picture of a fair young lady holding in her arms a black infant child. Believing in the teaching of Jesus Christ and the infinite worth of the human soul, she delights to minister to these benighted children. It is such a faith in immortality that caused a missionary to say at a convention: "In my labors for those among whmo I worked I have been compelled at times to eat the flesh of the rhinocerus, and even ants; but I'll go back and do it again for the glorious privilege of proclaiming the gospel of Christ."

Was it not a firm belief in man as an immortal soul that impelled James Chalmers to say, "Recall the twenty-one years, give me back all its experiences, give me its shipwrecks, give me back its standings in the face of death, give it to me surrounded with savages with spears and clubs knocking me to the ground; give it me back and I will still be your missionary."

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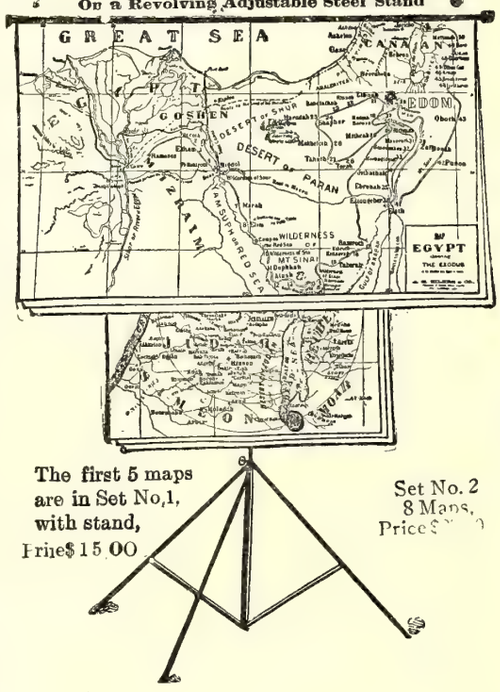

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NOTICE.

The Woman's Missionary Convention of the Southern Christian Convention will meet Tuesday, April 29th, at 10 A. M., in the United Church, Raleigh, N. C. All delegates are requested to be on time for the roll call.

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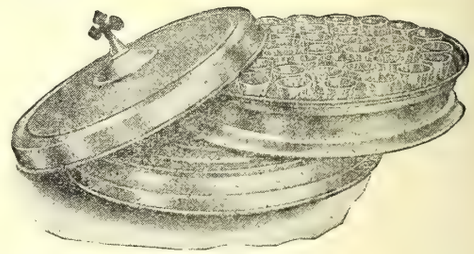

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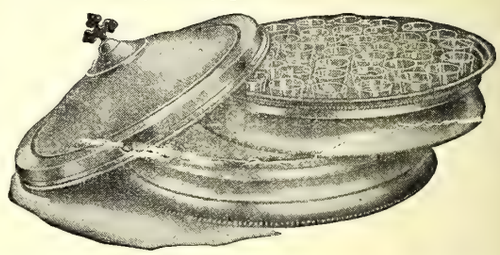

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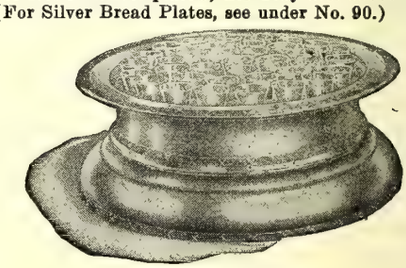

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FAMILY ALTAR.

(Continued from Page 12.)

stone is thrown aside, and angels are found to be guards there instead of the Roman soldiery. This is heaven's final stroke to convince the world that Jesus is the Son of God and that the power of man is nothing. All that man could do to Jesus was to crucify Him, bury Him, and seal up the stone. It took a day to do this and to set over their work the proper guard. And in that same day the saints of heaven make ready for the resurrection jubilee. It happens, and all power of man over the body of Christ is at an end.

To unbelievers, death is terrible and the grave full of horrors. They are forced to tell themselves that the dark, cold tomb is the end of their course. It is the end of the comfort and reward of their labors and struggles. It is the unutterable, sad and hopeless answer to all the questions of life. They must go further than this, and tell themselves that beyond the grave there is something more dark awaiting them as a consequence of a life of sin.

But, believers may rejoice. Our grave is the grave of Jesus. His grave is ours. What is our burial, then, but the laying of our bodies to rest in the grave of Jesus? What is it but the end of earthly souls and the beginning of heavenly souls? What is it but the laying of all that we are, life, body and soul, into the lap of Almighty God, where life is freed from all incumbrances of the flesh?

Prayer.—O Lord, when we walk through the darkness, reveal to us Thy will and Thy way. O meek and patient Saviour, give to us Thy gentle spirit. Many dark days shadow our understandings, and we see no escape, but Thou, Lord, are still with us. Release not Thy hold on us, and let us not release our hold on Thee. *Amen.*

SUNDAY.

THE RESURRECTION.

"Come see the place where the Lord lay."—Matt. 28:6.

"Behold the place where they laid Him."—Mark 16:6.

And coming, what did they see? Not guards, but angels; not a sealed tomb, but an open one; not the works of man, but the work of God; not the end of life, but the beginning of eternal life with the glory of immorality; not the silence of the grave, but a voice with a message from heaven speaking; not death, but life; and it was life in the garden of this world, for He was still with them. Not lost hope, but confirmed hope with a personal commission to "go into all the world" and tell everybody about it, that the world might believe His gospel and be saved; not weakness, but power, for they were to perform miracles and speak with new tongues.

This is what we ourselves are to see and hear at the empty tomb today; and the same commission is ours. How much of it do we appreciate? How much of the commission commands our honest efforts?

Through the empty tomb, humanity has been given a spiritual dominion and glory, according to the prophecy of Daniel (7:14), and by it is pledged the power of the angels of heaven to give us victory. It is wonderful to realize that "all power is given unto me in heaven and in earth." These were the words of Christ, but He says, "He that believeth on me, the works that I do shall he (ye) do also, and greater works than these shall he do."

The whole mission of the Church rests on obedience to this command. If it is not obeyed, the devil has an open course to prevent the conversion of the nations to the Christian faith.

Prayer.—O Lord, teach us to know our commission, Thy power and Thy glory. Lead our hearts to Jesus, and teach us this day to say rightly, "Blessed be the name of God, who is our strength, our salvation and the salvation of the world." *Amen.*

MISSIONARY RALLIES.

District rallies of the North Carolina Woman's Missionary Conference will convene at 10 A. M., unless otherwise announced, and will be held as follows:

Guilford (Rockingham), Reidsville, N. C.—Tuesday, April 8th, Mrs. L. P. Wicker, superintendent, Greensboro, N. C.;

Halifax, Lynchburg, Va.—Thursday, April 10th, Mrs. A. Hayes, superintendent, Virgilina, Va.

Randolph, Randleman, N. C.—Saturday, April 12th, Mrs. I. H. Faust, superintendent, Ramseur, N. C.

Alamance, Elon College, N. C.—Tuesday, April 15th, Mrs. J. W. Patton, superintendent, Elon College, N. C.

Lee (Chatham), Sanford, N. C.—Wednesday, April 16th, Mrs. Ralph Ross, superintendent, Sanford, N. C., Route 5.

Durham (Wake) Catawba Springs, N. C.—Friday, April 18th, Mrs. G. H. Leonard, superintendent, Chapel Hill, N. C.

Vance (Warren), Pope's Chapel—Saturday, April 19th, Miss Margaret Alston, superintendent, Henderson, N. C., Route 1.

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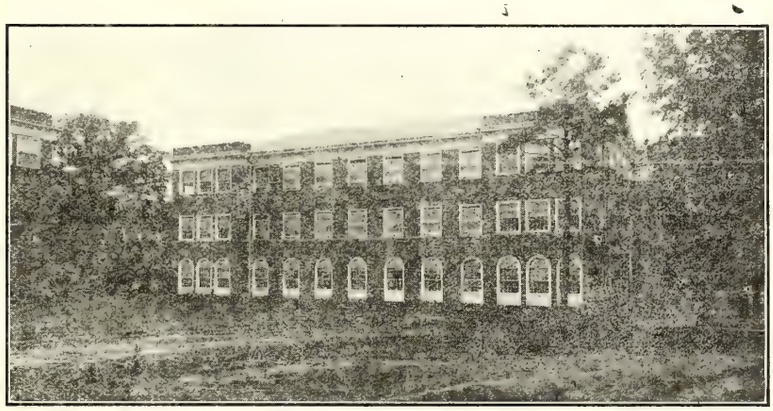

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge; all over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

OBITUARIES.

DOLLAR.

Mrs. Amanda Dollar died at her home near Lineville, Ala., March 24, 1930, and was buried at Rock Spring Church March 25th. Funeral services were conducted by Rev. G. D. Hunt, assisted by the writer. She was a faithful soldier of the cross for a long period of time, having reached the ripe age of seventy-seven. She was a faithful member of the Christian Church at Shady Grove.

In her passing to her reward, her community realizes that it has lost one of its most highly honored citizens, her Church has lost one of its most consecrated members, and her family has lost a devoted mother. She leaves to mourn their loss a companion, J. D. Dollar, Sr., ten children, a large number of grandchildren and great-grandchildren, and many other relatives and a great host of friends. She bore her suffering with patience, and said she was perfectly reconciled to the will of Him who doeth all things well. May God comfort the bereaved and help them to imitate the good example lived by this sainted mother, and that we may all see her again.

G. H. VEAZEY.

BLOSSER.

Sarah Jane Blosser died March 11, 1930, aged about 75 years. In early life she united with old Mt. Zion Christian Church. That Church ceased to exist some years ago, but she remained true to the Christian Church, and a few years ago had her name placed at Leaksville. She was a good Christian woman and highly respected by all who knew her. She is survived by three daughters and one son. Funeral services were held at Stanley Adventist Church March 13, 1930.

A. W. ANDES.

GOCHENOUR.

Claude W. Gochenour was born February 14, 1890, and died March 13, 1930, at the age of 40 years and 29 days. He united with Leaksville Christian Church at the age of 16, and lived a faithful Christian life till death came to release him from afflictions which had kept him in bed for several years. He was fully resigned to the Lord's will and expressed himself a number of times as ready to meet the Lord. Funeral services at Leaksville March 14, 1930.

A .W. ANDES.

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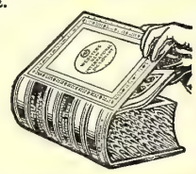

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VOLUME LXXXII. RICHMOND VA., THURSDAY, APRIL 17, 1930. NUMBER 16.

Mrs N T Farmer 1-1

THE SUN'S OBSERVATORY

By Rev. Stanley C. Harrell.

THE EASTER TIME.—

There is a joy, a beauty, and an exhilaration about the Easter time that ought to arouse a responsive thrill in the heart of every human being. The first awakening of the spirit of life in the vegetable world ought to arouse a quickened heart beat within us. Attention has been called to the many elements of the spring festivals of pagan religion which have been incorporated in our observance of Easter. Sometimes it has been assumed that the introduction of these elements of nature religion has debased our Easter observance. But may it not have been a part of God's plan and purpose that the Christian religion should lift these elements of nature worship to a higher plane, remove the baser things that had defiled them, and impart to mankind a realization of the fact that God had created the natural world for the purpose of its ministering to the spiritual side of man.

We are more aware of the natural world in the spring-time than at any other season of the year. But nature holds a potent influence over the spirit of man at all seasons. And when one reads the message of the gospels, Christ is found to be completely in tune with all the forces of nature. Thev are ministering to the strength of His imperturbable spirit; and His spirit in turn is molding and shaping the natural world and making it contribute to the glory of spiritual things.

But it is in the complete triumphing of Christ over the forces of dissolution and decay that we find the Easter message at its highest and best. We have read into the record the idea that Christ is to destroy the natural world, while all the content of Scripture points to the conclusion that Christ does not destroy, but that He transforms and makes the natural the ministering servant of the spiritual.

Herein lies what seems to me to be the sublime challenge which shall meet the Christian who is one day to walk the earth. Man is today bending his efforts largely toward the mastering of the natural world, to the end that it may contribute to the material welfare of humanity. When some degree of success has rewarded these efforts, it would seem inevitable that man should face the task of making the natural creation minister to the spiritual glory and perfection of the human family. Then indeed is there the possibility of the kingdoms of this world becoming the kingdoms of our Lord and of His Christ.

LAYING FOUNDATIONS.—

The religious forces of our city, Durham, N. C., have this week been engaged in a campaign of visitation evangelism. The work has not been completed, and it will be Easter Sunday before the immediate results of the campaign can be measured. Most of our readers are doubtless acquainted with the general plan of visitation evangelism. It is to have two Christians, going together as a team into the homes to seek to lead those who are not professing Christians to make a definite commitment of their lives to Jesus Christ as Saviour and Lord. This form of evangelistic endeavor requires a very high degree of faith in the winsomeness of Jesus Christ and the power of His gospel. It does not have the aid of the atmosphere that is created in a mass-evangelistic meeting. There is no preparation of the individual to be interviewed, save such preparation as may be made by the Holy Spirit in answer to prayer.

One fact has become increasingly obvious as a result of the efforts which have been made along this line. It is that the winning of an individual by this method depends mainly upon the religious background of the early life. If the early life has been spent in a home where there has been a strong religious environment, there is a strong possibility that the efforts to win the life for Christ will succeed. It is of course impossible to make definite measurements of the possibilities, but it seems that Sunday School training in childhood ranks next to the influence of the Christian home in laying the foundation for a definite appeal in later years.

The work of the Sunday School has received a great deal of criticism, both at the hands of its friends and its enemies. It has to be conceded that much Sunday School work is imperfect and inadequately performed. But we are learning now that those who have labored in the Sunday Schools in years that have gone have builded more wisely than they knew or we have suspected. It has been pointed out that so many of those who have been in the Sunday School during the formative period of their lives have failed to make a definite commitment of themselves to Christ and the Church. We know that this is true, and we have referred to them as lost to Christ and the Church. We are learning now that it would be more nearly correct to describe them as not yet won to the Christian life.

It should be a source of everlasting encouragement to the teachers and workers in the Sunday School to know that the work which they are doing may, after a quarter of a century or even longer, serve as a foundation upon which may be begun the building of a Christian life. It is perhaps a weakness of our American Protestantism that we always expect immediate results.

AN EXPERIMENT EXTRAORDINARY.—

The experiment which has been undertaken by Mahatmi Gandhi in India is one to catch the interest and intrigue the fancy. His personality is unique and his policy is astounding. It is easy to understand his passionate desire to free his country from British dominance. No race nor people has ever taken very kindly to the idea of being controlled by other peoples or nations. The weak and defenseless have sometimes submitted to such a situation with the best possible grace. There have been the dauntless people who have chosen to die bravely fighting for their liberty, even when they have known the cause to be hopeless.

In Gandhi, India has a leader that is as passionately patriotic as any individual who ever espoused a nation's cause. But he is the avowed enemy of the use of all physical force. He seems to believe that his country can be made free by suffering, but not by the spilling of blood in fighting those who oppress them. His idea is to defy the authority of the British government and to pay whatever penalty may be meted out to him and his followers, and to continue this policy until his rulers are sick and tired of punishing.

His is the first conscious effort to liberate a people and build a national solidarity without the aid of guns and armies, soldiers and battleships. His ideals stand in striking contrast with the so-called Christian nations which have sent their representatives to London to find a basis of agreement upon which they may lighten the burden of armaments. Here is a meek little man, with about as many followers as Christ had when He set His face to go to Jerusalem, who openly defies the greatest empire of modern times.

We may say if we will that his efforts are ridiculous and impossible, and that such a course can never avail worth-while results. But the fact remains that a man who is the champion of millions of people dares to undertake them. Even if Gandhi did not admit that his policy is that taught in the New Testament, we could not but know that that was the source from which it came. And yet he does not profess to be a Christian. He merely declares that he is willing to stake his own and his country's cause on the method of procedure recommended by the Christ.

At the very time that Gandhi was making his march to the sea, Christian nations were maintaining gunboats in Chinese water to safeguard Christian missionaries and other interests. His course seems fanatical and beyond the bounds of reason only because the majority of the world has said that physical force is the most and only reasonable thing upon which to rely in an emergency. One hesitates to make a prediction when confronted with an unprecedented situation. What will probably happen when all the elements of the situation have been considered is that Gandhi will lose, and his cause will eventually win. And from what one can learn of this most unusual man, that is exactly what he is striving to accomplish.

NOTES-PERSONALS

Mr. and Mrs. L. E. Carlton, and Miss Sadie Boyd, all members of our Richmond Church, have recently moved to their new home near Paces, Virginia. Many and sincere have been the regrets caused by their going.

Here is devoutly hoping that every Church call upon its membership through self-denial to make an offering this year in the name of our Lord for the sake of our Christ. No Church should regard the mission enterprise as an institution of a Mission Board, but the institution of our Lord, who said to the Church, "Go ye into all the world; and lo, I am with you." His presence is promised on condition that we obey, and if we desire His presence we must carry out His command.

Dr. G. W. Haddaway, secretary of the Mission Board of the Methodist Protestant Church, gives these words to the Methodist Protestants of America, and we could wish with all our heart that every Christian Church would make these words their sentiment and their dynamic on Easter Day: "Altogether in prayer and effort for a great Easter ingathering of members and money! The Church needs recruits, and the Board of Missions largely increased funds with which to carry on the responsible work committed to it by the Church. Let us worship and give liberally, indeed hilariously, on Easter Sunday, as the Scripture enjoins upon us. Easter, the most joyous season of the year, should inspire every one to express his deep gratitude in effort and offerings. Yours for the greatest Easter Day in our history."

The Mission Secretary rejoiced greatly in the splendid service, First Christian Church, Richmond, Va., tenth anniversary, Sunday, the 6th. It was a glorious day for the Church, and the Mission Secretary can but exclaim, "Behold what great things our Lord hath done!" He vividly remembers the night at a hotel in Richmond when he had invited a dozen persons to meet him at his room to discuss even the advisability or possibility of beginning a Christian Church. About ten came, and about six of the number said, "We can"; about four said, "We can't." Later, under the direction of the Mission Board, Rev. Stanley C. Harrell, now of Durham, was asked to spend a week in Richmond and make a report to our Board of prospects there. The report was favorable, and Bro. Harrell was asked by the Board to become first pastor and to undertake the task. He had already accepted work and had to forego this privilege. The Board then instructed the Secretary to find a pastor and to pay his full salary for a period long enough to get together a nucleus who would be willing to begin to contribute, not to the pastor's salary, but to a prospective lot for building. And the Board further instructed that it would go half and half with the Church in paying for any lot in the city that the young Church might agree upon and organize. From the beginning, a most enthusiastic and liberal response and loyalty were manifest in the Richmond Church, and this liberality and loyalty have never departed, but have been the joy and the inspiration of the entire denomination. Later, when appropriations for building became necessary, the Mission Board invited the women to make Richmond a "special," and this they did, loyally and faithfully acting with the Mission Board and through the Mission Board, that together might be expressed the gratitude and the enthusiasm of a whole Convention in finding a Church that was so willing and ready and loyal and liberal that Richmond was proving itself to be and is proving itself to be. The Church has a splendid equipment, both for Church purposes and Christian education purposes, and is doing a mighty work for the kingdom in Richmond and throughout the denomination. Their tenth anniversary was a joy and a source of gratitude and inspiration.

BURLINGTON.

The Burlington Christian Church has just closed a very successful evangelistic campaign. Dr. L. E. Smith, of Norfolk, Va., in a splendid and helpful manner assisted th epastor.

The interest on the part of the membership and of visiting friends did not wane during the two weeks. The attendance is said to have been the best ever noted at a revival of the Church prior to this one. The attendance, however, was not the only visible sign of interest, as every one seemed eager to help the work along and showed a beautiful spirit of co-operation.

Spiritual results are very pronounced. The large number of new members received into the Church partially measures these, but can in no wise be taken alone to judge the helpfulness of the inspirational and soul-searching messages brought by Dr. Smith. Sixty-two persons were added to the Church during the meetings. Of this number, thirty-eight were received on confession of faith and twenty-four by letter of transfer.

A field of labor for personal work has been opened, and new laborers inspired to go forth as reapers and as a continuation of the work already begun. The Church plans to systematically and persistently be engaged in soul-winning.

E. M. C.

FRANKLIN CHURCH PROSPERS.

Dear Church Members:

The Church of which you are a part realizes that the gifts of God are bountifully poured out upon us all. In addition to our health and strength, food and raiment, Churches and schools, God provides for us about 285 working days per year. From the wages earned on these days by our talents and opportunities, we lay up for ourselves, provide for our families the necessities and enjoyments of life, and as a congregation pay around $3,000 yearly to provide a Church home where we may constantly hear the word of God proclaimed.

Our Mission Secretary is urging us to give liberally this year toward the support of our extended mission fields, that they might hear the gospel preached also. We are asked to pay an equivalent of one-third the amount of our local minister's salary to the great missionary enterprise of the Congregational-Christian Church.

Next Sunday, March 30th, each member and friend of this Church is asked to bring or send the equivalent of one day's wage and place it in a treasure chest at the Church door. Remember the Scripture says, "God giveth us the power to get wealth." Jesus said, "Go ye into all the world and preach my gospel to every living creature." And how shall they hear without a preacher, and how shall they preach except they be sent?

As we approach the Easter season, let each of us realize the sacrifice the Master made for us, and gladly sacrifice for Him just one day's wages for missions. This money will build schools, erect hospitals, train nurses and maintain Churches. Will you be one of the members of your Church that may be depended upon for a day's wages in order that others might know the love of the Saviour who died for all. If you are not receiving a daily wage at present, you can easily estimate the value of your services and contribute accordingly.

We want every person to bring or send the specially provided envelope containing the special gift of one day's wages for missions. If you did not receive envelope Sunday, use the inclosed one.

Very sincerely,

J. W. Fix, *Pastor.*

E. P. Jones, *Mission Treas.*

THE RALEIGH MEETING.

In answer to communications relative to the meeting in the United Church, Raleigh, N. C., April 27th to May 4th, the following general outline is now announced:

On Sunday, April 27th, at the United Church, 11 A. M., Dr. W. E. Gilroy, editor-in-chief of the *Congregationalist and Herald of Gospel Liberty,* will preach. We wish to invite all the ministers and members of the Christian Churches, especially in the vicinity of Raleigh, to attend this service.

There will be three other meetings following: A conference at 3 P. M., with Dr. Bloom and Dr. J. O. Atkinson as the leaders; at 6:30 P. M., a young people's conference, with Miss Pattie Lee Coghill as leader; at 7:30 P. M., an evening service of worship, with Dr. Elbert Russell and Dr. John Brittain Clark as speakers.

The Regional Committee of Congregationalists and the Conference of the Carolinas will hold session Monday. The Woman's Board (Christian) will have Tuesday. The Southern Christian Convention will begin Tuesday afternoon.

On Sunday, May 4th, Dr. Malcolm Dana will preach at 11 A. M., and Dr. Fairfield, of China, at 8 P. M. The Woman's Board will have supper together Tuesday evening, April 29th, from 6 to 7:45 o'clock. The Felloyship Banquet Wednesday evening, April 30, 6 to 7:45 o'clock, with Col. Holland, of Virginia, and Dr. King, of Florida, as speakers. The young people's supper, Thursday evening, 6 to 7:45 o'clock. Noonday lunches will be served at the Church Wednesday, Thursday and Friday.

All desiring hotel accommodations, please write us. Those desiring entertainment in homes, write Prof. E. W. Boshart, Woodburn Road, Raleigh, N. C. Each organization represented in the meeting has its own program of speakers. Please consult each organization.

We have a cordial welcome for all, and we want you to come. All our Christian leaders in the South will be present and representative Congregationalists will be Dr. Burton, Dr. Holliday, Miss Preston, Dr. Jenkins, Dr. Campbell, Dr. Raymond, Dr. Gillette, Rev. Geo. N. Edwards, Dr. Thrall, Dr. Dana, Dr. Fairfield, besides those already announced taking part. The Congregational Conference in Kentucky will be represented by Rev. A. O. Stevens and wife.

It will be a week of strenuous work and consecrated purpose, with the thought and prayer of a forward movement in all our Churches and schools.

J. Edward Kirbye.

NOTICE.

On Tuesday night, April 29th, from 6 to 7:30 o'clock, in the basement of the United Church, Raleigh, N. C., the women are to have a banquet. All delegates and visitors are invited, and any of the gentlemen present who would like to join with them will be welcomed. The price of the banquet will be $1.00 per plate. Any one wishing to attend this banquet will please send their remittance to Mrs. Ernest L. Beale, Franklin, Va., and upon receipt of same a ticket will be forwarded.

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

THE CROSS AND THE RESURRECTION.

Christian Certainties.

Two of the most certain things about Christianity are the facts of salvation and the assurance of a life to come. About these two values, let us think for a while.

1. Christianity offers man a plan of salvation that is certain to save.

From the moment that Adam and Eve became victims of sin and fell from grace, God purposed in His great heart to bring them back unto Himself. Through the prophecies of the Old Testament, God prepared the way for the coming of His Son into the world to save the world.

In order that the words of the prophet might be accomplished, in the fullness of time God sent forth His Son into the world to redeem them that were under bondage and sin. He came that all men might have life and have it more abundantly. The certainty of His plan of salvation is all-inclusive, even unto the ends of the earth. Hear thou Him as He invites all to come, saying, "Whosoever will, may come." In His plan He included me; yes, He included me. "He came, that all men might be saved, and made no distinction between Greek or Jew, Roman or Gentile, bond or slave, male or female." "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:28). Today His appeal is "Come unto me all ye that labor and are heavy laden, and I will give you rest." "Take my yoke upon you and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matt. 11:28-30).

The fact that Jesus included all who lived in sin is illustrated by the parable of lost sheep, in which He goes forth to seek and save. He said that there would be greater rejoicing in heaven over one lost sinner that had repented than over ninety and nine just persons which needed no repentance. On another occasion Jesus sat at meat when behold many publicans and sinners came and sat down with Him. When the pharisees saw it they said unto His disciples, "Why eateth your Master with publicans and sinners? But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick." When Jesus saw how great was the multitude of folk that lived in sin, He was moved with compassion and said, "The harvest is plenteous, but the laborers are few." Jesus is a world-figure. He is greater than any sect, greater than any creed, and too mighty to confine to any race of people. He came to save the whole world. Christianity offers the only plan for world salvation that has ever been proclaimed.

2. His plan included a cross.

The entire realm of Christianity hinges upon the significance of the cross. Especially do we stress the meaning thereof as we approach the Easter season. The cross signifies the newness of life which follows the resurrection. The cross is the way, the truth and the life. The cross is the most certain thing about Christianity. The cross is made of two pieces of wood. One is placed upright, the other horizontal. The influence of the cross is two-fold—God-ward and man-ward. It removes the burden of sin and redeems men by its power. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." The grace heals disease. It cancels the debt As the bitter waters that produced disease were healed when the God-provided tree was for the healing of the nations. The cross supplies what men lack in themselves. It provides a new motive power in man's inner spirit. The cross is to him a sign by which He may conquer, and by it we are more than conquerors through Him who loved us and gave Himself for us.

History tells us of an ancient king who granted pardon to some criminals who were under sentence of death, but when they came to the palace gates for help, he refused them of his bread, saying, "I gave you freedom but did not promise you bread." Jesus not only gives us life, but gives us the bread of life by which our souls might be sustained and fed. He not only saves us from destruction, but opens to the soul rich sources of thrown in, so the cross of Calvary is the remedy strengthening satisfaction. He puts a new power in our lives and implants in us new impulses, new desires and new affections. "If any man be in Christ he is a new creature." Let us say, with Paul, "I am a new man; I am not what I once was. I love the things I once hated and hate the things I once loved. God forbid that I should glory, save in the cross of Christ, by whom the world is crucified unto me and I unto the world." "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life I now live in the flesh I live by the faith in the Son of God who loved me and gave Himself for me."

The cross is both the means and the power that saves men, for as the motive power of an automobile lies in the operation of its cylinders, so the power of the cross touches the phases of life of man, i. e., the physical, the mental, the social and the spiritual.

A little child, when asked by her mother how much she loved her, replied, "All the way to the stars and back again." Christ loved us all the way from earth to heaven and His love went by way of the cross. And yet—

"The cross on Golgotha can never save thy soul:
The cross in thine own heart alone can make thee whole."

Wilt thou be made whole? Will you add to your minus life this unfathomed power of strength and peace which passeth all understanding? If not, then you must forever remain a minus quantity, for Jesus said, "Without me ye can do nothing." When Mr. Spurgeon was traveling in Italy he saw a cross upon the highway bearing the inscription from the Latin, "Spes Unica," which means, "our only hope." The cross of Jesus is the hope of the world. It is our hope for a new world. Yet there must be a love and sacrifice accompanying every cross. Men must realize that more than belief in the historic cross is necessary. "If any man will be my disciple, let him deny himself, take up his cross daily and follow me." And that is what we have failed to do. We have glorified the cross in architecture, art and song; we have emblazoned it on banner and shield; we have fought for it and slain our enemies in the name of the cross. We have lifted it high on spire and dome and have stamped it on prayer-book and Bible. We have beaten gold into its shape and worn it as an ornament. We have made a wrangle over it in dogma and in theology; we have even worshiped it as a fetish; in fact, we have done about everything with it except do the thing which Jesus requires, i. e., we have not been crucified on it with Him.

"Christ can make me what I ought to be,
His blood can cleanse my heart and make me free;
His love can fill my soul and I shall see
'Twas best for Him to have His way with me."

3. Christianity includes an eternal hope and assurance of immortality.

In his distress, Job asked, "If a man die shall he live again?" The question of Job is the question of all mankind. Something in life cries out after an assurance of eternal living. Christianity is the only religion that gives man the certainty of that of life evermore. In response to the question of Job comes the answer from the sacred lips of Jesus of Nazareth, "I am the resurrection and the life. He that believeth on me, even though he be dead, yet shall he live again." Jesus proved the possibility of the resurrection by coming forth from the grave. Listen to the words of Paul: "If Jesus did not come forth from the grave we are of men most miserable." But the very fact that He did come forth takes away the misery to which the apostle referred and makes us one and all happy in the hope of life always.

William Morris has said in a most delightful way concerning death, "I am going your way, so let us go hand in hand. You help me and I'll help you. We shall not be here very long, for soon death, the kind old nurse, will come and rock us all to sleep." Its a fine thing to think of Christian death as merely being rocked to sleep by one's nurse, and yet the true, sincere follower of Jesus knows that there is nothing to fear. He cries out in joyous faith, "I know that my Redeemer liveth."

In all ages men have hoped for that faith in immortality. It was Seneca who said, "It is a doctrine much to be desired." Socrates said, "I hope for immortality." But no one could bring him that hope save Jesus Christ. To take away the hope of a hereafter would cause the human heart to weaken and life would drop to a very low level. The fact of immortality marks the distinction between man and beast.

Let us suppose that some of us would go to Norfolk, and for the first time walk down to the dock from which sails the great ships to the distant parts of the world. We would ask the captain, "Is it really possible for these ships to sail out upon yonder sea?" He replies, "Most certainly, for they were not made to stay in these docks." In amazement we stand and watch the great ship as she glides down the docks and sails away into the blue waters. So it is, my friends, as I look at the soul of man, with its yearnings and its desires after better things, I cannot help but saying, "It was not made to stay here." There is something better for the soul of man than this world of sin, with all of its temptations, despair and remorse. Christianity comes with a certainty and knocks the props from under us. Christianity cuts loose the stays of the dock and the Christian boat, the soul of man, sails away with Jesus on the sea of eternity. Beloved, the soul of man was not made to stay here.

Franklin, Va.

The other day I met a friend, a prominent member of a Church of another denomination. We talked first of mutual interests and then, incidentally, he showed me the printed budget of his local Church. It showed a total of $75,000; about $25,000 of it going for the general benevolences, their three foreign missionaries, etc. Quite a problem to work it through. And then, "I do not make a practice of talking about my giving, for I give far beyond what could be expected of my income, and in fairness to other intimate interests. A tithe would be easy. The fact is it runs closer to 60 per cent." Is it nothing to you, all ye that read!

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

CONTRIBUTING EDITORS

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE GLORIOUS RESURRECTION.

On the Sabbath they rested in obedience to the commandment. And, on the first day of the week, at early dawn, they came to the tomb, bringing the spices they had prepared. But they found the stone rolled back from the tomb, and on entering they found that the body of the Lord Jesus was not there.

At this they were in great perplexity, when suddenly there stood by them two men whose raiment flashed like lightning. The women were terrified; but, as they stood with their faces bowed to the ground, the men said to them:

"Why do you search the dead for Him who is living? He is not here. He has come back to life. Remember how He spoke to you while He was still in Gililee, when He told you that the Son of man must be betrayed into the hands of sinful men, and be crucified, and on the third day rise again."

Then they remembered His words, and returning from the tomb they reported all this to the eleven, and to all the rest (Luke 24:1-10, from Weymouth's translation).

The resurrection declared and proved three facts vital to salvation and to the welfare of mankind:

1. The all-sufficiency of Christ. By rising from the dead, Christ proved that He was sufficient to meet and to conquer the worst that evil could do. Unless He had arisen from the dead, the world henceforth would have known that sin and cruelty had conquered. The world knew of His crucifixion. That was in the open. There was no secrecy about it. They had gone through a trial with Him. Pilate sat on the judgment seat in the name of the king's court, and the Jews on every hand had clamored for His crucifixion. They were fully aware, therefore, that they had put Him out of the way. Unless He had arisen from the dead, their dreams would have come true and wickedness and sin, cruelty and hatred would have conquered. But when Jesus arose from the dead and showed Himself openly to His disciples and to many others, His all-sufficiency was established, and even the gates of hell were powerless against Him. Since the morning of the resurrection, Christianity has never gotten away from the fact that ours is an all-sufficient Christ, the Father, the embodiment of love incarnate in His Son.

2. The resurrection is the greatest single event in the history of mankind, because through it the plan of salvation was completed. Up to the resurrection, the worshipers of God observed the seventh day of the week, thus honoring the event of creation and showing that up to that time the creative act was supreme. From this time forth, as the magnitude and the logic of the event began to grip the mind of Christians, they began to deliberate with their sacred assemblies, not the seventh day in honor of Christ, but the first day of the week in honor of the redemptive act, thus declaring that redemption is more essential than creation. It may matter very little as to whether you and I were born in the world. We come upon the scene, act our little part and soon pass off. As to whether we should have been created or not may be left as a question, but it cannot be left as a question as to whether, after being born, we shall be redeemed. It would be far better for us never to have been born than, having been born, never to be redeemed through the power of His glorious resurrection. Christ's birth is essential, and His coming into the world is necessary, but that which gives hope eternal in Him is the fact of His resurrection by which He proved the validity of His claim that He was in the Father and the Father in Him.

3. His resurrection came after and by way of His crucifixion. On the cross He demonstrated that self-denial made the resurrection an event of certainty that was to follow. Just as day follows the night, the resurrection follows the cross. "If any man will come after me, let him deny himself." If we are to share the joy of His resurrection, we must in His name and for His sake share the crucifixion, the hardship, the trial by way of self-denial symbolized by the cross.

This is why it is necessary, if we are to share the joy of Easter, for us to bring our gifts through self-denial in His name and for His sake and lay them on His altar to proclaim His gospel and the power of His salvation and resurrection in the world. If we are to share spiritually the blessedness and the glory of His resurrection, we must pay the price by denying self, taking up the cross and thus, through the crucifixion of ourselves to the world and the world to ourselves, come into the glorious fellowship with Him and the resurrection. J. O. A.

INGATHERING.

Easter is, as it should be, the season of ingathering—the ingathering of members that the Church of the living God may have recruits; the ingathering of money, that the Christ of the resurrection may be proclaimed to the world. Easter Sunday should, indeed, be a day of real worship by bringing to His altar that of which we have denied self for His sake and bowing down in His sanctuary, there pouring out the heart in adoration and in praise to Him who has blessed us through the year, permitted us health and hope and the willingness to deny self for His dear sake. If we are to worship in deed and in truth, we must show willingness to share with others that power of the resurrected Christ; and this we can show by consecrating our efforts and our offerings on His altar, singing His praises in His sanctuary and giving glory in gladness to Him who has made the event possible. "Come, let us worship together," should be on the tongue of every Church member on Easter morning, and when we come to Him we should be sincere enough to express our gratitude, not only with our words which may be shallow, but with our faith and with our hope—our faith in Jesus Christ, that He is the world's all-sufficient Saviour and Redeemer; the hope that His name shall be carried to all peoples everywhere, that all may have the glorious opportunity that we of the Christian name enjoy and magnify. J. O. A.

THE PREACHER'S PREPARATION.

When Jesus had any great lesson to teach or any great work to do, He went apart for prayer. On the night before Jesus chose the twelve apostles He "went out unto a mountain to pray, and continued all night in prayer to God. And when it was day, He called unto Him His disciples; and of them He chose twelve, whom He also named apostles" (Luke 6:12, 13). It was a simple matter of selecting twelve from the whole number of His disciples, and He prayed all night that He might select the right men to be His apostles. The minister has many things to decide beside preaching, and prayer is the only way by which he can secure divine help. "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering" (James 1:5, 6). Jesus not only prayed for help in His work, but when in trouble. When they came into a place called Gethsemane, He saith unto the disciples, "sit ye here while I go and pray yonder. And He took with Him Peter and the two sons of Zezedee, and began to be sorrowful and very heavy. . . . He went a little farther, and fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as Thou wilt" (Matt. 26:37, 39). He received His wisdom and His strength in prayer. Preachers may pass all the schools, all the presbyteries, and have the best positions, but they can never come to their best in the pulpit except by real prayer.

He "went about doing good, and healing all that were oppressed of the devil: for God was with him" (Acts 10:38). His example urges ministers to go about helping those who are oppressed by the devil. This can be successful only to a preacher of prayer. Human wisdom does not reach the sin of man, and the devil is too smart to be thwarted by the skill of man; but, "resist the devil and he will flee from you"; "submit yourselves, therefore, to God" (James 4:7). By submission to God, the preacher is in a position to get help by which he can help others to resist the devil and get into a spiritual experience that makes them "strong in the Lord and the power of His might." It is this spiritual might that qualifies a preacher to do his best work. Prayer is useless unless it is put into work. Jesus never prayed just for ease and peace; He prayed for strength to bear affliction and do work.

A prayerful study of the word is important in preparation for the pulpit. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine" (1 Tim. 4:2, 3). That time seems to be now in some parts of the world—Russia, for example—and in some pulpits in this country. It is not enough to have the Bible on the pulpit; it must be in the head and the heart of the preacher, and it can get there only by prayerful study, and the prayer of preparation should be as long as the sermon. W. W. S.

PROGRAM OF TWENTY-NINTH SESSION.

Following is the program of the Twenty-ninth Regular Session of the Southern Christian Convention, to be held at the United Church, Raleigh, N. C., Rev. J. Edward Kirbye, D. D., pastor, April 29th to May 3, 1930:

FIRST DAY—TUESDAY, APRIL 29th.

Afternoon Session.

2:00. Convention called to Order by President L. E. Smith, D. D.
Afternoon Worship—Dr. J. E. Kirbye, Pastor Convention Church.
Enrollment of Delegates.
(a) Credentials—E. T. Holland, W. C. Wampler, W. C. Carpenter.
(b) Press—C. M. Cannon, P. J. Kernodle, L. L. Vaughan.
(c) Auditing—W. R. Sellars, J. P. Dalton, Dr. W. H. Boone.
(d) Nominations—D. R. Fonville, Mrs. C. H. Rowland, Mrs. W. V. Leathers, Rev. J. Lee Johnson, Rev. A. W. Andes.
(e) Resolutions—Rev. J. W. Fix, Jessie F. West, Jr., Dr. J. W. Manning.
(f) Apportionments—Dr. W. W. Staley, W. B. Truitt, K. B. Johnson.
6:00. Woman's Board Banquet (continuing to 7:45).

Evening Session.

8:00. Song Service—Rev. J. F. Morgan.
8:10. Devotions—W. M. Jay.
8:20. Address—"The Persecution of the Church," Dr. L. E. Smith, President.
8:50. Address—"The Function of the Church," Chas. E. Burton, Secretary N. C. C. Churches.

SECOND DAY—WEDNESDAY, APRIL 30th.

Forenoon Session.

9:00. Song Service—Rev. J. F. Morgan.
Morning Worship—Rev. J. Lee Johnson.
9:20. Roll Call; Reading of Minutes; Enrollment of Delegates.
9:30. Treasurer's Report—Dr. W. C. Wicker.
9:40. Report of Executive Committee—Dr. L. E. Smith.
9:45. Report of Committee on Finance—Dr. L. E. Smith.
9:50. Report of Board of Superannuation—Dr. J. O. Atkinson, Chairman.
10:00. Orphanage Report.
Address—J. M. Darden.
Address—C. D. Johnston.
11:30. Sermon—Rev. Alfred Hurst.
12:00. Communion Service—Dr. J. Bramard Thall, Dr. W. W. Staley.

Afternoon Session.

2:00. Song Service—Rev. J. F. Morgan.
Afternoon Worship—Rev. M. F. Allen.
2:15. Address—W. E. MacClenny, Convention Historian.
2:30. Missions—Report of Mission Board—Col. J. E. West, Chairman.
Discussion—Led by J. M. Darden, Acting Secretary.
3:00. Address—Dr. J. O. Atkinson.
3:30. Discussion of the Report and its Recommendations.
4:30. Report of Committee on Evangelism—Rev. H. C. Caviness.

Evening Session.

6:00. Fellowship Banquet (Christian-Congregational, Continuing till 7:45 o'Clock).
Speakers—Elisha A. King, Col. E. E. Holland.
8:00. Song Service—Rev. J. F. Morgan.
Evening Worship—Rev. Stanley C. Harrell.
8:15. Address—"Church Women and World Leadership," Mrs. John Ferguson.
8:45. Report of Woman's Board—Mrs. J. A. Williams, President.
8:50. Address—Mrs. John Ferguson, N. Y. City.

THIRD DAY—THURSDAY, MAY 1st.

Forenoon Session.

9:00. Song Service—Rev. J. F. Morgan.
Morning Worship—Dr. C. C. Ryan.
9:20. Reading of Minutes.
9:25. Report of Committee on Nominations and Election of Officers.
9:55. Discussion and Vote on Report of Committee on Finance.
11:30. Report of Committee on Christian Unity—Dr. W. A. Harper.
Address—C. Rexford Ramond, C. H. Rowland.

Afternoon Session.

2:00. Song Service—J. F. Morgan.
Afternoon Worship—Rev. G. D. Hunt.
2:15. Report on Education.
2:30. (a) Board of Religious Education—F. C. Lester.
(b) Board of Education—W. A. Harper, Ch'n.
(c) Address—"Our United Education Plans," W. A. Harper.
(d) General Discussion and Vote on Reports.
4:00. Miscellaneous Business.
4:15. Report of Committee on Social Service—Rev. H. S. Hardcastle.
4:40. Reading of Minutes and Adjournment.
6:45. Young People's Banquet—F. C. Lester in Charge.

Evening Session.

8:00. Song Service—Rev. J. F. Morgan.
Evening Worship—Prof. S. A. Bennett.
8:15. Address—"At the Switch," Dr. John Brittian Clark.
8:45. Address—Dr. A. T. Allen.
Address—Dr. W. A. Harper.

FOURTH DAY—FRIDAY, MAY 2nd.

Forenoon Session.

8:00. Song Service—Rev. J. F. Morgan.
Morning Worship—Rev. W. C. Hook.
8:20. Report of Committee on Temperance—Dr. G. O. Lankford, Chairman.
Report of Board of Publications—Prof. L. L. Vaughan, Chairman.
Report of Managing Editor—Dr. P. J. Kernodle.
Report of Circulation Manager—C. D. Johnson.
Discussion and Vote on Reports.
11:30. Reports of Special Committees.
12:00. Miscellaneous Business.
Reading of Minutes.
12:30. Closing Service—Dr. N. G. Newman.

WOMAN'S MISSIONARY CONVENTION.

TUESDAY, APRIL 29th.

Forenoon Session.

10:00. Convention Called to Order.
10:10. Song Service.
Worship.
10:20. Roll Call; Enrollment of Delegates.
10:25. Announcement of Committees.
10:30. Treasurer's Report—Mrs. H. S. Hardcastle.
10:40. Report of Finance Committee—Mrs. L. W. Stagg.
10:50. Report of Executive Committee—Mrs. J. A. Williams.
11:00. Report of Virginia Valley Central Conference—Mrs. R. A. Larrick.
11:10. Report of North Carolina Conference—Mrs. C. H. Rowland.

(Continued on page 14.)

SPECIAL CAMPAIGN FOR THE SUN

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Beginning May the First and continuing through the months of May and June, the Circulation Manager of THE CHRISTIAN SUN offers the following prizes:

(1) To the person sending the largest list of new subscribers or renewals, we will give a nice $15.00 handbag, provided the person sends not less than $60.00 in money.

(2) To the person sending us the second largest list, a $10.00 gold coin, provided the person sends not less than $40.00 in money.

(3) To the person sending the third largest list, we will give a $5.00 gold coin, provided the party sends us not less than $20.00 in money.

OPTION

We will give Twenty Per Cent on all collections in lieu of either of the prizes above mentioned if you so desire.

In sending in your lists, please state whether you are working for the prize or commission, so we will know just how to handle the same.

Get busy—you will win in either case!

We are making a special effort in behalf of THE CHRISTIAN SUN from now to July First. Help us to get new subscribers and renewals. We need them to finance THE SUN.

CHAS. D. JOHNSTON,
Circulation Manager.

CONTRIBUTIONS

SUFFOLK LETTER.

Progress and prosperity have generated a condition that thinks in terms of finance or commerce. The age seems to measure almost everything in terms of money. Individuals, chambers of commerce, legislatures, governments of States and the nation think of prosperity or adversity in terms of financial conditions. This nation thinks more of being the richest nation on earth than of being the best nation in the world. More is said about money failure than man failure; more about commercial success than human success. Even the Church, through its many agencies, is placing the major emphasis upon the need of money to win success. The main question in all corners is, "Will it pay?" and that question refers to business and not to character. This condition is not confined to the business and political world, but it is in the social, educational and religious world. It is not in others only, but in us. It affects our homes, our schools, our Churches, our neighborhoods, our cities, our country.

It is easy to raise questions, but it is difficult to answer them. What is the remedy for this financial and commercial disease that is contagious and world-wide? Christ is the real answer. He had not where to lay His head, yet His influence today is the greatest in the world. His mission was to others, and not for Himself. His idea seems to have been to be rather than to possess, to give rather than to receive. In His nature as well as in His teaching He was missionary through and through. In other words, what is needed for a solution of this question is more religion of the Jesus kind—faith in God, love for man, denial of self, work for others, and faith in others.

The world will not go on the rocks in its greed for gold. Hard times, riots, sickness, disasters, and a hundred other things really sober society and turn the thought and desire for better things. Gold is good in its place, commerce is essential to human progress. Money is necessary to carry on the work of the Church, and the missionary offering at Easter should be generous, and it will be if members have the spirit of Jesus, who gave Himself to save the world of sinners. The Corinthians "first gave their own selves to the Lord, and to us by the will of God" (2 Cor. 8:5). Business alone, prosperity of itself, money by itself, will not build up the Church and save the world. Self must be given first willingly and freely to the cause of the Church and missions.

It is the function of the Church to preach Christ to those who know Him not, and not to carry American education and civilization to them. If they know Christ and obey His will, they will work out a civilization suited to their condition and their needs. Civilization, with its great blessings, always follows in countries that receive Jesus Christ. The emphasis in America is too much on prosperity and not enough on Christ.

W. W. Staley.

"If every man and woman in the country," says James H. Emery, council for the National Association of Manufacturers, "realized that they are working between six weeks and two months of every year to meet State, local and national taxes, we would soon develop a tax consciousness necessary for a reduction in our States and communities."

PASSION WEEK AND A NEW LIFE PHILOSOPHY.

By Dr. W. A. Harper.

Certain dates are associated with great upheavals in history and the life of man. There is no period that can compare in consequence with Passion Week, the 1900th anniversary of which we are now celebrating. It was on the final day of this week that the greatest Spirit that ever inhabited a human body was cruelly crucified on a cross. Crucifixion was common enough in those days, but the reason for the death of this Man is in indictment of human leadership. He was crucified because He brought good news to the world and introduced a new philosophy in the organization of life.

I wish to speak briefly about some of the outstanding characteristics of this philosophy which has been as yeast through the centuries, gradually molding and transforming the thinking of men and their relations with one another.

1. Perhaps we should place first in the category of the philosophy of Jesus His teaching as to the nature of the universe. There was a note of fresh, buoyant optimism in His attitude toward the universe in its entirety. There was no pessimism in His outlook or concept. He considered the world to be for the use of man and capable of progressive conquest in that direction, and most of all He looked upon God, the Author of the universe, as kind, friendly and affectionate in His attitude toward His offspring, man. It is difficult for us, having this conception of God constantly held before us, to visualize the situation in which the world of His day found itself. The universe was conceived to be hostile to human interests and God was not thought of in terms of a loving Father. No wonder the common people whose life was sad and tragic heard this good news gladly.

2. A second item of great import in His life's philosophy is found in the view He entertained with reference to men in their social relationships. If God is Father, it inevitably follows that men are brothers. The Divine Fatherhood and human brotherhood are two of the great truths that we need to emphasize in this day of enlightenment, in this day when person is arrayed against person, class against class, and nation against nation. We today are not members of a brotherhood, but of a section of humanity. We must adopt the viewpoint of this princely Teacher of Nazareth and be the kind of brothers to one another which the common Fatherhood with which we are honored obligates us to become. We will never solve our personal problems, our social problems, nor the problems of our organized life until we have adopted the attitude of brotherhood in our feelings and methods of approach to those problems.

3. Growing out of these former two conceptions is the corollary thought that men should not insist upon their rights, but upon their privileges. General Robert E. Lee was thoroughly imbued with the Christian attitude when he declared it to be his idea that the sublimest word in the English language is duty. The insistence on rights has brought us personal jealousy, personal hatred, personal animosity, social injustice, and all the burden and suffering of war. Even in peace-time the so-called Christian nations spend a great majority of their income on military and naval establishments prepared, as they say, to protect their rights and secure their citizens in the full exercises of their rights. It is strange that we have not long since learned the futility of this method. Jesus taught that the only right we have is to see that other people get their rights.

4. The philosophy of Jesus also brought to the world a new concept as to greatness. Up until that time, men had thought that greatness consisted in the exercise of authority, in the ability to have other men bow submissively to one's authority, to exercise overlordship in human relations. The view of Jesus is diametrically opposite to this. He declared with reference to Himself that He was in the world not to be ministered unto, but to minister; that He was among His disciples as one who served; and that in the spiritual realm, which to Him was always the abiding realm, he who would be greatest must be the servant of all. When we look out on the world today we cannot but see our whole organized life is based on force and designed to make the power of its individual units a functioning whole, the very opposite this of the attitude of Jesus. We have not learned as yet this message of the Easter season.

5. Jesus did not share the acquisitive purposes of the successful business men of His day. He was not concerned to get wealth and influence and power for Himself, but to give all that He could for His fellows. I suspect this very point we will find the most difficult element of His teaching for our age to accept. We have been told again and again that we are materialistic and that success in the American view of life is spelled with dollar marks, but those who really live are those who give, and this is the teaching of Jesus—a teaching which the world needs to practice and which should have special import for us on this anniversary occasion.

6. A sixth element in the philosophy of Passion Week is the Master's teaching that progress is to be achieved through fellowship and co-operation, rather than through competition. The idea which we are prone to practice that competition is the life of trade is suicidal. Judged from the standpoint of simple arithmetic, it is absurd. Two persons working together can always achieve more than two persons working against each other. There is a philosophy of life advocated by certain leaders of our time that in a free, competitive social order the fittest—that is, the strongest—always survive, and that the weak and impotent succumb in the race. According to this philosophy, we should not worry about the defeat and death of the weak. Through their dying off, so to speak, the human stock is improved, and, while we may regret the heartless process that means their destruction, it is nevertheless best that they should die. Contrast with this heartless view of life the genuine love and sympathy of Jesus for the down-trodden and the oppressed and His anxiety to give help and newness of life to the sick and the outcast. He would make it the prime privilege of the strong to lift up and renew the weak until all mankind shall be equally strong and vigorous with life together, and He would have all men everywhere live together in a common co-operative effort to achieve this ultimate goal.

7. Finally, if Passion Week teaches anything, it teaches forbearance in judging others; even more, it teaches active love for them. We have as Christians certainly been unjust in our feelings toward the Jews. Through the Christian centuries we have in our thoughts held them responsible for the tragedy enacted on Calvary some nineteen hundred years ago. This is unfair to the race that produced the greatest spiritual Leader of human history. I hvae already referred to the fact that the common people heard Jesus gladly. The leaders of the Jews, the ecclesiastical leaders, those who held places of authority in

the realm of organized religion, were responsible for his death, but not the common people, and so particularly during Passion Week we should empty our hearts of all unkindly feeling toward the race that has been persecuted so unjustly through the Christian centuries for the tragic crucifixion of Jesus. If Passion Week teaches anything, it teaches justice and fairness to all our brother-men, and we who name the name of Christ should be fair in our judgment of the Jewish people; and what is more, we should undertake to make amends to them for the unkindly thoughts and unsympathetic attitudes which have characterized Christians through the centuries.

The Jewish people are no more responsible for the tragedy enacted on Calvary than the American people are responsible for the miscarriage of the entrancing idealism with which we entered the World War, nor for the virtual nullification of the pact of Paris at the present London Disarmament Conference. And just as we do not rightly indict the American people for the faults of our leaders today, so it is improper to hold unkindly sentiments toward the Jews for what their ecclesiastical leaders some nineteen hundred years ago blindly and fanatically perpetrated on the noblest spiritual Seer of the race.

WORDS FAIL ME.

When I take this method of thanking my host of friends for their respect, kindness and love shown me while in such a critical condition, some may think I was slow in expressing my thanks. This is the main reason: the fall that I had left my right hand in a bad shape. I could not write with it for a while. I hope my friends will forgive seeming neglect. Something near a year ago I was riding my horse on the streets of Gibsonville, N. C. The horse fell and the saddle girt broke and I fell on my head and right shoulder, hence injuring my right hand for a while. By this fall I was left unconscious for the greater part of the day. In a few days my son-in-law, Mr. T. E. Green, of Raleigh, N. C., and his wife, my daughter, had me carried to their house for care and treatment. My wife was sick at the same time. Thinking too much for Ruth, our daughter, to have her care for us both, after a short while Mr. Green sent me home, after which I relapsed and lay on bed for five months. Six weeks of this time, I knew nothing that transpired except what my family and friends would tell me. I believe that during my illness that every act of love, sympathy and kindness was shown me, and in many ways it was shown in a substantial way. My wife told me that she believed there were more than five hundred people came to see me from Richmond, Norfolk, Portsmouth, Berkley, Suffolk, Danville, Reidsville, Greensboro, Durham, Sanford, Graham, Burlington, and I am told that a great host of members and friends came from the rural sections of the Christian Churches where I was once pastor; and I cannot forget to include my many friends and brethren of the Baptist, Methodist and Lutheran Churches, and especially the Lutheran pastor. I thank all these friends and brethren for their love and prayers, and I believe I am living today in answer to prayer and am more determined to oppose all manner of sin than ever before—halleluiah! praise the Lord forever.

Quite a number of the ministers of the Christian Church came to see and pray with me while I was so sick. It was thought by five different doctors that it was not possible for me to live, but I thank my Heavenly Father that I am still living. God bless all these dear brethren and friends.

Theirs, hoping to meet them all in heaven,

P. T. KLAPP.

MINISTERIAL RELIEF.

BY DR. D. B. ATKINSON.

In ancient times, much of the grain was threshed by the treading of cattle. This work was arduous and the law provided that the ox must not be muzzled when he treadeth out the grain. In this merciful manner did the law provide for the care of the working animal. Paul thought that men ought to be treated with equal consideration. In writing to Timothy, he advised that elders who rule well, especially those who labor in the word and in teaching, should be shown double honor. He stated in his Corinthian letter that it was a commandment of the Lord that those who proclaim the gospel should live of the gospel. Those who received instruction in the good news of the kingdom were to support the teachers—provide a living for them.

The question of ministerial support should be faced with the same saneness and seriousness as we face other economic problems. There may be a few men who are in the ministry because it seems to offer an easy life and fair remuneration, but the ministerial compensation generally is so low that men will hardly be attracted to the calling by its financial returns. It is a far cry to charge the ministry with having itching palms in view of the limited salaries paid. We have no desire to see ministers paid excessive salaries and the profession reduced to impotence by the luxurious living of its members. The minister ought to be willing to share the burdens of life with parishioners. He ought to be willing to make sacrifices cheerfully for the sake of his people.

There is a standard of living, however, below which the minister cannot fall without doing injustice to the gospel which he proclaims and limiting his usefulness to the people to whom he ministers. With the increase of knowledge and the spread of education, the demands made upon the ministry have been heightened, and today there are standards of qualifications for the ministerial office which are not easily attained. These higher qualifications for the minister necessarily increase the cost of his living and increased compensation must be provided.

We face the fact that the Church has never seriously considered a salary budget for the minister. He secures as large compensation as he can, and the Church offers the least that will induce the minister to accept the pastorate. No provision is made for increase of salary running through a series of years and based upon efficiency, experience, cost of living, social demands, and other vital considerations.

Among the larger Churches whose members are able financially to provide a salary that is not only a living wage, but gives the minister a measure of economic independence and culture, provision ought to be made for the payment of a salary that will enable the minister to maintain a savings account. This will give him economic independence when he reaches the age when he must retire from active work or his earning powers have diminished. This, no doubt, is the finest kind of ministerial relief. It is no argument against this plan to say that many ministers spend all their income and do not save even when they could. This practice of laying by part of the income for future years is the general practice of man and is as true of ministers generally as of any other class of persons. The difficulty is that ministers generally do not have an income large enough to provide a living for the entire period

(Continued on page 15.)

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AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Jē'sus was

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Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Bāb'-y-lon are fourteen generations; and from the carrying away into Bāb'-y-lon unto Christ are fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

FOUNDATION FOR THE NEW DAY.

While considering the subject assigned me for this rally, one verse of Scripture came to me almost as plainly as if spoken aloud—"Other foundation can no man lay than is laid, which is Jesus Christ." The words are found in 1 Cor. 3:11. This verse will be more easily understood if you go back and read the tenth verse of the same chapter: "According to the grace of God, which is given unto us, as a wise master builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth."

This is especially applicable at this particular time in the history of our Church. Work that has been started in our denomination will in some cases be carried on by workers of the Congregational Church. Work started by them will be carried on in part by our efforts.

What, then, is the most important phase to consider? Surely it is the foundation, and next to that the manner of building. Paul exhorts every man to take heed how he builds, and following that he declares there is no foundation that is not laid in Christ.

Any carpenter will tell you that a building that does not rest on a solid foundation is doomed to fall sooner or later. Any religious work that has not Christ as its Foundation is even more sure to fall.

The question may be asked just what do we mean by saying Christ is our Foundation, and what does it mean in connection with our new program? It means that we must use for our foundation Christian living, the example set by Christ. The great objective of His life on earth was to teach men how to live. A faithful following of the principles taught by His life will make missionaries of every member of our Church. No man or woman can live the Christ life and not feel the call of the unsaved.

In the past we have heeded the call in two foreign countries; we now promise to send the gospel to eight countries.

We shall use the same foundation given us by St. Paul, but to meet the demands we must live the Christ life as never before. Where we have merely played at missions in the past, we must now make missions a dominating power in our lives.

Christ spent much time in prayer. Our prayers must be more constant, more inclusive, more intense. We are undertaking great things for the Master. We shall need great strength. We must go often to the never-failing source of strength which is prayer. And that we may pray and work wisely, we must be informed.

Our Bibles will teach us spiritual truths that we may use for our good and for the good of others, and next to our Bibles should come our Church papers. No person can read a Church paper regularly and conscientiously and not be a better Christian. Who are the live wires of our Church? The readers of our papers! What women do most for missions? Those who read enough to have an intelligent idea of our missionary objectives.

We shall be a bit confused just at first perhaps by the many new localities we must learn of, the new names we must become familiar with. These things, however, should only encourage us. The very size of the task makes it the more worth while. Eight countries to learn about, to pray for, to give to; yes, eight! What a responsibility, but also what a privilege! Our Master said, "Go ye into all the world." It isn't all, but it is a start. It sounds much better than just two.

The fearful may say, "Suppose we undertake too much; what then?" My answer to that is we can do all things through Christ. Undertake great things for God and expect great things from God.

And this brings us to a very vital part of our work. We shall need more service, and that means more money. If we can't go and carry the gospel, we can help send it.

Our missionaries expect our support. We cannot, must not fail them. We hear so much of workers being called home or kept at home for lack of funds. It is a reproach to Christianity. Let us make a mighty effort to raise every dollar asked of us this year. Perhaps we don't see our way clear, but let us have more faith in God, put more confidence in His promises. It will be a source of real inspiration to any woman to read an article by Bruce Barton in a recent issue of the *American Magazine,* telling of his mother's wonderful faith.

So many of us are not financially able to give much, but do we not often fail to give what we really could give? Do we not allow other things to crowd out the call of missions? We are so prone to say, "I do the best I can"; but do not our best. Will our Master say to us, "Well done, good and faithful servant"?

God so loved the world that He gave His only Son. The Son of God so loved the world that He gave His life. May we so love the world that we shall give whatever we find the cause most needs!

Let us have faith to believe that we can do the work assigned us. Let us trust his promises, never forgetting the last, "And lo, I am with you always."

Mrs. Alfred Hayes.

(Read at Mission Rally, Lynchburg, Va., April 10th.)

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 12, 1930.

Sunday Schools.

Previously acknowledged	$2,399.40
New Lebanon, Elberon, Va.	4.00
Elon College, N. C.	6.25
Pleasant Grove, News Ferry, Va.	8.25
Third Avenue, Danville, Va.	3.93
Winchester, Va.	6.31
Linville, Va.	5.43
Lawrence Mem'l B. Class, Elon College	3.22
Oak Level, Youngsville, N. C.	1.58
Berea, Elon College, N. C.	2.00
Long's Chapel, Mebane, N. C.	.93
Liberty (Vance), Henderson, N. C.	3.01
Oakland, Smithfield, Va.	3.00
Total	$2,447.31

Specials.

Previously acknowledged	$1,039.74
Convention missions	18.94
Foreign missions	50.25
Total	$1,108.93

Summary.

Previously acknowledged	$6,711.05
Sunday Schools, regular	47.91
Specials	69.19
Total to date	$6,828.15

J. O. Atkinson, *Sec'y.*

FOUNDATIONS FOR THE NEW DAY.

By Mrs. B. D. Jones,

Sup't Nansemond County, Va., District.

We are thinking in terms of new things today. "Builders in a New Day" is our general theme.

In every great enterprise, as well as in building, much depends upon the foundation.

A Church built upon false doctrinal foundations sooner or later fails of its mission. The wise man built his house upon a rock. When the test came, it fell not, for it was secure. The foolish man built his house upon the sand, and it fell. Let every man take heed how he buildeth, for other foundations can no man lay than that is laid, which is Jesus Christ. If we are to be wise builders, we must have solid foundations.

A school built on unsound educational foundations is bound sooner or later to fall. A business concern built on a wrong financial basis is headed for bankruptcy.

It is well, therefore, at frequent intervals to examine the foundations upon which missions, the greatest of all Christian enterprises, rests. Good foundations are old. The solid rock is older than the shifting sand. When we do not have this we have to construct one by the old laws of chemistry and nature, such as our own Norfolk Christian Temple has. A deep hole was dug in mother earth, then piles were driven deeper still, and on top material was placed to make it solid. It cost them about $17,000. This was good for man to construct, but the best is the old foundation, the old bedrock laid by God in the long ago.

It is interesting to note the wide swing of the pendulum in our building problems. We are all architects of fate, working in these walls of lime, some with massive deeds and great, some with ornaments of rhyme. Let us build today, then, strong and sure, with a firm and ample base; and ascending and secure shall tomorrow find its place.

It is well for us to become acquainted with some of the great men and women of the Bible who have laid the foundation for the kingdom. It will help us, the modern builders, to know our task better.

B reminds us of the bravery of Esther.
U stands for the unselfishness of Dorcas.
I industry of Christians.
L love Christ love for us.
D dedication of Samuel.
E endurance of Paul.
R righteousness of Cornelius.
S the great sacrifice of Stephen.

What a wonderful structure they have built—a spiritual building, a house not made with hands! It is not the organization, nor money, nor the equipment, nor the workers that will make our Church a real, vital force in the world. It is the spirit of sacrifice for Christ in the heart of each member that will move the world.

Jesus says, "Come unto me." We are hurrying by with our splendid schemes, we are rushing hither and thither too busy to listen to Him as He stands and calls, "Come unto me." Let us sit at Jesus' feet for a bit and learn of Him. We would see Jesus, the great rock Foundation, on which our feet are set with sovereign grace; not life nor death with all their agitation can thence remove us if we see His face."

Some of our modern builders shared the yoke of service with Christ. William Carey faced his work in India with this spirit, "Expect great things from God; attempt great things for God." Henry Martyn, frail of body, but strong of soul and great in love, said, "Let my life burn out for God." When Robert Morrison started to China, a sneering ship-owner looked him up and down, saying, "And so, Mr. Morrison, you really expect

you will make an impression on the idolatry of the great Chinese empire." "No, sir," Mr. Morrison replied; "I expect God will." David Livingston in the heart of Africa, repeated often in his zeal and eagerness, "Anything, so it be forward." We are the kingdom builders. Our task is the building of lives. Life is short, and we must build quickly; there is no time for delay or discouragement.

Then, let us lay our foundation-stones. First, prayer—it is as old as God's children. It was old when the long-looked-for Saviour came to use it constantly, yet it is new every day for us. It is the foundation-stone that anchors each life to Christ and holds the whole structure secure. Prayer is the golden key that unlocks the morning and locks up the evening hour.

Second, we have knowledge from the Old Testament; we have the command, "With all thy getting, get knowledge." The New Testament says, "Study to show thyself approved a workman (a builder) that needeth not to be ashamed." God does not capitalize ignorance no more than He does laziness. If we are to build in this new day, we must study, we must know. If we are to build for God, we must know God.

Third—love. Love is old and yet it is new when used as Jesus meant it to be. Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself. God so loved the world that He gave His Son, that we might have life everlasting. Jesus says, "This is my commandment, that ye love one another, as I have loved you."

Fourth—sacrificial service. The Son of man came not to be ministered unto, but to minister and to give His life a ransom for many. Christ sacrificed His all for us. He gave His life. What are we sacrificing for Him? Let us build, then, on these four foundations.

Pray without ceasing. Study the problems, plans and people, because souls are perishing while we delay; we must hasten with our work. Let us examine these foundations to discover if, perchance, they have subsided. Let us sacrifice and go deep down into our lives and strengthen these things that remain on which alone we may hope to build an enduring missionary structure.

"New builders built away;
Dear builders built today.
Build a temple pure and bright,
Build it up in deeds of light;
Lay the corner-stone strong and deep,
Where the heart and truth shall keep;
Lay them with a builder's care,
For your temple resteth there."

PROGRAM.

District Rally No. 4, of the Alabama Conference, will meet April 27, 1930, including the following Churches: Roanoke, Mt. Zion, Rock Stand, Rocky Springs, Noonday, Cavers Grove. Place of meeting, Noonday.

Morning Session.

10:30. Called to Order by District Leader.
Song Service.
Devotional by Mrs. Sam Carpenter.
Business Session.
District Leader's Message.
11:30. Address by Rev. J. D. Dollar.
Appointment of Committees.
Offering.
Adjourn for Noon Hour.

Afternoon Session.

1:30. Song Service.
Devotional by Mrs. W. H. Stephens.
Address from Dr. J. O. Atkinson, Read by Miss Gervis Holder.
Address—"How Youth Sees the Church and Missions," by Millard Stephens.
Address—"What a Woman's Missionary Society Means to the Church," by Rev. W. T. Meacham.
Address—"How to Keep Interest After We are Organized," by Mrs. V. E. Kitchens.
Address—"Solving the Mission Problem," by Rev. G. D. Hunt.
Reports of Committees.
Benediction.

We will be glad to have all of our Churches represented and as many ministers present as can possibly come.

MRS. J. H. SWINT,
Roanoke, Ala. *District Leader.*

QUARTERLY REPORT.

Report for the second quarter of the treasurer of the Woman's Board, North Carolina Christian Conference, for quarter ending March 31, 1930.

Women's Societies.

Bethlehem	$ 1.30	
Burlington	264.88	
Catawba Springs	3.30	
Chapel Hill	13.65	
Durham	118.62	
Elon College	155.55	
Grace's Chapel	5.85	
Graham, Providence	20.00	
Greensboro	80.00	
Haw River	9.05	
Hebron	5.00	
Henderson	35.00	
High Point	2.50	
Ingram	5.80	
Liberty (Vance)	50.00	
Liberty (Va.)	2.00	
Monticello	3.10	
Mt. Auburn	15.50	
New Hope	1.80	
Piney Plains	16.50	
Pleasant Grove	12.60	
Pleasant Hill	6.10	
Pleasant Ridge	14.00	
Ramseur	13.25	
Reidsville	50.00	
Sanford	62.50	
Shallow Well	22.00	
Shiloh	3.25	
Turner's Chapel	12.50	
Union Ridge	8.30	
Virgilina (Union)	15.38	
Wake Chapel	23.50	
		$1,052.78

Young People's Societies.

Bethlehem	$ 1.54	
Burlington	100.00	
Burlington, Jr.	61.82	
Durham	16.11	
Elon College, Jr.	12.50	
Graham	4.04	
Turner's Chapel	1.00	
Wake Chapel	1.00	
		198.01

Willing Workers' Societies.

Burlington	$ 15.00	
Durham	12.12	
Durham, Jr.	7.03	
Elon College	14.16	
		48.31

Cradle Roll.

Durham	$ 3.00	
Wake Chapel	1.25	
		4.25
Total		$1,303.35

MRS. W. R. SELLARS,
Burlington, N. C. *Treasurer.*

QUARTERLY REPORT.

Quarterly financial report of the treasurer of the North Carolina Woman's Conference to the treasurer of the Woman's Home and Foreign Board, Southern Christian Convention, April 14, 1930.

Women's Societies.

Amount of dues	$254.63	
Home special	344.27	
Foreign special	344.28	
Thankoffering	89.05	
Day of prayer offering	10.55	
Life Member, Miss Dora Edwards.	10.00	
		$1,052.78

Young People's Societies.

Santa Isabel	$ 99.01	
Mountain work in Virginia	99.00	
		198.01

Willing Workers' Societies.

Santa Isabel	$ 21.65	
Mountain work in Virginia	21.66	
Indian work	5.00	
		48.31

Cradle Roll.

Japan	$ 2.12	
Porto Rico	2.14	
		4.25
Total amount of check		$1,303.35

MRS. W. R. SELLARS,
Conference Treasurer.

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson IV—April 27, 1930.

Giving Up All for the Kingdom.

Golden Text: "Lay up for yourselves treasures in heaven."—Matt. 6:20.

Lesson: Matt. 19:1-29.

Divorce.

The first part of today's lesson is likely to be very unpopular with a large number of people today, for Jesus has a few straight words to say about divorce, and He says them in such a way that they cut straight across the practice of so many modern Americans if statistics are to be trusted. For statisticians claim that about one marriage out of every ten in America ends up in the divorce court. (One wonders if the rate is quite so high, taken by and large.) The interesting and disturbing thing about the divorce problem is not only the high percentage of divorces, but the flimsy and faulty grounds that are usually claimed and allowed for divorce. A shrewd lawyer and a scheming man or woman can manage the thing very well and rather easily as a general thing.

Now, Jesus has a straight word to say about the whole matter. He affirms the sacredness of marriage and the sanctity of the marriage relationship. He states that marriage in its true form is an act of God Himself—God Himself joins the truly wedded man and woman together. It is, therefore, not to be entered into lightly or indiscreetly, but with a sense of awe and in the mood of high enterprise, soberly and in the fear of God. Once it has been entered into, it is to be a lifelong matter. One thing and one thing only seems to be justification in Jesus' way of thinking for dissolving the marriage vows—adultery. When either of the two parties commits the act which is a denial of marriage itself, the other has grounds for separation if he or she so desires it. But in case such an event should come to pass, Jesus plainly states that whoever marries the guilty one is an accomplice in the crime. It is a hard, straight saying, but there it is in black and white. It seems like a too rigid and too unjust rule. But He who not only spake as never man spake before, but who saw as never man saw before, saw the moral and spiritual implications of anything less than a counsel of perfection. One thing is sure—there is too much looseness in the marriage relationship in modern life, and all too much freedom allowed by the State in dissolving the marriage relationship.

Riches.

"And behold one came and said unto him, Good Master, what good thing shall I do that I may have eternal life?" The one who came was young, rich, probably cultured and powerful, but he realized that all this could not give him that which his heart craved—the certainty of the more abundant, eternal life. But, alas! he thought that he could do something to earn eternal life. Such life is the gift of God—it cannot be earned; it can only be accepted.

"If thou wouldst enter into life, keep the commandments." If you would find the true meaning of life, order your life by the eternal moral and spiritual principles of righteousness or right living. Contrary to the too-widely-held opinion, the way really to find life and to be happy in life is to be good.

"All these have I kept from my youth up; what lack I yet?" He was, after all, a pretty good kind of fellow. But somehow or other he had not found in meticulous obedience to the law that inner peace and satisfaction which his heart craved. The reason why is to be found in Jesus' answer.

"If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." The commandments which Jesus called to the young man's attention, and by which he had measured himself were all commandments dealing with a man's relation with his fellow-man. This young man's horizontal relationships were all right. But his material possessions had come between him and God. Jesus readily saw that in this case desperate measures were necessary. There must be a major operation. The young man must be separated from these material things which had first place in his life if he were to find the more abundant life. That Jesus correctly diagnosed the trouble is to be seen in the words, "But when the young man heard that saying he went away sorrowful, for he had great possessions." Thou shalt have no other gods before me. Seek first the kingdom of God.

One misses the point of the story altogether if he thinks that it applies only to those who are exceedingly rich. Whatsoever things were written aforetime were written for our instruction. In the young man's case it was money. It might have been something else. Certainly it is true that those who have great possessions are not the only ones who need to beware, for there are legions of people in limited means whose material possessions have kept them from whole-hearted surrender for the kingdom of God.

"A rich man shall hardly enter into the kingdom of heaven." He shall by hard effort enter in. There is something about material possessions that fosters a spirit which is not the quality of spirit which is so essential for entrance into the kingdom of heaven. Let every man take heed lest in laying up for himself treasures upon earth he fail to lay up for himself treasures in heaven.

CHRISTIAN ENDEAVOR.

Sunday, April 27, 1930.

Topic: *"What is a 'Useful Life'?"*—2 Tim. 2: 3-15, 21, 22.

Some Bible Hints.

The truly useful life is a life of service of some kind or other (v. 3).

If an athlete trains and strives to win, how much more should we prepare for the duties of high living (v. 5).

Any life is worth while which God approves. The day-laborer may be of more use in the world than the politician (v. 15).

The useful life is usually quiet, kind, dutiful, doing the day's work gladly. It is a good life (v. 21).

Suggestive Thoughts.

Life consists of thought and action. Some men are thinkers who show the men of action what to do. Usefulness cannot always be measured in deeds.

What in the way of material results has a minister to show for his life? Nothing. Yet his life is one of the most useful. To keep alive and to raise spiritual values is of tremendous importance.

Many are dissatisfied and say, "What have I to show for my life? I am like a man in a treadmill, getting nowhere." But every piece of necessary work done is useful, however humble, and character achieved is greater than all.

Some of the most useful lives are spent on the farm, although many do not think so. How could we live without the farmer? To feed the world surely has value.

A Few Illustrations.

Many a ship will float in spite of the fact that is is ugly. But ships need not be ugly. Beauty and usefulness may go hand in hand.

We are the instruments—some keen, some dull. If we seek the will of God, we shall live more usefully than if we do not. There is a work for each to do, and our duty is to find it.

Some lives are useful in one direction, and useless in others. A great employer of labor is useful because he provides a livelihood for many, but he may be morally a lost soul.

The useful life is a helpful life. Livingstone did not seem to accomplish much, but he opened up Africa and brought blessing to a dark continent. All helpfulness is useful.

To Think About.

What kind of life would you like to live?

How may we be of use in the world?

What do you think is the most useful life a man can live?

SHALL WE LET IT PASS?

Next Sunday closes our mission period. We have given our best effort to getting the task before you, so that we might all realize the opportunity and understand really what it means to carry the gospel of Christ to others.

This year we enter new and larger fields of service through our union with the Congregational Church. The need is greater than ever. The offering comes at a time when we shall have to make a real sacrifice to do our part. But the joy of service is in the sacrifice we make to render that service. So, for the sake of our Christ, let us make a real sacrifice in the amount we give to missions

I am enclosing an envelope for your convenience. Put your offering in the envelope and bring it to Church. If you can't come, send it not later than Easter Sunday. Your Church and your Christ are depending on you.

Prayerfully yours,

J. H. Dollar.

P. S.: The Sunday School offering Sunday will go to missions. Each class will make its offering separately.

(Personal letter by the pastor to every member of Reidsville Church, April 12th.)

WE ARE UNITING.

Introductions seem hardly necessary, for some of us of the foreign mission boards of the Congregational and Christian Churches have been working together for months, and the delightful experiences of fellowship and mutual interest during these days have made us one. So far as the spirit and purposes of the two boards are concerned, we are already united. Of course, there are many details to be worked out and many adjustments to be made in administration and promotion, both here and on the field, but the attitude already so clearly manifested on the part of both groups insures the success of this great effort to

demonstrate to the world that Christians from two entirely different denominational roots can and will work together for the advancement of the kingdom of God on earth.

The Christian Church recognizes its limitations in the foreign field, but it hopes to make up in spirit what it may lack in numbers. An exchange of projects between the two Churches has opened up to us already this year opportunities in a half-dozen countries where previously we have had no work. We accept the challenge to this larger service. Right now we are in the midst of a special effort to acquaint our people with the overseas work of the united Church and particularly that part of it in which we have accepted definite support. But, fine as this exchange of projects is, we consider such an arrangement only temporary—just an advance step toward ultimate complete union. Even now we are beginning to think of all your work as ours, and we believe you are thinking of all our work as yours. Your prayers and ours arise for the whole cause of the united Church. This is but one of the glorious experiences that comes from a genuine effort to help fulfill the prayer of our Lord "that they all may be one."

We welcome the opportunity to come into the pages of the *Missionary Herald*. We rejoice in its splendid history and above all in its record of living achievement on the mission field. An effort is being made to get it into the hands of many of our own loyal supporters of missions, and we believe it will be a big factor in cementing together the work of the two former boards. Through its pages from month to month bits of news from our mission enterprise will come to you. In this issue will be found a story from Rev. William Q. McKnight, one of our missionaries in Japan. Others will follow. As we read of the work of the united Church, may the spirit of our Christ more closely bind us together in this common task and may we prove ourselves worthy leaders in this pioneer movement for Christian unity in mission lands.—*Dr. W. P. Minton, in Missionary Herald.*

ELIMINATION OF ILLITERACY URGED.

The Secretary of the Interior has issued a call to all evangelical bodies, asking that they join in the drive to eliminate illiteracy that is just now getting under way. The shocking facts of illiteracy are called to the attention of these Church organizations at this time because the annual meetings of most of them take place in the spring and it is hoped that these meetings will prepare for active participation in the campaign sponsored by the government.

In his letter to these religious bodies, Dr. Wilbur said:

"The National Advisory Committee on Illiteracy, appointed with the approval of President Hoover, is stimulating interest in the campaigns now being carried on in thirty different States, the purpose of which is to reduce adult illiteracy before the 1930 census is taken next month. This effort is preliminary to a nation-wide drive, which will be undertaken soon after the Census Bureau assembles the facts upon existing illiteracy. The success of the proposed campaign will depend, in large measure, upon the active co-operation of all the educational and religious agencies in every community.

"I am presenting an appeal to all of the evangelical bodies in the nation, urging that, through their organizations, they shall lend an active and hearty support to this undertaking.

"The 1920 census reported 4,931,905 persons ten years of age and over unable to write in any language. The Bureau of Census says that this number comprises 'only those persons who have had no education whatever.' Only three million of these are whites, of whom 1,242,572 are native-born. The negro illiterates number 1,842,-161; the foreign-born, 1,763,740. These are sheer illiterates. The number of persons unable to read the Bible with understanding or to write a letter is variously estimated from fifteen million to twenty million.

"The task of the National Advisory Committee on Illiteracy is to awaken a nation-wide interest in teaching the sheer illiterates to read and write. It is estimated that there are three million people verbally blind, who would read the Bible if they had the ability to do so. The blunt statement of the facts carries its own appeal. I would greatly appreciate your presenting to the proper authorities the situation, in the hope that some action may be taken by your body at its spring session looking toward the creation of an interest and the awakening of the spirit of co-operation in this endeavor to open the eyes of the millions in this Christian land, whose knowledge of the Bible must be acquired at the present time solely through listening to others read."

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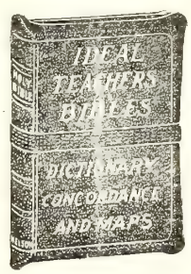

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

A PROMISE FULFILLED.

"Take no thought how or what thing ye shall answer, or what ye shall say, for the Holy Ghost shall teach you in the same hour what ye ought to say."—Acts 28.

Paul's whole Christian career was the fulfillment of this promise of Christ. But in no instance is it more outstanding than when he went to Rome, where his enemies sought to kill him, and by his earnest, sincere testimonies, the Holy Ghost wrought powerfully for him and he was allowed to abide there in peace for two years.

This is a promise which, through a mistaken idea of its meaning, has been relied upon too much. Jesus is speaking of the power of heart-life, where dwells the Spirit of God, and He is trying to dethrone hypocrisy. It means that any preparation which is more than the preparation that truth has already given one in his heart will give an unwarranted outward appearance of things which will not be of the Holy Spirit. It follows that "nothing really matters," says Child, "except what God, whom nothing escapes, and the Son of man, the final Judge whom no one can deceive by false appearances, think of us. Men may despise us and persecute us, but there is nothing for a truly righteous man to be afraid of." This is the experience of Paul.

If one has a ministry to render, be it a service, a prayer, a testimony among the saints, or a sermon to preach, too much preparation in a manner that is not only sincere but direct, clear and winning cannot be made. He who omits his preparation will fail. It is like firing an unloaded gun.

Prayer.—Dear Lord and Father of us all, blesser of mankind and the giver of every good and perfect gift, we look to Thee for the power of the Holy Spirit to dwell within us, that we may have nothing to fear in any walk or circumstance of life. *Amen.*

TUESDAY.

KEEPING EYES FIXED ON THE TEMPLE.

"I will look toward Thy holy temple."—Jonah 2:1-9.

In the experience of utter forsakenness and terror, Jesus and Jonah are somewhat alike. They both were cast in the depths and all the waves of God's wrath passed over them. They both felt themselves cast out of the sight of God entirely forsaken by Him. Yet, they both continued to look toward the holy temple and in faith held fast to the promise of deliverance. They did not relax their hold on the world, and their prayers forced their way through iron doors and stone walls, and reached the ear of heaven. Their faith saved them.

To discuss the difference of the two and the cause which led each to his cross is another question. The point here is, they "looked toward the temple."

Whatever our experiences are, we must follow the same course, like Paul, keeping fixed on the prize of the high calling, keeping eyes fixed on Jesus, the author and finisher of faith. Jesus had no Saviour. He was alone. We have Jesus. We are never alone. Our weak voices and poor prayer may reach his ears at any time.

Prayer.—Truly, dear Lord, Thou knowest best what our souls suffer. Lead us out into the light. Hear our cry in Thy holy temple each day, and release not Thy hold on us, nor may we ever release our hold on Thee. *Amen.*

WEDNESDAY.

CONSEQUENCES OF CHURCHLESSNESS.

"Even as they refused (did not approve) to have God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient (not fitting)."—Rom. 1:28.

It is urged that you take the time to read our lesson carefully in the light of the subject. This lesson is a superior comment to anything that man can make.

These chapters are self-introductory. They set forward man's salvation and the necessity of righteousness. It says that to neglect the work of natural religion involves sin of the gravest kind. It is easy for any one to see how this is true by reflecting his own lapses (and who is without them to some degree?) and by observation of the mental and moral condition of others whom he knows to have lapsed from the true knowledge of God.

Prayer.—Dear Father, open, Thou, our eyes to see what Thou hast given us in the gospel. Help us, O God, to know sin and righteousness, death and life, give us true faith, that we may never be ashamed of the gospel of Christ, and may ever reap its benefits in righteousness. *Amen.*

THURSDAY.

RESISTING TEMPTATIONS.

"It is written."—Matt. 4:1-11.

As soon as Jesus entered upon His Church life (mission), the devil sought to strike Him down. Then began the struggle, the outcome of which depended the ownership of His soul. His weapon is the gospel, the Scriptures. He won! The devil was not able to kindle in Jesus' breast a single evil inclination.

The same thing happens to every one who undertakes the Christian life. Victory or defeat depends upon the very same thing it depended upon in the instance of Jesus. Be in earnest. Be loyal and faithful to thy heavenly vision. Use the sword of the Spirit, the word of God, in all temptaations. When temptation persists, do as Christ did: say, "Get thee behind me, Satan." Have a will to resist and stick to God.

Adam abandoned the word and fell and became subject to the devil. Christ holds on and is delivered from the devil. Christ's victory is ours. In the soul of the Saviour there was nothing to which the devil could fasten—no unclean desire. We may feel that we have many things to which Satan can cling, and yet we have the power to give him no vantage ground, and, trusting Christ for strength, he who conquered shall also conquer for you, and by means of your faith and the use of the word you shall escape defeat.

Prayer.—Dear Lord Jesus, we thank Thee for Thy victory and for the strength to give us the victory, too. Grant that we may overcome, for Jesus' sake. *Amen.*

FRIDAY.

THE IMPACT OF JUDGING.

"Wherein thou judgest another, thou condemnest thyself."—Rom. 2:1.

To judge others is a natural inclination of the human race. But the spirit of judging is born of the devil, for it has in it all the elements of hypocrisy. A good test of this often occurs in one's every-day experiences. There is a man in authority who states that he never "bawls out one of his employees" for an error he has made that very soon it does not come back to him in a similar error of his own. And that fact has taught him to be very slow in criticising any one, lest he be unkind and do him an injury. The more we are able to put ourselves "in the other fellow's shoes" and see through his glasses, the more we learn that the other fellow has a legitimate point of view or we may discover that his actions have been through misapprehension.

Thus, the more also do we become charitable and patient toward others—two chief characteristics of genuine Christianity and two outstanding characteristics of Jesus Himself.

Prayer.—Dear Lord God, Deliverer and Leader of our souls, lead us more and more into the point of view of the hearts and minds of others, and "to see ourselves as others see us," and just be good. *Amen.*

SATURDAY.

PERISHING WITHOUT THE LAW.

"For as many as have sinned without the law shall also perish without the law."—Rom. 2:12.

If one is ignorant of a law, is he guilty of sin if he violates that law? The law says that ignorance is no excuse. Lev. 5:17 says he is guilty. Jesus says (Jno. 9:4) that if you do a thing blindly, "ye would have no sin." Paul says he obtained mercy because he did it "ignorantly." Luke, in recording the teachings of Christ concerning faithful and unfaithful servants, quotes Christ as saying, "The servant who knew his lord's will and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not and did things worthy of stripes, shall be beaten with few stripes" (12: 47, 48).

Perhaps the law has but little choice in meeting out punishment for breaking the law, but God has a choice. If one sins ignorantly, he may be pardoned, for there is no sin that God will not remit; but ignorance does not relieve one of the consequences of his sin. His sin may be put away, and yet its painful issues flow in him. God forgave David, but in the same breath reminded him how he had to suffer for his sin. Abraham's sin with Hagar was forgiven; nevertheless, his household suffered strife and discord as a result of it. It other words, we reap what we sow; we must suffer the natural result of our deeds. These are no exceptional instances. It is a general law. God nor man will condemn the fruit of the spirit, or he would have to condemn himself. Law cannot be against eternal right.

Behind acts of error through ignorance there may be an honest and well-intended spirit, and

If these explanations are correct, our text is one of Paul's expressions of the wonderful grace of God for a sinner, and if he is a sinner through ignorance, heaven's judgment will not be measured by the law, but by His grace.

Prayer.—Dear Father, Thy love, mercy and grace is too ponderous for us to comprehend. If we can but touch the hem of Thy garment of love we shall be satisfied. Forgive us our sins. And save us forever. *Amen.*

SUNDAY.

THE GLORY OF DEEDS.

"If Abraham was justified by works, he hath wherewith to glory; but not toward God. . . . Abraham believed God, and it was reckoned unto him for righteousness."—Rom. 4:2, 3.

Works have their glory, but without the inward state of being that seeks to do good to man and

(Continued on page 13.)

Christian Orphanage

Dear Friends:

If you want to have some fun and real amusement, you do not always have to go to a moving-picture show to have it. Your Orphanage superintendent does not find it necessary. Last Saturday the day was clear and the second real hot day this year. The farm boys got in the field at 5 o'clock with two tractors, breaking land for corn and beans. Four other boys were running two horse plows and dray barrow. Some of the other larger boys were splitting stove wood for the summer. The four boys with their head man was burning off pastures where broomstraw has grown up. Other boys were clearing up the premises around the buildings. This took all the boys except the little fellows from six to ten years of age (twenty in number). It fell to the lot of the superintendent of the Orphanage to keep them busy. That was when the fun began.

We had about an acre of ground in the hog pasture to rake off and pile the brush and get it clean so grass would grow. We organized our twenty boys in two groups. Appointed two of the largest boys as overseers to lead the boys in the work. Everything went fine, some using the rakes, some grubbing the little sprouts, some piling brush, some burning, and we were having some real fun until the superintendent was called to another part of the plantation and did not get back for a couple of hours; and lo and behold! when we returned my twenty boys were absent, the rakes and mattocks resting, no boys in sight, the place deserted, and everything quiet save and except only the songs of the birds and the grunt of the pigs.

We went to the house, looked up our two appointed overseers, and found that when we left their help left, and they followed. We called them together, marched the twenty back to their job. The superintendent went with them, and then the amusing part of the game began. The wind was still. It was on the south side of the hill. The sun was shining hot, the boys were not use to it. All of them wanted water every five minutes, and they drank a long time and very slow; but we enjoyed seeing their game and stayed with them till the work was finished and the bell rang for dinner; and they were very happy to hear it ring.

We did not tell the little boys, but we were as near fagged out as they. Little boys will work if you will work with them. We have been a little boy and we know. Orphanage boys are just like other little boys when it comes to work.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 17, 1930.

Brought forward		$3,508.06
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Berea	$ 2.51	
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Special Offerings.		
Sale of potatoes	$15.00	
Mrs. Jane Huffines	1.00	
Mr. Bullock, support of Hazel	20.00	
M. Y. Wilson, support children	20.00	
Mrs. Oliver Horner, for children	10.00	
		66.00
The Duke endowment		2,256.87
Grand total		$5,926.76

FAMILY ALTAR.

(Continued from page 12.)

glorify God, it is selfish, and all men condemn works which are done for self-glory.

Abraham's works were prompted by grace which sought first the welfare of others. He is called righteous because of his faith in God which ordered all his ways. To convince us in this, it is pointed out that he did not conform to the law of the circumcision in order to appear righteous, nor because he was compelled to, but because he was righteous and his obedience to the law was a natural outcome of his righteous heart. Long before he conformed to this law he was called righteous and a man after God's own heart.

Therefore, not even Abraham can claim any ground for boasting of what he had done in relation with God, for the state of righteousness bestowed on him by God must be regarded as a gift and not as wages.

Prayer.—Dear Father, Thy true servants work because they love Thee. Thy gift is eternal life. Give Thou unto us inward godliness and Thy spirit that leads to heavenly glory. *Amen.*

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8 ¶ [2]Jĕ-hôi'-ă-chĭn *was* e years old when he began t

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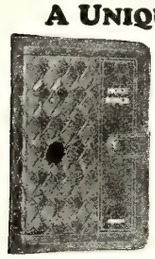

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PRELIMINARY ANNOUNCEMENT.

The Congregational Conference of the Carolinas, the Regional Committee of the Southeast, the Congregational Advisory Board of the Southeast, and the Southern Christian Convention will assemble in the United Church (Christian-Congregational-Friends), Raleigh, N. C., April 27th and continue to May 2, 1930. All meetings will be held in the United Church unless otherwise announced.

Sunday, April 27th.

9:45. The Church School.
11:00. Morning Worship.
3:00. Session of the Congregational Conference of the Carolinas.
7:00. Young People's Meeting.
8:00. Evening Worship.

Monday, April 28th.

9:00. The Conference of the Carolinas.
2:00. The Conference of the Carolinas.
7:00. The Regional Committee of the Southeast.

Tuesday, April 29th.

9:00. The Regional Committee of the Southeast.
2:00. The Advisory Board of the Southeast.
2:00. The Advisory Board of the Southeast.
7:30. United Service with the Southern Christian Convention.

The Congregational representatives and visitors are heartily invited to participate in the entire gatherings of the Southern Christian Convention, which will begin on Tuesday and last until Friday. During the sessions of the Southern Christian Convention, the Conference of the Carolinas and the Advisory Board of the Southeast will have the privilege of calling meetings to deal with special needs, so that actual adjournment will not take place until all necessary matters are cared for.

Outstanding leaders will be present from both the Congregational and Christian groups, and during the united sessions there will be a fellowship supper, a young people's banquet, a woman's banquet, and other special occasions.

North and South Carolina, Georgia, Florida, Alabama, Tennessee and Kentucky are each entitled to official delegates, and these have been duly elected and notified. The traveling expenses of these representatives of the Regional Committee and Advisory Board will be provided, and the Churches are urged to send other representatives and, where possible, pay their expenses.

All desiring entertainment, which will be on the Harvard plan, are asked to notify Dr. J. Edward Kirbye, United Church, Hillsboro and Dawson Streets, Raleigh, N. C., by April 22nd. The Carolina Hotel has been selected as headquarters, and for those who wish to care for their own entertainment, a special rate of $2.00 a day has been arranged.

The entertaining Church, known as the United Church (Christian-Congregational-Friends), is situated at Hillsboro and Dawson Streets, and the Carolina Hotel is one block from the Union Station.

For other information relative to the Raleigh gatherings, write to Dr. W. Knighton Bloom, 528 Victor Building, Washington, D. C.; Dr. Edwin C. Gillette, 117 West Forsyth Street, Jacksonville, Fla.; Dr. Fred P. Ensminger, Demorest, Ga.; Dr. J. Edward Kirbye, United Church, Hillsboro and Dawson Streets, Raleigh, N. C.; Dr. C. Rexford Raymond, 201 Island Avenue, Chattanooga, Tenn.

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CONVENTION PROGRAM.

(Continued frmo page 4.)

11:20. Report of Georgia and Alabama Conference—Mrs. T. F. Roquemore.
11:20. Report of Eastern Virginia Conference—Mrs. M. L. Bryant.
11:40. Report of Alabama Conference—Mrs. V. E. Kitchen.
11:50. Address—Miss Mary Preston, New York.
Special Music.
Address—"The Call for the Intensive," Mrs. John Ferguson, New York.

Afternoon Session.

2:00. Opening Service—Dr. W. P. Minton.
2:30. Report of Cradle Roll—Mrs. I. W. Johnson.
2:40. Report of Young People's Conference—Mrs. R. T. Bradford.
2:50. Report of Literature and Mite Boxes—Mrs. C. H. Caviness.
3:00. Report of Life Memberships and Memorials—Mrs. M. J. W. White.
3:10. Report of Spiritual Life—Mrs. W. H. Carroll.
3:20. Report of Convention Editor—Mrs. W. M. Jay.
3:30. Address—Mrs. Clark P. Garmon, Japan.
3:50. Address—Dr. J. O. Atkinson, Mission Sec'y.
4:30. Report of Committees.
4:40. Presentation of Banner.
4:50. Miscellaneous Business.
Reading of Minutes.
5:00. Closing Service.
6:00. Banquet (Continuing till 7:30 o'Clock).

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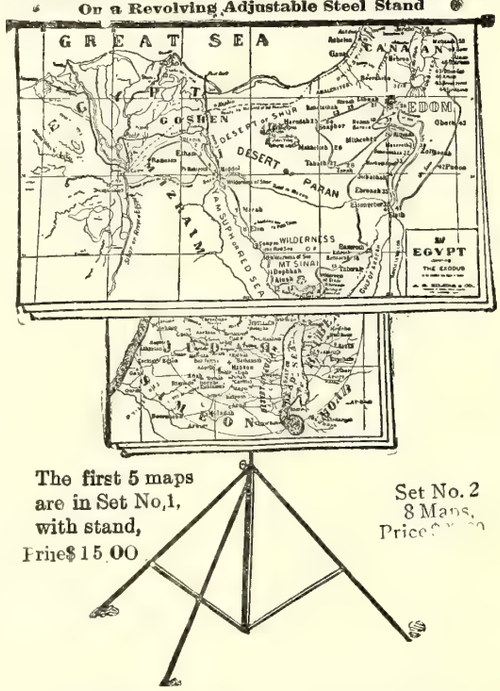

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NOTICE.

The Eastern North Carolina Sunday School and Christian Endeavor Convention is to be held at Liberty Vance July 16-18, 1930. This is written with the hope that the ministers of this Conference will schedule no revivals to conflict with this date, since it is essential that all ministers be present and all Churches represented.

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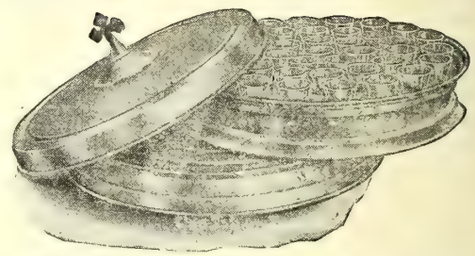

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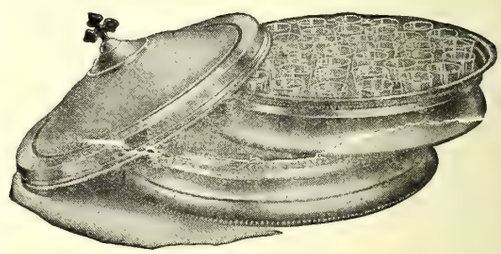

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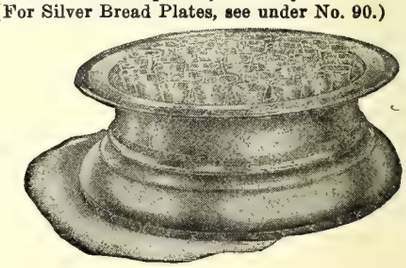

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MINISTERIAL RELIEF.

(Continued from page 7.)

of life. The income does not make saving a possibility.

The country is dotted with numerous small Churches which are unable to pay even a living salary to their ministers. The rural sections and small towns especially have an excess of Church organizations. There is absolutely no way for these small, weak Churches to pay a salary that will enable the minister to live and save. His income does not make possible those sources of knowledge and inspiration so essential to a high type of ministerial service.

The movement for the union of the Churches, thereby reducing the number of small organizations, ought to make possible a more efficient service and provide a more adequate support of the minister. I am not saying that economic arguments are adequate reason for Church union. The reason for Christian union lies in the very character of the Christian life, in the unity of the spirit of Christ, in the essential oneness of all the followers of Christ. The economic relief will come as a by-product of a more nearly Christian type of living.

If the Church were sufficiently Christian it would recognize the inequality of the burden of financial support as finances are provided according to the present regime and would be willing to bear one another's burdens according to the law of Christ. The large, wealthy Church feels no responsibility for sharing in the financial support of the smaller, weaker Church. In educational circles we are working toward a larger taxing unit than the local school district. The county, in many places, is made the unit of taxation, and even then the State assumes a share in the support of the local schools. Back of this plan is the principle of equality of educational opportunity.

The principle of equality of religious opportunity would suggest to the Church that some such provision would be humane and doubtless more nearly Christian than our present system, more or less pagan, of leaving each Church to bear its own burdens. The very suggestion of equality of religious opportunity would perhaps meet with bitter opposition.

The seriousness of our present financial practice clearly reveals itself in the lives of the aged ministers. Many a minister labors through years with a heavy heart because he sees the steady approach of the day when he will be unable to continue his work. He will be forced by the weakness of age, the infirmity of health, and the demand for younger men to relinquish his pastorate. What, then, shall he do? He has served his Church faithfully for many years, but has been unable to make any financial provision for his declining years. When he is forced into inactivity he drops from the ranks, attends conferences and conventions irregularly, loses contact with his brethren, is forced into retirement and into practice of economies that bespeak his poverty, and often becomes pessimistic and critical in spirit. That part of his life which ought to bring him respite from toil, leisure for reading and meditation, and opportunity for the enjoyment of the sweet fragrance of a rich and bountiful experience, is harassed by anxiety and worry. If some are more fortunate in learning to be content in whatever the state they find themselves, they still are deprived of the fruits of a well-earned, restful old age.

This problem of financial relief for the minister in his old age can be solved only by the cooperation of the entire Church. It is not a matter of voluntary benevolence, and should not be regarded as charity. The railroads, many business corporations, and other financial enterprises provide as definitely for the retirement of their workers and their continued support during this period of retirement as they do for the payment of their active workers. This system of support throughout life for long-time workers is based upon the principle that every business ought to take care of its members. The same principle, clearly enunciated according to Paul by Christ Himself, places upon the Church the responsibility of supporting ministers, not only during the period of active life but also during old age.

The Church has too long ignored or evaded this responsibility. Some denominations are awaking to their duty and are providing for their aged and infirm ministers. A fund may be provided by the combined contributions of ministers, lay members and Churches. An annual gift, generous, universally participated in, and wisely distributed to those entitled to receive benefits, would be of inestimable value. A more dependable source of income would be endowments. I have no system to suggest, but as a Church we should bring this matter to fruition at an early date. We have discussed it in our General Convention and in our papers. We need to develop some simple, workable plan and put it into practice.

Palmer Col., Albany, Mo.

NOTICE.

The Woman's Missionary Convention of the Southern Christian Convention will meet Tuesday, April 29th, at 10 A. M., in the United Church, Raleigh, N. C. All delegates are requested to be on time for the roll call.

MRS. J. A. WILLIAMS, *Pres.*

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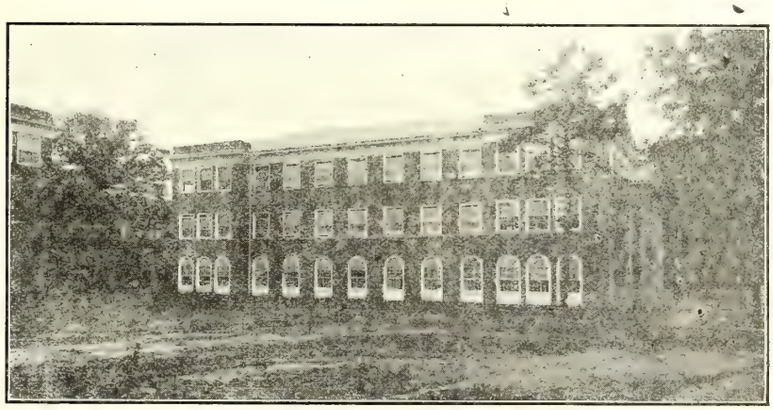

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge; all over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

OBITUARIES.

LOUDERBACK.

Charlotte Marie, little daughter of Charley H. and Vergie Louderback, was born August 23, 1928, and died March 13, 1930, aged 3 years, 6 months, and 20 days. Brother and Sister Louderback are faithful members of Newport Christian Church. They have the sympathy of their many friends in the sad loss that has come to them. Funeral services were held at Newport March 15, 1930.

A. W. ANDES.

KITCHENS.

H. L. Kitchens was born June 18, 1856, in Newton County, Ga., and died at Roanoke, Ala., March 29, 1930. He was a faithful, loyal member of First Christian Church, Roanoke, he being the oldest member of his Church and the first one to take his departure and join the Church triumphant. He bore his suffering with patience during the four months of his last illness, and when all human efforts had failed he fell asleep to awake in the likeness of his Saviour on the glorious morning of the resurrection.

His first wife preceded him to their eternal home seven years ago. He leaves to mourn their loss his second wife, who was a faithful and loving companion; three sons, four daughters, fifteen grandchildren and five great-grandchildren. The names of the children are as follows: C. T., V. E., Roanoke, Ala.; J. B., Norfolk, Va.; Mrs. J. H. Bass, Mrs. W. E. Chase, Roanoke, Ala.; Mrs. O. D. Chase, Talladeega, Ala., and Mrs. H. H. Lane, Shawmut, Ala.

Funeral services were conducted by his pastor, the writer, and Rev. G. D. Hunt, his former pastor. Interment was made in old New Hope Cemetery.

G. H. VEAZEY.

HIGGS.

Charles F. Higgs was born August 29, 1875, and died March 10, 1930, aged 54 years, 6 months, and 11 days. Death came as a result of being struck by an automobile, thus making the shock of the announcement of his death all the more sudden and sad to his family and friends. He is survived by his widow and five children. Funeral services were held at Fairview Church, near New Market, on March 11, 1930.

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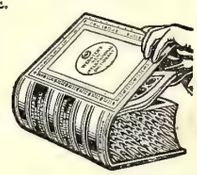

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THE SUN'S OBSERVATORY

Mrs N T Farmer

By Rev. Stanley C. Harrell.

AFTER EASTER—WHAT?

At the Easter season there is a decided quickening of the religious pulse. A feeling of spiritual interest touches the hearts of all save the most callous. And in many instances Easter marks a climax of emotional enthusiasm when it should be but the beginning of a season of religious activity. Religious emotion is not, or should not be, an end within itself. It should be the generating of spiritual power for the arduous tasks which lie ahead.

The secret of successful religious leadership lies in the ability to always keep before the people tasks which challenge their deepest interests and call for the exercise of all the powers with which they are endowed. What is the program for your Church during the weeks which follow Easter? Will it lead to a Pentecost of reality, or will Pentecost be but another point marking the passing of time on the religious calendar?

SPIRITUAL ACTIVITY.—

Most preachers are constantly being brought face to face with the fact that spirituality is too often at a low ebb in the life of many Churches and of many individual Christians. Sometimes those who are weakest spiritually are loudest in their lamentations over the lack of spiritual power. Deploring the wane of spirituality from the public platform and through the press has accomplished but little toward a spiritual awakening. It may have even served as the means of discouraging those who were striving to maintain spiritual interests.

There are those who think that spriitual awareness and spiritual power are bound up with the customs and practices of another day. They reason after this fashion: there was greater spiritual power in the days that are gone; people no longer follow the customs of the days when there was greater spiritual power; therefore, the way to regain the lost power is to restore the customs and practices of former days. It is an open question as to whether there was such unusual power in spiritual things in the former days as many people imagine. And surely if there was such a power it was not the result of special social customs and forms of worship.

Christ promised the filling of the spirit to those who were willing to accept the responsibility for the task which He had assigned to them. Any Church or any Christian who will give undivided loyalty and allegiance to the undertakings which Christ has appointed for His followers, in the spirit of unselfish love which was Christ's, will find that there is an unloosing of power and a filling with the Holy Spirit which will make possible the successful doings which Christ would have us perform. If we would have a Pentecostal experience of power, we must have an apostolic fervor for the mission of the Christ.

DENOMINATIONAL SHIBBOLETHS.—

There was a time when the doctrines and practices of the various denominational groups were matters of tremendous moment. Issues that were of paramount importance were involved. There are denominations which in the early days of their history championed issues which were vital to religious life and religious development. The fight that was waged helped to establish these things that are now a part of the religious heritage of all Christian people.

There is no command of Scripture which the various denominations need to study so earnestly as the teaching of Christ to seek first the kingdom. If that is a good text for the individual who is taking no thought for religious things, it is a text of foremost importance for those who are earnestly seeking to invest their lives in spiritual things. The walls that were once absolutely necessary for purposes of defense may in a later day prove formidable barriers against progress and development. And it may be that we are still building and maintaining walls where we ought to be lengthening our cords and strengthening our stakes.

We are learning that there are many things which the various Churches can do collectively that it is absolutely impossible to accomplish separately. But wherever such enterprises are undertaken, one is apt to encounter denominational factors which make the work more difficult, even where they do not make it absolutely impossible. Everybody concedes the right of the denomination to its corporate existence. But every denomination owes it to itself and to the kingdom to see that its denominational shibboleths do not stand in the way of spiritual progress.

THE MOVIES REFORM AGAIN.—

The history of the movies offers many interesting facts. The film industry has been born within our own generation, and already it has grown to gigantic proportions. It has become the outstanding amusement and recreational factor for the masses. It has unlimited possibilities of expansion, and a tremendous opportunity to render a definite social and educational service. That it has failed to measure up to the high standards of service which are inherent in the use of the movies seems to be the concensus of opinion of all those who have given the situation any serious consideration.

Recently the movies have come in for some very serious and severe criticisms at the hands of those who are interested in things social, moral and religious. The root of the trouble lies in the fact that those who are responsible for what is shown on the screen are interested primarily in attracting the largest possible crowds to the box-office. It is a well-known fact that the suggestive and the risque attract the masses of the people, and the film-makers argue that they should give the people what they want. But a public opinion is being formulated to the effect that the movies are not only meeting the taste of the mature, but that they are forming the tastes and the standards of the growing and the immature.

For years the threat of a strict censorship has hung over the movie industry. Censorship is recognized by those who are interested in clean and wholesome amusements, as being but a poor medium of arriving at the conditions that are desired. Wherever censorship has been tried, it has been far from affording complete satisfaction. Motion-picture producers know that censorship will materially hamper their money-making efforts. Anticipating what is likely to happen to the movie industry, the leading producers have drawn up a moral code which contains the following provisions:

"That the use of liquor in American life shall be restricted to the actual requirements of characterization or plot. Pointed profanity is forbidden. Obscenity in word, gesture, reference, song, joke or by suggestion is forbidden. Indecent or undue exposure is forbidden.

"That scenes of passion shall not be introduced when not essential to the plot; sex perversion or any inference of it is forbidden on the screen.

"That the sanctity of the institution of marriage and the home shall be upheld; that adultery shall not be explicitly treated or justified; that crimes against law shall never be presented in such a way as to throw sympathy with the crime as against law or justice; that acts of murder or brutality shall be presented only in such a way as will not inspire imitation; that methods of crime shall not be presented in explicit detail on the screen; that revenge in modern times shall not be justified as a motive.

"Dances which emphasize indecent movements are to be regarded as obscene; the subject of white slavery shall not be treated on the screen.

"No film or episode may throw ridicule on any religious faith; ministers of religion in their character as ministers of religion should not be used as comic characters or as villains.

"The use of the flag shall be consistently respectful; the history, institutions, prominent people and citizenry of other nations shall be represented fairly."

The fact that the producers recognize the necessity for a code forbidding such things is to date the severest indictment which has been brought against the movies. And only a marked change in the quality of the films shown will prove their sincerity.

NOTES-PERSONALS

His many friends will regret to learn that Rev. A. W. Hurst, the popular pastor of Elon College Church, has been confined to his bed and room for ten days, and others have had to supply his pulpit. He is better at this writing and his speedy recovery is prayerfully awaited.

The woman's Missionary Rally at Elon College, for the Alamance District, Tuesday, the 15th, was largely attended, furnished vital information to delegates from the various societies, and seemed to be a day well spent by the women in their great work. Mrs. J. W. Patton was in charge and the delegation was large and deeply interested.

All delegates should attend the Southern Convention, which begins its biennial session at the United Church, Raleigh, Tuesday P. M., April 29th, and remains in session to and including Friday, May 2nd. This is to be an epoch-making Convention, and all should attend who can. The Raleigh Church is preparing to entertain the Convention on the Harvard plan, and may be counted upon to do the act royally.

Rev. H. George Robertson, director of religious education and pastor's assistant, First Christian Church, Richmond, has resigned his work with the Richmond Church, his resignation to take effect June 16th. Bro. Robertson took the full course in religious education in Elon College; also had successful experience as pastor at Lynchburg, Va., and is now open for engagement either in the field of religious education and pastor's assistant or as pastor of any Church that may need his services. Bro. Robertson is one of our well-trained, energetic and promising young men.

Those who attended the Sanford Missionary Rally of the Lee-Chatham District report a great and good day Wednesday, the 16th. Mrs. C. H. Rowland, president of the North Carolina Woman's Conference, and Mrs. L. P. Wicker, superintendent of the Guilford District, were present and aided greatly, as did also Dr. and Mrs. W. M. Jay, of Elon College. The pastor, Rev. T. F. Wright, is reported to have made a most excellent address on "Our Enlarging Program," showing our enlarged opportunities and obligations. The day was a happy one, and it was felt that much good was accomplished in the district.

"Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity: for God loveth a cheerful giver"—the apostle Paul to the Christians at Corinth. The apostle Paul was speaking economically, financially and spiritually, when he said: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Now is our sowing-time in the name and for the sake of our Lord. He has commissioned us and He alone can give the increase. Ours is the work and the privilege of sowing in His name. As to what the harvest shall be to each depends solely, according to Paul, upon the method and manner of our sowing. "Be not deceived; God is not mocked, for whatsoever a man soweth, that he shall also reap."

We talk of hard times in America! What shall we say and think of the following pictured for us in the Nashville *Christian Advocate?* "Almost inconceivable ghastliness is observed now by persons who go into the famine area of China. Cannibalism is reported to be so common there as hardly to attract notice. The starving multitudes who have managed thus far to survive, no longer cry; they moan. Children are sold so long as there are buyers; the other children are deserted. Trees are stripped of bark; roots are dug up. Typhus has raged. Moslems have massacred. Dead bodies by the roads and in homes are numerous and gruesome. Huge pits have been dug for burials, and as many as a thousand bodies have been piled into one pit. The famine will necessarily continue until the next harvest time. The Chinese government is doing what it can to feed the people. The Christian world has joined in the effort and must not slacken."

The very sudden and altogether unexpected death of Bro. W. B. Warrenton, Driver, Va., Friday evening, April 11th, was indeed a shock to his host of friends and wide acquaintances. Seemingly, without warning, being in the post-office at the time and advancing to speak to a neighbor, he crumpled, fell and passed away almost instantly. He was the devoted husband of the former Miss Regina Williamson, who was graduate of Elon College; a brother-in-law to THE SUN editor, a prominent trucker of Nansemond County, a consistent subscriber and reader of THE CHRISTIAN SUN, a friend of Elon College and of all charity and benevolence. The funeral was conducted by Dr. I. W. Johnson, pastor, assisted by Dr. W. W. Staley, from the home on Sunday, the 13th, and the interment was in the Suffolk Cemetery. An enormous concourse of people gathered to pay loving tribute to this energetic, active man of the Church and of the community. He leaves to mourn their loss, and with whom we most deeply sympathize, a devoted wife, a widowed mother, and two brothers.

It was a joy to be with Rev. F. C. Lester, Waverly, Va., in the services of Sunday, April 6th. The Sunday School at Spring Hill, despite the very rainy weather, was well attended and a most intelligent and deeply interested group greeted the speakers—J. O. Atkinson, Secretary, and Bro. J. M. Darden, Assistant Secretary of Missions—and gave attentive hearing. Under the fine leadership of Bro. White as superintendent, the school is prospering. Spring Hill, rich in years and experience, is youthful and vigorous in activities for growth and progress. At the 11:15 hour an attentive audience in the Waverly Church and the pastor in charge greeted the speaker. Waverly is preparing to add a much-needed Sunday School equipment to its present plant that this Church has long desired and sought after, and now that there is real prospect of possession, the pastor and people are very happy in contemplation of an adequate plant at an early date. On his program for the day, the pastor, Rev. F. C. Lester, had the following interesting announcement: "Easter Sunday marks the anniversary of the resurrection of Jesus. This is the 1900th. The last week of His earthly life was crowded with so many sacred things that Christians have called it 'Holy Week.' It was during that week that He attended the Passover Feast in Jerusalem, cleansed the temple, instituted the Communion Supper, prayed in Gethsemane, and died on the cross at Calvary. On His last Sunday He rode into Jerusalem on an ass amid the acclaim of the multitudes who threw palm branches in His pathway. From Palm Sunday, which is next Sunday, we will have a devotional service each evening at 8 o'clock. The pastor will endeavor to bring a helpful message on the following topics: Monday, 'God in Daily Life for Everybody'; Tuesday, 'Christ for the Hungry Heart'; Wednesday, 'When Life is Worth Living'; Thursday, 'In Remembrance' (Communion service); Friday, 'The Cross, His and Mine'; Sunday, (Sunrise) 'When Doubts Disappear,' (morning) 'Our Hope.'"

DELEGATES TO SOUTHERN CHRISTIAN CONVENTION.

Virginia Valley Central Conference: Ministers—B. J. Earp, A. W. Andes, R. L. Williamson, W. B. Fuller, Joe French; laymen—W. C. Wampler, Mrs. R. A. Larrick, R. O. Rothgeb, N. M. Hasler, J. M. Lohr, J. A. Kagey, Mrs. B. F. Frank, Mrs. J. S. Davis; alternates—E. W. Cather, E. M. Spitzer, W. B. Burke, Mrs. R. C. Myers, John Dean, Mrs. Boyd Richards, Lena Rothgeb, Ella Pickering, W. A. Crawford, W. H. Alger, L. N. Comer, A. S. Turner, R. A. Larrick.

Georgia and Alabama Conference: Ministers—J. D. Dollar, H. W. Elder, C. W. Hanson, H. M. Gray.

Alabama Conference: Ministers—G. S. Hunt, C. W. Carter, J. H. Hughes, G. H. Veazey; laymen—V. E. Kitchens, J. T. Gibson, A. L. Landers, T. M. Payne.

Eastern Virginia Conference: Ministers—M. F. Allen, R. E. Brittle, J. W. Barrett, H. C. Caviness, W. H. Denison, W. H. Garman, J. W. Fix, H. S. Hardcastle, W. D. Harwood, W. C. Hook, I. W. Johnson, T. N. Lowe, F. C. Lester, J. F. Morgan, J. E. McCauley, G. A. Pearce, N. G. Newman, O. D. Poythress, H. E. Rountree, C. C. Ryan, W. W. Staley, L. E. Smith, E. B. White, J. M. Roberts, C. E. Gerringer, R. S. Stephens; lay delegates—Dr. J. W. Manning, Col. E. E. Holland, M. J. W. White, O. S. Smith, W. H. Baker, J. M. Darden, J. A. Williams, M. W. Hollowell, Luther Carlton, J. T. Kernodle, B. E. White, I. T. Byrd, Clarence Bunch, J. P. Dalton, E. T. Holland, R. C. Norfleet, J. F. West, Jr., Mrs. J. M. Raby, R. B. Odom, J. F. Brothers, Jr., Mrs. L. W. Stagg, Mrs. W. H. Andrews, Mrs. W. V. Leathers, Mrs. J. B. Gay, Mrs. Dora Pierce, R. W. Spruill; alternates—C. D. West, W. B. Byrd, Mrs. W. H. Baker, W. S. Barrett, J. H. Harris, O. V. Cockes, Otis Joyner, Mrs. I. W. Johnson, L. R. Jones, Reese M. Gilbert, Mrs. B. D. Jones, A. L. Jolly, Mrs. C. C. Rawles, J. E. Corbitt, Linwood Norfleet, Mrs. B. F. Gibson, Mrs. J. W. Fix, E. T. Atkinson, A. M. Johnson, J. W. Roberts, E. L. Daughtrey, W. T. Newman, R. T. Brittle, C. J. Heath, J. S. King.

North Carolina and Virginia Conference: Ministers—J. F. Apple, J. O. Atkinson, S. A. Bennett, J. S. Carden, G. C. Crutchfield, J. H. Dollar, P. H. Fleming, Stanley C. Harrell, W. M. Jay, P. T. Klapp, J. W. Knight, C. E. Newman, J. U. Newman, J. W. Patton, R. A. Whitten, A. W. Hurst; lay delegates—W. B. Truitt, Mrs. C. V. Dunn, W. E. Cook, W. H. Smith, Mrs. W. A. Harper, G. T. Sutton, Mrs. C. H. Rowland, W. T. Dunn, G. C. Talbert, C. D. Johnston, Dr. W. H. Boone, Alfred Hayes, A. B. McFarland, W. B. Madison, Gattis Carden, Mrs. Lizzie Apple.

Western North Carolina Conference: Ministers—John M. Allred, T. J. Green, G. O. Lankford, T. E. White, J. D. Fogleman, M. A. Pollard, E. C. Brady, G. R. Underwood, W. J. Edwards, W. N. Hayes, W. G. Martin, D. H. Moffitt, A. K. Scotten, H. V. Cox; lay delegates—O. D. Lawrence, W. R. Sellars, D. R. Fonville, J. H. Harden, M. C. Stafford, I. H. Foust.

Eastern North Carolina Conference: Ministers—J. A. Denton, M. T. Sorrell, W. C. Wicker, R. L. House, Herbert Scholz, H. E. Crutchfield, J. Lee Johnson, H. C. Hilliard; lay delegates—J. A. Kimball, L. L. Vaughan, K. B. Johnson, Mrs. T. F. Ayscue, W. A. Newman, M. J. Carlton, J. M. Banks, W. H. Wicker, J. Walker Kelley, Edward Branch, B. C. Dawson.

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

THE TRIUMPH OF MISSIONS.

"I must preach the kingdom of God to other cities also; for therefore I am sent."—Luke 4:34.

The most graphic of all of Jesus' miracles is that one recorded by all of the four gospel writers wherein Jesus fed the five thousand people on five loaves of bread and two small fishes. Not only does this instance show the goodness of the Lord, who Himself was the bread of life, but it reveals to us that He would allow no one to go hungry. There is a story recorded in one of the leading missionary books of recent years in which the writer, Dr. Robert P. Wilder, of the International Student Volunteer Movement, pictures Jesus feeding this great multitude. Dr. Wilder provokes our thought relative to the spreading of the Word of God by asking, "What if Jesus had only fed the men and women on the front rows of the large company composing the multitude of folk, and then spent the remainder of His ministry insisting that they eat the fish and bread presented them? What would be the result if Jesus had confined all of His time to the few fortunate ones? What would have resulted had He stayed there, working with those who were near at hand? The question answers itself in our own minds, for we know that we would be today where the natives of Africa, India and China are. Jesus was conscious that He was sent into the world to minister unto peoples of all races, and in His commission He said, "Go ye into all the world."

Jesus chose to diffuse the light of the gospel message to many places rather than to center it upon one city. He desired to feed the whole multitude of folk rather than feed those who were nearest to Him. Jesus had been welcomed in Capernaum and had done an abundance of good there, but He could not devote all His time there, for as He said in the words of the text, "I must preach the kingdom of God to other cities also."

Jesus spake these words to them to show them that Christianity was designed for a world religion, and that it was the will of God that every man, woman and child be given a chance. Hence, He went about doing good, so should His disciples be followers of Him. Let us confine our thinking to those two great lessons embodied in this text.

1. Christianity a world religion. A careful study of the New Testament reveals the fact that Jesus had a world-wide view of the spread of the gospel. The Bible is a world book and God is the God of all people. Jesus is the Redeemer of the whole world. It is absolutely impossible for us to conceive of Jesus shutting up His plan of salvation and depriving any one race of peoples its benefits. To be sure, the only thing the Man of Galilee saw as He looked out over the world, was a kingdom of God on earth. A society of people who loved one another as brothers and sisters. Thus a world-wide conquest to tell the world of the love of God and the power of the gospel message.

The Bible is alive with references to the world as the field of redemption and action. When we stop to think that the writers were for the most part members of an exclusive nationality and were considered a people set apart from other nations, it is astonishing how wide their vision of God was. Listen to some of the expressions of Him who came to save the whole world: "Ye are the light of the world," "Behold the Lamb of God which taketh away the sins of the world," "God so loved the world," "The bread of God is He that giveth life to the world," "That the world through Him might be saved," "He is the Christ, the Saviour of the world," "Your faith hath been spoken of throughout the whole world," "I came not to judge the world, but to save the world," "God is in Christ, reconciling the world to Himself."

At no other time in all history is the fact clearer than today that the world is living closer together. In trade, in education, transportation and communication, the world is a small unit; but in religion there is a great divergency of thought and practice.

"In vain with lavish kindness
The gifts of God are strown,
Yet the heathen in his blindness
Bows down to wood and stone."

While we allow him to worship his Baal, practice unhygienic methods of bodily care, and go untrained in all things, we here in America enjoy the contributions of all races and give back to them very little in return. The great Chinese people have taught the world lessons in labor, patience and trustworthiness. All China is industrious, and from that underprivileged race we have learned much concerning the development of labor and industry. We have shared with them our Standard Oil, our Ford cars, our Singer sewing machines; we have shared with them our moving pictures, such films as our censors would not pass upon; but we have not shared with them our Christ, who came that not one of these little ones should perish.

There in Westminster Abbey, beside the tombs of poets, bishops, prime ministers and kings, is the simple tomb of a man who had much to do with the triumph of missions. Several years prior to his burial in Westminster, I see him at work there in Africa. He is on fire for God, and served the non-Christian African. Livingstone became sick, but he works on. His friend and co-worker, Stanley, begs him to stop and go back home. He tells him that all of England will be waiting to honor him. Livingstone answers and says, "It would be fine to go back and be welcomed by thousands of admirers and to be knighted by the queen; but with me it is impossible. I must finish my task." And there in the wilds of Africa he stayed and continued to work till one morning his men found him on his knees in prayer. He was dead, nevertheless his spirit lives on as a challenge to this generation to finish his task.

Happy shall we be as a nation and a people if we heed the command and go into all the world for Christ. When the evangelization of the world is complete, "The earth shall be filled with the glory of the Lord as the waters cover the sea." It is not possible to think of Jesus as a partisan in politics or a sectarian in religion. He is a Man of all ages and for all races. Painters of all nations have portrayed Him as having the features of their own people. Jesus is a world character, world citizen, a world Redeemer. The mere thought of His universal touch upon mankind stimulates our imagination and inspires our passion to be something more than narrow-minded men and women in our own little realm of political and religious experience. We hear the challenge to share Him with others, and thus broaden our own horizons, and at the same time enrich the souls of others. The world needs our Christ, and nothing but His love can satisfy.

"Christ for the world! The world for Him!
All down the ages sounds the cry.
Though hearts grow faint and faith grows dim,
Around the earth's circling rim
His power shall reach humanity."

Ex-president Taft made a contribution to world affairs in many respects. Chief among his statements concerning world relations was a message on missions in which he said that every mission station was a nucleus for civilization in the midst of moral and civil darkness. I seem to hear Theodore Roosevelt as he draws aside from one of his African elephant hunts and through an interpreter speaks to the natives, saying, "I believe in helping the missionary of whatever creed who is working sincerely." And I hear Ex-president Coolidge speaking to the World Missionary Conference in Washington, D. C., a few months ago, saying, "The most Christian thing about Christianity is her missionary program, for in that phase of her work she goes out to put into practice the teachings of the Master."

2. The will of God that not even one of these little ones perish. As I think of the missionary program and the scope of the field to which we are assigned, I am conscious of the greatness of the task. I must preach the gospel to other cities, even unto the uttermost parts of the earth—to every living creature. As our mind reflects upon the scope of the earth and the work to be done before the triumph of missions, let us go in our imagination to Kittering, England, where there was unveiled a bronze tablet in memory of a man who is said to be the father of modern missions. The man was William Carey, and the date upon the tablet is 1792. On the tablet are two injunctions engraved from one of his great sermons, "Expect great things from God, and plan great things for God."

As our Church grows, I wonder if it is planning great things for God! If not, it should not expect God's favors upon it. Too frequently we, as churchmen, have satisfied ourselves with the belief that God is chiefly concerned about us. We have overlooked the world that is still in darkness. There are 1,070,000 people in our Japan and Porto Rican fields to be ministered unto. Our missionary force is small. We are here at home happily enjoying the luxuries of life, while out yonder they perish. We are called to

"Rescue the perishing, care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one, lift up the fallen,
Tell them of Jesus, the Mighty to save.

"Rescue the perishing—duty demands it;
Strength for thy labor the Lord will provide.
Back to the narrow way, patiently win them,
Tell the poor wanderer a Saviour has died."

A young man in an African tribe was elevated to the position of chief because he had keen eyesight and was enabled to see all that was going on among the constituency of the large tribe of natives. After a while the young chief's eyes began to fail him, and gradually he became blind. One day a strange white man came into that village, and the blind chief was led to him. By skillful treatment, the sight of the chief was restored, and most happily he looked into the face of David Livingstone, about whom mention in this sermon has already been made. Because of the tender ministry of the man of God, the native chief saw in him the Christ of the world. My friends, it is the God-given privilege of you and me to help open the eyes and souls of a mil-

(Continued on page 14.)

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

CONTRIBUTING EDITORS

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

"WHAT SHALL BE DONE?"

Under the above caption, Bishop Ainsworth, M. E. Church, South, writing in the *Christian Advocate,* of Nashville, wants to know "what is the Methodist Church going to do about Christ's program for the redemption of the world? An unfulfilled commission still stares us in the face. We are theoretically committed to it, but we are not really very much engaged in it." Bishop Ainsworth declares that "the Methodist Episcopal Church, South, is not in hailing distance of the missionary program" instituted of our Lord and carried on by Him through the ages. To stimulate his brethren, he calls attention to the fact that "the 119,000 Seventh Day Adventists of North America pay as much for their foreign mission work as the 2,700,000 Southern Methodists contribute to their whole missionary program." The bishop deplores the fact that while the Adventists pay forty-eight cents a week per member for foreign missions, the Methodists only pay two cents a week, and declares that "there is no reasonable excuse for this humiliating comparison."

If this is humiliating to the Methodists, what must it be to us Christians, who, as a denomination, pay less than one cent per week per member for foreign missions to carry the gospel to those who haven't it and to make our Lord Christ known to those who do not know Him? We Christians have not taken seriously the task laid upon us by our Lord. We are merely playing at the chief business of the Church. The biggest business of the Church, the one business of the Church, the chief business of the Church, is that of reaching this world for Christ, preaching Jesus and Him crucified, making known His love and life to those who are dying without it. The Church alone is engaged in this enterprise, and unless the Church does it it will not be done.

We wish we could say to the approaching Southern Convention just what Bishop Ainsworth is saying to his approaching General Conference in these words:

"The approaching General Conference ought to make a very much more adequate missionary program for our Church and open the way for a very much more efficient missionary appeal. I do not do it—a modest sum of assessment in the general believe the present double-barreled appeal will budget and then the missionary maintenance campaign for a million more. This was wise for the past and met an emergency and helped to liquidate our debts, but we have expanded nowhere, and have maintained our status by painful economics nearly everywhere. I would like to see the General Conference approve the following program; let all missionary assessments be taken out of the budget. The missionary cause has the right to appeal to all the heights and depths and ranges of sacrificial devotion in sharing with Jesus Christ His redemptive purpose for the world. It ought to have the right of way."

This idea is in line with what our Southern Convention had in mind two years ago. We have got to give missions the right of way—put first things first before we come into our own or begin to do our duty, both in enlarging our borders and strengthening our stakes at home and abroad. Every enterprise of the Church depends upon missionary growth and activity. Until we can develop a passion for missions, for winning souls, for kingdom enlargement, for kingdom growth and development under the leadership of our Lord, we will suffer reverses and meet unsurmountable difficulties in the way. We are printing in THE SUN this week Bishop Ainsworth's article, the contents of which need to be taken as seriously by us Christians as by those to whom the article was written, especially at this very moment when we are planning for the work of the next two years. J. O. A.

THE EASTER OFFERING.

Many of our Christian Churches have preaching only twice, and quite a few only once, per month. Others with preaching every Sunday may have had a program last Sunday that prevented the missionary offering. May we call upon every Church in the Convention to take the offering? No Church will be the poorer; every Church will be the richer by such an offering. It is a test of our self-denial, a measure of our loyalty to our Lord, a challenge to a spiritual task. This is the one time of the year when the Churches are called upon to make their offerings in the name of their Lord, that Churches may be built in the homeland where they are needed, and the gospel may be carried to fields afar, to souls that are dying without it. As Robert E. Speer said years ago, "It is not a question of whether the heathen will or will not be saved without our gospel. The real question is will we be saved when, with the privilege and the power of the gospel, we fail to share that privilege and power with those who haven't it?" No mission board instituted the missionary program. No group of men or women got up the missionary command or commission. Our Lord Jesus did that. He alone is responsible for the missionary movement, and He alone, through His Church, is carrying on the missionary movement; and the Church alone is the only institution through which He is carrying on that program. Unless the Church does it in His name and for His sake, it will not be done. The Church, and the Church alone, is responsible for the hundreds and thousands of missionaries on the field today, and unless the Church supports them they will not be supported and will have to close up their doors.

For its own sake, every Church should take the offering and every individual in every Church should be given an opportunity, for through this channel we express our gratitude to God for His goodness in giving us the gospel, and through this process we grow spiritually and come into a vital fellowship with Him. Let every Church see to it that the offering is taken, that all members and friends have an opportunity, and that the same is sent in promptly, that it may go on its way in making a living Christ known to a world that is sick and dying without Him. J. O. A.

THE PREACHER'S PERSONAL LIFE.

The man in the pulpit is not only a preacher, but a man. He is a person with habits and a life seen and known of other men. His life should be an example to others in more ways than spiritual qualities. He should be practical in the every-day walks and ways of living. A few outstanding things may serve as useful suggestions. One important thing is to keep out of debt. Debt is a handicap to any person, but especially so to a preacher. To be in debt to parishioners not only lowers his standing but the standing of the ministry. He is responsible in large measure for light in which other ministers are held by Church members. It is even worse in the minds of people of the world. To be under unpaid financial obligations to men of the world is to be useless in the evangelical field of the preacher. Nothing reduces the influence and the stay of a preacher in one pastorate more than unpaid debts. His family can help him in this important way of living. Poor clothes, poor furniture, appearance may provoke un-Christian criticism, but not so much as an unpaid store account, or money borrowed. It is really a compliment for people to have this idea of a preacher who gets in debt. It shows that the public thinks of a preacher as an honest person who pays his debts.

Another suggestion is that the preacher should develop the saving habit. He could not save much, for his income is small, but he should deny himself and his family and begin to save little by little from the time he enters upon his first pastorate. It is one of the great facts in personal economy that people of small saving capacity are the ones who save and save until they have something laid up for a rainy day. People who receive large wages or large salaries at the beginning of their career usually spend it freely; it is the small wage or the small salary that suggests economy. Keeping out of debt and saving lay the foundation for satisfaction and religious influence, and a preacher needs both of these. Personal independence and a good reputation are elements of inestimable value to a preacher.

Liberality is another element of value in a preacher's ministry. There are two main reasons for his giving liberally. His small salary need not interfere with his liberal giving, for liberal giving is not measured by how much he gives, but how much of what he has from which to give. The "certain poor widow" who cast in two mites, Jesus said, cast more in than all they which have cast into the treasury (Mark 12:42, 43). Giving is both a privilege and an example. Those who have little should give little, and those who have much should give much. This applies to the preacher as well as the lay member. If the preacher is poor, his example in giving may influence other small givers more than if he were rich. Besides this, it cultivates his trust in God, who has called him into the ministry. "The laborer is worthy of his hire" (Luke 10:7; 1 Tim. 5:18). God is the employer and He will pay.

W. W. S.

PROGRAM OF TWENTY-NINTH SESSION.

Following is the program of the Twenty-ninth Regular Session of the Southern Christian Convention, to be held at the United Church, Raleigh, N. C., Rev. J. Edward Kirbye, D. D., pastor, April 29th to May 3, 1930:

FIRST DAY—TUESDAY, APRIL 29th.

Afternoon Session.

2:00. Convention called to Order by President L. E. Smith, D. D.
Afternoon Worship—Dr. J. E. Kirbye, Pastor Convention Church.
Enrollment of Delegates.
(a) Credentials—E. T. Holland, W. C. Wampler, W. C. Carpenter.
(b) Press—C. M. Cannon, P. J. Kernodle, L. L. Vaughan.
(c) Auditing—W. R. Sellars, J. P. Dalton, Dr. W. H. Boone.
(d) Nominations—D. R. Fonville, Mrs. C. H. Rowland, Mrs. W. V. Leathers, Rev. J. Lee Johnson, Rev. A. W. Andes.
(e) Resolutions—Rev. J. W. Fix, Jessie F. West, Jr., Dr. J. W. Manning.
(f) Apportionments—Dr. W. W. Staley, W. B. Truitt, K. B. Johnson.
6:00. Woman's Board Banquet (continuing to 7:45).

Evening Session.

8:00. Song Service—Rev. J. F. Morgan.
8:10. Devotions—W. M. Jay.
8:20. Address—"The Persecution of the Church," Dr. L. E. Smith, President.
8:50. Address—"The Function of the Church," Chas. E. Burton, Secretary N. C. C. Churches.

SECOND DAY—WEDNESDAY, APRIL 30th.

Forenoon Session.

9:00. Song Service—Rev. J. F. Morgan.
Morning Worship—Rev. J. Lee Johnson.
9:20. Roll Call; Reading of Minutes; Enrollment of Delegates.
9:30. Treasurer's Report—Dr. W. C. Wicker.
9:40. Report of Executive Committee—Dr. L. E. Smith.
9:45. Report of Committee on Finance—Dr. L. E. Smith.
9:50. Report of Board of Superannuation—Dr. J. O. Atkinson, Chairman.
10:00. Orphanage Report.
Address—J. M. Darden.
Address—C. D. Johnston.
11:30. Sermon—Rev. Alfred Hurst.
12:00. Communion Service—Dr. J. Bramard Thall, Dr. W. W. Staley.

Afternoon Session.

2:00. Song Service—Rev. J. F. Morgan.
Afternoon Worship—Rev. M. F. Allen.
2:15. Address—W. E. MacClenny, Convention Historian.
2:30. Missions—Report of Mission Board—Col. J. E. West, Chairman.
Discussion—Led by J. M. Darden, Acting Secretary.
3:00. Address—Dr. J. O. Atkinson.
3:30. Discussion of the Report and its Recommendations.
4:30. Report of Committee on Evangelism—Rev. H. C. Caviness.

Evening Session.

6:00. Fellowship Banquet (Christian-Congregational, Continuing till 7:45 o'Clock).
Speakers—Elisha A. King, Col. E. E. Holland.
8:00. Song Service—Rev. J. F. Morgan.
Evening Worship—Rev. Stanley C. Harrell.
8:15. Address—"Church Women and World Leadership," Mrs. John Ferguson.
8:45. Report of Woman's Board—Mrs. J. A. Williams, President.
8:50. Address—Mrs. John Ferguson, N. Y. City.

THIRD DAY—THURSDAY, MAY 1st.

Forenoon Session.

9:00. Song Service—Rev. J. F. Morgan.
Morning Worship—Dr. C. C. Ryan.
9:20. Reading of Minutes.
9:25. Report of Committee on Nominations and Election of Officers.
9:55. Discussion and Vote on Report of Committee on Finance.
11:30. Report of Committee on Christian Unity—Dr. W. A. Harper.
Address—C. Rexford Ramond, C. H. Rowland.

Afternoon Session.

2:00. Song Service—J. F. Morgan.
Afternoon Worship—Rev. G. D. Hunt.
2:15. Report on Education.
2:30. (a) Board of Religious Education—F. C. Lester.
(b) Board of Education—W. A. Harper, Ch'n.
(c) Address—"Our United Education Plans," W. A. Harper.
(d) General Discussion and Vote on Reports.
4:00. Miscellaneous Business.
4:15. Report of Committee on Social Service—Rev. H. S. Hardcastle.
4:40. Reading of Minutes and Adjournment.
6:45. Young People's Banquet—F. C. Lester in Charge.

Evening Session.

8:00. Song Service—Rev. J. F. Morgan.
Evening Worship—Prof. S. A. Bennett.
8:15. Address—"At the Switch," Dr. John Brittian Clark.
8:45. Address—Dr. A. T. Allen.
Address—Dr. W. A. Harper.

FOURTH DAY—FRIDAY, MAY 2nd.

Forenoon Session.

8:00. Song Service—Rev. J. F. Morgan.
Morning Worship—Rev. W. C. Hook.
8:20. Report of Committee on Temperance—Dr. G. O. Lankford, Chairman.
Report of Board of Publications—Prof. L. L. Vaughan, Chairman.
Report of Managing Editor—Dr. P. J. Kernodle.
Report of Circulation Manager—C. D. Johnson.
Discussion and Vote on Reports.
11:30. Reports of Special Committees.
12:00. Miscellaneous Business.
Reading of Minutes.
12:30. Closing Service—Dr. N. G. Newman.

WOMAN'S MISSIONARY CONVENTION.

TUESDAY, APRIL 29th.

Forenoon Session.

10:00. Convention Called to Order.
10:10. Song Service.
Worship.
10:20. Roll Call; Enrollment of Delegates.
10:25. Announcement of Committees.
10:30. Treasurer's Report—Mrs. H. S. Hardcastle.
10:40. Report of Finance Committee—Mrs. L. W. Stagg.
10:50. Report of Executive Committee—Mrs. J. A. Williams.
11:00. Report of Virginia Valley Central Conference—Mrs. R. A. Larrick.
11:10. Report of North Carolina Conference—Mrs. C. H. Rowland.

(Continued on page 14.)

SPECIAL CAMPAIGN FOR THE SUN

* * *

Beginning May the First and continuing through the months of May and June, the Circulation Manager of THE CHRISTIAN SUN offers the following prizes:

(1) To the person sending the largest list of new subscribers or renewals, we will give a nice $15.00 handbag, provided the person sends not less than $60.00 in money.

(2) To the person sending us the second largest list, a $10.00 gold coin, provided the person sends not less than $40.00 in money.

(3) To the person sending the third largest list, we will give a $5.00 gold coin, provided the party sends us not less than $20.00 in money.

OPTION

We will give Twenty Per Cent on all collections in lieu of either of the prizes above mentioned if you so desire.

In sending in your lists, please state whether you are working for the prize or commission, so we will know just how to handle the same.

Get busy—you will win in either case!

We are making a special effort in behalf of THE CHRISTIAN SUN from now to July First. Help us to get new subscribers and renewals. We need them to finance THE SUN.

CHAS. D. JOHNSTON,
Circulation Manager.

CONTRIBUTIONS

SUFFOLK LETTER.

Much is reported in these days about stealing and robbery. It is reported in all sorts of ways and in all sorts of places—in banks, in stores, in residences, on the highway. Stealing is done secretely, robbery is done openly, and sometimes includes murder. "Loosely, to secure in any dishonest way." A much larger quantity is secured under the above definition than is stolen in the common definition of stealing. A thief is considered a low type of man and deserves that judgment. In the eye of the law, the thief deserves to be fined or jailed, or both. To be known as a thief is to have a bad name and to be excluded from good society.

There is another class of persons that pass in good society and yet may be as bad, if not worse, than the thief. It is the person who buys goods or borrows money and fails to pay what he has promised. Credit is built on confidence, and when a customer purchases goods from a merchant and promises to pay for them and does not, when able, he is worse than a thief. The thief gets nothing but material goods or money. The man who buys and will not pay gets the goods and the confidence of the seller. That quality we call confidence is more valuable than material goods. When one loses confidence it is worse than losing money. Losing money or its value in some other, the loss is bad, but when one loses money and confidence too, it is the greatest loss. It is no dishonor or disgrace to be unable to pay a debt or to fulfill a promise or an obligation. Circumstances or conditions over which the individual has no control may make it impossible for the debtor to pay his bill; but this letter is not dealing with inability, but with unwillingness to pay bills or to meet obligations. No moral or civil code requires the impossible. It is the experience of honest men that when a customer, by misfortune beyond his control, becomes unable to pay his debts, his creditor sympathizes with him and still has confidence in him; and, even more, if the creditor is a Christian and is able, will help the debtor by extending credit or bestowing gifts. It is the debtor who is able to pay and will not, but will take any turn the law permits, and willfully shuns the creditor that deserves to be classed below the thief. Credit is necessary in the world of business, and especially in big business, but it is the abuse of credit that ruins business and reduces the confidence of men in one another. "He who steals my purse, steals trash"; but he who steals my confidence, robs me of that which does both harm.

Confidence is the basis of all life, all business, and all love. In religion it is faith, and "without faith it is impossible to please God." It is bad enough to make a debt and then not be able to pay it, but it is infinitely worse to make a debt and then fail to pay when able to pay it. The petty thief is an honorable man when compared with the man who by some art gets the confidence of another, and through that confidence gets his goods, his money, or his signature to a note and then deliberately shuns the payment of the obligation.

W. W. Staley.

ELON LETTER.

"What is God Like?"

The Rev. Tom Sykes, pastor of the Central Friends Church of High Point, speaking over the radio on Thursday of Passion Week, raised the question which is given as a title for this Elon Letter—"What is God Like?"

It is always proper to think of the character of God, and no thought has exercised a greater influence over the molding of individual character than this constantly recurring question. Issues that have to do with the spiritual life are perennial; even more, they are eternal. Every generation has to face these issues as if they were original and new, but those who are acquainted with the trends of human events know that at no time has man been able to free himself from a consideration of the kind of Being God is.

We have a panoramic description of His character in the Scriptures of the Old and New Testaments, and it is always profitable to review these expansive and enlarging concepts as they are plainly set forth, not in definition, but in underlying philosophy in the Scriptures.

In the opening chapters of the Old Testament it is evident that God is looked upon as anthropomorphic. And, since men in those days were stern and vengeful in their own character and attitude, it was inevitable that God should be looked upon as a God of vengeance, demanding worship at the hands of His creatures and punishing them vengefully in case it was not done according to the pattern that had been given or suggested.

As men's hearts became tender, we find a decided growing disposition toward tenderness in the concept they entertained of God. From being a God of vengeance, He became a God of justice. This is the concept of a great majority of people today with reference to God. He is the Judge on the great white throne, dealing out justice to His children.

Those stalwart spiritual seers of the Hebrew race, the prophets, could not be satisfied with the thought that God is a Judge. They felt that justice should be tempered with mercy and with love. One of the most delightful pictures describing this attribute of God's character is the Book of Hosea, a man among the earlier of the prophets. Through a bitter personal experience, this man came to know God not as a God of justice, but as a God of mercy and love and forgiveness. Hosea's own wife deserted his home after she had become the mother of children and became a public harlot. So deep was her degradation that she was sold into slavery. But the love and devotion of her husband never wavered for her. And then one day his affection went the full length. He purchased his wife from her master and took her back to his home and installed her there in love and devotion. The prophet told his sad story to his countrymen and, in substance, said: "God is like this. Israel has been as untrue to God as Gomer has been to me. But just as I have, because of my love for her, restored her to my affection and home, so God is ready to reinstate Israel in His affection and forgive her for her many transgressions."

But there is a higher concept of the character of God than that revealed in the life-story and sad experience of the prophet Hosea. It is the revelation of God in Jesus Christ. We have Him saying to Philip, "He that hath seen me hath seen the Father." From that time until this, men have been privileged to know that God is Christ-like, that His disposition is friendly and forgiving, and that He suffers for the sake of His children. Even as Christ laid down His life for His friends, so does the great heart of God bleed when His offspring fall below their best standards. What the world needs is to know that the crucifixion of Jesus on Calvary is enacted anew in the experience of God whenever any one of His children is guilty of sin. If there is one cure for the sin of mankind it is this concept of God as the suffering Redeemer of mankind.

What is God like? He is like Jesus Christ who loved His disciples and His friends so devotedly that for their sakes He died on the cross.

W. A. Harper.

IS THERE A DIFFERENCE BETWEEN RELIGION AND CHRISTIANITY?

According to common usage, religion and Christianity are practically the same, but the Word of God does not so class them in most places. The word "Christianity" is not used in the Bible, but the word "Christian," from which it is derived, occurs several times. Ofttimes the word "Christianity" is very loosely used and means no more than a system of doctrine by a professedly Christian people; but true Christianity, it seems to me, is in short the product of a Christian, the effect and influence of those born of the Spirit. Religion, on the other hand, is not always the product of Christians, but a system of worship even among them that know nothing of Christianity. Christianity is the result of Christ in one's life; religion, a system of ethics and belief in a god.

Now, religion is often substituted for Christianity. This is at once evident by the use of the term "got religion," when we mean "became a Christian." We may be sincere in using the term, but at the same time not be on scriptural grounds; and we should avoid joining together what God has put asunder. Nowhere in the Bible is the term religion used to mean salvation, while the term Christian always implies the new birth. Let us examine the word "religion," as found in the Bible, and see how the Spirit uses it.

The R. V. uses the word religion (or religious) twice, where the A. V. has "superstitions" (Acts 17:22, 25:19). The term here, according to scholars, means "reverent to demons," "demon worship." In Acts 17:22 the R. V. has "very religious," and one can see that this is as far from true Christianity as the poles are apart. But it is to be feared that there are many in Christendom who are just as religious as these Athenians and at the same time "denying the Lord that taught them."

The word that is commonly translated "religion" is found in only four or five places in the Bible. In Acts 26:5 we have "the straightest sect of our religion I lived a Pharisee"; and in Gal. 1:13, 14, we have the term "Jews' religion." Now in both of these the apostle is speaking practically of the same thing, and we see that when this man became a Christian he held no longer to this religion. Saul was a religionist, but Paul was a Christian. Saul was equally or even more religious than Paul. Paul never uses this word translated religion only in the sense of something to be regretted. In Col. 2:18 the word "worshiping" is the same word in the original, and hence he warns us not to be "beguiled" by it.

We will now look at the other place where the words "religion," "religious" are used, and that by the apostle James. In chapter 1, verse 26, we have "seem to be religious," yet the tongue is not bridled, as an evidence of the new truth, so the apostle denominates it as "this man's religion" and declares it "vain." In verse 27 of chapter 1 we have for the first and only time in the New Testament religion commended to us as worthy of striving after. And it should be carefully noted that here the word religion is guarded by the word "pure." Here, then, "pure religion"

implies that there are counterfeits. But even here "pure religion is not synonymous with salvation, but clearly refers to the work and walk of the Christian. "To visit" refers to service, not to salvation. "To keep unspotted" refers to practical purity as a result of the new birth, and not to the new birth itself. "Pure religion," then, according to the only definition given in the word of God, bears the same relation to salvation as the fruit of a tree to the root. There must be root before fruit. In Col. 2:7, we have "rooted and built up in Him." "Rooted" first and then "built up." Salvation (or becoming a true Christian) first, and then the fruit of that life—our pure religion.

Certainly every Bible reader is aware of the fact that the scribes and Pharisees were the most religious people of our Lord's day. The Pharisees prided themselves on their orthodoxy. Hear our Lord as He speaks to them in Matt. 15: "This people draweth nigh unto me with their mouth, but their heart is far from me. But in vain do they worship me, teaching doctrines and the commandments of men." Here you have a picture of religion. But hear what He says to these religionists: "Every plant which my Heavenly Father hath not planted shall be rooted up." In their religious zeal they had denied and rejected Him and their religion was of no avail. Cain was as religious as Abel, but his religion, without the lamb, i. e., blood, was rejected. In Luke 18, the Pharisee's religion is outstanding as he pretended to worship in the temple, but the publican, claiming nothing but sin, was justified.

Has human nature improved? Are there not thousands, yea millions, today who are "very religious" and are masquerading under the name Christian and at the same time denying the fall of man, the virgin birth, the new birth, blood atonement, salvation by grace, eternal punishment of the wicked, the blessed hope of His appearing, and practically every fundamental doctrine of the Christian faith? Poor sinner that I am, I can never be satisfied concerning the future by any acts of religiousness; but, like Simeon of old when he held the Christ-child to his breast, could say, "In peace, for mine eyes have seen thy salvation."

J. Lee Johnson.

Fuquay Springs, N. C.

THE DIGNITY OF LABOR.

Somehow I was made to feel in early life that it was just as much in keeping with the law of God to work during the week as it is to rest on the Sabbath, and I would be just as unwilling for my parishioners to see me loitering around during the week, if I were a stationed pastor, as I would for them to see me hoeing potatoes on Sunday. An old teacher of mine used to say that "work was life, and good work was good life," and I know now that my best and happiest days have been my busiest days. Nothing keeps our thoughts clean in the great race of life like grinding out things for ourselves by the incessant efforts of every-day toil. I am certain that the best money I ever earned in my life was one dollar and fifty cents that was given me by a big boy for helping him cut a ditch at night, after he had done his usual day's work. I didn't spend my dollar and half in tips to a boy in a poolroom, nor on the giddie girls at the soda fountain, but I bought a book and I have kept that book all down these thirty-odd years as one of the greatest blessings that ever came to life. I notice that the men who are optimistic and who are forging to the front in their efforts to keep the religion of Jesus Christ alive in the minds of men are, for the most part, those who grew up out yonder in fields and had to sweat for their bread and butter. These are the men who are standing out in the forefront of the world's progress today. To my mind, Jesus spoke as much dignity in sowing seed as he did in preaching the gospel; and it is pathetic to me to see how so many of our young people are trying to get away from the very thing that has opened up unparalleled opportunities for social and moral helpfulness, and that sounds out a challenge to the real fearless youth of the age to take his place in the rank and file of the world's workers and fit himself for the task of life. The biggest nuisance I know is the fellow who is trying to round up a big job for big pay. He either has to keep the world duped or learn that he is a fool.

Surrency, Ga. A. R. Flowers.

DR. STANLEY JONES ISSUES NEW BOOK.

In Dr. Stanley Jones' new book, "Christ of Every Road," he says that "At Pentecost two things happened: God became real when self-interests were merged with Christ, and religion broke its fetters and became universal." Until Christ came, women had no "self-interests" she might acknowledge, save the interests of her father, her brothers, then her husband and her sons.

To the woman at the well, there was a miracle in that the prophet not only spoke to her, but showed the deepest concern for her own soul. To her he revealed one of the greatest truths about true worship of God. Woman ever since has been doing what she did—leaving the drudgery of life to have a share in proclaiming the good news. Thus they have witnessed, thus they are witnessing, and ever will.

Why is it that women have been among the first to cry out against slavery, against the curse of strong drink, and are now crying most steadily and working most consistently to abolish war? Can it be that their "self-interests" have more readily been merged with those of Christ because their self-interests are primarily the interests of those they have brought into the world? They believe in the possibility of a better world, because they so desire it for those they love, and that concern readily extends itself to other mothers' children.—*World Call.*

CONVENTION PROGRAM CHANGES.

The following changes in the Convention program for Wednesday afternoon were received too late for placing at the proper place in the program:

MISSIONS—One Hour and Fifteen Minutes, Wednesday Afternoon, April 30th.

2:30. Report on Missions and Address by the Chairman, Hon. J. E. West, Suffolk, Va.

2:45. "The Burden and Weight of a Missionless Church," Dr. C. H. Rowland, Greensboro.

3:00. "Making a Church Missionary," Dr. G. O. Lankford, Burlington, N. C.

3:15. "Financing Missionary Work," J. M. Darden, Assistant Secretary, Suffolk, Va.

3:30. "Our Missionary Program," Dr. J. O. Atkinson, Mission Secretary, Elon College, N. C.

NOTICE.

The Woman's Missionary Convention of the Southern Christian Convention will meet Tuesday, April 29th, at 10 A. M., in the United Church, Raleigh, N. C. All delegates are requested to be on time for the roll call.

Mrs. J. A. Williams, *Pres.*

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Specimen of Type

ST. MATTHEW 2 *The three wise men*

carrying away into Băb'-ў-lon *are* fourteen generations; and from the carrying away into Băb'ў-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

WHAT SHALL BE DONE?

What is the Methodist Church going to do about Christ's program for the redemption of the world? An unfulfilled commission still stares us in the face. We are theoretically committed to it, but we are not really very much engaged in it. It is the scandal of organized Christianity that nineteen centuries have passed since God reconciled the world unto Himself by Jesus Christ and committed unto His Church the ministry of reconciliation, but its healing virtue has been applied only in scattered spots. No great mass of His disciples have seriously tried to do it. We say we believe in a Christ-like world, but most of us cannot say we will be content with nothing less. The Churches are packed with people who are well content with something a great deal less than a Christ-like world, with only an occasional one here and there that has been shaken out of the common complacency of the crowd to enter into the real partnership of Christ's purpose and passion for a redeemed world. Whole congregations in the catalogue of Christian Churches are absorbed in the routine of local organization in utter unconsciousness of where the great issues throb, and the battle is big with possibilities of world conquest for the kingdom of Christ. They are lost in the mere trivialities and irrelevancies.

All the conditions of the age are calling the followers of Christ to a fresh enlistment on a world scale until the task is really done. The Church must solemnly accept the world import of the Christian evangel and deliberately set out to make good its belief in a Christ-like world and its rebellious discontent with anything less, or the Church will in a little while "be fitted into the world picture as just a part of the scenery." Things are happening; they are happening fast. Once the nations lived apart. Today the ends of the earth have been brought together. They are bound up in a bundle, in which the woe of each is the woe of all, and the welfare of each is the welfare of all. No principle of politics, no program of industry, no standard of morals can prevail in any part of the world without its reaction in every other part of the world. In this kind of world Christianity must make the mold, or some other philosophy and religion will. The fusing process is going to be greatly quickened. Christianity must construct this new and compacting world, or be assimilated by it. I am convinced that China, Japan and India—the great massed populations of the world—can be molded to a new and diviner pattern in the next generation or the program will wait for ages yet.

The Methodist Episcipal Church, South, is not in hailing distance of the missionary program for which these conditions call. In fact, we are near the bottom of the list in missionary enlistment among the major Churches of the United States as revealed by their per capita contributions. I do not undertake to present any tables of comparison, except to say that the 119,000 Seventh Day Adventists of North America pay as much for their foreign mission work as the 2,700,000 Southern Methodists contribute to their whole missionary program, and their individual wealth is not as great as ours. They pay about forty-eight cents per week against two cents a week for us. There is no reasonable excuse for this humiliating comparison.

The approaching General Conference ought to make a very much more adequate missionary program for our Church and open the way for a very much more efficient missionary appeal. I do not believe the present double-barreled appeal will do it—a modest sum of assessment in the general budget and then the missionary maintenance campaign for a million more. This was a wise expedient for the quadrennium that is now coming to a close. It met an emergency, largely liquidated our debt, and maintained our work as the centenary left it. We have expended nowhere, and have maintained our status by painful economics nearly everywhere. This is not a well-enough that should be let alone. I do not believe the same program during the next quadrennium will result in any appreciable progress.

I would like to see the General Conference approve the following program for 1930-1934. Let all general missionary assessments be taken out of the budget. Indeed, let the General Conference make no assessment, except to say that we need $3,000,000 per year for the maintenance of our present work and the occupancy of impelling open doors. Require of all officers of the Church—bishops in their areas, presiding elders in their districts, pastors in their charges, stewards in their Churches—a comprehensive cultural campaign very much like the maintenance campaign has been. It can be made more thorough and extensive. When the period of cultivation culminates in the appeal for funds—to be paid systematically throughout the year—the Churches should understand that the appeal is to enter into the partnership of Christ's purpose and passion for a redeemed world. His cross is the call. The logic of Christ's cross is this: "Since He laid down His life for us, we ought also to lay down our lives for the brethren." There should be no suggestion of an assessment, except that the Church might say that it expects at least one dollar per member from the poorest congregation in the connection—every other Church to go as far above this base-line as possible. The sky is the limit. I deeply believe this approach will open the door to an unprecedented advance.

What about the other causes to which our people contribute? Let them remain on an assessment basis, introducing the right of congregational approval. We are not, perhaps, ready to discard all assessments at one time. And then the usual scale of assessments for the other causes, with the occasional specials, which we will always have, fairly well measures our immediate obligation to these objects. Not so of missions. The missionary cause has the right to appeal to all the heights and depths and ranges of sacrificial devotion in sharing with Jesus Christ His redemptive purpose for the world. It ought to have the right of way.

Moreover, I believe this emphasis and appeal will expand all other interest and register itself in larger contributions in every department of the Church's work. The person and Church that catches a vision of world enterprise and gives magnificently for that, invariably develops a deeper and more intelligent interest in everything else that pertains to the coming of the kingdom. It has been demonstrated over and over that the wisest policy plays fair with the world enterprise of Christian missions and the deepening benevolence of that broadening vision assures the generous care of the more local interests. I should like to see the Church put the first thing first, and see how all things else come to their appropriate place.

It is high time for the outbreak of a new passion. The real objective of the Church of Jesus Christ must be a redeemed world. The Church must launch out into deep seas. It must make great ventures and enlist all its resources for the great stake of a redeemed world. This General Conference should set a new frontier and sound a call that will go through all the Churches like a penetrating fire. The old program will not do it.—*Bishop W. N. Ainsworth,* in *Nashville Christian Advocate.*

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 19, 1930.

Sunday Schools.

Previously acknowledged	$2,447.31
Lanett, Ala.	4.00
Holland, Va.	26.00
Elm Avenue, Portsmouth, Va.	16.31
Apple's Chapel, Brown Summit, N. C.	5.00
Wentworth, McCullers, N. C.	5.82
Leaksville, Luray, Va.	2.47
Leaksville, Luray, Va.	1.98
Mayland, Broadway, Va.	2.40
First Church, Norfolk, Va.	4.97
United Christian, Lynchburg, Va.	3.87
Vanceville, Tifton, Ga.	1.00
Total	$2,521.13

Mountain Work.

Previously acknowledged	$ 156.05
Liberty (Vance) C. E. S., Henderson, N. C.	4.00
Total	$ 160.05

Individual and Church Collections.

Previously acknowledged	$ 598.31
Mt. Zion, Mebane, N. C.	6.75
Kallam's Grove, Madison, N. C.	7.91
Elon College, N. C.	52.73
Seagrove, N. C.	10.00
Mt. Lebanon, Shenandoah, Va.	8.80
Ebenezer, Cary, N. C.	2.60
Mt. Auburn, Manson, N. C.	53.35
C. D. Bizzell, Clinton, N. C.	1.00
Bethel, New Hill, N. C.	6.10
Total	$ 747.55

Summary.

Previously acknowledged	$6,828.15
Sunday Schools, regular	73.82
Mountain work	4.00
Individual and Church collections	149.24
Total to date	$7,055.21

J. O. Atkinson, *Sec'y.*

QUARTERLY REPORT.

Receipts of the Woman's Home and Foreign Mission Board for the second quarter ending April 15, 1930.

Women's Societies.

Antioch	$ 7.00
Berea, Nansemond	32.15
Berea, Norfolk	6.00
Bethlehem	54.00
Christian Temple	141.00
Cypress Chapel	26.00
Damascus	29.70
Dendron	19.05
Elm Avenue	23.00
First, Norfolk	82.00
First, Portsmouth	28.65
First, Richmond	8.00
Franklin	84.75
Holland	81.80
Holy Neck	149.00
Hopewell	5.60
Isle of Wight	26.00
Liberty Spring	128.53
Mt. Carmel	45.05
Newport News	16.45

Oakland	35.00	
Old Zion	9.80	
Rosemont	23.20	
South Norfolk	14.00	
Suffolk	309.50	
Wakefield	40.00	
Waverly	23.00	
Windsor	45.00	
		$1,493.23

Young People's Societies.

Antioch	$ 4.00	
Berea, Oakland	7.60	
Burton's Grove	10.00	
Bethlehem	16.70	
Christian Temple	75.30	
Cypress Chapel	15.00	
Dendron	4.70	
First, Norfolk	3.00	
First, Portsmouth	17.00	
Franklin	25.00	
Holland, Berta Rowland	36.00	
Holland, Barrett	11.10	
Holy Neck	7.80	
Hopewell	3.50	
Liberty Spring	8.55	
New Lebanon	5.00	
Newport News	3.00	
Mt. Carmel	6.80	
Rosemont	6.60	
South Norfolk	9.10	
Suffolk	150.00	
Spring Hill	7.50	
Waverly	5.00	
Windsor	4.55	
Union, Surry	4.80	
Old Zion	3.40	
		451.00

Willing Workers' Societies.

Berea, Nansemond	$ 6.00	
Bethlehem	7.00	
Christian Temple	10.00	
Cypress Chapel	6.65	
Elm Avenue	4.00	
First, Norfolk	3.00	
First, Portsmouth	9.50	
Franklin	20.00	
Holland	16.00	
Holy Neck	36.00	
Hopewell	.55	
Liberty Spring	4.00	
Mt. Carmel	9.40	
Newport News	5.05	
Old Zion	1.00	
Rosemont	2.60	
South Norfolk	2.00	
Suffolk	25.00	
Spring Hill	2.00	
Windsor	3.32	
		173.02

Rally Offerings.

Norfolk District	$ 27.06	
Nansemond District	21.50	
Waverly District	15.00	
Franklin District	9.00	
		72.56
Grand total		$2,189.81

Respectfully submitted,
MRS. W. V. LEATHERS, *Treas.*

CHURCH UNION IN JAPAN.

A friendly rivalry now exists between the uniting Congregational-Christian Churches in America and those in Japan as to which group shall most rapidly bring about a full and complete union of interests and of denominational life. (Japan is the only foreign mission field in which the Christian Churches have work.) Last spring the annual meeting of the Christian Churches in Japan voted to approve of the general idea of union with Kumiai (Congregational) Churches in Japan, "without tarrying for any," and especially without making such union dependent upon a union of the corresponding Churches in America. Early in October, 1929, before the final vote was taken at Piqua, Ohio, by the Christian Convention ratifying the definite basis of union adopted by the Congregational National Council in Detroit last May, the annual meeting of the Kumiai Churches adopted articles of union with the Christian Churches, and so, all that remains is to work out the detailed application of the principles adopted, with the hope that organic union may be effected on or before July 1, 1930.

Christian Church Situation in Japan.

The Christian Churches in Japan have about one-tenth the number of Churches and the membership of the Kumiai Churches, with a less degree of self-support in their work. They were faced with the problem of loss of identity in joining the larger Kumiai body, but, as in this country, considerations of loyalty to the larger program of the kingdom prevailed over all others. No insuperable difficulties have been found in negotiations. The articles of union which will normally come up for final ratification at the annual meeting of the Christian Churches in Japan in March provide that in general the covenant, rules and regulations, and type of co-operation with the united mission will be those of the Kumiai Churches. The aided Churches of the Christian Church will come under the control of the Evangelistic Board of the Kumiai Churches, with provision for a temporary continuation of present policies in regard to their support, to be maintained for a period of at least two years. After that period, such changes as prove to be desirable may be gradually put into effect with the hope of providing a common policy as to the support of Churches, and in the case of a given Church which desires to take larger responsibilities than are now required by the policy of the Christian mission, entire freedom is allowed.

The Kumiai Churches.

The Kumiai Churches are a well-organized body, with a considerable overhead administrative expense for the headquarters in Osaka with their secretarial staff. The Christian Churches will contribute immediately to these overhead expenses to the extent of their ability, with a period of two years for adjustment, after which the apportionment of the expenses of the headquarters will be on the same basis as the present apportionment to the Kumiai Churches.

The American Board Mission is represented on the Executive Committee of the Kumiai Churches which controls the use of the evangelistic funds placed under its direction by the mission. It is provided that for the first four years after the union of the Churches, representatives from the Christian Churches and from the Christian Mission shall be definitely chosen as members of the executive committee. By that time it is hoped that the union will be so complete that no further distinction among the representatives will need to be made.

The American Board Mission and the Christian Mission are continuing their consideration of the practical steps involved in the matter of union, under instructions from the mission boards of the Christian Convention and the American Board to proceed as rapidly as possible in coming to a common basis, and it is hoped that by June of this year the two missions may meet as a united body.—*Missionary Review.*

HOME-COMING DAY.

The annual address for the home-coming day at Macedonia Church, Colquitt, Ga., on May 2nd will be delivered by Rev. A. R. Flowers. The invitation came to Bro. Flowers from Hon. James Cheshire, who is president of the Midway Association. Bro. Cheshire is a well-known Church leader, believing that all true believers are one in Christ Jesus. Macedonia is a well-known Church of the Freewill Baptist brotherhood, but believes in the fellowship of all Christians, and the annual home-coming days are alike for all denominations.

J. A. BLANTON.

Surrency, Ga.

AN ACKNOWLEDGMENT.

The traveling-bag awarded me as first prize in the recent SUN contest is a beautiful black, full-top, grained leather bag, with double handles and brass fixtures. It is lined inside throughout with attractive and durable material. On one side it has eight small pockets lined with rubber for carrying all toilet articles; also a compartment for ties and handkerchiefs. It is indeed a prize that any minister might highly appreciate and find useful. I wish to thank each committee and every one who assisted me in securing this desirable gift.

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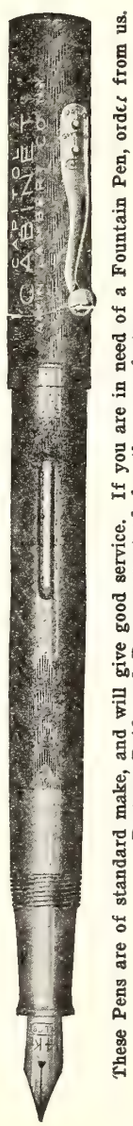

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson V—May 4, 1930.

Promotion in the Kingdom.

Golden Text: "The Son of man came not to be ministered unto, but to minister and to give His life a ransom for many."—Matt. 20:28.

Lesson: Matt. 19:30-20:28.

A Reversal of Standards.

"But many that are first shall be last, and the last shall be first." Man looketh on the outward appearance, but God looketh on the heart. Man's standards of value are often reversed by God. That which men hold in high esteem may be held in low esteem by God. Our age that lays so much stress on numbers ought to learn that God put emphasis upon quality. We often put emphasis upon money; God puts it upon men. We stress and feature programs and organization; God emphasizes spirit. We look up to those of high position and standing; God honors the meek and lowly in heart. Men herald those who give large sums; Jesus immortalized the woman wh goave but little so far as actual worth was concerned, but who gave most because it represented all that she had. Many who are first in man's standard of values may be well down the list, and even last, when graded by Him who sees the content and intent of the heart.

The moral is clear. Let no man think of himself more highly than he ought to think; let him not rate himself too high. But let him not think of himself more lowly than he ought to think. Let him rather think soberly, according as God hath given to him the measure of faith. Mind not high things, but condescend to men of low estate.

Bounty, Not Justice, God's Basis.

Jesus told an interesting story about a man who hired some men to work for him, getting some of them early in the morning, some of them at 9 o'clock, others at 12 o'clock, still others at 3 o'clock, and even some at 5 o'clock. When the men came at even-tide for their wages, each received the same amount. When those who had worked all day complained, the master replied that he had kept his word in every case.

Now, considered from the standpoint of economics, the story has its limitations. But Jesus was not trying to teach ecnoomics; He was trying to show that God does not deal with His children on the basis of strict justice, but on the basis of bounty. In another place He says that God sends His rain upon the just and the unjust. There are, of course, those who think that God is a hard bargainer. They need to learn that He gives good measure, pressed down, shaken down, and running over. And they, and many others who may have a larger conception of God need to learn that because God freely gives we ought freely to give.

Courage for the Difficult.

"And Jesus, going up to Jerusalem . . . said, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him." The shadow of the cross had fallen across His pathway. He knew what was involved. He could have turned back. He could have saved Himself. No man taketh away His life, He later told His disciples. But if He had saved Himself He could not have saved others. The cross became a challenge. He faced it and went forward to it. And all because He knew that God had willed it so. He would face and conquer the difficult in the strength of that conviction. And He wanted His disciples to be prepared as well as possible for what would seem to them like a tragedy and the end. May God give us grace to face life's shadows and difficulties in the spirit of Him who set His face steadfastly to go to Jerusalem.

"And the third day He shall rise again." It is well enough to keep in mind the fact that Jesus told His disciples on several occasions that He would rise again from the dead. It was no vague wish or idle dream. It was no forlorn hope. It was an abiding conviction. And He did rise. Nothing constitutes a more valid claim to His Messiahship than this fact.

Seeking Soft Jobs.

The mother of James and John was human. It was only natural that she wanted her sons to have prominence. Because of their kinship with Jesus and because of their service, she sought for them the highest places of honor—at His right hand and at His left hand.

"What wilt thou? . . . Ye know not what ye ask." What would you take if you had your choice of anything? Alas! so many of us have not because we ask not; but more of us have not because we know not what we ask. There are some things in life that are not to be had for the asking. They are to be had only as we prove ourselves worthy and able to lay hold upon them.

Greatness Through Service.

"But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." To be great is a laudable ambition, intimates Jesus. But true greatness comes from the spirit of service and the practice of service. Jesus Himself is our authority and our example here. Even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many. The road to greatness as well as the road to happiness is through ministry or service.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, May 4, 1930.

Topic: "How May We Find Our Life Work?"

Scripture: Psa. 119:105; James 1:5-7.

The choosing of our life work is the most important decision that we, as young people, will ever make. Let us discuss this topic, "How May We Find Our Life Work?" with this idea of its importance in mind. In discussing it together we ought to be able to discover some ideas that will help each of us to make this great decision.

1. A life purpose. In deciding what our life work shall be we should, first of all, decide what our life purpose is to be. A purpose in life will help us to steady our lives. Some people think that determining upon a life purpose is of more value than the right choice of a life work. What do you think about it?

What was the life purpose of Jesus? What life purposes did He reject? Why did He reflect them? Why did He accept the life purpose that He did? What shall we accept as our life purposes? How shall our purposes be related to the purposes and work of Jesus?

2. Choosing our life work. Each of us should seek the best occupation for ourselves. What is this "best occupation" for each of us? Will it always be the same? What do you think of this for an answer to the question what is the best occupation for each of us? "The occupation that gives me the best opportunity to meet the need of men is for me the best occupation." Very often our closest friends, our parents and those who have had experience in the occupation we are considering can give us valuable advice.

In choosing our life work, we ask God to help us make the right choice. But we must not then sit down and wait for Him to point out our life work to us. We must do something to help God answer our prayers. We must know something about the various occupations; we must know our own abilities and qualifications, and we must be attuned to the need of those to whom our service can be rendered. Our choice of a life work must also include where we shall work. J. Lovell Murray says: "We must find both the right vocation and the right location."

After we have taken all the above things into consideration and have asked God's guidance, we must make our choice. We should take time to make our decision wisely, but we should make a decision. It is possible for one to fail to make a choice and to drift into some work that is far below one's possibilities. We may not always be perfectly certain of our choice, but we can be sure that if we sincerely try to discover God's will for our lives, the outcome will be for the best.

3. Preparation. After we have made our choice we should begin to prepare ourselves for the work we have chosen. We may not have all the time and money that we should like to use in this preparation, and we may have very heavy responsibilities resting upon us, but we should do our best to be the best we can in life. Sometimes we may not feel that we are qualified for the work we are called to do, but we can, like Moses, carry out the direction of God.

FORT APACHE.

Recently I spent several days at Snowflake, attending a basket-ball tournament of grammar school boys and girls. The children were all white, except our boys and girls from Fort Apache. We left here early Friday morning in the truck and got to Snowflake before lunch. On that afternoon our boys played and won. Our girls played the first game after supper, and it was fun to see how everybody wanted them to win. They lost by one point, however. After the game, lots of the little white girls came over and wanted to sit by our girls. This pleased our girls immensely, though they don't usually show it so plainly. We were the only ones to spend the night at Snowflake, as the other teams were from nearby towns. Therefore, we were the only ones at breakfast the next morning at the school-house. Just after we sat down to eat, there was a pause, and one of the boys suggested that we sing grace as we do at Fort Apache. It was a little thing, but it made me feel that these boys and girls are being influenced for good more than we think.

We have just lost our girls' building. The fire started in the little sewing-room back of the girls' building, and that was out and we had turned the water off when we discovered that the girls' building was on fire. In five minutes' time the whole roof was on fire, and in an hour's time the whole thing was burned down. The wind was blowing furiously and we feared for a while that

other buildings would go, too. By working all afternoon, we moved the girls over into our building, moved "my" little boys back to their old building, and put C company back with A and B companies. I moved down to No. 5, so that one of my matrons could have my room. Now things are beginning to run smoothly once more.

Next Sunday I am going to have two new Sunday School classes, due to the fact that two more people have volunteered to teach for me. To get two new Sunday School teachers in one week is quite an accomplishment, and I am justified, I think, in being elated over it. For Easter Sunday I am planning to have regular Church services. We have been learning some Easter songs, and Mr. Allbrecht, from the East Fork Mission, is going to preach for us. For Easter Sunday night we are going to have a little program of songs and speeches by the fourth grade. One of my Girl Reserve groups is planning to make Easter lilies out of crepe paper, and I am hoping that the tulips which my group of beginners (employee children) planted will be in bloom for the occasion. We are looking forward to a glorious Easter; one that will bring new life and new hope to our work here at Fort Apache.

GRAHAM ROWLAND.

A COMBINED CONFERENCE.

The combined conference of the Congregational Christian Life Conference and the Christian Sunday School and Christian Endeavor for the State of Georgia met at the Rose Hill Christian Church, Columbus, Ga., March 29th and 30th. Being the first time that the two denominations have had a State-wide meeting together, all were concerned and anxious that it would be successful. It was a success. From the opening of the convention to the very end of it the spirit was splendid. Both were so anxious to become better friends with the other. It was indeed a "honeymoon."

The congregation was splendid, while the enrollment approached the two hundred mark. Even a bigger crowd would have been present had the weather been more favorable. The program was carefully arranged by Rev. W. C. Carpenter, the president, and Miss Marguerite Davison, the field worker for the Congregational Church. No substitution had to be made in the entire program, which is better than one can usually expect.

The new officers for the coming year were chosen as follows: Rev. W. C. Carpenter, president, Brookfield, Ga.; Mr. Farrar, vice-president, LaGrange, Ga.; Miss Gill, secretary, Piedmont Senior College; Miss Susie Elder, treasurer and assistant secretary, Columbus, Ga.

On Saturday, the opening devotional and welcome was given by Rev. H. R. Heard. After a short period for business and recreation a message, "Christian Unity," was brought by Rev. G. Staley Hunt, of Wadley, Ala. Rev. J. D. Dollar gave the sermon for the morning.

During the afternoon session several study classes were conducted. A round-table discussion was engaged in by the young people. During the late afternoon the delegates were shown around the city waterworks for vesper on the river bank. Dr. Neil McQuarrie and Dr. W. Knighton Bloom of Washington, D. C., brought the evening messages.

On Sunday, Rev. G. D. Hunt and Bro. Stanley Barns inspired the congregation with two splendid messages. The afternoon service was brought to a reverent close by the Communion service presided over by Rev. Lucy T. Ayres. Viewing the whole conference from a distance now, we are able to say it was a success, and we are better friends now than before.

Sandersville, Ga. SUSIE ELDER.

SUMMER BIBLE CONFERENCES.

Nine Bible conferences and workers' institutes, under the auspices of the Moody Bible Institute of Chicago, will be held during the coming summer. The usual distribution of points is announced, chiefly at convenient summering places. Programs of commanding strength and interest are assured. The speakers include Bible teachers and specialists in various departments of Church activity, speakers from overseas, and eminent American preachers. Special attention is being given to the providing of inspirational music features.

The locations and dates of the conferences are as follows: Montrose, Pa., teacher-training school, July 7-13; ministerial institute, July 14-24. Eagles Mere, Pa., July 12-20; Ocean Grove, N. J., July 21st to August 3rd; Hendersonville, N. C., July 27th to August 10th; Ocean City, N. J., August 3-17; Mountain Lake Park, Md., August 10-24; Colorado Springs, Col., August 10-24; Cedar Lake, Ind., August 17-24.

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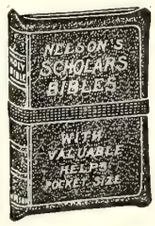

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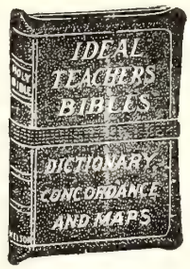

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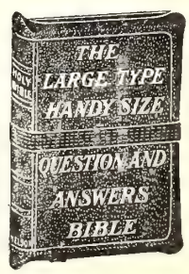

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

RESTORING THE WEAK.

"Brethren, if any man be overtaken in a fault, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."—2 Cor. 6:1-10.

There is no truth of Christ more outstanding than gentleness toward a brother who has slipped, and patience toward him until he hath found himself. Whatever it means to "bear one another's burdens," this is a number-one part of it. And it has its source in pureness of heart, long-suffering, kindness, love, which is Christ's holy style of warfare against sin. This is Christ's example, and Paul exhorts us to "Be ye followers of me, even as I also am of Christ."

This is the way that grace bears fruit in one's life. It is the exhibition of a quality which helps to win attention to the reality and genuineness of Christianity. The weapon of Christianity is righteousness. This is the way Paul won harmony between himself and the Church.

Prayer.—Lord God, make us to be true Christians, and let Thy strength be perfect in us. Let it be apparent in our whole walk that we are Thy disciples; make all the world know that Thou hast a holy people on earth, who are able to labor and suffer and conquer by Thy strength. *Amen.*

TUESDAY.

ANOTHER GOLDEN CALF.

"Make us gods, which shall go before us."—Ex. 32:1.

There are a great many conditions around us which are similar to those that existed with the children of Israel while Moses was away receiving the law of God for them.

It appears to Christians of this generation that never since the time of Christ did the people seek for gold and have so much wealth as they do now; never before did they seek for and have so much comfort; never before did they seek for and have so much pleasure. These are certainly gods of a great many people. If Christianity were to be judged by the numbers who go to Church regularly and the lack of it were to be judged by the numbers who spend their souls for riches, comforts and pleasures, we would feel that God is gone and we do not know where He is. We would say, "Let us set up our own gods."

But the sum total of Christianity is not in the visible. "The kingdom of God is righteousness." Christianity is "doing justly, loving mercy, walking humbly with God," visiting the fatherless and widows, relieving distress; it is life "more abundantly" in its noblest desires; it is "good" life, and it is keeping thyself unspotted from the world.

The man that went the cloud within
  Is gone and vanished quite;
He cometh not the people cries,
  Nor bringeth God to light.
To these thy gods that safety give,
  Adore and keep the feast:
Deluding and deluded cries
  The prophet's brother-priest;
And Israel all bows down to fall
  Before the gilded beast.

Devout indeed that priestly creed,
  O man, reject as sin;
The clouded hill attend thou still,
  And him that went within.
He yet shall bring some worthy thing
  For waiting souls to see;
Some sacred word that he hath heard,
  Their light and life shall be;
Some lofty part, than which the heart
  Adopt no nobler can—
Thou shalt receive, thou shalt believe,
  And thou shalt die, O man!

—Clough Poems.

Prayer.—Dear Lord, as the vine gives life—abundant fruitful life—to its branches, do thou give me Thy share in us. As the branches do the will of the vine, may we abide in Thee and do Thy will. *Amen.*

WEDNESDAY.

BLESSINGS IN SUFFERING.

"Tribulation worketh patience, and patience, experience, and experience, hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost."—Rom. 5:3-5.

St. Paul appeals to our love for God as a fact of every-day experience. He presents an eloquent testimony to the level at which Christian devotion is to be habitually maintained. Attributing the possibility of this to the Holy Ghost, it is said that Paul is thinking of the Old Testament conception of the Holy Spirit, which is "God's breath" as a daily influence; and that this influence is present with Christians always to bring them out of trials and tribulations with blessing.

Have we not seen some of these blessings? Often intellectual and spiritual stimulus comes through trials and tribulations. The world's greatest teachers have usually been men of sorrow. Often development of self-reliance, self-respect and "strength of character" come from it. Often, like Job, we catch new visions of God through them. Vinet, the Swiss theologian, said, "To suffer is to live deeply." Darkest moments are times of victory and the source of much joy.

Out of every suffering of our Lord there sprang fresh human hope, He Himself being perfected through suffering. We poor folk need the power of these things. Life at times is so dark, dreary, sad, lonely, bitter, with so many fading hopes, we must have something to teach us how to weep, how to submit, how to bear and overcome. It is in this that affliction "works for us more and more an exceeding weight of glory." It is the voice which draws His children through the flood and through the fire to kiss His feet."

"Child of earth, I came to prove thee,
  Hardly, sternly with thee deal;
To mold thee in the forge and furnace,
  Make thine iron tempered steel.

"So I count my treasures,
  Stored in days long past;
And I thank the givers,
  Whom I know at last."

Prayer.—Dear Lord and Master, Thou knowest that we are but dust and full of suffering in this life. Be Thou with us always. Humble us in full submission to Thy will and we shall stand with Jesus and Thee forever and ever. *Amen.*

THURSDAY.

DOES GENUINE CHRISTIAN EXPERIENCE ANNUL GOD'S GRACE?

"Shall we continue in sin that grace may abound?"—Rom. 6:1.

The question of the use of God's grace seemed to have claimed explanation by Paul. He taught that we are saved by grace—that was the chief function of grace. Therefore, logical thinkers seemed to say, "When one is saved, grace has nothing more to do for that individual; that grace may continue, it is necessary to sin."

It is believed that no Christian today thinks that way; but perhaps we all need to think more of the function of grace in a Christian's life. There is a passage which says, "Where sin doth abound, grace doth much more abound." This does not mean that grace abounds because of sin, but it exists in spite of it. One should never grow discouraged, because grace is more abundant than sin. Always they that be for thee are more than they that be against thee. God is greater than the devil.

Before Christ came, we are told that the Jews had to be kept in a straight path by means of the law, with pains and penalties attached to their transgression. It seems that he had to be treated like a rebellious slave. But Christ changes this. In Christ, one's nature is completely transformed, so that he no longer wants to diverge from the will of God. Law ceases to exist to Him, for what the law commands he naturally wishes to do. This makes us sons of God, not slaves. So the Fatherhood of God over His child is one, not of watchful severity, but of paternal and filial affection.

Out of this relation comes the reality that God is grace itself. From His throne comes daily grace to aid us to express the heart of God, to equip us for proper living.

Divine grace, then, belongs not to the sinner alone, but by very necessity of nature, to the child of God, that he may grow in spiritual life to the largest spiritual results. "The path of the just is as a shining light, which shineth more and more unto a perfect day." Peter said we must grow in grace. In other words, "Beware, lest ye fall." Grace, then, is not only the goodness of God toward a sinner, but it is the gracious and gentle harmonies of life. A graceful person is something indefinable, but he is one who gives pleasure. Grace is the harmony one person possesses for another. It is the submission of one nature to the demands of another nature.

Prayer.—Dear Lord and Master, possess our souls and make us in full harmony with all that is good with Thy glory. *Amen.*

FRIDAY.

LOSING SELF IN CHRIST.

"Moses knew not that the skin of his face shone by reason of his speaking with God."—Ex. 34:29.

The great A. Maclaren has said that, in all regions of life, the consummate apex and crowning charm of excellence is unconsciousness of excellence. Whenever one suspects that he is good, he begins to be bad; and every virtue is robbed of attractiveness by one's knowing or fancying that he knows that he is good. The charm of childhood is its perfect unconsciousness. If we become good, we have to win back the child's heritage.

"Except ye become as little children, ye shall in no wise enter the kingdom of heaven." We may be sure that the more we are like Christ, the less we know it, and the better we are the less we

(Continued on page 15.)

Christian Orphanage

Dear Friends:

Easter is always a happy season at the Christian Orphanage. The children always look forward to it with a great deal of pleasure. The little boys look forward to Easter-egg hunt. The big boys look forward to chicken and eggs for Easter Sunday dinner. The girls look forward to getting a pretty Easter dress. The good women of the Southern Convention have for a number of years made and sent to us pretty Easter dresses for our girls, and it is a real joy to see them all dressed up on Easter Sunday morning and march off to Sunday School. This Easter season has been no exception to the rule. The following have contributed to help make our children happy:

Mrs. J. W. Reid, Elams, N. C., pants, dress, pillow-cases, shirts, etc.; Mrs. L. A. Huffines, 1 suit; Circle 2, Burlington Church, N. C., 1 quilt, 42 bath cloths; Mrs. J. A. Williams, Franklin, Va., 10 dresses, four scarfs, 5 slips, 4 hats, 4 pair shoes; Mrs. Etta Hilliard, Mt. Auburn Church, sheets, pillow-cases, dresses, etc.; Mrs. R. R. Auman, Steeds, N. C., 5 dresses, dress material, thread, etc.; Circle 1, Burlington Church, 10 doz. apples, 1 quilt; Mrs. T. E. Brickhouse, Norfolk, Va., dress material; Mrs. C. V. Dunn, Paces, Va., 1 hat, 3 dresses, 3 pair slippers, 4 boys' suits, 10 yds. dressgoods; Turner's Chapel Missionary Society, 13 dresses, 1 pair socks; Mrs. Eunice B. Edwards, Washington, N. C., 13 dresses, etc.; Woman's Missionary Society, Norfolk, Va., 23 dresses, hats, hose, coat-sweater, etc.; Mrs. C. W. Johnson, pres. W. M. S., Urbana, Ill., 12 dresses; Mrs. C. M. Sawyer, pres. W. M. S., Randleman, N. C., 7 dresses, 5 boys' suits; Mrs. M. H. Hargrove, Burton Grove Church, Sedley, Va., 1 dress; Woman's Missionary Society, Piney Plains, 2 suits, 3 dresses, 1 waist; Miss Birdie Wilson, Virgilina, Va., 2 dresses; Mrs. E. B. James, pres. W. M. S., Mansfield, Ill., 12 dresses, 2 blouses; Mrs. L. E. Carlton, Paces, Va., 3 dresses, 12 yds. dress material, 2 pair hose; Mrs. A. S. Dunn, Lynchburg, Va., 2 dresses, 1 shirt, 1 suit; Ladies' Aid Society, Berea Church, Driver, Va., 11 dresses, 3 suits, 4 small suits; Mrs. C. W. King, Pres., Ladies' Aid Society, Bethlehem Church, Suffolk, Va., 4 dresses, 3 suits.

We are grateful indeed for all these contributions.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 24, 1930.

Brought forward		$5,926.76
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
United, Lynchburg	$ 3.11	
New Lebanon	3.00	
New Lebanon Baracca Class	2.00	
Liberty	1.60	
Mt. Zion	2.02	
Greensboro, Palm Street	6.00	
Shallow Ford	2.09	
		19.82
Eastern N. C. Conference:		
Shallow Well	$ 1.36	
Piney Plains	6.87	
		8.23
Western N. C. Conference:		
Shady Grove	$ 1.05	
Wentworth	10.55	
High Point	4.48	
Pleasant Ridge	3.39	
Shiloh	1.05	
		20.52
Eastern Virginia Conference:		
First, Norfolk	$ 5.65	
Rosemont	6.32	
Centerville	6.00	
Elm Avenue	5.00	
Holland, March-April	17.00	
Wakefield	2.36	
		42.33
Georgia and Alabama Conference:		
Vanceville		1.00
Alabama Conference:		
Pisgah		1.65
Special Offerings.		
Sale of potatoes	$51.00	
R. B. Wicker, for Edna	34.05	
Naomi Boyce, Washington, D. C.	10.00	
Mrs. J. E. Vincent, Suffolk, Va.	10.00	
R. M. Rothgeb, Raleigh, N. C.	10.00	
Men's Bible Class, Norfolk Temple	23.00	
Primary Class, Norfolk Temple	13.00	
Miss Etta F. Fleming, Middleburg	3.00	
Mrs. E. J. Brickhouse, Norfolk, Va.	30.00	
		184.05
Grand total		$6,204.36

I AM SO GLAD.

Dr. Daniel Albright Long, who will be 86 on May 22, 1920, and now resides at 108 North Guerry Street, Florence, S. C., sends us the following lines of gladness on a postcard:

I'm so glad! I'm so glad for all that is bright:
The sun by day and the songs in the night;
The companions of youth, the friends of old age,
As I read God's dealings on every living page.

Yes, let us thank God today and tomorrow.
In mercy He sends the blessing and sorrow;
It is never unkindness, and never in vain
His mercy permitted a sorrow or pain.

O Father, we can trust Thee for days yet to be,
We know they will bring us still closer to Thee.
When all tears have vanished through Thy boundless love,
We will spend our eternity in the mansions above.

Howe'er it be, it seems to me,
'Tis only noble to be good.
—*Tennyson.*

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2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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9 Behold, [2]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] Or, *all*

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THE SUN'S PULPIT.

(Continued from page 3.)

lion and seventy thousand people in Porto Rico and Japan alone, to say nothing of the work here in the homeland. In these two fields, supported by our Church, these people are looking to us to preach the gospel of the kingdom to them as well as to ourselves.

Let us not fail in the opportunity of sharing the joy of the Christian life with them. We cannot all go in person, but we may go in prayer and in purse. Jesus has no other hands but our hands, no other lips but our lips, no other money but our money. Shall we not allow Him the use of all that we claim?

When David Lloyd George, English Premier and war-time minister, was in the United States a few years ago, Mr. Stanley High, newspaper correspondent accompanied him in all of his American tours. One morning as they rode together on the train, Mr. High said to the little Welshman, "Mr. Lloyd George, you know the American and British people invested $40,000,000 last year in foreign missions. I would like to know what you think of the missionary enterprise." Mr. Lloyd George seemed a bit surprised at the question. He took off his little glasses, and as he looked out of the train window he fell into deep thought and meditation. Finally he said: "Just this: if Christian missions fail, the rest of us had better close up shop. The missionary program represents the most successful enterprise for the reclamation of mankind that the modern world has ever seen. We cannot dispense with the program of missions."

Now, Mr. Lloyd George is not a missionary, a mission secretary, nor a preacher; he is a practical statesman, layman and business man. Nevertheless, he saw, and today realizes, the importance of the project that is so widely sponsored by the Churches of God.

For years, many of us of the Christian Church have felt that we ought to have a larger outlook on foreign missions. Today the realization of our desire is made true. The challenge is open to us. The Foreign Mission Boards of the Congregational and Christian Churches are taking immediate steps toward complete union in mission projects. The Congregational Church assumes $10,000 toward our Japanese work while we in turn are challenged to assume the same amount toward work in the half-dozen countries in which they labor. These fields include Africa, India, Turkey, China, Greece and the Philippine Islands. Let us carry on by widening the horizons in our own local Churches, missionary societies and Sunday Schools.

Franklin, Va.

WINCHESTER, VA.

On February 2nd, we began a series of evangelistic services, which continued until the 14th. From Wednesday, the 5th, the pastor was assisted by Rev. O. D. Poythress. The interest was good, and we feel that much good was accomplished in the name of our Lord.

Bro. Poythress' messages of sermon and song, which were plain, practical, powerful and persuasive, were well received by our people and were good seed sown in receptive hearts.

Many reconsecrated their lives to the service of Christ and His Church, while several accepted Christ as their Saviour. There were twelve additions to the Church. In Church, in the home, in contacts here and there, Bro. Poythress gained a friendly entrance into the lives of the people; and there are many who would be delighted to have him visit us again, and of course the writer heartily shares in the wish.

R. L. WILLIAMSON.

CONVENTION PROGRAM.

(Continued frmo page 4.)

11:20. Report of Georgia and Alabama Conference—Mrs. T. F. Roquemore.
11:20. Report of Eastern Virginia Conference—Mrs. M. L. Bryant.
11:40. Report of Alabama Conference—Mrs. V. E. Kitchen.
11:50. Address—Miss Mary Preston, New York.
Special Music.
Address—"The Call for the Intensive," Mrs. John Ferguson, New York.

Afternoon Session.

2:00. Opening Service—Dr. W. P. Minton.
2:30. Report of Cradle Roll—Mrs. I. W. Johnson.
2:40. Report of Young People's Conference—Mrs. R. T. Bradford.
2:50. Report of Literature and Mite Boxes—Mrs. C. H. Caviness.
3:00. Report of Life Memberships and Memorials—Mrs. M. J. W. White.
3:10. Report of Spiritual Life—Mrs. W. H. Carroll.
3:20. Report of Convention Editor—Mrs. W. M. Jay.
3:30. Address—Mrs. Clark P. Garmon, Japan.
3:50. Address—Dr. J. O. Atkinson, Mission Sec'y.
4:30. Report of Committees.
4:40. Presentation of Banner.
4:50. Miscellaneous Business.
Reading of Minutes.
5:00. Closing Service.
6:00. Banquet (Continuing till 7:30 o'Clock).

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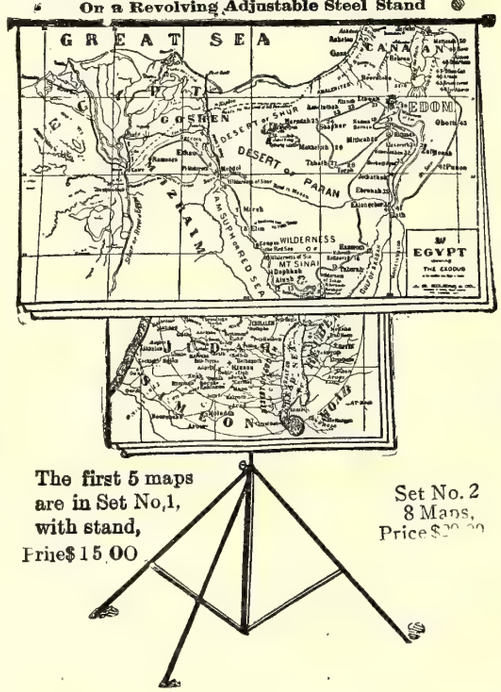

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NOTICE.

The Eastern North Carolina Sunday School and Christian Endeavor Convention is to be held at Liberty Vance July 16-18, 1930. This is written with the hope that the ministers of this Conference will schedule no revivals to conflict with this date, since it is essential that all ministers be present and all Churches represented.

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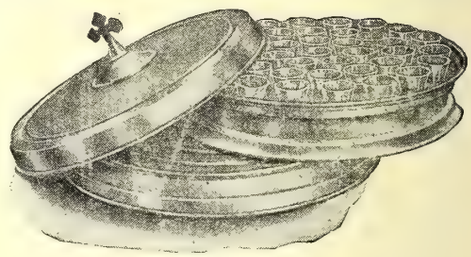

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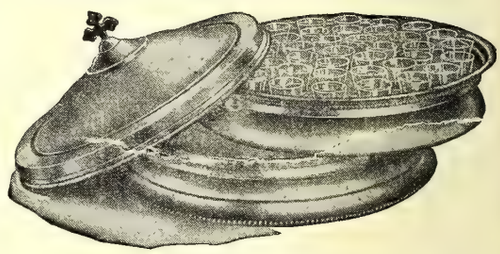

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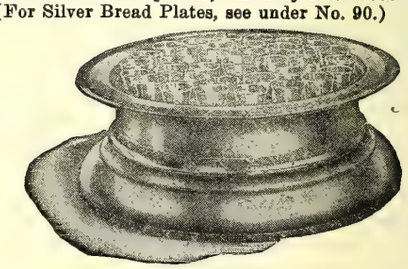

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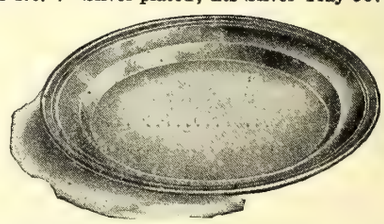

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THE CHRISTIAN SUN

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FAMILY ALTAR.

(Continued from page 12.)

suspect it. Let us, then, try to lose ourselves in Jesus Christ.

Prayer.—Dear Lord and Master, teach us how to live right and be somewhat like our Master: to do good as we go along, and do it for goodness' sake. *Amen.*

SATURDAY.

THE SIGN OF THE SABBATH.

"Ye shall keep my Sabbath, for it is a sign between me and you throughout your generations, that ye may know that I am God."—Ex. 31: 13-17.

The Sabbath was a sign between God and Israel, to be throughout all successive generations, that the world might know that He who sanctifies Israel also sanctifies the world, that the world might be saved. Separating one day in seven from the six is made a symbol between God and man of the separation of the people from sin and unto a knowledge of God. "That they may know God."

How shall we know Him unless we spend time with Him. The biggest meaning of Sabbath desecration is that it destroys this covenant and deprives us of fellowship and spiritual growth. The busier we are with our multitudinous duties of living, more we need this separation.

Prayer.—Dear Lord our God, as we approach the Sabbath Day, aid our weak spirits to see and do all that the Sabbath is intended to mean to us. *Amen.*

SUNDAY.

ACCEPTABLE WORSHIP.

"I will be sanctified in them that come nigh me."—Lev. 10:3.

Nadab and Abihu worshiped with incense, according to their own pleasure and not according to order. They were stricken dead. And it was said that the Lord had said, "I will be sanctified in them that come nigh me."

This reminds us of the offering of Cain and Abel at worship, when Abel's was acceptable and Cain's was not, because Abel offered his best and Cain selfishly offered the poorest that he had; that which he did not care for.

There is a way to worship and get a blessing, and there is a way of coming to worship and going away without a blessing, and the latter is found to be the result of insincere motives. God has not been sanctified in such a one's heart—has not been given right of way there.

The object of worship is to glorify God and harmonize our spirits with His, that we may enjoy Him forever. It is a spiritual act where merely external performance is worthless. Only an inward spiritual force, at least desire, is acceptable to God, and we must come in that kind of spirit and with that kind of offering and sacrifice. When we do we will be glad. "I was glad when they said unto me let us go unto the house of the Lord. God hides Himself within the love of the worshiper. It is as Marcus Aurelius said, "I reverence the God who is within me."

Prayer.—Dear Father, on this our Sabbath, bring to our hearts true reverence, devotion and worship. *Amen.*

RANDLEMAN.

On Saturday night, April 12th, the girls' R. C. W. Class of the Randleman Christian Church delightfully entertained the Free-will Offering Class of boys with a hike and fish fry. About fifty young people hiked two miles into the country to the home of Mr. and Mrs. S. E. Holland, Jr. Contests and games were participated in, after which a fish fry was enjoyed.

Those present were Clara Bowman, Kizzie Burgess, Mary Bowman, Helen Laughlin, Effie Brown, Evelyn Prevost, Margaret King, Mary Etta Robbins, Pearl Allred, Minerva Parker, Eva Prevost, Kathleen Jarrell, Nina Graves, Ruby Robbins, Mrs. S. E. Holland, Mrs. S. G. Robbins, Ruby Jarrett, Mrs. Richard Stevens, Grandmother Stevens, Mrs. Lessie Parker, Miss Alice Stevens, Vernon Robbins, Ollie Stevenson, Hubert Barber, Hal Laughlin, Marvin Laughlin, Jessie Stevenson, Ray Cashatt, Worth Underwood, Otto Robbins, Robert McKenzie, Burton McKenzie, Theodore Davis, Colon Underwood, Charlie Bowman, Clifford Allred, George Lamb, Vance Bowman, Lacy Gaster, George Stalker, S. E. Holland, S. G. Robbins, G. V. Laughlin, Charles Crawford, R. E. Allred, Richard Stevens, Kenneth Parker, Kenneth Underwood, Paul Robbins, E. W. Davis, Ervin Hancock, Burton Brooks.

NOTICE.

On Tuesday night, April 29th, from 6 to 7:30 o'clock, in the basement of the United Church, Raleigh, N. C., the women are to have a banquet. All delegates and visitors are invited, and any of the gentlemen present who would like to join with them will be welcomed. The price of the banquet will be $1.00 per plate. Any one wishing to attend this banquet will please send their remittance to Mrs. Ernest L. Beale, Franklin, Va., and upon receipt of same a ticket will be forwarded.

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge; all over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

OBITUARIES.

FOX.

Died March 24th, being 80 years, 2 months, and 5 days. She was preceded in death by her husband only eleven days. There are three sons surviving—W. M., J. C., and H. C. Fox; and one daughter, Mrs. Lizzie Overman, all of Route 3, Liberty, N. C.

She was from early life a member of Pleasant Hill Christian Church, and was faithful to her Church and to her God to the end; hence, to her reward she has passed. Burial service was at Pleasant Hill by the pastor, and her remains were placed by that of her husband, awaiting the resurrection.

T. J. GREEN.

GRIGGS.

After a brief illness, Mrs. Corinne Marie Luke Griggs departed this life at Newport News, Va., on the night of April 1, 1930. She would have been 71 years of age had she lived till the 19th of this month, and had been a member of the Bethlehem Christian Church since childhood.

Another death in the immediate family occurred in the same night—her niece, Mrs. Georgia Ashburn Willis, age 37 years.

Mrs. Griggs is survived by five sons and four daughters, a number of grandchildren, two sisters, and one brother. Mrs. Willis is survived by her husband, H. G. Willis; one son, H. G. Willis, Jr.; her parents, three brothers and one sister.

Funeral services for Mrs. Willis were conducted from her residence at 11 A. M., April 3rd, by the writer, assisted by the Rev. Paul K. Buckles, pastor of Hampton Presbyterian Church, and the Rev. Garland Moore, pastor of Riverview Baptist Church, with interment in the Greenlawn Cemetery, Newport News.

At 1:30 P. M., many of the same mourners followed the remains of Mrs. Griggs from the home of Mrs. F. W. Vaughan, a daughter, to Bethlehem, where Rev. W. D. Harwood, D. D., Rev. Bro. Brittle, and Rev. Mr. Thompson, of the Baptist Church, assisted in the service, with burial in the cemetery near the Church.

It was indeed a day of sorrow to this family, but they "sorrow not as those who have no hope." They possessed a peace that none can give save Him who said, "Let not your hearts be troubled." The profusion of flowers at both funerals signified the high esteem in which both women were held, as well as showing that the sorrows of these families had become the sorrow of others who sought by this means to convey their sympathy.

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Mrs N T Farmer

THE SUN'S OBSERVATORY

By Rev. Stanley C. Harrell.

FEAR OF THE BIBLE.—

Every Christian should learn a lesson from the enemies of God and religion. There is nothing of which the rabid atheist is so much afraid as the Bible. During recent years we have seen the organization of several societies whose express purpose is to combat the work of religion. And in every case where the method of attack has been revealed it is against the Bible. Atheist, infidel, and freethinkers are all doing everything within their power to destroy faith in the Bible and to prevent its message from reaching the public ear. And there are thousands of Christians who are neglecting the reading and teaching of the Bible, falling into line with the avowed and expressed desire and ambition of every enemy of God and righteousness.

TOO MUCH TALK!

It is not surprising that the attendance is falling off at public gatherings where speaking is the principal item on the program. We are living in a world that is literally filled up with talk. The air is filled with it, and there is generally some one ready and willing to turn on the radio. There was a time when the movies offered an opportunity to rest one's ear-drums, even if they did throw a strain on the eyes without affording any stimulus to the brain. But now most of the movies have been converted into talkies. It looks as if there might be no limit to the possibilities of reproducing the human voice.

There was a time when an announcement of any kind of a speaking would draw a crowd. But those good old days have passed along with a lot of other things. This scribe recently attended a State peace oratorical contest; he had been invited to serve as a judge in the contest. Only college students were eligible to contest, and only one from each college was permitted to represent an institution. The orations were of a very high order. They were thought-provoking and informative. They were heard by about thirty people besides the contestants. And the contest was held upon the campus of one of the leading universities of the South. There can be but one explanation: people are not eager to listen to more talk.

Some may feel that the day of the public speaker has passed. This is doubtless an exaggerated judgment. The day of the public speaker will never pass until there are no longer momentous issues to stir the hearts and challenge the minds of men. It does mean, however, that the day has come when he who would appear as a public speaker must have something infinitely worth saying, and must be able to say it in a most worthwhile way. And the public must know, if it is going to turn out to hear a speaker, that he is going to have something to say, be able to say it well, and not take too long in saying it.

MEASURING CHURCH EFFICIENCY.—

Dr. H. K. Carroll has given to the public his compilation of statistics as to the numerical gains and losses of the various denominations in the United States during the year of 1929. The figures are printed in full in the *Christian Herald,* issue of April 26th. Dr. Carroll is an expert at the most difficult task of collecting definite figures as to the number of members enrolled in the various Churches of the country.

All the various Churches show a net gain of a little over 300,000 during the year, which is a considerable falling off from the more than a million gain in membership during 1928. The American people have learned to place great confidence in statistics. We are impressed with an array of figures, whether we know what they indicate or not. I suppose that all of us will be inclined to breathe a sigh of relief when we learn that, as a whole, the Churches have been gaining in membership. We will feel that, after all, much of the criticism as to the weakness and failure of the Church was entirely unfounded.

But for the individual Church and the individual denomination, there should be scant comfort in the showing made throughout the entire country. The important question is what has been happening in the particular field of labor with which we are connected. And most of us are fully aware of the fact that numbers are but a poor index of the spiritual life of the Church. There must be other standards of measurement by which the efficiency of the Church is measured rather than that of numbers.

Spiritual growth is generally slow growth. It requires years for Christian character to reach maturity. Long acquaintance with a single congregation reveals the fact that there are certain individual members who have attained to a splendid spiritual statue, while others have remained almost stationary through the passing of the years. The work of ministering to the growth and development along spiritual lines is essentially a work of faith, and no one can tell at the time of sowing what the harvest will be.

WHAT IS DUE THE CONVICT?

The recent first in the Ohio State Penitentiary, which caused more than three hundred convicts to lose their lives, has raised a nation-wide discussion. It was a situation of unspeakable horror, and it is not surprising that it should have aroused a wave of sentiment that has swept the country. Fire causes a panic among men who, under most circumstances, are calm and level-headed. What must have been the feelings of those men, who knew themselves to be securely locked in with the safest of mechanical contrivances, when they realized that they were doomed to perish in the flames or be suffocated by the smoke and fumes?

When the news was first broadcast, the question arose as to the duty of the warden under the circumstances. Should he have taken action to release as many of the convicts as could be reached, and thus turn loose upon the law-abiding citizens of Ohio hundreds of desperate criminals? or should he have permitted them to perish as they did? was the turn the discussion took. As this is written, an investigation of the warden's conduct is still in progress. But no matter what may be the verdict brought in as a result of the investigation, it is already realized that far more is involved than what has happened in Ohio.

For years, students of sociology have been seeking to determine the duty of society in dealing with the criminal. It is still a much-mooted question. There are those who contend that already too much has been done in the effort to reform the criminal. It is held that the criminal class has been pampered and coddled until there is more sympathy for the criminal than for the victims of his crime. One side holds that society should center its efforts upon punishment, while the other contends that society should major in the attempt to reform and correct the criminal tendencies.

Whatever may be the decision as to the proper attitude toward the criminal, one fact is perfectly patent at the present time. Society certainly owes it to the criminal to see that the prison in which he is confined is as nearly fireproof as modern methods of construction can make it. If the various penitentiaries throughout the nation were investigated as to the fire risks which they contain, doubtless many of them would be found to be veritable fire-traps. Many such buildings are old, or certain parts of them are old, and were constructed in a day when a fire-proof building was an ideal and not a possibility.

There is, of course, the question of costs to be considered. With a steadily increasing prison population, the question of prison maintenance and adequate prison facilities has already created a problem for those who are interested in keeping down taxes. But too much is involved for a fear of increased taxes to hush the demand for prisons that will safeguard their inmates from the hazard of fire. Every individual should have every possible protection against fire. But in a building where the occupants are free to escape when the warning is sounded, fire risk is entriely different from the case of a prison where men are as securely locked in as it is possible to lock them. Disregard for the fire danger in the case of the criminal can have but one result, and that to harden and embitter him more deeply against society, which he already regards as his enemy.

NOTES-PERSONALS

The pastor, Rev. H. E. Crutchfield, Henderson, N. C., writes: "A missionary society was organized at Fuller's Chapel Sunday, April 13th, with nineteen members."

Rev. Roy C. Helfenstein, who is spending some weeks recuperating at the Florida Sanitarium, Orlando, Fla., writes that he is making rapid progress. He hopes to be back in his pulpit at no far distant date.

In its recent assignment of new wave lengths, effective May 1st, the Federal Radio Commission placed WMBI, the station of the Moody Bible Institute, of Chicago, on 1040 kilocycles (288.3 meters), and its gospel programs will have a wider and more satisfactory reception by the eliminating of interference.

The Missionary Education Movement Conference meets at Blue Ridge, N. C., June 28th to July 8th. Dr. W. Knighton Bloom, Washington, D. C., is chairman. Among the speakers are Dr. W. A. Harper, of Elon College; Dr. C. Rexford Raymond, of Chattanooga; Dr. Malcolm W. Dana, of New York City; Dr. R. B. Eleazer, Atlanta; Miss Lucille Du Bose, Nashville; Dr. Geo. W. Hinman, New York City.

A good friend, closing a personal letter, refers me to Hebrews 13:20-21. Turning to Weymouth's translation, I read this wish, than which I doubt if there can be any better: "Now may God who gives peace, and who brought Jesus, our Lord, up again from among the dead, even Him who, by virtue of the blood of the eternal covenant, is the great Shepherd of the sheep, fully equip you with every grace that you may need for the doing of His will, producing in us that which will truly please Him through Jesus Christ."

Rev. R. Lee House, writing of the missionary rally at Pope's Chapel, April 19th, says: "On account of the rain, there was not a large crowd at Pope's Saturday. There were two ministers, Mr. Crutchfield and myself. Six Churches were represented—Mt. Auburn, Henderson, Liberty (Vance), Fuller's Chapel, Beulah and Pope's. Mrs. J. A. Kimball presided in the absence of the president. The two pastors present took part on the program. Papers were read by other members of the various societies, and time was also given for general discussion of common problems. The same officers were re-elected, and the next rally is to meet at Henderson."

Rev. G. H. Veazey, of Roanoke, Ala., and Rev. J. H. Dollar, of Reidsville, N. C., are two of the ten Christian preachers attending the rural Church School at Vanderbilt University, Nashville, for two weeks. Bro. Veazey writes: "The school is simply fine. I count it one of the greatest opportunities of my life to be here. There are 350 preachers here from twenty-four States and about thirty denominations. There are ten of our own number and about the same number from the Congregational Church. We have group meetings every afternoon which are interesting and helpful. We are getting better acquainted, and as we come to know each other better, we love each other more."

A printed annual report for 1930 of the Mission Hospital, Cagayan, Philippine Islands, states that Dr. and Mrs. M. J. W. White, who arrived in December, 1929, came at an opportune time and at once proved that they will meet a real need. The Whites are rapidly making friends. They have a way of making one feel that they are friends. It is noted from the printed report that in this hospital last year the total treatments were 7,280; patients admitted, 485; major operations, 61; minor operations, 54. The printed report says that with the arrival of Dr. and Mrs. White, medical work of Northern Mindanao begins a new page, and the outlook is auspicious for the relief of human suffering in that part of the island by Dr. and Mrs. White.

Rev. W. P. Minton, Mission Secretary, Dayton, Ohio, writing under date of April 22, says: "Mr. and Mrs. Scott and Billy left this morning for the South, and we feel as though we have lost a brother beloved. They certainly are fine people, and he is one of the most aggressive and hard-working pastors I have ever seen. I am sure he will do great work at Salisbury, but we do hate to lose them from here. Bro. Truitt will be moving into the parsonage some time next week, and he is starting off with a splendid congregation. He and Bro. Scott received fifty-one into Walnut Hills Church on Easter Sunday, and had the largest attendance on record. I believe the merger of the two Churches was the only hope of saving anything from either one, and now there is great hope of building up a strong Church in this community."

ROSEMONT CHURCH.

These are busy days in my field. Rosemont Church is working hard to raise $15,000 by the first of July with which to begin a better Church and Sunday School plant. Each Sunday a different speaker presents the matter of the new Church fund to our people, and there is a splendid interest being manifested and we are expecting to reach our goal.

Dr. C. C. Ryan, pastor of the First Christian Church, Richmond, Va., led the Church in a splendid revival meeting the last two weeks of March. Dr. Ryan not only did great preaching while here, but gave us much encouragement in our proposed building program, which we all appreciated very much and we hope that when he comes to us again he will find a better place in which to deliver his messages than he found the last time.

Our work is going nicely, and the attendance is as good as we can expect until we get better building equipment.

Our Berea Church is also working hard for new Sunday School rooms, and we do hope that we may be able to see new rooms there before very long, and we are quite sure that we will if the interest keeps up as it is now. Our Sunday School here is doing very fine work under the leadership of Superintendent F. N. Hall, and both the Missionary Society and the Ladies' Aid Society are doing just a splendid piece of work.

The annual memorial services at this Church will be held on the last Sunday in May in the Church cemetery, and the annual home-coming day will be held on the first Sunday in September, followed by our special evangelistic meeting.

J. F. Morgan.

FRANKLIN CHURCH.

A very interesting club was organized in the Franklin Christian Church the first of February. It was a Bible club, known as the Chapter-A-Day Club. There were many charter members who entered into the plan of reading a chapter a day in the Book of Acts which contains twenty-eight chapters. Since February had only twenty-eight days, each person read the book entirely through during the month. When the first of March came, it was decided to continue the club, and the gospel of Matthew was chosen and a goodly number of new members were added. April the first brought others into the daily practice of reading a chapter a day in John. At present, nearly every member of the Church and Sunday School is reading the Bible daily.

Copies of these books were given each person, and thus they were enabled to carry attractive little portions of Scripture with them to work, to school and to Church.

So great was the interest in the Church and Sunday School in the matter of daily Scripture reading that the pastor felt that copies of Scripture ought to be placed in the hands of every child in the county, and to that end he secured the endorsement of the county superintendent of public instruction and has up to date distributed over 2,500 copies of the gospels to children in the public schools of both white and black races in Southampton County.

The co-operation of the school teachers was very fine. The business men and women of the county readily responded to the proposal of distributing the gospels to the children, and without much effort the amount of $30 was raised for the purchase of 3,000 volumes.

Addresses were made by the pastor in six of the leading high schools on the importance of reading the Bible. Following the messages, the gospels were distributed to every child who promised to read a chapter a day. These attractive little Scripture portions can be obtained from the American Bible Society at Richmond, Va., at $1 per hundred.

Joseph W. Fix.

SHALLOW WELL.

A rather unique program was rendered at Shallow Well Church on March 30th, when "Thomas Day" was observed. The Church was filled to overflowing by "Thomases" and their friends, and the program rendered by Thomases, except introductory remarks by the pastor, giving the origin of "Thomas Day" in our Church.

For the devotional service, the Scripture was read by Mrs. J. E. Thomas, and prayer by Mrs. A. S. Thomas. The address of welcome was by Raeford Thomas, and the principal address of the occasion was by H. Lee Thomas, who used the topic, "The Church and Educational Work."

A feature of the program was a reading by little Mary John Thomas, entitled, "Grandma." Special music was rendered by the Thomas male quartet of Broadway, N. C.

Memorial Day service will be held on Saturday, May 10th, and Mothers' Day program on May 11th. Plans are being made for "Homecoming Day" on June 29th.

T. Fred Wright.

AN INSPIRING SERVICE.

The gladness of the receiver is a prayer for the generous giver, and God hears it.

Last third Sunday, at Bethlehem Christian Church, Alamance County, N. C., the pastor's heart was made glad in delightful service. A large and appreciative audience, close and profound thought and study, worship and devotion as we meditated together that Easter morn concerning the Christ and His resurrection, was an inspiration and a benediction.

As we communed at the Lord's table, in commemoration of His love manifested in the crucifixion, and the lively hope we have through His resurrection, I do believe that new, deeper, sublimer resolutions were made for a more devout, consecrated Christian life.

These are a good people. They are grateful to our Heavenly Father for His many blessings.

J. W. Patton.

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

PREPARING FOR PENTECOST.

By Rev. John G. Truitt.

"And when the Day of Pentecost was fully Come."—Acts 2:1.

From April 20th, this year, to June 8th is the Pentecost period. It is a period of fifty days, as the name pentecost implies. Pentecost was otherwise sometimes called the feast of weeks—a week of weeks after the Passover. This year the Pentecost is being celebrated throughout Christendom because it rounds out nineteen centuries of the Christian Church. In a series of five Sunday-morning sermons, I wish to turn your attention in a special manner to that great birthday of the Christian movement. For convenience, the series of sermons will be entitled as follows: "Preparing for Pentecost," "Power of Pentecost," "Program of Pentecost," "Preaching Pentecost," and "Practicing Pentecost."

Celebrating of Pentecost is a very small matter *per se,* but getting the spirit of the Pentecost into our thinking and acting is a vastly different thing. It is the latter for which we pray in the present emphasis. If we ever make Pentecost real in our living, we shall most likely do so through the way of the Word of God, illuminated and aided by the power of the Holy Spirit. We shall think in the largest possible measure of others by the paradoxical route of forgetting them for the while and thinking introspectively in the light of the will of our Lord of our individual selves. We shall close the door, so to speak, and shut ourselves in with ourselves and the Holy Spirit to "tarry" there until we shall be able to follow out wherever the Spirit leads us. In this we have supreme precedent. Then how is this Pentecost prepared for?

There is first that one supreme and inescapable fact, namely: the resurrected Christ. There is more which we shall see as we go along, but this one fact stands before all others as the sublime and only door of entrance. Not just Jesus Christ, but the resurrected Jesus Christ. You can follow Jesus Christ to the cross and to the tomb, and then go fishing. You may follow the life of Christ as an academic thing from one end to the other and yet have to shut yourselves within for fear of the Jews! You may be a close disciple of Jesus Christ, and then betray Him. You may declare that you have left all to follow Him, and even tell the truth as Peter did, and then deny Him. You may even help take Him down from the cross and enwrap Him in the perfumes of loving devotion and then find yourself hopeless. You may walk with Him throughout all Galilee and the paths of Palestine as a whole, and yet know not the resurrected Christ nor recognize Him on the road to Emmaus. The resurrected Jesus Christ is everything in the Pentecostal background—ah! and shall I not say in the fore ground, too—the foundation and the elevation!

It is all supremely beautiful, and how often fitting in this practical, workaday world of ours to talk about the "Jesus way" of living. But we shall not fully understand what we are talking about until we have considered personally and prayerfully the Christ way of dying, and of rising again! "Jesus' way of living" would have left Peter and the others in an awful lurch, for vacillation, despair, and actual fear possessed their souls. And why not when confronted with the things with which they had been confronted? For if the chapter had ended with the "Jesus way of living"—yea, even the Jesus way of dying—without the Jesus way of resurrection, supreme failure would have been the unanimous verdict of every follower of the lowly Nazarene! But miracle of all miracles, Jesus Christ arose from the dead! There is your sure hope of Pentecost!

If we are to experience the Pentecost in our Churches, we must make Him real in ourselves. There is nothing pentecostal about recognizing a myth, however beautiful a myth it might be; there is nothing pentecostal about subscribing to a theory, however sacred an one it is—but, my friend, the lifting up within your heart of the living, dying, rising, reigning Christ will give you the power of a perpetual Pentecost. He must be, then, a real person, no myth. He must be a living person, no dead hero, nor entombed teacher. We must see Him anointed, crucified, buried, and resurrected again from the dead. This is not so easy as it may seem. It is not as easy to do as it is to say to do. There is this rather strange thing about the record of Jesus Christ's resurrection, namely: no account is given of His being seen alive by any save His own followers. Perhaps this worries our argumentative minds a bit at first thought; but even before Jesus' death on the cross He began to "manifest Himself unto us, and not unto the world." Jesus told the disciples when they asked Him why it was so that it was based on two things—love and obedience. There is your formula for seeing God now: love Him, obey Him. What, oh what, would Jesus Christ have been more than a spectacle, or a ghost, had He been seen by any save those who loved Him with such a passion as would cause them to fall at His feet, crying, "My Lord and my God"? Did Jesus turn stones unto bread? No. Did Jesus jump off the pinnacle of the temple? No. Did Jesus fall down and worship Satan? No. Would Jesus thrust His broken body upon an unbelieving mob? No. Would the one who said, "Cast not your pearls before the swine," cast heaven's most previous jewel before men who jeeringly mangled His earthly body? There are some things too beautifully sacred to be seen save by the eyes of love and obedience.

However, for love's comfort and faith, His resurrection was established by "many infallible proofs," which no serious attempts were made to disprove in that day seeing that they were infallible! He was seen by the women and the disciples; His resurrection was a known fact with the soldiers; and, besides, there were "five hundred witnesses"—infinitely more than the requisite two or three. "Jesus saith unto Thomas, Because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed." What a preachment! What a prophecy! Blessed indeed, because down across the centuries, across the continents they have transformed history, unlocked prison doors, and brought the Pentecost down upon their every-day and generation! I love the Christ of the cross. How we should love Him who suffered for us there! But, ah! the Christ of the world-wide command, the Christ of the "all power" to be "ever with us" is a Christ to whom we may kneel. He is the Christ of Peter on Pentecost, the Christ of Paul in a hundred ports, and He must be the Christ of our own hearts before we may be endowed with any real power from the upper room in Jerusalem. There we must tarry in prayer until He endue us with power from on high.

With the background of such a faith in such a Christ prayer was the preparation for Pentecost. Separated, divided, disunited praying had been called to account, and now they were united and in one place, and in one accord. Some praying, yea, much praying should be done in private, and some of it should be intensely personal ;but the praying that is to bring our Churches Pentecost will be united and persistent. They had been praying about many things, but now they were in one accord—they were praying for the Holy Ghost. They were praying for what Jesus had told them that as conquerors of the world they would need, namely: the Paraclete—the Holy Spirit. And they were not just some of them praynig, but all—and the "all" is told in actual mathematical count (some people do not believe in numbers) 120! Each doing his bit, each counted, and was counted. God needs each of us. And God wants each of us to pray. No man or woman, and there were both men and women there, need feel he will not be missed in this great call to prayer in preparation for Pentecost. And how our Christendom needs its Pentecost! Let us go, then, by the command of our resurrected Jesus Christ to the "upper rooms" of our Churches and pray, and how it will rejoice the heart of God to give us the Pentecost!

Dayton, Ohio.

HE SIGNED FOR US.

Recently as I waited my turn at the parcel-post window in the post-office, the clerk asked me to sign for a C. O. D. package for an illiterate person. It was a new experience for me, and as the clerk showed me what to do and then had the person make her "mark," the thought came to me that that was what Jesus the Christ did for me, for every one.

Our Saviour signed our name to the receipt of our soul's salvation, and endorsed it with His name, His blood, and we made the cross. Yes, we made the cross in our ignorance and weakness, not knowing the price that He must pay that we might receive the salvation from sin that He came to bring to "whosoever will."

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Jesus came to suffer and die the shameful death on the cross, that He might be the "Propitiation for our sins: and not for ours only, but also for the sins of the whole world; for all have sinned and come short of the glory of God."

The sinless one was made sin for us, that He might deliver us from this present evil world, "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us." "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness."

We make the cross anew when we fail to offer our bodies a living sacrifice; and we drive the cruel nails when we fail to say, "Thy will be done," and take our own way, regardless of the pain and agony that we cause Him to bear. When we say that we have troubles enough of our own, and neglect to listen to those who need the sympathy that we might give, we place the crown of thorns upon His head again. When we doubt His love, His care, His power to work all things to our good, then all the pains of the cruel cross are felt anew. Oh, that we might "live unto righteousness" because we are dead to sin, "having crucified the flesh with the affections and lusts," and do only those things which bring glory to His name.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." W.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE GREATEST RELIGIOUS BATTLEFIELD.

When we look around us at the ravages of sin, at the waywardness and wickedness of the evil-minded, we may be inclined to decide that Christianity is having its fiercest battle, and religion its supreme conflict, here in America. Dr. Robert E. Speer, a world figure, a man acquainted with the "utmost parts," because of continued contacts and repeated visits to all parts of the world, on his recent return to the United States gave to the New York *Herald-Tribune* this declaration: "The greatest religious battlefield in the world today is in Asia, where Christianity is in conflcit with the other greatest religions of the world for the allegiance of a population that comprises half the people on the earth."

Dr. Speer further declares, in an interview with the metropolitan daily, "that Christianity is winning the struggle through the penetration of Christian ideas and the Christian spirit into the indigeous life of the Asiatics." A distinguished and outstanding Japanese is quoted by Dr. Speer as saying "Real world-wide co-operation in fulfilling the last command of our Lord, 'Go ye, therefore, and make disciples to all nations,' is really just beginning. We shall continue to look forward for your co-operation and prayers in the tremendous tasks that confront us in our country. Signs of the crumbling of the other religions as Christianity penetrates Asiatic lands" are pointed out by Dr. Speer. In India, for instance, a law has been passed forbidding the marriage of girls under fourteen, and boys under eighteen, in spite of strong and even bitter opposition from Brahmins and Moslems, who claim that such a law was an invasion of their religious principles. Child marriage has been the curse of India, though taught and urged by the pagan beliefs of that country. There is said to be several million widows in India, for instance, under ten years of age.

Some of the great achievements of the missionaries are pointed out by Dr. Speer: "The present Japanese ambassador to United States is placed on record as saying that 'an American missionary is regarded as the founder of the public school system of Japan.' The statement is credited to General Jan C. Smuts, of South Africa, that 'it is difficult to conceive what Africa would have been without the civilizing effects of Christian missions.' Sir Arnold Wilson, a British official familiar with Arabia, Mesopotamia and Irak, is reported to have stated that 'the disinterested but not dispassionate zeal, the high qualities and personal ability of individual missionaries have beyond all question permeated the Arab social and religious system and set up standards of public conduct and personal rectitude which have been tactfully and, indeed, unconsciously, adopted by an increasingly large body of educated men.' "

Such achievements are even overlooked by people not acquainted with missionary work and the life and leadership of missionaries in foreign fields. Dr. Speer declares that never was the work of foreign missions cutting any deeper and wielding wider influence than today. In China particularly, Dr. Speer points out that Churches and missions have launched a five-year movement to double the number of Christian members. In Japan, the "Kingdom of God's Movement" aims at a million new believers. Truly our Lord is marching on. He instituted the missionary movement, and on His shoulders are the responsibilities of missionary work, and in His name and for His sake is the missionary work carried on in the world. It is heartening, indeed, to all who are willing to follow Him, by way of self-denial, to realize that Christ, our Saviour and Redeemer, goes on conquering and to conquer, even against untold odds and all manner of opposition and difficulties.

Nothing will help to win the conflict for Christ and righteousness more quickly and more surely at home than for His followers to have the faith in Him that leads them to share with those afar the joy and the glory of His life and love—a life and a love that have brought us a long way and will carry us further if we implicitly obey and follow Him. The supreme need of the world today is Jesus the Christ. J. O. A.

AFTER PROHIBITION—WHAT?

Many of us are inclined to discredit prohibition because it has not accomplished all that we had anticipated, and because there are many and repeated infractions of the law of the eighteenth amendment. It is good philosophy in measuring a movement or a person to take into account, not the heights to which they have attained, but the depth from which they have come. We become restless and impatient sometimes as we compare our actual condition with our high ideals in the realm of what we might or could be. Many in the present time see what the law is not doing, and clamor to abolish it, forgetting many of the things the law has done and ignoring conditions prior to the enactment of the law and the eighteenth amendment. The Philadelphia *Public Ledger* recently put the question, "After Prohibition, What?" and briefly answered its own question in these words:

"Liquor has never obeyed any law except by compulsion. It was sold to minors, to intoxicated men, and at unlawful hours on Sundays. It paid its license—perhaps—and assumed all the rest. We tried local option (State control is that), and liquor broke that down. We tried the dispensary. Bootleggers and grafters made a farce of it. Our latest attempt is constitutional prohibition, and liquor skillfully, shrewdly, by defiance, by casuistry, by assault in every form, is doing its best to break that down. Then what? Nullification! The law is beyond its reach. The issue is simple and clear, absolute prohibition or free liquor. All other attempts at control have failed. As a moral question, the war against liquor will go on. In that field it has been well said, 'Nothing is ever settled until it is settled right.' "

Whether we agree with the writer in the *Ledger* or not, there is food for thought, especially when it is remembered that the bootlegger and the illicit distiller were more abundant and busy in the days of the open saloon than they are at present, and that, through all time, so far as history reveals, liquor has never obeyed any law except by compulsion.

We have not attained perfection with the law. Far from it. We have not attained perfection of human nature and human conduct in this world of wickedness and woe. Far from it. But bear in mind that more than fifty thousand ex-saloon-keepers in the United States pay a dollar a month each, $12 per year per capita, as a fund with which to fight prohibition and the eighteenth amendment and to help bring back that day when they did all they could to debauch youth, destroy virtue, and fill graves with drunkards. Bear in mind that the liquor-makers, sellers and drinkers have never let up for a moment, and that they are now spending, as an organized body, in the neighborhood of $500,000 a year in their propaganda to break down prohibition, to annul the law, and to destroy the effects of the eighteenth amendment. So, when we take our stand against prohibition and the eighteenth amendment, let us bear in mind that we enter the company of more than 50,000 ex-saloon-keepers and untold other thousands of those who, out of desire for gain through revelry and debauchery, are trying to break down the effects and the law that the economic and moral forces of the country, by the most overwhelming majority ever given to any constitutional amendment, enacted against that which had been "weighed in the balance and found wanting."

The ex-saloon-keepers and their wet associates may, by the expenditure of untold millions, win back the day of rioting and revelry, but it will be the first time in the history of civilization when mankind, having set its face toward moral betterment, turn back ward toward moral depravity. Verily, if we break down prohibition—after that, what? J. O. A.

RELIGION OF THE "INNER LIFE."

"Protestantism is ceasing to be a religion of the inner life and is becoming more and more a religion of uplift," so Prof. Irving Babbitt is quoted. This is given as the reason and the explanation of our decreased rate of Church progress. If Prof. Babbitt is correct in his declaration, then the explanation made fully explains. The Christian religion is first and foremost a religion of the "inner life." From that source comes the urge. There is the dynamic. This is the power that has carried Christianity forward. Without that power—the power of the Christ within—it comes to be merely an ethical or a humanitarian appeal. This appeal may have some weight with the cultured, the keen of intellect, the sensitive, and will result in giving us refined ethics. But it hasn't "the urge" to drive men and women beyond themselves, to achievements that are more than human, and to ends and motives that are more than earthly. Think of trying to account for John Wesley on the basis of a religion of uplift! Think of trying to account for D. L. Moody, for David Livingstone,

for William Carey, and for the present E. Stanley Jones on the basis of "a religion of uplift"! These men had something within that urged them beyond their strength, beyond human endurance and human achievement, and drove them to the divine task. Jesus the Christ was talking to Nicodemus, but He used the plural "ye" in this marvelous personal sermon when He said: "Ye must be born again." He was talking to a world-wide audience when He said that, and only used the personality of Nicodemus to whom and through whom He could convey His world-wide conception of redemption, regeneration, salvation.

Human uplift comes out of the religion of the inner life as naturally and as logically as day comes out of the night; but that which has moved the world upward to its present height of human uplift was the dynamic of the religion of the inner life; that dynamic which begat a faith that can remove mountains, bridge oceans and conquer Satan in the name and for the sake of Jesus the Christ in whom alone is the hope of the world.

"Everything in religion is based on the 'inner life,'" declares the Nashville *Christian Advocate*. "When this fails or weakens, there is no hope of vitality. All philanthrophy relies upon the heart and the faith of religion." The religion of uplift is human only, and finds its ample dynamic in ethical ideals and humanitarian sentiments. The religion of the inner life is divine and finds its dynamic only in Him who said, "I am the way, the truth and the life. No man cometh unto the Father but by me." J. O. A.

HOW SOON EARTH'S GLORY FADES!

Mr. Bruce Brown, to whom the ashes of the late Mrs. William Jennings Bryan were entrusted after the body had been cremated, gives this to the press:

"The first time that I ever saw Mrs. W. J. Bryan was thirty years ago as she stood by her husband's side before a great cheering throng. How fine and wonderful they both looked, and how much life seemed to hold for them! Only a few days ago I stood by her side, the side of her body as it lay in the casket with both hair and face as white as snow. The next day I carried her ashes back from Forest Lawn. As I held the little box weighing about two pounds in my hands it scarcely seemed real that I was holding all that was left in this world of that gracious and wonderful woman as she appeared to me but a few years ago. The attendants handed me the little box while they were jesting about trivial matters and the driver spoke of common-place things as we returned to Los Angeles. It seemed but yesterday that the streets of Chicago were black with cheering throngs and then a mighty silence when a multitude waited for her gracious word."

As one reads this incident and recalls how the fame of "the great Commoner" and that of his noble wife only a few years ago flooded the press and inflamed the imagination of multitudes, one is compelled to meditate for a moment of the passing glory of the earth and of how the grandeur, glory and glamor of the day soon pass and fade away. Meditation here drives one to desire to lift the eyes up to the hills that have stood through the centuries, and whose majesty and magnitude defy the finger of time and the process of the ages.

One wants to look out on the giant oaks, the stately forests, the refreshing fields which survive the shock of winter and the change of seasons, and abide through decades and generations. And then, most of all, one wants to lift one's mind in meditation to Him who changeth not and to the one who said, "The heavens and the earth shall pass away, but not one jot or tittle of the law shall pass." "What is eternity?" some one asked, and then came the reply, "It is the life of God tracing itself out on the page of time—that life which is without beginning and without end; for in Him is the fullness of days and of creation, and even of all time itself God and the soul of man abide forever." J. O. A.

THE CHURCH PAPER.

The best people and the best institutions have the hardest experiences. Honest people have the hardest struggles. The best mothers have the most trouble. Jesus Christ had the hardest life and carried the heaviest cross, and upon it He died to save a world lost in sin. Church schools have the hardest road to travel, and Church papers have the hardest experience. These two institutions are essential to the life and progress of Christianity, and represent more the spirit of Jesus than other institutions. They have financial obligations to meet, relations to sustain, lessons to teach and burdens to bear that make them examples of true followers of Jesus Christ. They are not engaged in working for self or gain, but both of them are in the field of benevolent Christian service. A Church paper is not a magazine, but a medium of intercourse between ministers, institutions, and Churches. The more it brings together people separated by communities, miles, ideas, and associations, the more it serves its constituency. The idea may be derived from the reading of local news by local subscribers to a daily paper. The most interesting articles are those that deal with local interests and local persons.

THE CHRISTIAN SUN, in some measure, fulfills the purpose of putting Churches and ministers in touch with one another. It could be improved by more ministers writing for the paper. A word giving clear accounts of Sunday School attendance, missionary societies, additions to the Church membership, plans and purposes for improvement and progress, Church attendance, and prospects for the future. This is not a suggestion for big Churches, but for all the Churches in the Southern Christian Convention. A good word from the smallest Churches would be the most helpful, for in all denominations the small Churches are the largest in number. United States Senators are not made by rich, educated citizens, but by unknown voters. It is the multitude of small voters that make the United States the most progressive and, they say, the richest nation in the world.

The membership of the Christian Church in the Southern Christian Convention could make THE CHRISTIAN SUN the best Church paper in the South if they would increase the subscribers and the pastors would send in more information. With thirty thousand members, and allowing five members to a family, THE SUN should have six thousand subscribers. That could be done easily, as there are many subscribers who have no children, and many not even married. There are so many useless ways in which people spend $2.00 a year that $2.00 a year is within the reach of all. If any one is unable to pay the $2.00 and wants THE SUN, somebody would gladly pay it. The only excuse for a Christian family not receiving THE SUN is indifference. W. W. S.

SPECIAL CAMPAIGN FOR THE SUN

* * *

Beginning May the First and continuing through the months of May and June, the Circulation Manager of THE CHRISTIAN SUN offers the following prizes:

(1) To the person sending the largest list of new subscribers or renewals, we will give a nice $15.00 handbag, provided the person sends not less than $60.00 in money.

(2) To the person sending us the second largest list, a $10.00 gold coin, provided the person sends not less than $40.00 in money.

(3) To the person sending the third largest list, we will give a $5.00 gold coin, provided the party sends us not less than $20.00 in money.

OPTION

We will give Twenty Per Cent on all collections in lieu of either of the prizes above mentioned if you so desire.

In sending in your lists, please state whether you are working for the prize or commission, so we will know just how to handle the same.

Get busy—you will win in either case!

We are making a special effort in behalf of THE CHRISTIAN SUN from now to July First. Help us to get new subscribers and renewals. We need them to finance THE SUN.

CHAS. D. JOHNSTON,
Circulation Manager.

CONTRIBUTIONS

SUFFOLK LETTER.

The Sunday School is at the present time a part of the Church, but it should be the whole Church. The number in the school should equal the Church membership. In almost every family there are members of the Sunday School who are too young to be members of the Church, and that number, no doubt, equals the members of the Church who are too old, sick, or absent from home, so that it is reasonable to suppose, and the Church has a right to expect, the Sunday School to equal in membership the membership of the Church.

As a rule, the membership of the Sunday School is about 60 per cent of the Church membership in numbers; but that does not mean that 60 per cent of the Church members attend the Sunday School, for many children in the Sunday School are too young to be members of the Church. It would be an inspiration for some Sunday School to report at some Sunday School convention that their membership was larger than the Church membership. The ears of conventions will be ready to hear such a report.

It is generally understood, and often so announced, that the largest number of new members in the Church come from the Sunday School. Since this is true, the members of the Church ought to recognize their obligation to, and privilege in, the Sunday School. If the entire membership of the Church would try to be present regularly in the Sunday School, it would increase efficiency as well as the attendance, and influence members of the school more and more to unite with the Church. Such a condition would put all grades of society in close touch with one another, and that would develop closer contact in social as well as Church life. Jesus prayed "that they all may be one," and the Church and the Sunday School should be one in spirit, purpose and attendance. The Church should go to Sunday School and the Sunday School should go to Church. As it is at the present time, only a part of the Church goes to Sunday School and only a part of the Sunday School goes to Church. No doubt, one is as much to blame as the other. The Church is one big family, and they should cultivate spiritual and social relations all going to Sunday School and all going to Church. Such a condition would be ideal in the development of a real progressive spiritual congregation embracing both Sunday School and Church.

The Church is moving toward the ideal. More members of the Church attend Sunday School than in the past. In the early history of the Sunday School it was considered for children only. That stage has been passed, and now the whole family is included in the Sunday School. The cradle roll, the Sunday School, the home department include all; but there is much to be done to unify the Church and the Sunday School. No great work can be carried on successfully without personal contact. A choir could never be its best by singing in separate groups. They must meet together. They must sing together. They must think together and aspire together. Then they inspire the congregation with their praise.

W. W. Staley.

ELON LETTER.

A friend said to me not so long since that education is all up in the air. Educators, it seemed to him, were full of theories and empty of sound practice. "You teachers," he continued, "seem to be afraid to govern your students and that you will really teach them something."

Of course, I remonstrated, but he was insistent that we are more concerned about expression on the part of the pupils than about impression. "You are particularly weak," he averred, "when it comes to repression. Some things need to be killed if you expect to produce a crop."

I have been visiting a great many high schools since he delivered himself. My friend is not entirely wrong. Discipline has about disappeared from not a few high schools. One principal apologized to me for having his pupils form in columns and march to their rooms in orderly fashion. "I know this regimentation of the boys and girls," he explained, "is not according to nature, but it saves our building, and really the parents want it that way."

It is not infrequently the case that students will be lounging all around the building—in the chapel, in the corridors, or the entrances—during study periods. "In the interest of freedom of expression," the principals will explain.

The colleges are no better. As a matter of fact, it is difficult for colleges to enforce discipline on students who have come up from the modern high schools. Upper-class men are far easier to discipline than freshmen or sophomores.

Other experiments than in the field of discipline are being tried in the colleges. Meiklejohn's experimental college at the University of Wisconsin is a case in point. In this group of university students there were to be no text-books and no rules, but the utmost freedom. Freshmen were to learn all they desired about Greek civilization; sophomores were to be allowed to investigate modern civilization. After two years' trial, the experiment is adjudged a failure and has been abandoned.

Really, only education educates, and only discipline governs. Educators in high school and college need to learn these two elemental facts.

W. A. Harper.

FROM FLORIDA.

"If I had a million dollars," said a patient to me the other day, "I would give it all for solitude." There are values, then, far greater than gold. This patient had delighted millions with her pen; had convulsed audiences with her wit; has been called "the feminine Will Rogers of America"—yet the cry of her heart, being interpreted, is for peace.

With an earning capacity, in health, of twenty thousand dollars a year, and having surrendered various parts of her body to the knives of the surgeons, and almost her life, along with her hard-earned savings, little wonder she cries out, almost in despair, to be let alone.

There come times in almost every life, I think, especially in those who feel the life current slipping away, when the soul makes its appeal for that which God alone can give. Alas, that with some it will be too late! How futile, then, and oft how fatal to hurry on without it! "Our civilization rushes on," says college President Dabney, "to a vast and fatal plunge unless God is enthroned in the educated mind of our people."

Here we have been all our lives long within speaking distance of heaven. Daily we have received of its gifts and bounties, sometimes with scarcely a salute to the great Giver, let alone a heart surrendered with gratitude to Him.

God and Christ, in the Holy Spirit, are graciously near, for "in Him we live and move and have our being." He is a sure refuge from storms, both physical and spiritual. In Him is peace, and every blessing for this life and the life to come. Let us pause in the royal presence, come aside from the nerve-wrecking rush, break the chains of its enchantments, and really open our hearts to God as to a friend. Shall we vainly seek to satisfy ourselves with His gifts and withhold ourselves from the gracious Giver?

To one it once was said—oh, let it not be said to us—"The God in whose hand thy breath is, and whose are all thy ways hast thou not glorified. . . . Thou art weighed in the balance and art found wanting!" The man who pronounced those fearful words of doom was for many long years prime minister of one of the proudest kingdoms the world has seen; yet he found time to commune with God. He was familiar with His Father's handwriting. He listened in on the messages from the Most High. And although a crisis came in which His death sentence was signed, He feared less to meet men's appointment for him with the lions than to miss his appointment with God.

From the radio we learn that our words go 'round the world. God bears what we say to our neighbors, and what we say to each other. He hears what we say to Him.

Orlando, Fla.

Clifford G. Howell.

FIVE THOUSAND DOLLARS TO BE RAISED.

A statement of the Executive Committee and the Board of Finance of the Convention, regarding financing Piedmont Junior College.

The Southern Christian Convention, at its Richmond session, unanimously adopted a financial program, and it behooves every Church, every minister, every member to co-operate with it. The Executive Committee and the Finance Board herewith explain this program fully and plead for complete support of it.

The Convention budget is $10,000.

Piedmont Junior College holds a note of the Convention for $12,500 as a part of its endowment. To give this note stability of value and make it acceptable as endowment to the standardizing agencies, the Convention pays out of that portion of its funds set aside as "undistributed" 6 per cent interest annually, or $750. This leaves $9,250 to be raised by the college in the name of the Convention from the following sources:

From quarterly Sunday School offerings in Georgia and Alabama Conferences.....	$ 250.00
From Church quotas in Georgia and Alabama Conferences	1,000.00
From members of S. C. C. outside of Georgia and Alabama Conferences.....	5,000.00
From the general public	3,000.00
Total to be raised	$9,250.00

The college has suggested quotas for Churches of the Georgia and Alabama Conferences, and we are hoping that they will come up with the whole amount; but, so far as we know, very little has been done in the North Carolina and Virginia Conferences. Less than $500 has been paid in up to this time. We are looking to the members who are able to contribute the balance to help us out on this within the next five weeks, as our school will close at that time. Up to this time we have been able to pay only 50 per cent of our teachers' salaries, and we want to be able to pay them in full by May 20, 1930. Send your gift to Piedmont Junior College, Wadley, Ala.

S. L. Beougher.

COLLEGE STUDENTS AND PROHIBITION.

The "wet" press is making much of the fact that students in a number of colleges and universities gave a majority vote for the modification or the repeal of the Volstead act. The editors of these papers would have us believe that this vote is a tremendous indictment of prohibition. It is simply an indication that the "wet" editors are hard up for arguments.

President David Kinley characterized the recent straw vote on prohibition, taken at the University of Illinois, as horseplay. He apparently represented the opinion of quite a number of college presidents in our section when he made this statement. He charged that statements indicating that a majority of men at the school drink is "unqualifiedly false." He also stated that the evidence does not support the view that any great number of the students favor modification or repeal of the "dry" law.

It seems that the students who have made the most noise about the modification of prohibition have been stirred up by the aggressive "wets" and that no effort has been made to poll the "dry" vote of the colleges. It was announced in the papers a few days ago that three students at the University of Chicago had agreed to go to Washington to contradict the testimony of Coach Stagg—the students would go if their way was paid. In other words, it sounded as if the students would go if the "wets" would bribe them with railroad fare and publicity. What would the testimony of such students be worth against Coach Stagg?

College students have not had enough background of experience to make their judgment worth much in such issues as prohibition. Students do not know the situation that was created by the saloon. Two or three years of contact with books and with the social life of college does not fit them to pronounce upon the problems created by the liquor traffic. We appeal from the judgment of students, immature and with little experience, to that of Stagg, Fisher and a large number of other college leaders who pronounce college morals much better now than in the days of the open saloon.

Government Control.

The "wets" suggest that we try government control of liquor sales. The Toronto *Globe*, perhaps the most influential paper in Canada, answers questions about government control as follows:

1. Is it your opinion that government control makes for real temperance? Reply: No.

2. Does government control decrease or increase the consumption of liquor? Reply: Liquor consumption has doubled in Ontario in two years.

3. Does government control decrease or increase number of drunken drivers of automobiles? Reply: Drunken drivers have multiplied by ten, while cars doubled.

4. Have deaths from accidents due to drunken drivers increased under government control? Reply: Yes, enormously.

5. Have industrial accidents decreased under government control? Reply: No; increasing 7 per cent faster than pay-rolls.

6. Has government control eliminated the bootlegger? Large bootlegger eliminated, but small bootlegger multiplied.

7. Has government control proved any benefit to the young people? Reply: No.

The *Globe* indicates that the worst feature of the report is the proof that it gives that a close relationship exists between increased consumption of alcohol and an increase in crime. "Convictions for indictable offenses have steadily risen since the war with the coming of the greater facilities for obtaining liquor. Convictions for 'driving an auto while intoxicated' grew from 142 in 1921 to 1,322 in 1928, while the number of motor cars registered in Canada was slightly more than doubled. Convictions for drunkenness have increased from 21,026 in 1918 to 33,095 in 1928, although still far short of the pre-war figures of more than 60,000 in 1913. Infractions of the liquor laws increased from 7,383 in 1919 to 15,150 in 1928. The report records a steady increase in number of deaths listed as caused by alcoholism, and also in the proportion they bear to the total. Deaths from alcoholism (excluding Quebec) have more than doubled in the seven years tabulated. No less illuminating are the figures shown in the report of the colossal sums spent each year on liquor. The total sales throughout the Dominion for the past year amounted to $107,694,384." Government sale of liquor "has resulted in increased drinking, increased crime, and has not fulfilled one of the many promises that were held out for it. The drunkard still reels in the streets and the bootlegger plies his trade."

The fact is, government control and sale of liquor in Canada practically means that the liquor trade has the same effect as when it is in the hands of private dealers. It means also more bootleggers than we have under prohibition. It is a well-known fact that Chicago had more bootleggers under license than it has now. Each one of the smaller number does more business than the individual bootlegger did in saloon days.

Then the saloon was respectable—now it is outlawed. Then it was one of a trinity of evils, the others being the bawdy house and the gambling den, and the three were often as one institution. Then practically all the political affairs of the country were settled under the dominance of the saloon. It irks the "wets" tremendously because the "drys" now control Congress, and with all their talk the "wets" get fewer and fewer in our legislative halls in Washington.

Figures Don't Lie, but Liars Figure.

Was not an old farmer accused of having said something of this sort in the long ago? The hearings on prohibition at Washington lead us to believe that the farmer stated a great truth. It is reported that Dr. Gerty's document, intended to prove that prohibition can't be enforced in Chicago, was inspired by the anti-prohibition campaign headed in Cook County by Anton J. Cermak, president of the county board. If the rest of the country knew Mr. Cermak as we know him here, Dr. Gerty's figures would count for nothing. Mr. Cermak, in saloon days, organized and led 150,000 foreigners and aliens in protest against Sunday closing laws to prove that Chicago could not enforce laws regulating the liquor traffic. An Old Testament prophet complains that the poor were sold for a pair of shoes in his day. The crowd that Cermak led in saloon days would sell a girl's virtue for 50 cents, and this sort of thing was regularly done in connection with the saloon. In those days it was impossible to get a jury in Chicago to convict violators of liquor laws; now we get plenty of convictions for such violations, and many valuable buildings have been closed for the year because of violation.

Cermak is now accused of wasting the county funds and of various forms of graft in office. He has bragged much of the forest preserves, bought under his administration as public parks, but it looks as if exorbitant prices had been paid for this land and as if somebody on the inside received the bonus. The accusations seem to have a good deal of foundation. It is the testimony of this sort of man that the "wets" put up against Edison, Ford, Stagg, Mary McDowell and Jane Addams. Which do you believe?—*R. W. G.*, in *The Congregationalist.*

ALL SELF-PRONOUNCING

Holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.

AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles..... $ .50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles..... .60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges..... .85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges..... .70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges..... .90
2115P. French Morocco Leather, divinity cuicuit, overlapping covers, round corners, red under gold edges..... 1.10

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red.

13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges..... .90
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Holman Jewel Testament

INDIA PAPER ONLY—Size 2½x4¼ inches x⅜ inch

The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Bab'-y-lon *are* fourteen generations; and from the carrying away into Bab'y-lon unto Christ *are* fourteen

ing, interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges..... $1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included..... 1.50
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Holman GEM Testament

POCKET SIZE 3⅜x4½ inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3⅜x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

4102P. Black Silk Finished Cloth, gold titles, round corners, red burnished edges, with Psalms..... $ .90
4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges..... 1.35
4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included..... 1.90

RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges..... 1.50

INDIA PAPER GEM TESTAMENT

4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms..... 3.00
4136XPRL. Red Letter Edition with Psalms, same binding as 4136XP, but with the Sayings of Christ Printed in Red..... 3.25

Old Folks Testament

Extra Large Print

Pica, 16mo. Size, 5¾x7¼x¾ Inches

Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines. It is the most readable edition of all large print Testaments.

Specimen of Type.

THE book of Jē'sus

PSALMS INCLUDED

2902P. Black Silk Finished Cloth, gold titles, round corners, red edges, with Book of Psalms included..... $1.50

THIN BIBLE PAPER EDITIONS

Same Large Print as Above

2913P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included..... 2.95

RED LETTER EDITION

Same as above, with the Sayings of Christ in Red.

3913PRL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included..... 3.10

All styles sent postpaid at above prices

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A DAILY PRAYER.

We thank Thee, O God, for knowledge of the Holy Spirit's broadcasting as first demonstrated in the experience of Pentecost; that, far in excess of the might and magnitude of present-day messages on the air, the Holy Spirit's mystery and power permeate into eternity, delivering all of life from the curse of death. With many, at the recurring Pentecostal season, may it be that the soul's antenna shall be set to receive the wave which bears upon it the unmistakable sound of that "rushing mighty wind," and, in sequence, may it "sit upon" to the unfailing witness of the eternal Source from which it comes. In our Saviour's name. *Amen.*

AFTER EASTER—WHAT?

Easter and Pentecost! What follows in their train? If promptly and properly seized, the best opportunity of the whole Conference year for the preservation and cultivation of the spiritual and numerical gain which the season's gospel ministry has brought to the Churches.

Easter denotes springing into life; Pentecost the gathering and conservation of power to make all conscious living divinely forceful. Recently the Church has held numerous evangelistic meetings. Awakened and extended through the Spirit's quickening, what has been the puny concern of many nominal Christians now should become an active and a propelling influence. The exercise of attributes within those who are given an increased measure of divine power tremendously affects the power's release to others. New-born souls so lately having professed Jesus as personal Saviour furnish a needy field for the Church's immediate occupation in spiritual nurture. While in them there is opportunity for the Church, looking for example in steadfastness and in devoted commitment to a constantly enlarging and positive Christian activity, these new recruits should not be disappointed nor endangered by not finding in the Church both safeguard and inspiration.

Primarily, the evangelistic task of the loyal disciple is to help save the unsaved. Primarily, the stewardship task of the loyal disciple is to help keep saved the already saved, one's self included. Preaching to others did not keep Paul saved. His distinct commission to preach Christ but made him feel he must fight the harder, lest he himself should be a castaway. Judas was a disciple. He was chosen to walk and work with Jesus. He had the chance to go on to Pentecostal enduement, but he did violence to the love and mercy which gave him the chance and thereby lost it. Without the experience of Pentecost, at best a Christian is unstable, uncertain. In such a state one blunders and gropes, at times fervently trying to find and keep dominant one's better self; whereas, what one needs and should want to do is to lose one's self and find God in answer to obedient "waiting."

The Pentecostal promise is not recalled. The Church today needs to quit trying to unravel the mystery of Pentecost and, instead, accept and utilize its ministry. For the most part, the Church has not recognized the permanent stewardship teaching of Pentecost. As its surety, the Church needs to study and apply the whole Pentecostal program. Divergence therefrom, or non-conformity thereto, can produce but "heads of sham gold and feet of crumbling clay." Already "departure from Jerusalem" before Pentecostal foundation has been secured has brought Churches to the verge of disaster. For the human body, showy, exterior dress does not suffice. There must be something underlying. Neither is the body of Christ nourished and sustained by superficialities. Twentieth century Christians need to be fed and "filled" in the very same way as were the early disciples. Without directness, a kind of tarrying or waiting for the promise is unavailing. "Tarrying," which brings the Pentecostal experience, is with purpose, prayer and expectation. S. S. L.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 26, 1930.

Sunday Schools.

Previously acknowledged	$2,521.13
Newport News, Va.	14.00
New Lebanon, Elberon, Va.	5.66
Morrisville, N. C.	.72
Dendron, Va.	6.39
First Church, Portsmouth, Va.	16.30
Pleasant Hill, Liberty, N. C.	15.10
South Norfolk, Va.	16.36
High Point, N. C.	18.00
Happy Home, Ruffin, N. C.	1.90
Mt. Olivet (R), Elkton, Va.	2.39
Leaksville, Luray, Va.	8.03
Franklin, Va.	10.12
Bertie Johnson Class, Liberty Spring	3.00
Bethlehem, Suffolk, Va.	2.23
Durham, N. C.	36.60
Berea (Nans.), Driver, Va.	6.00
Total	2,683.93

Individual and Church Collections.

Previously acknowledged	$ 747.55
Morrisville, N. C.	2.50
Union (N. C.), Burlington, N. C.	21.25
Mt. Bethel, Summerfield, N. C.	31.25
Elon College Jr. Church, Elon College	.13
Reidsville, N. C.	35.19
Hines Chapel, McLeansville, N. C.	38.76
Isle of Wight, Va.	10.00
Union, Virgilina, Va.	12.30
Waverly, Va.	128.77
Bethlehem, Altamahaw, N. C.	10.00
United Church, Birmingham, Ala.	5.65
Fullers Chapel, Henderson, N. C.	10.00
First Church, Norfolk, Va.	68.90
O. S. Mills, Norfolk, Va.	10.00
Rosemont, Norfolk, Va.	77.65
Richland, Ga.	11.50
Henderson, N. C.	15.45
Miss Stella Sharp, Kernersville, N. C.	5.00
Franklin, Va.	327.00
Oakland, Suffolk, Va.	59.79
J. W. Payne & others, Wedowee, Ala.	10.00
Ocean View, Va.	4.07
Spring Hill, Waverly, Va.	15.30
Total	$1,658.01

Specials.

Previously acknowledged	$1,108.93
Burlington S. S., Burlington, N. C.	125.29
Rosemont Class 3, Norfolk, Va.	5.00
Total	$1,239.22

Summary.

Previously acknowledged	$7,055.21
Sunday Schools, regular	162.80
Individual and Church collections	910.46
Specials	130.29
Total to date	$8,258.76

J. O. Atkinson, *Sec'y.*

QUARTERLY REPORT.

Following is the report of funds of the Woman's Board of Missions, Southern Christian Convention, for quarter ending March 31, 1930:

RECEIPTS.

Virginia Valley Central Conference.

Women's Societies	$ 30.15	
Young People's Societies	32.52	
		$ 62.67

Alabama Conference.

Women's Societies	10.00

Georgia and Alabama Conference.

Women's Societies	20.00

North Carolina Christian Conference.

Women's Societies	$1,052.78	
Young People's Societies	198.01	
Willing Workers' Societies	48.31	
Cradle Roll Societies	4.25	
		1,303.35

Eastern Virginia Conference.

Women's Societies	$1,436.73	
Young People's Societies	426.10	
Willing Workers' Societies	158.55	
		2,021.38
Total		$3,417.40

DISBURSEMENTS.

Home Missions.

Ocean View	$550.40	
Mountain work	424.40	
Elon Orphanage	15.00	
		$ 989.80

Foreign Missions.

Japan—Dues	$308.42	
Specials	892.39	
Kindergarten	2.12	
Mita Kitamura Home	107.74	
Sunday School	12.50	
		1,323.17
Porto Rico—Santa Isabel	$424.40	
Kindergarten	2.13	
		426.53
Specials—Indian work		5.00
Total		$2,744.50

Respectfully submitted,

Mrs. H. S. Hardcastle, *Treas.*

BUILDERS TOGETHER WITH HIM.

By Mrs. H. C. Caviness.

(Superintendent's message to Norfolk District Rally.)

"Now, he that planted and he that watereth are one, but each shall receive his own reward according to his own labor, for we are God's fellow-workers. Ye are God's husbandry, God's building, according to the grace of God which was given unto me, as a wise master-builder. I laid a foundation and another buildeth thereon, for other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble, each man's work shall be made manifest; if any man's work shall abide which he build thereon he shall receive reward."

The followers of Christ are living stones, built into the spiritual temple, of which Christ Himself is the chief corner-stone, in whom all the building fitly framed together groweth into a holy temple in the Lord.

"In whom ye also are builders together, for a habitation of God through the Spirit." We bring forth our plans and specifications. For we know that all things work together for good to them

that love God, to them who are the called according to His purpose; but we must count the cost. "Whosoever doth not bear his cross and come after me cannot be my disciple, for which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?" Without a good foundation it is dangerous to build; therefore, we will be safe and make our foundation Christ Jesus, the solid Rock.

We will have only one auditorium, for I am persuaded to believe Christ would have no division there. Step by step we build and adore. We will have five beautiful pillars—pillar of faith, pillar of prayer, pillar of humbleness, pillar of patience, pillar of loyalty.

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints, know that the trying of your faith worketh patience, but let patience have her perfect work, that ye may be perfect and entire.

Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He careth for you. May our lives so toil for Jesus that He will say, "Well done, good and faithful servant: thou hast been faithful over a few things; I will set thee over many things. Enter thou into the joy of thy Lord."

These pillars are not only needed and serviceable, but are attractive and adorn the soul, which makes us beautiful creatures in Christ Jesus. Through these channels we gain strength for any task that may confront us in this new day. We will continue to adorn and decorate, using precious gems, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." "Verily, verily, I say unto you: he that believeth on me hath everlasting life." "The Lord is my Shepherd; I shall not want." "Behold the Lamb of God which taketh away the sin of the world." Gems that glisten and outshine the glory of the sun.

We will cover this building with love, and paint it with all the wondrous hues and beautiful tints of God's glory.

"I am the door," saith the Lord, and it shall be ajar to every one that wishes to enter therein. "Enter ye in at the straight gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat, because straight is the gate and narrow is the way which leadeth into life, and few there be that find it."

"I am the way, the truth and the light." With the Lord in our midst, and God still on His throne, we will watch the crowds as they enter therein. In the distance we see the minister as he wends his way, his face lined with care for his flock, the seriousness of his countenance portraying the responsibility God has placed upon him; ofttimes crushed with disappointment, but with a kindly light in his eye of sympathetic understanding, and with a sweet peace in his soul, knowing that he is serving his Master. Then we see the lonely missionary, who has heard God's voice, which said, "Take up thy cross and follow me." Take my gospel to the uttermost parts of the earth, leaving home, loved ones and friends and many comforts to share in God's work. The Lord alone can sustain and help you to climb the heights of self-denial and discouragements. He can make you courageous and fearless.

With your heart burdened for lost souls, to show the way to millions now groping in darkness, who are waiting, who will never be reached without your coming. Yes, you have a great part in God's building. With the choristers to sing our hallelujahs and praises unto our Saviour and King, sending out the gospel in song and into the hearts of men, softening hardened hearts, flooding souls with sunshine and love, creating a longing to help others; with the onward march of officials, teachers and laymen, all making a beautiful ribbon of Christian fellowship to encircle the earth in one strong band of love, a shuttle to weave the thread of gold in God's matchless pattern which no hand can trace, no man can design; with the flower garden of God's children to carry out His plan and purpose—thus we build, each in his or her sphere, all through Him who loved us and gave Himself for us.

MISSIONARY PROGRAM FOR MAY.

Woman's Society.

Theme: Loyalty. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

1. Song: "America."
2. Prayer.
3. Business.
4. Scripture reading: "The Verse that Made David Livingstone Brave." Matt. 28:18-20. A leaflet on this subject is found in the envelope of helps.
5. Song: "America the Beautiful."
6. Heart-to-heart message. A message from one of our missionaries which comes with the envelope of helps.
7. Current news may be secured from the news bulletin which may be obtained from Mrs. Emma S. Powers, Dayton, Ohio, and is the latest publication of our Woman's Board. Also from the magazine numbers of the *Congregationalist and Herald of Gospel Liberty* and from the *Missionary Herald,* which is the foreign mission magazine of our united Church.
8. Poem: "Canned Childhood" is found below.
9. Prayer Chain.

Canned Childhood.

Beneath the label "Oysters," "Shrimps,"
Or "Beans," or "Peas," or "Corn,"
Is canned a pound of frolic missed
Upon a summer morn.
Lost fun and frolic, soldered tight
Where no child finds them morn or night.

A pound of health, a pound of strength
From cradles snatched we find;
A pound of young intelligence
Robbed from a childish mind:
Packed here together, snugly fit,
Teresa's eyesight, Tony's wit.

And wasted sunshine here is canned,
With wasted smell of flowers;
The wasted sparkle of green fields
Washed bright by early showers;
And pleasant Scampers never run,
And shouts unheard in breeze and sun.

Yea, in the cans are voices hid
Of little sons and daughters,
That should be singing "London Bridge,"
"I spy," and "Sally Waters,"
"Where oats, peas, beans and barley grows,
'Tis you, nor I, nor nobody knows."

Come buy, my fellow-countrymen!
Canned childhood's selling cheap;
And what though little Jack should tire
And fall too fast asleep?
There's work for little Marianne—
Come, buy sweet childhood by the can.

—*Sarah N. Cleghorn.*

Young People's Society.

Topic: "What is Missions Doing for World Brotherhood?"

Purpose: To help us realize some of the good that is coming from missions, beginning in our own America, and extending to every part of the world.

1. Hymn: "Come, Thou Almighty King."
2. Project committee quiz.
3. Pianist plays softly, "The Church's One Foundation."
   Poem.
   Hymn: "The Church's One Foundation."
   Scripture: Psa. 22:22-31.
   Prayer.
4. Presentation of topic.
5. The Louvain Library.
6. What have we done?
7. Hymn: "I Love to Tell the Story."

Suggestions.

Poster: Mount on a card pictures of dolls, school bags, school-houses, or other symbols of what missions is doing to bring brotherhood. Print the topic, time, and date beneath.

2. The project committee shall have warned the members of the group at a previous meeting that the quiz will take place tonight, and the group should be divided into two groups. Prepare from the records you have kept of the discussions at least one question for every person twenty-four at the least. Conduct the quiz in the manner of an old-fashioned spelling match.

3. For the poem, see the *Herald of Gospel Liberty* for May.

4. Leader may present all of the material found in Chapter 8 or may assign part of it to others. Supplement this with stories of some of the missionaries and things they hav edone to bring about brotherhood. Use your pastor's library or the Sunday School library, the *Herald of Gospel Liberty,* etc., as sources for the additional material.

5. Conduct an informal debate on question one under chapter 8, asking two people to defend each side of the question.

6. Report of the missionary committee on things your group has done that will contribute toward the spirit of brotherhood.

Note: An additional interesting feature of this meeting may be the presentation of the work of our own home mission department. Leaflets may be secured from the office in Dayton, Ohio.

Willing Workers or Juniors.

Theme: "Helpfulness."

Song: "Tell Me the Stories of Jesus."

Call to worship and offering song, same as last month.

Prayer verse: Show me Thy ways, O Lord; teach me Thy paths, lead me in Thy truth, and teach me.

A leaflet has been prepared, "Under the Stars and Stripes," containing several stories of our home mission work. Secure from Mrs. Emma S. Powers, C. P. A. Building, Dayton, Ohio. Price ten cents.

As each story is told, aid the children in some active expression of sympathy and interest. Lead the group in prayer for the particular people of whom you tell. Plan some gift for them, or some way of helping.

Closing song.

Mizpah benediction.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VI—May 11, 1930.

Jesus Acclaimed as King.

Golden Text: "Hosanna to the Son of David; blessed is He that cometh in the name of the Lord: Hosanna in the highest.55—Matt. 21:9.

Lesson: Matt. 20:29-21:46.

Restoring Sight to the Blind.

As Jesus departed from Jericho, two blind men implored His mercy and His help. The multitude rebuked them and bade them keep their peace. But Jesus had compassion on them, called them to Him, touched their eyes, and restored their sight. Here are illustrated the contrast that often exists between human indifference and callousness and divine compassion; the Master's personal touch; the Master's healing power.

To be blind physically is a terrible thing, but it is not as bad as to be blind spiritually. All of us need the Master's touch to enable us to see things clearly and to see them whole.

Offering Himself as King.

Jesus was about to proclaim His Messiahship publicly. He was going to Jerusalem, the political, social and religious center of the Jewish nation. In keeping with the divine order of things as predicted by prophecy, He made His triumphal entry on the colt of an ass, an humble beast, the burden-bearer of that day, and the symbol of peace. He, as the Prince of Peace, chose the animal that symbolized peace. His ways are not our ways.

"The Lord hath need of him." The infinite and omnipotent God does have need. He has ordained that some things are contingent upon man's co-operation. He needs the things we have, the gifts we have, the life we have.

Cleansing the Temple.

His first official act was to cleanse the temple. When the center of the nation's religious life becomes polluted, nothing else can be done until there has been a cleansing of that source. It is significant that Jesus cleansed the temple. Perhaps the Master would begin at His Church today if He were here in the flesh, to the end that the other things on which the kingdom waits might come.

Defending His Authority.

"By what authority doest thou these things? And who gave Thee this authority?" The scribes and Pharisees did not understand why a humble Galilean peasant could assume so much authority. "Who," said they, "gave you the right to do these things?" The fact of the matter was that the moral perfection of Jesus, the blamelessness of His life, the whole weight of truth gave Him an irresistible power and authority. He who orders his life according to the principles and spirit of God has an authority that cannot be secured in any other way. The difference between the man who preaches and teaches effectively and the one who does not is the note of authority which his life gives to his message.

Emphasizing Fruitfulness.

The episode of the fig tree and the parable of the vineyard were simply two devices to which Jesus resorted in order to emphasize the fact that God expects His children to bear fruitage in godly living and godly service. In all this He is not asking the impossible, for those who yield themselves to His spirit will yield such fruitage. "Herein is my Father glorified, that ye bear much fruit."

It might be said in conclusion that there was a shallowness in the hailing of Jesus is King. It is indeed quite probable that many of those in the crowd who cried Hosanna on Sunday were in the crowd that cried Crucify Him later in the week. It is even so today. Why call we Him Lord, Lord, and do not the things that please Him and the things that He commands us!

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, May 11, 1930.

Topic: "Good Will in the Home."

Scripture: Ruth 1:6-10, 15-17.

Have the pianist play "Home, Sweet Home," softly during the reading of the Scripture. It will be necessary to practice this in order to do it effectively.

This is Mothers' Day. Send out invitations to all the mothers of your Church to be present for your Christian Endeavor meeting. Let mothers and children come to Church together and sit together during the meeting. Use hymns about mother and home. Arrange for some special music. Have a mother and daughter sing a duet. Discuss the following question and topics in the meeting: (1) When is home a home? (2) Creating a Christian home; (3) The influence of the Christian home. Ask one mother to be prepared to speak on each of the topics. Ask one member of the society to be prepared to speak on each topic. Have the society member speak first, thus giving the mother the privilege of presenting her viewpoint last. After these six short talks, let the society discuss further the topic or idea that is of most interest to the group. Have a general discussion, with every one taking part.

Where Home Is.

"Home is not the costly mansion,
Nor the humble, lowly cot;
But, perchance, if there 'tis nestling,
Dear one, pray, disturb it not!

"Home is where the sweet, bright angel
Of affection dwells and reigns;
Where her healing balm is ever
Soothing hearts, dismissing pains.

"Home is where the shrine is builded
For the hearts that linger there;
Where the souls are bound more closely
As they bow in fervent prayer.

"Home is where the inmates conquer
Giant habits one by one;
Where the youngest is considered,
And where malice is unknown."

For the Next Meeting.

Next week we shall discuss "What are the Causes of War?" Begin looking up material now. It will prove very interesting to arrange for a debate on the query, "Resolved, That nations should take the position of the Quakers in regard to war." Begin saving clippings and looking for materials on the topic for May 25th—"Missionaries and World Peace." How is the missionary "a messenger of peace"?

INDIAN GIRLS' WORK.

Last night at my Blue and White Club Girl Reserve meeting I asked the girls to write to me and tell me what they liked best about our Girl Reserve meetings, and what they want to do next year. Their letters pepped me up so that I want to pass them on to you, not because they are so good, though to me they are wonderful, but just to let you see how these girls are thinking. I am copying them exactly, that you may see also how much English they have grasped:

"Dear Miss Rowland.—We have Girl Reserve meeting tonight so we like to ask you for to learn more song before school close it is only two more month yet.

"Miss Rowland we like to give the party to the eight grade before school out because they not going be here next year this the last year for them. Or to giving them picnic either one so they enjoying themeself before they leave us.

"The reason why I ask you for these thing because they say they hate to leave this school.

"I think that all I can say now. I guess we like to be in Girl Reserves this year.

"Oh yes Miss Rowland we like to send a Easter card to Mr. And Mrs. Stanion to remember them because Mr. Stanion using te be our Supt. here that why. Very truly yours (signed) Mary Ann Jishall."

Mary Ann is a seventh-grade girl, captain of the little girls' company. This next letter is from Bessie Mosby. Bessie is the only Apache girl in our group. We have only about fifty Apaches in school and the Navajos are not as friendly toward them as they might be. But Bessie is a general favorite, and both boys and girls like her. She is in the sixth grade.

"Dear friend,—I am going to tell you what I like to do next year or this year. Well friend I like all the thing that we've done on Girl Reserve meeting and also going out for picnis. I like the program the best about all kinds of dolls. I like to give a program again too. Let's give a program on Easter please and just Blue and White Club Girl Reserves. Well Miss Rowland lets have a party again please before we go out of school this year. Well I like all kinds of dolls even a negro doll. (!!) I like to learn some more Girl Reserve song and I like to learn some more games and I like all the things that we done this year. Well Miss Rowland lets go for a walk sometime on Saturday afternoon some place where we want too. Well I like to be in Girl Reserve meeting every week. Weel friend I think this is all I am going to say this time. Sincerely yours (signed) Bessie Mosby."

Graham Rowland.

GRATEFUL.

Dr. Atkinson:

Permit me, through The Sun, to thank the people of Bethlehem Christian Church for a generous, old-fashioned pounding I received from them last Sunday.

At the close of the morning service, Bro. A. C. Madren arose and said: "We want to see you in—" and he then designated the room. As soon as I could, I went to the designated place. I cannot express my profound feelings for these dear people for various donations for larder, linen-room and pocket-book—flour, ham, eggs, preserves, butter, canned goods, etc.

I wish that I might give names of donors, but space does not suffice. My automobile was filled and I had to place an overflow in the seat by my side. My yearning desire is to be of better service as preacher and pastor to every member of this Church and congregation.

J. W. Patton.

FROM DAYTON TO SALISBURY.

Rev. William Tate Scott, Mrs. Scott, and Billy will leave Dayton tomorrow for Salisbury, N. C. The Scotts came to Dayton last October a year ago, and since that time Bro. Scott has labored untiringly and unceasingly for the upbuilding of the Walnut Hills Christian Church. His labors are crowned with success. When he came to Dayton he found a Church overloaded with a building debt. It was tremendously discouraged by its financial burden, and its finances were in a haphazard and unorganized state. Quite efficiently did Bro. Scott reorganize the whole organizational scheme of the Church, so as to centralize and develop the financial side of the Church. Bills are now being paid in a straightforward and business-like manner.

Furthermore, when Bro. Scott came to Walnut Hills, young people had, to a very great measure, given up their Church. Quickly did he and Mrs. Scott, with her musical training and talent, rally the young people around them and the Church. The Church community is blessed with a large group of young people, and the Scotts have turned this group toward the kingdom of Christ.

The Sunday School and other activities among the youth of the Church were integrated in such way as has greatly increased both numbers and efficiency in the teaching side of the Church. And many are the praises and good wishes for the Scotts today.

For six Sundays now, First Christian Church, Rev. John G. Truitt, pastor, has been merging and worshiping with the Walnut Hills Church. This merger would have been impossible had Bro. Scott not been agreeable to, and working for, it. As a matter of fact, it is so far quite a successful venture. The two pastors have been fortunately the warmest of friends coming from the same section and traditions of the South, and have worked constantly now for more than two months in completing plans for the merger. The plans are in the main completed and agreed upon. Details are yet to be completely worked out. It is quite remarkable that the First Church folks who have to cross the city through its business district are loyally standing by the merger.

For two weeks closing yesterday, the two pastors have engaged the merged Church in an evangelistic campaign. The first week was given over to organizing and sending forth personal workers to seek the conversion of prospects throughout the community. The second week, being Holy Week, saw a continuation of the personal work and also preaching by the pastor of First Christian Church each evening. As a result of months of work previously done by Bro. Scott and his people, and the special two weeks' campaign, there were received into the membership of the merged Church yesterday fifty-one new members. Bro. Scott preached at both services yesterday, preaching his farewell sermon in the evening. Tonight there will be a farewell reception, at which time the Walnut Hills Church will present the Scotts with the full payment of their salary to May 1st, and the merged Church with a bonus of seventy-five dollars.

We are all very happy in the successful work of the Scotts. And little Billy, who was born last April—being a "little Bill" which the Scotts presented to their Church at that time—has greatly endeared himself to all the people, for he has attended every service since he was but a few weeks old. Not only has he attended, but he has also contributed regularly financially to her support, and oftentimes lifted his voice in her defense. May God bless Billy and his beloved parents. Their friends are legion in the land of the Midwest. May God bless them as they return to their friends of the South and grant them greater victories still.

FIFTY YEARS IN WEST AFRICA.

When Dr. Frank K. Sanders, formerly dean of the Yale Divinity School, now en route to West Central Africa to attend the fiftieth anniversary of the founding of Christian missions there, arrives at Angola, he will be greeted by his brother, Rev. William H. Sanders, one of the founders of the mission in 1880.

Mr. Sanders has lately brought to completion a translation of the entire New Testament into the Umbundu language. Apparently, some linguistic achievements run in the family, Dr. Frank K. Sanders being a distinguished scholar in the field of the Old Testament tongue.

During his half-century of service, Mr. Sanders has seen the American Board Mission, which he helped to found, develop a Church with 2,000 communicant members. The program of the mission today includes the work of 160 primary village schools, six boarding-schools, industrial training institutes for both young men and young women, a printing establishment and a medical service of 50,000 treatments annually.

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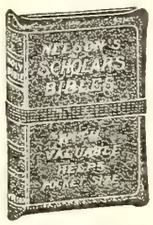

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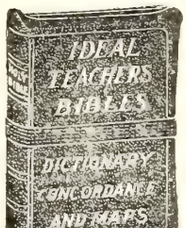

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

MOTHER.

Day by day and week by week,
Month by month and year by year,
All she ever seemed to seek
Was our health and comfort here.
Every thought and every deed
Were for things which we might need.

Cookies on the pantry shelves,
Cakes and pies and all things sweet
Kept where we could help ourselves—
Thus she braved the kitchen's heat.
Toil seemed nothing unto her
If it made us happier.

Constant watch and constant care,
These she gave when we were small;
Keeping garments in repair
Left her little rest at all.
But she braved it through, that we
Might be fit for folks to see.

Oh, how often she was tasked!
Oh, how tired those hands became!
But no more than this she asked,
That our eyes with joy should flame.
Just for this she labored long:
We must prosper and be strong.

Others give and, in return,
Hope for favors later on;
But in time all children learn,
Friend unselfish there's but one!
Mother smiled at many an ache,
Suffering for her children's sake.

—*Edgar A. Guest.*

A mother's love—how sweet the name!
What is a mother's love?
A noble, pure and tender flame,
Enkindled from above
To bless a heart of earthly mold,
The warmest love that can grow cold—
This is mother's love."

—*James Montgomery.*

TUESDAY.

CHILDREN'S DUTY TO PARENTS.

"Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee." —Deut. 5:16.

The word "mother" calls up a different face to each person, but not a different thought. With each of us, in our early childhood, it is the face that was bending over us when we awake in the morning. It is the face of watchful eyes through all the days of our youth ever ready to respond to every gleam of need. It is the face in whose light we breathe the finest qualities and the highest ideals we hold. It is the face to which we flew for comforts in our griefs; and no sorrow was so great but that she could drive it away. It is the face to which we looked for help when we were sick, and her lullabies soothed us to sleep. Other faces have looked beautiful to us since that time, but when we try to recall the sweetest of all, mother's is before us. Many are the times we have been stabbed by an unkind world and we wished for the healing caress of mother.

The world may rant about woman's place, but when the last word has been said it will be "mother," the divinest function of mankind.

Prayer.—Dear Lord, teach us by Thy word and by life our duties to our mothers. If now she is gone and is only a memory to us, may we live true to her calling. *Amen.*

WEDNESDAY.

MODERN MOTHERS.

"The Mother of Jesus was there."—John 2:1.

We read about the mothers of the days of long ago,
With their gentle, wrinkled faces and their hair as white as snow;
They were "middle-aged" at forty, and at fifty donned lace caps,
And at sixty clung to shoulder shawls and loved their little naps.

But I love the modern mother who can share in all the joys,
And who understands the problems of her growing girls and boys.
She may boast that she is sixty, but her heart is twenty-three—
My glorious, bright-eyed mother who is keeping young with me!

—*Florence Howard Wolcott.*

Mary, the mother of Jesus, at the marriage feast of Cana may be thought of as a typical mother of today. It seems that always wherever Jesus went, His mother was there. Perhaps it is true that never before in the history of the world have mothers entered into the full life of the child as they do these days. Today, strong men testify as never before that, in moments of their glory and power, chiefly their mothers were responsible for their triumphs.

Whatever home may be today, mother is still the queen of it, and she is a link in the chain of modern society. Whatever may be the problems and perils of the home, mother is there, regretably not always a defender, but still the mother is the defender of home and heaven.

Prayer.—Dear Father, we pray for the motherhood of our country that Thy will may be done in them, and being done in them, this Thy world may become Thine forever. *Amen.*

THURSDAY.

MY MOTHER.

"Having been reminded of the unfeigned faith that is in thee, which dwelt first in thy grandmother, Lois, and thy mother, Eunice; and I am persuaded that in thee also."—2 Tim. 1.

Who gave me the first tender kiss,
Though she for me faced death's abyss?
"No man hath greater love than this"—
My mother.

Who softly to her fair young breast
My little touseled tow-head pressed
And lullabied me off to rest?
My mother.

Who guided me with loving hand
Through childhood's happy wonderland?
Who never failed to understand?
My mother.

When the way's parting came in sight,
What heaven-sent guardian angel bright
Stood there and pointed to the right?
My mother.

When failure put to rout success,
Whose trembling hand soothed my distress?
Whose sweet old face beamed tenderness?
My mother.

She waits for me in paradise;
Her love enfolds me from the skies.
Since God is love, such love ne'er dies
As mother's.

—*Edith E. McGee.*

Prayer.—Dear Lord God, guard Thou our faith unto salvation; we pray that all the mothers in this age may have faith to bestow upon their children and enshroud the world with an atmosphere of prayer and trust in God. *Amen.*

FRIDAY.

"THE SALT OF THE EARTH."

"Ye are the salt of the earth."—Matt. 5:13.

It has been said that if we could find the names of all those good men and women who, by their humble and holy lives, have seasoned and made more happy and useful the lives of others, we would discover the noblest Hall of Fame in the world; and the noblest of these, whose names are now not known or perhaps are forgotten, would be mothers whose loving ministry to children has trained them to be men and women who have become the world's greatest benefactors. These are the women who have made Elijahs, who have broken alabaster boxes of devotion upon coming world lights until the world is filled with the odor of its ointment, seasoned with the sweetness of a ministry of mother's love.

It was the prayers of the little woman in the White House that gave Lincoln soul-stay in his dark hours. It is the tenacious faith of thousands of unknown mothers which brings their children to honorable manhood and womanhood.

These mothers and all like them are the salt of the earth, and their homes are the scenes of love-ties and divinities, the inspiration and the training, the creator and the molder of character that brings forth the food of the world. They are the salt of the earth, and all the evils which are a menace to the home, to the mother, and her baby must disappear.

Prayer.—Dear Lord God, who art able and who doth endow life and motherhood, endow the motherhood of the world for great good and Thy glory. *Amen.*

SATURDAY.

THOUGHTS FOR MOTHERS' DAY.

What a beautiful picture of Mother
As she sits in her easy chair,
Holding in one hand a letter,
In her lap lay sweet flowers, so rare.

As she picks out a white carnation,
Her face lights up with joy,
For around it, so tenderly folded,
Reads this message from her boy:

"Oh! the breath of this flower, dear Mother,
With you I would love to share;
But, Mother, will you remember
My name in your evening prayer?

"Dear Mother, may God protect you,
In my absence I will pray;
Health and pleasure ever grant you
And prolong this happy day."

—*Grace Forest.*

(Continued on page 14.)

Christian Orphanage

Dear Friends:

Easter was a very pleasant occasion at the Christian Orphanage. The good women of our denomination in the Southern Convention, also in Indiana, Ohio, Illinois, and Iowa made and sent to the Orphanage two hundred dresses for girls from 12 to 16 years of age. The dresses were all pretty, made of nice material and beautifully made.

It has been a custom for a number of years for the women of our Church to make and send to the Orphanage pretty Easter dresses for the girls, and little suits for the boys. This year we had on hand, left over from last Easter, little dresses for little girls up to twelve years of age, and we asked this year for dresses from twelve to sixteen years in size. We buy the girls Sunday slippers for Easter, and they try to make them do until the next Easter. They were given a nice new dress and new slippers and were a pretty bunch marching off to Sunday School.

Then to add extra joy to the occasion, Coy Franklin, Earl Churchill and Lawrence Fields, of Durham, our former boys), made it possible for the children to have an Easter-egg hunt. A thousand eggs to look for! Coy Franklin came up to put on the hunt, and the children had one grand time. Some of them found enough to fill all their pockets and all they could carry in their hands. Coy enjoys helping to make the children happy, and comes each Easter to see to it that they have a real egg hunt. Coy has never forgotten what his home at the Orphanage has meant to him. He has a good job with a good company, and four of our other boys have a position with the same concern. They appreciate what the Orphanage has done for them, and are not like the ten lepers the Master healed and only one went back to thank Him.

The following has been sent in for Easter: Mrs. C. W. King, Suffolk, Va., 4 dresses, 4 suits; Waverly Christian Church, 9 dresses, 4 suits, etc.; Burton's Grove Missionary Society, Va., 9 dresses; Woman's Missionary Society, Durham, N. C., 4 dresses, 4 suits, 4 shirts, bloomers; Woman's Missionary Society, Providence Memorial Church, Graham, N. C., 15 doz. eggs; Woman's Missionary Society, Burlington Church, 225 candy eggs; Mrs. L. C. Huffines, Guilford College, N. C., 1 dress; Mrs. C. A. Ballentine, Varina, N. C., 23 handkerchiefs, 1 dress; Ladies' Aid Society, Antioch Church, Fairfield, Iowa, 19 dresses; Woman's Missionary Society, Pleasant Grove, Va., 14 dresses; Ladies' Bible Class, Liberty-Vance, N. C., 8 dresses; Victor Bible Class, Waverly, Va., 4 dresses, 1 suit, 5 yds. material; Ladies' Mt. Auburn Church, dresses, handkerchiefs, dress material; Woman's Missionary Society, Leaksville Church, Va., Central Conference, 6 dresses; Ladies' Aid Society, Reidsville, N. C., pillow-cases, socks, aprons, pants, etc.; Woman's Missionary Society, Union Christian Church, Alamance County, 26 towels, 1 quilt.

We are grateful indeed for all these contributions.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 1, 1930.

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		7.20
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		66.82
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Berea, Nansemond	$10.00	
Dendron	5.00	
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Bethlehem	3.59	
		36.08
Valley Virginia Conference:		
Newport	$ 1.02	
Winchester	7.90	
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Leaksville	4.37	
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Alabama Conference:		
Wadley		1.85

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8 ¶ [25]Jĕ-hôi'-ă-chĭn *was* e years old when he began t

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ELON NOTES.

The following is taken from the Greensboro *Daily News*:

The Woman's Missionary Society of the Elon Church was hostess Tuesday to the Alamance district meeting of the North Carolina Woman's Missionary rally, which was well attended. There were about eighty representatives of societies, and the day was one of real enjoyment.

At 10 o'clock in the morning the meeting was called to order in the religious education building by the superintendent of the district, Mrs. J. W. Patton, and the following program was rendered: Theme, "Building in the New Day"; devotional, by Mrs. W. M. Jay, president of the hostess society; address by Mrs. Patton, "Foundations for the New Day"; reports of the visiting delegates; special music by Mrs. Grace Hall Riheldaffer, of the conservatory of music here, and one of her pupils, Mrs. Ella Keyser Garrett.

Dr. J. O. Atkinson spoke at the morning session, using for his subject, "The Solitary Builders in the New Day." In the absence of the local pastor, Rev. Alfred Hurst, who was ill at the time, his message, "Our Enlarging Program," was brought by Dr. W. M. Jay, head of the English department at the college. The "round-table discussion" was led by Mesdames Charles Rowland, of Greensboro, and Walter Sellers, of Burlington.

The hour for luncheon was spent in the Y. W. C. A. of the college, which had been beautifully decorated by Mesdames W. P. Lawrence and J. A. Hornaday.

Mrs. Charles Rowland had on display a number of things of special interest relative to the foreign countries and pertaining to missionaries. The "Friendship Chest" of the girls of the local Junior Missionary Society, was also on display, and it, with the doll which was sent from Japan here last year, was explained by Mrs. M. W. Hook, who directs the young people's society.

SANFORD.

We have a splendid Sunday School at Sanford, and for more than a month have led all Churches of our town in increase and attendance in proportion to Church membership. "Family Day" was observed in the Sunday School Easter and a splendid program rendered by the young people. Our secretary's record showed we had 223 members and visitors present. About four weeks ago we announced that we would have decision day for the Sunday School members on Easter Sunday, and our teachers showed their usual fine spirit of co-operation, and as a result of their labors nine young people were received into the Church on profession of faith in Jesus Christ.

The one-day school of missions was held with us April 16th, and we were delighted to have it. We feel that our consecrated women of the Church are doing a great work for our Master.

T. Fred Wright.

KINDLY REMEMBERED.

The pastor and his family of Palm Street Christian Church were made to feel happy last Thursday night by loading down his table with lots of good things to eat. After a talk by the pastor, we sang several songs and had prayers, thanking the good Lord for supplying our needs. We appreciate our good people at Palm Street for their loyal support they have given us since we have been called to the work. We hope to begin our revival in a few weeks. Brethren, pray for us, that we may have a great harvesting of souls for the Master.

Rev. J. L. Neese.

FAMILY ALTAR.

(Continued from page 12.)

SUNDAY.

Motherhood and the Cross.

"When Jesus saw His mother . . . He saith, Woman, behold thy Son."—John 19:26.

The presence of the mother of Jesus at the cross is the crowning symbol of all that motherhood means to the world. Amidst all that mother means to any child, it is evident that the story of the cross is enacted throughout her life. Jesus laid down His life for the world. A mother lays down her life for her children. Children are prone to forget all of her sacrifices, and often fail to rise up and call her blessed.

Let us today put ourselves in the place of Jesus, who, when He saw His mother coming to him in the temple, said as with the angels, "Blessed art thou among women." At the cross He saw in her a strength and power that upheld Him in trial. May we see our mothers as no mere woman, but an angel of God.

When she looks upon us in that last earthly glance may she find us faithful, true, pure in heart, constant in touch with God, and going about doing good.

Prayer.—Dear Lord and Master, we desire to be Thy children and all Thou wouldst have us be. Make us true, pure, constant and good. *Amen.*

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NOTICE.

The Eastern North Carolina Sunday School and Christian Endeavor Convention is to be held at Liberty Vance July 16-18, 1930. This is written with the hope that the ministers of this Conference will schedule no revivals to conflict with this date, since it is essential that all ministers be present and all Churches represented.

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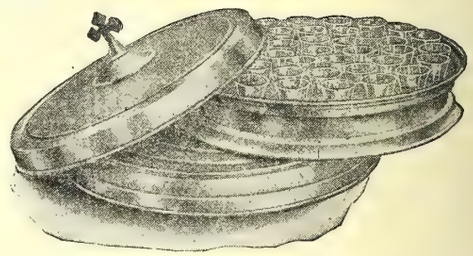

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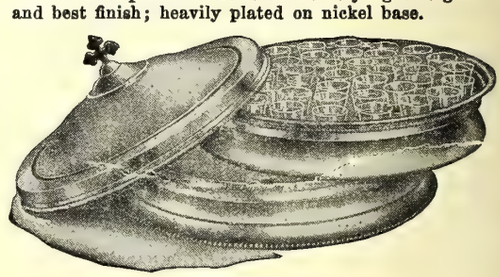

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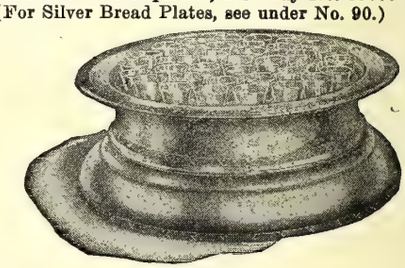

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ALCOHOLIC DRINK IN MODERN WORLD.

One of the best definitions of civilization I have seen is that it is the art of living together in large numbers. If we are to live together in large numbers we must learn to behave in such ways as will make it possible. We can no longer behave as we might if we lived alone, or even in sparsely populated regions. We must regulate our conduct with a view to our close proximity with other people; otherwise we shall have much interference and many collisions.

Living Together in Large Numbers.

If we are going to live together in large numbers we must manage to produce enough in relatively small areas to support those numbers. This requires organization and teamwork except among people who are willing to work together in some sort of order and under some set of rules and regulations. Individuals who insist, each one, on doing as he pleases without regard to what others are doing, cannot carry on effective teamwork. Needless to say, they cannot produce enough in small areas to support large numbers.

Working Together.

Effective teamwork, in the modern sense, means specialization, each member of the great team doing what he can do best, and depending upon others for what they can do better than he. Without this kind of specialization we never could have produced enough to supply our present population with all the diverse things which it needs. If every one had to be his own farmer, his own spinner, weaver and tailor, etc., not half of us could manage to live within the territory of the United States, and the few who did manage to live would live very poorly. Living together in large numbers requires a great deal of specialization.

More Dependent on Each Other.

But specialists are mutually dependent upon one another. If any one fails to perform his special function, all who are dependent upon him will suffer. Unless we feel that we can depend upon a given specialist or group of specialists, we will not put ourselves in a position of dependence upon him or them. We must be prepared to do for ourselves what we cannot depend upon him or them to do for us. In short, without this feeling of dependability we cannot specialize at all. It is almost a truism to say that there can be no interdependence of parts where there is no dependability.

It follows from all this that anything which destroys dependability will either destroy civilization or prevent its development. Certainly it will make it impossible for large numbers to live together. They could not produce enough to support themselves.

Drink Out-of-Date.

The necessity for dependability is so overwhelming that every tribe or group that ever became civilized—that is, that ever succeeds in living together in large numbers—has been compelled to develop dependability in some way. Laws against dishonesty, violence and disorder of all kinds have had to be made and enforced. In the most fundamental sense possible, dependability is ethical and undependability unethical, The tribe which did not succeed in developing dependability simply perished. It could not possibly survive.

Nothing short of killing, stealing and lying so effectually destroys dependability as drunkenness. The country which does not repress drunkenness can no more flourish than can a country which does not repress killing, stealing and lying. We are so dependent upon one another in our civilization as to make drunkenness, in every rational sense, a most destructive vice. We are becoming more and more dependent upon one another every year. More and more, therefore, does it become necessary that drunkenness be repressed.

The Man One-Fourth Drunk.

Drunkenness in these times needs a stricter definition than it needed in older and simpler times. In these times, the man who is dead drunk is less of a menace than the one who is only what is sometimes called one-fourth drunk. The man who is dead drunk is dependable in a sort of negative sense. You can depend on him not to do any mischief until he comes to. But the man who is only one-fourth drunk is a very uncertain person. He will do unpredictable things, to the danger of every one. If he lived alone it would be different, but in a great factory, in a crowded street, or anywhere in an interlocking civilization, he is a very undependable creature, and therefore a menace.

The Modern Trend.

A gradual realization of this situation is coming over the civilized world. The world is sick and tired of drunkenness, and the more progressive parts of the world are determined to get rid of it. Every civilized country is alarmed and is trying more or less constructively to curb it or to get rid of it altogether. They are drawing the lines of legality more or less closely around the liquor business, and they are going as far as public sentiment will permit.

The general rule is, with scarcely an exception, that the closer the liquor business is restricted, the better the results.—*"Some Economic Aspects of Prohibition."*

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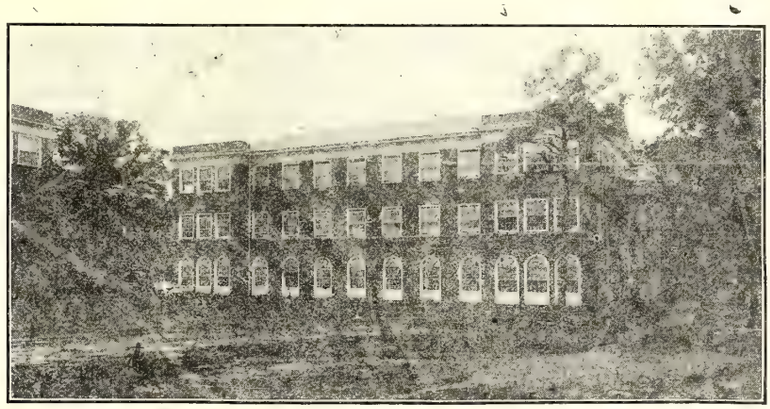

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge; all over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

OBITUARIES.

LOWDERMILK.

Arthur Lewis Lowdermilk, son of Bro. Bennie H. and May Welch Lowdermilk, passed away March 21, 1930, at the early age of 15 years, 6 months, and 2 days. Nine years ago he was stricken with infantile paralysis, from which he never recovered. He bore his sufferings patiently and was faithful to his Church and Sunday School until the Lord called for him.

Burial was at Pleasant Grove by the pastor, assisted by three other ministers and an unusually large crowd attended the service. Besides his parents, he leaves two brothers and a host of other relatives. May the kind Father comfort them all. T. J. GREEN.

BRADLEY.

George M. Bradley was born in Orange County, October 9, 1866, and died at his home in Mebane April 18, 1930. He had lived in Mebane, N. C., for thirty years. He was a life-long member of Mt. Zion Christian Church. He leaves to mourn their loss a wife, one daughter, Mrs. C. C. Sykes; one son, W. E. Bradley, and other relatives. The funeral was conducted at Mt. Zion by the writer, assisted by Rev. Mr. Clark, of the M. E. Church, and Rev. Mr. Lay, of the M. P. Church, Church, both of Mebane.

May the Lord bless and comfort the bereaved ones. J. F. APPLE.

GODFREY.

Mrs. Lizzie Cox Godfrey was born July 23, 1881, and died March 7, 1930. She was married to C. G. Godfrey January 6, 1899, and to this union was born seven children. She leaves to moun their loss a widower and five children, two children having preceded her to the grave. Mrs. Godfrey was a member of Shallow Well Church.

Funeral services were held at Shallow Well Church by the pastor on March 8, 1930, and interment made in the Church cemetery. T. FRED WRIGHT.

McIVER.

Landon McIver was born May 20, 1892, at Jonesboro, N. C., and died in Toronto, Ohio, March 28, 1930. He was a World War veteran and was wounded and gased in the battle of the Marne. Mr. McIver died from a head injury received several years ago. He leaves to mourn their loss a widow, a mother, two brothers and one sister. He was a member of Shallow Well Church, where the funeral service was conducted by the pastor, and interment made, with service at the grave by the Masonic lodge of Sanford. T. FRED WRIGHT.

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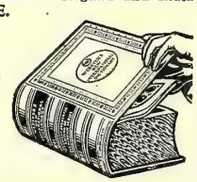

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VOLUME LXXXII. RICHMOND VA., THURSDAY, MAY 8, 1930. NUMBER 19.

THE SUN'S OBSERVATORY

Mrs N T Farmer

By Rev. Stanley C. Harrell.

NEGRO MUSIC FOR EUROPE.—

The Hampton Institute Choir sailed for Europe last week for a concert tour of the continent. The Hampton Institute is located at Hampton, Va. It was in Hampton Institute that Booker Washington received his training, and it was there that he acquired his ideas of education for the negro. All phases of the educational work done at Hampton are recognized as being of the very highest order. But especially has the institute succeeded in training negro singers for quartet and choral work. It was this writer's privilege to hear the Hampton choir in an Easter program some years ago, and the singing stirred the deepest religious emotions of the soul of the hearer.

The Hampton choir is to make its first foreign appearance in London. Ambassador Charles G. Dawes is sponsoring the London concert. After the London performance the choir is scheduled to visit the tomb of David Livingstone and place a wreath there in memory of what Livingstone did for Africa and the negro race.

The negro is deeply emotional and has the rare gift of expressing his emotion in song. The negro spirituals have received recognition as an outstanding contribution to the world's musical heritage. It is but natural to expect that as larger cultural advantages are available for the negro, that negro music will poignantly portray other emotions with the same profound power that is present in the spirituals.

ECONOMIC AND MORAL PESTS.—

Announcement has been made that the government has won its fight against the Mediterranean fruit fly in Florida. Careful watching of the situation has discovered no evidences of the pest since last August. The destruction of the fruit fly in so short a time is a splendid triumph for modern scientific methods of exterminating agricultural menaces. No expense was spared in the fight, and the most drastic measures were resorted to in order to prevent the spread of the fly and to completely destroy it.

One cannot but marvel at such an achievement, and the moralist wonders what would happen if such an attack were made against the moral infections of this present day. The fruit fly was threatening a great industry; while the moral evils are striking a deadly blow at the finest things which humanity knows. Against one there is a united attack, against the other there is only a sporadic attack by divided and sometimes conflicting forces. Of course, account must be taken of the fact that there are those who profit financially from many of the great moral evils of the day. Nobody stood to profit by the ravages of the fruit fly unless it were the citrus growers of sections that were not threatened; and of course there was the probability that, like the boll-weevil, the fly might infest all fruit-growing sections.

It is perfectly evident, however, that success was attained only by united efforts. While in the attack against the forces that destroy in the moral realm, there is a certain amount of jealousy between forces that are pursuing different methods. There is all too frequently a stubborn determination not to acknowledge the success attained by others, and a steadfast refusal to follow a plan which calls for concentration of effort and a unified command.

PHILANTHROPY AND CHARITY.—

It is not our purpose to discuss the words which head this article as they are defined in the dictionary. The dictionary is never able to quite keep up with the meaning of words as they are used by the popular mind. There is no such thing as an up-to-date dictionary, in the exact meaning of that term. Dictionaries attempt to do two things: to give the meaning of a word in the light of its derivation, and in the light of its popular usage. And it is the latter that is constantly shifting.

Philanthropy has come to mean, in the popular usage of the word, the giving out of one's abundance, for the helping and betterment of those who do not possess so much of this world's goods as does the donor. When the word philanthropist is mentioned we think immediately of the rich man who gives magnificently of his abundant wealth. America is pre-eminently the home of the philanthropist. No other land is blessed with so many rich people, who give so lavishly of their means for the betterment of their fellow-man. This philanthropic use of wealth is the finest attitude ever associated with wealth.

But charity, in the popular usage, does not carry the idea of abundant wealth and large gifts. It signifies the giving out of love and sympathy for alleviating the suffering and misery of the destitute. And Christian charity at least is measured by the willingness to deprive one's self in order to minister to the needs of others. It is the loving prodigality of the widow's mite which endears it to the heart of the Master.

All this has been said in order to prepare our minds for the observation, that many Christians have fallen into the error that their obligation to the Christ is to be philanthropic, if they can afford it. Many Christians are talking glibly about what they can and cannot afford to give, meaning that they think they are expected to give only out of their surplus. There is no ground upon which to expect a pagan to give except out of his abundance. If he does more than that, it is surprising and commendable. But charity is rightly expected of every one who names the name of Christ. The Christian is expected to give not only out of his abundance, but out of his poverty. The Christian is expected to give, in love, that which costs him dearly. And expected to give not only of his money, but of that which is even more costly; to give himself in personal service for the Christ.

JOY IN SERVICE.—

One of the most serious criticisms that might be launched at the Christians of this present day is that they are not getting very much joy out of their Christian life. In fact, there seem to be some Christians that have the idea that it would not be quite the thing to let it be known if they were having a joyous time in following the pilgrim pathway. This may be due to the fact that in the past there were those who worked themselves into a mild sort of frenzy in seeking emotional religious experiences.

There is nothing especially to be commended about emotion solely for emotion's sake. But there is a fine sort of emotional satisfaction that comes from the doing of a worth-while task in a splendid way that every Christian ought to be enjoying and which most Christians seem to be missing. It is time that due publicity be given to the fact that the most delightful time in the world may be had by the Christian who gives himself whole-heartedly to some great task in the interest of the kingdom. So many Christians seem to be constantly disturbed by the realization that they ought to be rendering service, but they dread to undertake it, and are entirely unaware that there might be any other reason for undertaking the task save out of a sense of obligation. It has never dawned upon their minds that the task which is dreaded might be the means of bringing the finest happiness which the human heart can know.

One reason why so many unactive Christians know nothing of the joy of Christian service is because so many of those who are in the ranks are going like the galley slave. Sometimes even the preacher does not go to his task as if it were the greatest joy in the world. Another reason why so many hesitate about undertaking Christian service is because they have never learned the technique of the task. Anything that one does not know how to do is always approached with apprehension. But there is no finer sense of satisfaction than that which comes when we realize that we really can do successfully that which we have always considered impossible for us.

There is no finer service which a Church can render its members than to set for them tasks which will challenge the best one has to give, then teach those who are called to the task that which must be known in order to do it successfully, and watch the joy that comes to those who find that they, too, can do the fine things in the service of the Master.

NOTES-PERSONALS

The women of the Woman's Missionary Convention held their banquet on Tuesday evening of the Convention. It was highly successful and thoroughly enjoyed by a large number of women and a few men who were permitted to attend.

The Congregational Conference of the Carolinas had been in session at the United Church at Raleigh from Sunday till Tuesday noon, April 29th, and most of those attending this Conference remained for the sessions of the Southern Christian Convention.

Dr. J. Edward Kirbye, United Church, Raleigh, recently presented his resignation as pastor of the Church, but we were told by members of the Church that they were leaving no stone unturned to get him to reconsider and withdraw his resignation, since they feel that he is a capable and competent leader.

The *Christian Advocate* of Nashville, Tenn., speaks a parable and a proverb in this one sentence: "If all people who recommend the altering of legislation in order to save bootleggers from the embarrassment of being lawless would join in a righteous conspiracy against patronizing the bootleggers, there would suddenly be a great change in the prohibition situation."

Rev. W. C. Hook, of Holland, Va., conducted the devotional service on the closing day of the Convention, using a most fitting and appropriate theme, "Stop, Tarry and Pray." Bro. Hook believes that the hurried, nervous life and activity of the present threatens to paralyze the spiritual activity and growth of the Church, and the sole hope is in tarrying in the upper chamber and devoting more time to prayer and communion with God.

Rev. H. C. Caviness, Portsmouth, not only presented a report on evangelism to the Southern Convention, but made a plea full of persuasion, pathos and power on the project of "Evangelism." The report came at a late hour on a very busy and crowded day, but many declared that evangelism is the one enterprise of the Church that should be stressed, and that is the channel through which the Church enlarges its borders, adds to its spirituality and increases its members.

The women regretted the inability of Mrs. H. S. Hardcastle, the faithful and efficient treasurer of their body, to attend their session in Raleigh, but before the session had concluded and the treasurer's report in all of its detail had been made, it was decided by the women that Mrs. Hardcastle's husband, Rev. H. S. Hardcastle, makes a real good substitute when his wife cannot be present. It is believed by many that she thoroughly coaches and drills him in the work that he is to do as her representative.

Mrs. C. P. Garman, one of our missionaries from Japan, after delighting the Convention with her address and stay through the sessions, came to Elon College and talked to the faculty and students, much to their delight, at their chapel service Friday, the 2nd. Sister Garman has a winning personality and shows a fine grasp of the problem with which she and her husband, as missionaries of the Christian Church, are dealing with out in Japan. Her visit meant much to the Convention and to our college.

Congratulations three times over to Rev. F. C. Lester, chairman of young people's work, and Miss Jewel Truitt, his capable secretary and assistant, for the glorious and enthusiastic gathering of young people at their banquet on Thursday evening of the Convention. One hundred and fifty bright, happy young people from our Christian Churches sat down together and heard from many of their own number addresses of interest and enthusiasm. It was one of the most thrilling and prophetic events of the whole Convention.

Her many friends were glad to greet again Miss Pattie Coghill, now working out of Jacksonville, Fla., through the State of Florida among the young people of the Congregational Churches, and formerly field secretary of the Board of Christian Education of the Christian Churches in the South. Miss Pattie became a Christian before she fell into the hands of the Congregationalists, and, as a Christian who believes in Congregational government and polity, is doing a fine piece of constructive work in the field to which she has been called.

A figure from the Congregationalists, already becoming known with our Christian constituency, is that of Dr. W. Knighton Bloom, Washington, D. C., whose function for the Congregational Churches throughout the Southeast, is that of Mission Secretary, very much as is the function of the Mission Secretary of the Southern Christian Convention in the South. Dr. Bloom is a brother beloved and esteemed, and with his delightful personality and Christian spirit will come to be esteemed also, as he comes to be known, by our Christian constituency.

The women of the United Church, Raleigh, certainly were well organized and rendered most efficient service in preparing and serving luncheons at the noon hour and dinners for the banquets each evening of the Convention. If they made any money for the price they charged for such delicious food as they served, we shall be surprised and shall recommend that they show the rest of the world how it can be done. Their efficient and friendly service, as well as the well-prepared and abundant food, was the subject of much favorable comment.

Plans now contemplate beginning the new alignment and arrangement with the Congregationalists, so far as THE CHRISTIAN SUN is concerned, with its first issue in June. At that time we hope to introduce to our readers the fine face and fellowship of Dr. Edwin C. Gillette, of Jacksonville, Fla., who becomes one of our associate editors. Dr. Gillette attended the recent sessions of the Southern Convention and became a part of us before the Convention closed, and through his delightful personality made many happy and lasting acquaintances, which through the years will ripen into friendship.

At a joint meeting, consisting of the Publishing Board of the Southern Christian Convention, of which Prof. L. L. Vaughan is chairman, and representatives from the editorial staff, as well as from the Congregational brethren, it was decided that there should be no change in the name of THE CHRISTIAN SUN, but that the wording under the title should be changed to include the Congregational Churches of the Southeast. The Congregationalists were also given representation on the Publishing Board and the editorial staff, and, beginning as soon as practical, weekly news matter, etc., will be carried for the Congregational Churches under the direction of Dr. E. C. Gillette, the new associate editor.

Dr. Chas. E. Burton, secretary of the General Council, Congregational and Christian Churches, made many friends at the Southern Convention, both by his delightful conversation and attitude in personal contacts, and by the marvelous and exceedingly wholesome address he delivered on the opening evening of the Convention on the subject of "The Function of the Church." Dr. Burton has the knack of saying things in such a frank and open, yet fervid and forceful, manner as to get his ideas across. He believes that the function of the Church is to get the individual right in the life and under the leadership of the Lord Jesus, and that the individuals who come under that same leadership will change the character of society and the State.

Rev. G. R. Underwood, Pittsboro, N. C.; Rev. P. T. Klapp, Elon College, N. C.; Dr. Daniel Albright Long, Florence, S. C., were three of the brethren beloved who were greeted with joy, gratitude and gladness by the members of the Convention, Raleigh, last week. These brethren show the weight of years and the marks of faithful service rendered. The entire Church loves and honors them for what they have achieved in the days of their activity and the loyalty and devotion to their Church not only through the long years of active service, but in these days of declining health but increasing faith and fervor and fellowship. It was a joy and an inspiration, indeed, to see and greet these venerable, battle-scarred brethren of the cross, each of whom, we believe, is in the neighborhood of or well past their fourscore years.

One brother at the Convention facetiously inquired of two or three in a group during a recess if the Congregationalists were swallowing up the Christians. One brother of the group immediately replied that such a performance would entail about the worst case of indigestion poor mortals could fall heir to, and that if he could see straight and had learned correctly up to date, the Congregationalists already had on their menu, or in their plates, all that they could digest, without undertaking the nauseating problem of trying to swallow so many lukewarm and, in many instances, even some half-baked Christians. Any one who attended the Convention must have concluded before the sessions were over that if the lamb and the lion were coming together, they would each lie down quietly and happily beside each other, and that the lion (which ever he was) would never have the heart to try to swallow that lamb (which ever he was).

A delegation of ten came, one from Georgia and nine from Alabama, to the Southern Christian Convention, the ministers of the delegation being President S. L. Beougher and Revs. G. D. and S. C. Hunt, of Wadley; Rev. J. D. Dollar, of Lanett, and Rev. A. H. Sheppard, of Glenn, Ga. Many old friends were glad to greet again Bro. V. E. Kitchens, of Roanoke, who has been and is such a factor in promoting and building the Christian Church at Roanoke. This time his wife, who is also a member of the Woman's Board, came along with him, as did his young son, who was, we believe, the youngest delegate to the Convention. The delegation quite significantly seemed to be sponsored by and in charge of Sheriff J. W. Lane, who, though an active official of his county, was handling his delegation with great skill, tenderness and agreeableness. It was Bro. Lane's first visit to a Southern Convention, and he was inspired and delighted by the proceedings.

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

THE POWER OF PENTECOST.

By Rev. J. G. Truitt.

"Ye shall receive power."—Acts 1:8.

Helpless disciples, fast closed doors, promised power are the three Pentecostal mile-posts which stand before us this morning. We have already emphasized the preparation for Pentecost and the program of Pentecost; now we are to come up in our thinking to the power of Pentecost. And as I have intimated, as we go along we shall see the helpless disciples—powerless to do the things which they wish to do; the fast-closed doors, closed tight for fear of the Jews; and the ascending Christ. Here is, then, a mighty human interest story with the keenest appeal; a bit of history which brings us where all true history ought to bring us, namely: to God; a promise and an execution of power which startled representatives from every nation, "devout men," and set the gospel on its out-going paths unto the uttermost parts of the earth.

The disciples did not know it was His last speech. Last beautiful speech, for they had heard so many, and recently they had been coming thick and fast, and so direct to the hearers, too. They had followed Him out there, listening to His words as they went, and all His words seemed so strangely beautiful and confident now. They were no longer tinged with the earthly qualities of yesterday. Yesterday, it was said of Him, "Never man so spake"; now it might be said, "Never so spake even God before." They had seen His power. Now He is saying, "Ye shall receive power"; and how they need it, and have needed it, for they are helpless disciples. Power like His power they are to receive. Works such as He has done, they are to do, and for Him henceforth they are to be ambassadors—fellow-workers together with God!

Power is what they need. They have many other things, and the more I think about it, the more completely convinced I become that they had everything else besides power. His teachings, acquaintance with His personality, proficiency of profession, certainty of discipleship, privilege of seeing what Abraham had longed to see, and what Simeon, having seen, was able to sing his nunc dimittis. And yet, and yet, at the very first real fight between Christ and His foes, "they all forsook Him and fled." They were powerless.

They had reassembled afar off, had followed Him at a helpless distance even for the help which they might have offered rather than allowing the Cyrene stranger who stood hard by. They saw Him nailed to the cross without a protest, so far as they ever recorded; they saw him writhe in pain; they heard Him forgive His enemies; they saw Him die! What a sight! What an experience! What a memory (yes, and how it served them in after years)! But when they had seen all this and added to it all their past, they were still powerless. Peter said, "I go a-fishing," and all the fishermen in the band followed. Leaving it all; powerless to undertake a thing; powerless to turn a hand; powerless to preach the things they had seen and heard and handled with their hands!

But Jesus added more, much more to their experience. Resurrected, He walked by their side, explained the meaning of it all along the road to Emmaus, showed them His hands and side a little later, and broke bread with them—and still they were a helpless crew. Whenever and wherever He finds them, they are behind doors fastly barred for fear of the Jews! Men who had seen all the things they had seen, heard all the things they had heard, handled all they had handled, and yet were afraid to meet the Jews—afraid to walk in the open on the streets of Jerusalem! Afraid they might lose their unprofitable lives! "I cannot give a tithe, for I cannot spare it." "I cannot give my son, I have raised him for another career." "I am afraid to pledge yet, I fear I cannot do it." "I am afraid to die for God, I have not the power." What soliloquies sally forth from our sinful lips unless we be endued with power from on high!

Now, let us notice those fast closed doors! Their very knowledge of Jesus had imprisoned them. Their very association with Him would be either their downfall or their development. The sun and rain is a blessing to the growing tree; it is the supreme curse to a dying tree. To have all the equipment and the call, and not to endure hardness as a good soldier is fatal to any follower of Christ. These disciples were filled with fear. Ah! what mighty harvests fear has had! Fear is self-seeking; love is service-seeking. Fear is equipped from without; love is equipped from within. From the outside they killed Jesus; from the inside He lived to forgive them. The outside self says dodge; the inside self says dare. Jesus had taught them to love even as He had loved, and that they should do even greater things than He had done. Perfect love casteth out fear, and power to have that perfect love they lacked. But exactly what they lacked was the essential key for opening their fast-closed doors.

The doors of their service to others were closed. As soon as we become afraid to do and to dare and to die if needs be, we have closed our doors quite effectively against helping others. If we are forever thinking of our own reputations, standings, dignities, necks, we shall never be able to save the poor souls of our neighbors. "He that saves his life shall lose it." Oh, my friends, think, will you, what was shut in behind doors barred against the enemies of Jesus! The hope of the world was there! The gospel of eternal life was there! Jesus' band of beloved disciples were behind those closed doors. Those doors must needs be open at all hazards, and fear must be forever banished from the hearts and mind of those disciples shut within. The Christian movement was in the borning, and it must not be still-born! Within the hands of that band reposed the keys of the kingdom of God. Just think how much fear can defeat us! And how it can keep us from serving our day and generation, and also generations yet unborn, as would have been so supremely the case with this hiding group of helpless men.

Not only were these doors imprisoning them for their knowledge of Jesus, and keeping them from being able to serve others; but also it barred outsider from bringing help to them. None but the resurrected Christ could enter their closed doors! What a parable! The resurrected Christ could help them. He could come to them. He came in through closed doors. And how often, if He gets in at all, He must come in through closed doors! Further, we note that when all others fail it is the resurrected Christ who can enter to give help and strength and comfort. "Ye shall receive power after that the Holy Ghost is come upon you." By His presence He was preparing them for the marvelous coming of the Comforter a few days later.

Through obedience they were assembled again behind doors. But this time at the command of the Christ. This time they were keeping His commandment, and no doubt He was praying the Father, for with His prayers were joined theirs also. Now they are doing His well; now they are obeying Him; and now they are being endowed with the power of the Holy Spirit. And what a difference it makes! Already in another sermon we have seen how this came about. Enough now to notice the difference in the disciples. They are apostles now! Instead of fearing the Jews, they flog them with the gospel of love! Instead of running from them, they run to them. Vacillation is turned to victory, and fear is turned to faithful service, the demonstration of true love.

The anti-Pentecost disciples are powerless; but by waiting in prayer, power to preach the Christ effectively is given them, and thousands of souls are born to God in a day. Our day is waiting for us who are the followers of Christ to obey His commands, to wait in prayer, and to accept and use the Pentecost power. Shame on us if we fail Him, for just as much depends on us, so far as our souls' welfare is concerned, as depended upon the other disciples in their day. We follow in their train. We shall not, we must not, we dare not pay less than the price of power, namely: pentecostal obedience and pentecostal prayer.

ARE FOREIGN MISSIONS ANY GOOD?

How fifteen acres of ground which he bought ten years ago for $8.33 has increased forty-fold in value and now holds a hospital, boys' boarding-school and other Christian institutions is told by Dr. Sherwood Eddy under the interesting title, "A Moral Miracle," in the *Missionary Review of the World* for April.

It is the story of Bishop Azariah, whom Dr. Eddy first knew when he himself was a missionary in India thirty-three years ago. Bishop Azariah gave himself to work among the most degraded people in all India. He was later consecrated as the first Anglican Indian bishop, and is now the first Episcopal native bishop in all Asia.

"The moral miracle" is not the increase in the value of the piece of land; that is only a barometer of change. The miracle is that as a result of Bishop Azariah's own work, there are now 166,000 Church members in his diocese. Having given up drink, theft and immorality, they have so impressed their high-caste neighbors that already 3,000 of these proud and cultured folk have become Christians, while an even larger number are said to be seeking admission to the Church.

The fact that ought to catch the attention of American Church people is that no one of these 166,000 Christians is paid to preach, yet all are expected to do so; and, like the early Christians, they seem to find it a joy to live up to that expectation. Bishop Azariah ascribes the transformation in the life of his people, first of all, to "the sacrament of the changed life of each worker who lives among them."

Dr. Eddy concludes, "As I see the moral miracle that has uplifted these once carrion-eating drunkards, I think that I can answer the question, 'Are foreign missions doing any good?'"—*Congregationalist and Herald of Gospel Liberty.*

A bandit followed a preacher out in the desert intending to rob him. When he came up, the preacher spoke to him about Jesus, gave him a Testament and invited him to come and hear him preach. He went and was saved.—*Anon.*

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

CONTRIBUTING EDITORS

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CONVENTION.

The biennial session of the Southern Christian Convention in United Church, Raleigh, N. C., April 29th to May 2nd, had certain striking features that make it unique and noteworthy.

First: The reports from the boards and departments of the Convention were in mimeograph form and bound in a volume so that every delegate, at the beginning, could have a copy for study and consideration before the report was read to the Convention. This saved time and put in form the great body and variety of questions and issues coming before the Convention. The President, Dr. L. E. Smith, had worked tirelessly for some weeks to bring these reports together and present them in this form to the Convention, and for this he was given a unanimous vote of appreciation.

Second: The reports, without exception, showed that the past two years had been a period of progress in all departments, despite many handicaps arising from recent changes in the program of the Convention and the prevailing financial depression.

Third: The presence in the Convention of a large number of outstanding officials and members of Congregational Churches to counsel and consider with us the matter of the merger of Congregationalists and Christians.

Sun readers will have opportunity through the next several issues, to read in detail through these columns all that was done in the matter of uniting the two bodies, so far as the Southern Convention is concerned. This brief review can only set forth outstanding issues considered by the Convention.

Prior to the opening at 2 P. M. on Tuesday, the Woman's Missionary Convention met in biennial session at 10 A. M. and remained in session throughout the day. Mrs. J. A. Williams, of Franklin, Va., presided, and Mrs. L. W. Stagg, Norfolk, Va., was secretary, and Mrs. H. S. Hardcastle, through Rev. H. S. Hardcastle, made the treasurer's report. Mrs. Williams chose as the topic of her message to the Convention, "A Forward Look," and the Convention was characterized throughout by that topic. The report showed a large increase in numbers of societies in the various Conferences the past two years, and the treasurer's report showed, for the biennium, total cash collections of some over $27,000. The feature of the morning session was an address by Mrs. John Ferguson, of New York, on the theme, "The Call for the Intensive," and that of the afternoon session an address by Mrs. C. P. Garman, one of our missionaries to Japan, now home with her husband, Rev. C. P. Garman, on furlough. The Convention was delighted with the presence of Mrs. Garman. The officers of the Woman's Board elected for the coming two years were Mrs. J. A. Williams, Franklin, Va., president; Mrs. C. H. Rowland, Greensboro, N. C., vice-president; Mrs. H. S. Hardcastle, Suffolk, Va., treasurer; Mrs. L. W. Stagg, Norfolk, Va., recording secretary; Mrs. E. L. Beale, Franklin, Va., corresponding secretary; Mrs. W. M. Jay, Elon College, N. C., Conference editor; Mrs. I. W. Johnson, Suffolk, Va., superintendent cradle roll; Mrs. S. C. Harrell, Durham, N. C., superintendent young people; Mrs. W. H. Carroll, Burlington, N. C., superintendent spiritual life; Mrs. C. H. Caviness, superintendent of literature and mite boxes—and these officers constitute the Executive Committee of the Convention.

The women of the Congregational Conference of the Carolinas, who had been in session previously, voted to unite with the women of the Southern Convention and, through their representatives, later met with the Executive Committee of the women of the Southern Convention.

The women had a delightful banquet in the Church Tuesday night, and most of the women of the Convention remained over for the sessions of the General Convention.

The Southern Convention began its first session at 2 P. M. and only held a brief session in the afternoon, at which time the organization was perfected and the committees for the session were appointed.

The evening session Tuesday was characterized by two notable addresses, one by Dr. Chas. E. Burton, secretary of the National Council of the Congregational Churches, who chose as his topic, "The Function of the Church," in which the speaker set forth very vividly the fundamental purpose and program of the Church. Dr. Burton declared that it was the function of the Church to have a part in the political life of the country, the education of youth, and the social life of the community; but that these were only minor functions. He declared that the real function was to get at the root of the evils of the day and try to stop them at their source by winning to the way of our Lord the individual, and particularly the youth of the land.

Dr. Smith, in presenting his message as President of the Convention, chose as his topic, "The Persecution of the Church," in which it was set forth vividly that the Church of the present is undergoing not physical persecution, but mental, political and social persecution, which is just as vital and brutal as was the physical persecution of the early Church. The speaker declared that the forces of opposition and persecution that resulted in the crucifixion of our Lord had their sources in organized business, organized politics and organized religion, and these forces are still with us, exerting themselves in great aggressiveness.

The features of the second day of the Convention were the report of the Orphanage by the chairman of the board of trustees, Mr. J. M. Darden, and an address by Superintendent Chas. D. Johnston. The report showed that 341 children have been cared for at the Orphanage since its opening in 1907, and that 120 are now at the Orphanage; that a large new storage barn has been recently built and paid for, and that the splendid plant, in addition to the barn and other outbuildings, includes three main buildings for living quarters for the children, besides 204 acres of land in its farm. The Orphanage has an income of about $30,000 yearly for current expenses and has been able the past two years to meet all of its bills, outstanding obligations, and is at present out of debt. The report was followed by the Convention sermon by Rev. A. W. Hurst, pastor of the Elon College Christian Church, who very fittingly chose as his topic "The Spirit of Pentecost," calling attention to the fact that this was the 1900th anniversary of Pentecost. The sermon, strikingly spiritual in emphasis and effect, was followed by an impressive Communion service conducted by Dr. J. Brinard Thall, of the Congregational Church, and by Dr. W. W. Staley, of the Christian Church.

The afternoon session was featured by the report of missions, which showed that the Mission Board, which started the biennium with an indebtedness of $15,000 on home missions, has been able to wipe out this indebtedness, to pay current expenses and begin some new appropriations, and that there had been some increase in funds in appropriations to foreign missions. The biennium just passed showed a total collection and expenditure for home and foreign missions of $76,830.18.

Following the afternoon session, a fellowship banquet was held in the dining-hall of the Church from 6 to 8 P. M. This banquet turned out to be one of the most striking and impressive features of the whole Convention. Col. E. E. Holland, speaking for the Christians, electrified the assembly with a most eloquent and timely address on the subject of "Fellowship." It could be wished that every Sun reader had the contents of this address, since no brief analysis can give an adequate idea of its contents and its effect upon the audience. Col. Holland declared that the spiritual progress and the destiny of the world depend on whether Christian men and women can successfully pit their intellectual and religious ideals against the ever-expanding materialism of the world, and whether or not there can be created an inner life of moral and spiritual growth in proportions that will successfully cope with and combat a constant external sacrilege. Fellowship means association, communion, intimacy, resulting in that invisible element in the human heart which is the very essence of Christianity and a part of the very fabric of life.

Dr. Elisha A. King, of Florida, speaking for the Congregationalists, delighted the banqueteers with a richness of experience and observation which he enjoyed and reflected as a result of the opportunity that had come to him as a resident in many parts of our country. Dr. King declared that prejudice and ignorance were the parents of intolerance, and that intolerance disappeared as ignorance was wiped out, and that fellowship obtained with acquaintance and knowledge of conditions and character as they existed. Dr. King revealed the fact that the spirit of fellowship would obtain among Congregationalists and Christians as we come to know each other better, and that we would love each other more as we understood better our common tasks, programs and purposes.

The evening session was further characterized by the report from the Woman's Convention and

by another striking address from Mrs. John Ferguson, of New York City, who, as chairman of the National Council of Federated Church Women, spoke on the subject, "Church Women and World Leadership."

The outstanding feature of Thursday morning session was the report on Christian unity as presented for the committee by President W. A. Harper. To work out the details, a committee of twenty-four was appointed, twelve from the Christian and twelve from Congregational Churches. After telling of the plan of union, as adopted by the National Council of Congregational Churches in Detroit, June, 1929, and of the General Convention of the Christian Church at Piqua, Ohio, last October, the report recommended that in communities where there are both Congregational and Christian Churches and where it may seem desirable to combine these Churches, a joint commission is set up in both constituent bodies to advise as to method of procedure. The local Churches are the final arbiters in the matter of merger and in saying to what extent there shall or shall not be organic union. The same liberty which has characterized conferences of the Christian Church is to continue in the merged body. We are presenting the report as adopted elsewhere in the issue of the paper, and also the report as to change of name and functions of the new body.

The afternoon session was featured by the report of the Board of Religious Education by Rev. F. C. Lester, Waverly, Va., and the Board of Education by President Harper, of Elon College.

Thursday evening, Dr. Harper addressed the Convention on the subject, "The Place of Religion in Education," which address is presented elsewhere; Dr. John B. Clark, Tryon, N. C., on the subject, "At the Switch," and the evening session closed with an address by State Superintendent of Public Instruction Dr. A. T. Allen.

A feature of the afternoon and evening program was the singing by the choral societies from Elon College and a banquet by the young people at which one hundred and fifty young people sat down. There were several addresses and a very enthusiastic meeting.

By the decision of the Convention, the name now changes from "The Southern Christian Convention" to "The Southeast Convention of Congregational and Christian Churches." Conferences of the Congregational Churches in the South and Southeast are to have delegates in the Convention hereafter on a par with those from the Christian Conferences heretofore composing the Convention. It was further agreed that the *Southern Congregationalist* should be suspended and come to be a part of THE CHRISTIAN SUN. Dr. Edwin C. Gillette, of Jacksonville, Fla., was elected associate editor of THE SUN from the Congregationalist constituency and will be responsible for bringing to THE SUN columns news items from Congregational Churches, articles reflecting the spirit of Congregationalism in the Southeast, and contributions that tend to promote the interests and enterprises of the Congregational and now the United Churches in the Southeast. This feature of the work by agreement will begin June first.

Dr. G. O. Lankford, in the closing day of the session, submitted the report on temperance, which pledged the Convention to an attitude unequivocally opposed to the modification or repeal of the eighteenth amendment to the Constitution of the United States, and unalterably in favor of strict observance and enforcement of the amendment and the Volstead act.

Under the report of the business manager, circulation manager and editor of THE CHRISTIAN SUN, it was shown that THE SUN had about the same number of subscribers as two years ago, but that the list had been considerably improved by collecting many subscriptions long due, cutting off some and adding quite a few new names.

Prof. L. L. Vaughan, speaking for the Committee on Publications, said that a paid-up subscription list of 3,600 would put THE SUN on self-supporting basis; that is, by the addition of 900 new names and the payment of back dues by present subscribers would make THE SUN self-supporting. The Convention voted that the Committee on Publications divide up the quota that each Church would have to raise of new and paid-up subscribers to achieve this result.

A vote was passed in the closing hours of the Convention to create the office of pastor-at-large, or promotional agent, to represent and promote all the interests of the Church when funds for financing such a person and office shall be made available.

The officers of the Convention were re-elected.

The spirit of the Convention throughout was beautiful, and the business of the Convention was transacted with great harmony and dispatch. This report, already too long, is wholly inadequate to reveal even the actual notable events of the meeting, and further space for the next few weeks will be given in THE SUN to delineating other items of equal worth and weight as those reported.

J. O. A.

WORLD FRIENDSHIP AMONG CHILDREN.

The third project for promoting world friendship among children is now being carried out between the children of the United States and those of the Philippine Islands.

The first project, it will be recalled, was that with Japan, when the children of the United States in 1927 sent thirteen thousand "Doll Messengers of Friendship" to the Japanese, and the Japanese children—2,610,000 of them participating—reciprocated with their gifts of "Doll Ambassadors of Good Will" to the children of the United States.

The second project was with Mexico, the symbol used being a "Friendship School Bag." Thirty thousand were filled and sent to the children of Mexico in 1928. The children of Mexico are now reciprocating in sending to the United States forty-eight exhibits of the arts and industries of their country—one exhibit for each State.

The third project, and that which is now interesting millions of children in the United States, has as its symbol "Friendship Treasure Chests," and are to be in the Philippines and opened on December 30, 1930, a national holiday. The Department of Education of the Philippines will receive and distribute the chests and their contents to the children of the Philippines.

The chests, made of metal, with handles of brass and a lock and key, are 10½x6½x5 inches in size. These chests may be had at $2.00 each, postpaid, by sending that amount, with request, to the Committee on World Friendship, 289 Fourth Avenue, New York City, New York. With the chest will come a printed pamphlet of instructions, a printed general letter of introduction, the address, label, etc., with a long printed list of books, from which volumes may be ordered to be placed in the chest. The children who are to be the recipients of the chests and their contents are from 6 to 15 years of age, and all the articles to be sent should be new and attractive, well made and of good quality. There is a long list given of the things suggested to put in the chests; those things prized by children: writing pads, pencils and pencil boxes, crayons, box of paints, colored beads, etc. Each chest, when sent, is to be wrapped in soft paper and packed in its original carton, which should be wrapped with strong paper and securely tied, and should be addressed to "Dr. L. B. Bewley, Director, Bureau of Education, Manilla, Philippine Islands." From all parts of the United States the postage charge is thirteen cents for the first pound and twelve cents for each additional pound or fraction thereof. There are no custom requirements. No package weighing more than fifty pounds or exceeding eighty-four inches in length and girth combined will be sent.

The War Department of the United States has agreed to send free of charge by army transports from New York and San Francisco to Manila any package of these treasure chests which contain not less than ten or more than fifty chests. For directions as to this, however, one should write "General Superintendent, Army Transport Service, First Avenue and Fifty-eighth Street, Brooklyn, N. Y." Packages containing one chest up to ten may be sent at any time by parcel-post to the Philippines to Dr. L. B. Bewley, whose address is given above.

The final date for sending the treasure chests is August 15, 1930. Any one desiring information not given in the above can secure same by addressing the "Committee on World Friendship, 289 Fourth Avenue, New York, N. Y." One of our Sunday Schools—Christian Temple, Norfolk, Va.—is sending ten of these treasure chests from the different departments of the school; one of them from the Boy Scouts of the school. Others we know are planning to send chests.

Some one has truly said, "We who desire peace must write it in the hearts of children." It certainly makes for world friendship and paves the way for world peace to cultivate the acquaintance and friendship between the children of the different nations. Our Lord took a child and set him in the midst and said, "Of such is the kingdom of heaven"; and again it was divinely spoken, "A little child shall lead them." The movement for world friendship among children is certainly worth cultivating and patronizing if done in the spirit of Him who indeed is the child's greatest and best friend.

J. O. A.

RELIGION AND MONEY.

The more one comes in contact with men and women, the closer the relation between religion and money is revealed. Both represent life and the use of both represents the value of life. Religion represents spiritual life. When one is regenerated, born again, gets religion, or anything that it has been or may be called, the life is dedicated to God and His Church. The value of such life is determined by the degree of the surrender of that life to spiritual worship and religious service, which is the expression of that life among men. In the field of service, religion is expressed by life. Even the world measures religion by the life of those who profess to have it.

Money represents life. In all the industrial activities of man, his life is put into the products that furnish food, raiment, books, houses, machines, in fact all that separates man from beast and makes him akin to God. Those who believe in war laud and honor those who give their lives in battle. Monuments are erected, books are written, addresses are delivered and praise tell of giving life for their country. It should be kept in mind that the good mother gives her life in service for her children as truly as the soldier dies on the field. The man who follows the plow gives his life to produce bread for the great cities and those who are far out at sea. The fisherman who gathers fish for millions does the same. The miners underneath the earth digging coal or gold gives his life in that field. In all fields of real

(Continued on Page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Southern Christian Convention, in session in Raleigh, N. C., April 29 to May 3, 1930, had good weather, good attendance, a good spirit, and good results.

The reports showed faithful service, general progress, and, notwithstanding hard times, fair financial conditions in the Convention and in the Conference work. One of the causes of financial strain was the things undertaken during the World War period when all prices went high and larger things were undertaken. The drop back to normal left business, the Church, and individuals with obligations hard to meet. That condition has not been fully relieved and Conferences have not paid their full apportionments during the past biennium; but delegates to the Convention unanimously voted to raise the full amount of the apportionments made on the Conferences by the Convention. This sum was considered reasonable, and it is certainly necessary to carry on the work of the Convention successfully. The following shows the apportionments made on the seven Conferences, yearly, for the biennium:

Alabama Conference	$ 1,250.00
Georgia and Alabama Conference	1,000.00
North Carolina and Virginia Conference	7,500.00
Eastern North Carolina Conference	2,500.00
Western North Carolina Conference	1,500.00
Eastern Virginia Conference	10,000.00
Virginia Valley Central Conference	1,250.00
Total	$25,000.00

This means that it will require $50,000 to carry on the work of the Convention and its enterprises for the next two years.

The thought and feeling of the Convention expressed by vote and purpose indicated confidence in the Conferences that they would adopt the action of the Convention on this subject and in the belief that the local Churches would raise the full amount. The way to accomplish this necessary and desirable result will be for the pastors and Churches to unite in prayerful and earnest effort to raise their part as soon as the Conferences distribute the sums to be raised by each Church. It takes a year to do a year's work, and failure is often caused by beginning too late. Early planting makes a better crop.

It is easy for enthusiasm to die down after leaving a great meeting; but devotion to Jesus Christ and His Church—the Christian Church is His Church, not our Church—will keep alive the financial obligation to raise the money that the President, L. E. Smith, may not be embarrassed by demands on the Convention for money not in hand. It is confidently hoped that the next Convention will be able to report that the apportionments have all been paid in full and all obligations met.

The next step in Church finance should be not to venture beyond money available to meet obligations. To be in debt and then appeal to the Churches for money to pay such debts embarrasses the Church, discourages the leaders, and reduces the disposition to give.

W. W. Staley.

Will Rogers, the famous humorist, knows how to get the public's attention, and incidentally a sufficient amount of public revenue for personal expenses. It was recently announced in the press that he would receive $72,000 for less than four hours' broadcasting—about $350 a minute.

THE PLACE OF RELIGION IN EDUCATION.

By Pres. W. A. Harper.

Religion in the Early American Colleges.

The religious quality permeated the entire programe of education in Colonial days. This was true of higher education as well as of secondary education locally administered. For example, Harvard, our oldest institution of higher learning, founded in 1633, was designed to save the Colonial Church from "an illiterate ministry." Our second oldest institution, William and Mary College, in Virginia, was founded in 1693, with the identical purpose. Yale followed eight years later, and its charter stated its purpose to be to prepare young men "for public employment, both in Church and civil State." In 1754, King's College, now Columbia University, was chartered. From this charter we quote: "The chief thing that is aimed at in this college is to teach and to engage children to know God in Jesus Christ."

There was no separation of Church and State in the early days of our American higher education, and no division between religious and non-religious instruction in these institutions. James Bryce says America's contribution to the political development of the world lies in the doctrine of the separation of Church and State. However, Roger Williams and his associates, in 1636, had in mind the provision of a free Church in a State limited to civil affairs. The Church was to be free to criticise the State and everything else. The State, however, was to be limited to the civil realm. In the interest of clear thinking, these facts must be kept in mind.

We will do well, however, to remember that the whole flavor and atmosphere, as well as the purpose, of the original American colleges and of the entire educational program was religious education. They would have considered "religious education" tautological, and in a sense they would have been right. They had not differentiated religion and life, and could not have conceived of such differentiation, but with the rise of the American republic and of State control of public education, the differentiation between religious and secular (pity the word!) education began and has persisted into our day. The colleges upon denominational foundations did their best to keep pace with the institutions supported by public taxation in offering courses comparable to those in State institutions and that would be accepted by State departments of public instruction for certification of teachers and by the graduate and professional schools. The result was that the teaching of religion even in denominational liberal arts colleges had practically disappeared (atmosphere excepted!) with the beginning of the twentieth century. There has since then, however, been a phenomenal growth, and almost frantic efforts have been put forth on the part of our liberal arts denominational colleges to reintroduce into their curricula the vital and essential thing for which they have insisted they always stood, the teaching of religion and the cultivation of the spiritual life. Nor have our tax-supported institutions been found lacking in a sincere interest in the same direction. They have become deeply concerned in character education during the past two decades.

Character and Religion.

The teaching of religion in colleges and universities has a dual purpose—to help students to become religious and to equip them to be teachers of religion to others. The possession of religious knowledge does not necessarily mean that the possessor is a religious man. The generalized past experiences of the race in the field of religion may be so presented as a curricular subject as practically to lack positive character-building quality, because the religious values inherent in the situations described may not be raised to consciousness nor be so presented as to result in their affectional embrace.

Far be it from me to suggest that religion can be departmentally differentiated as a separate and distinct field of experience, of personal and racial experience. Religion, it is true, may, as higher education is at present administered, be conceived for purposes of curriculum instruction as a human interest to be organized around certain areas of experience, but we must insist that the religious quality is inherent in every experience. In a very real sense, the college itself is an area of human experience. This area may be broken up into various smaller areas of human experience commonly called courses of study, and those again into separate topics or teaching units, but every one of these several areas and units is capable of religious significance. One of the most compelling problems of higher education today is to discover methods by which every such area of human experience and every teaching unit arising therefrom in the college experience, will yield its inherently religious contribution to the building of character. Every resource of an institution of higher learning, whether in the field of finance and equipment or of administration and instruction, or of student welfare, must contribute its inherently religious significances for the character development of students. The faculty, the curriculum, the activities of the campus, whether voluntary or institutionally initiated, and the influence of the community, which includes not only the college spirit but also the social milieu constituting the larger college environment, must be appraised in terms of the positive influence each brings to bear upon the character development of growing life. Only as it meets the requirements of such a standard can a college be said to be realizing its ultimate purpose, and the same is true of the total educational system.

Religion is more than morality. Morality we may define as the intellectual contemplation and segregation of the categorical imperative. It, therefore, lacks warmth and energy; it is cold and lifeless and conscienceless, because it lacks effectional devotion, because it lacks sacrificial commitment to causes, because it is pure reason applied to particular situations. Nor is religion properly conceived as morality tinged with emotion. Religion is rather morality conceived in the terms of the highest personal values, affectionalized in the spirit of the martyr, and volitionalized in the spirit of the crusader. The religious quality, let us repeat, is inherent in every situation. Character, however, is an outgrowth of the total experience. It is consequent, the outcome of the personality's reaction emotionally, intellectually, and volitionally to particular situations in the terms of the higher values. Character harmonizes, conserves, illuminates, affectionalizes, motivates, and activates each experience in terms of the highest values inherent therein. Or to phrase it slightly different, character best develops in terms of those personal forces which it is the province of religion to discover, synthesize, interpret, and make effective in human life.

Character and the Curriculum.

It is manifestly impossible, therefore, to separate education and religion if we expect to produce the highest type of character. As the Jerusalem Missionary Conference said, "Education without religion is a contradiction in terms." It certainly is unless the psychological view that the

mind reacts as a unit to every situation or experience and unless also the view that the religious quality permeates the entire vital process are entirely mistaken. Wherever personal forces, therefore, are present, religious values are involved, and that means every experience which living human beings have.

This situation makes it necessary for us to rethink the consequences of a free Church and a State limited to civil matters, a primal American doctrine. Does this mean the divorce of education and religion? If so, the American people have attempted the impossible. We must find ways of wedding into harmonious wedlock two forces that were never intended to be separated and that cannot be separated even if their divorcement were intended. As a matter of fact, religion as distinct from sectarianism has always been taught in our public schools and in our tax-supported institutions of higher learning. The Catholic knows this, and so maintains his parochial school system. We should cease to bootleg religion into our tax-supported schools, whether of secondary or collegiate grade, and should frankly do open and above board what from the very nature of things we must do, teach religion if we teach at all.

We cannot insist too often that every subject in the curriculum can be taught in such a way as to make it contributory to the development of character. Some subjects, however, lend themselves more readily than others to such treatment or method of presentation, such for example as history, economics, literature, religious education and Bible; but there is not a subject that cannot be taught in such a way as to give an interpretation of life and impart a certain eagerness to live in the terms of the highest values. Rufus Jones, in his "The Train of Life in College," tells how he had the conversion experience while studying how the curve of the hyperbola and its asymptote approach each other and only touch in infinity.

Such interpretation of life, such impartation of eagerness to live is the joy of teaching, and it is also the joy of learning, and when it is missed, all is missed. The courses taught in college would create a dull, drab, and uninteresting world if they led only to sheer intellectual achievement. We must not blind students, in the judgment of President Coffman, of Minnesota, to the more precious things of life through any narrow, grinding devotion to what is sometimes called scholarship. The courses they pursue must give students a vision of life. The courses of study must produce men rather than academics.

I think we may, therefore, conclude with Dr. Charles E. Raven, canon of Liverpool and chaplain to the King, in his very recent book, "Christ and Modern Education," that "unless education fosters the appreciation of aesthetic, intellectual and moral values, satisfies man's aspirations after eternal reality, and enables him to fashion his whole relationship—physical, social, spiritual—into a coherent unity, it fails; and religion alone among man's interests is concerned with these things and can claim to achieve them."

REPORT ON CHRISTIAN UNION.

At the Richmond session of the Southern Christian Convention the "Recommendations Relating to the Organic Union of the Christian and Congregational Churches" were unanimously adopted by a rising vote. Previous to this action by the Southern Christian Convention, the several Conferences that were constituent members of this body had ratified these same recommendations.

The two commissions appointed by the Congregational and Christian Churches held several meetings for the elaboration of these general recommendations and finally perfected what has now become the official "Plan of Union of the Congregational and Christian Churches," consisting of twenty-five articles. This "Plan of Union" has been published in our Church papers; also in pamphlet form, and is generally known and understood throughout our Church.

This "Plan of Union" was formally adopted by the National Council of Congregational Churches in session in Detroit, Mich., on June 3, 1929, and by the General Convention of the Christian Church on October 29, 1929, in session at Piqua, Ohio. The name of the united body is "The General Council of Congregational and Christian Churches, Unincorporated." The plan leaves the local Church entirely independent, as it has always been. It may be known simply as a Christian Church or a Congregational-Christian Church, or a United Church, or it may give itself any name which it may desire.

In communities where there are both Congregational and Christian Churches and where it may seem desirable to combine these Churches, a joint commission has been set up from both constituent bodies to advise as to methods of procedure. But here again the local Churches are the final arbiters of what steps should be taken in bringing about their organic union.

The same liberty which has characterized Conferences of the Christina Church will continue to be operative in the merged body. If it should be the desire of the two bodies in any State or section to keep their local Conferences separate and distinct, this can be done and will not be the occasion of any criticism, such Conferences being represented according to the agreed basis in the General Council.

We are particularly concerned as to the relationship of the Congregational Churches of the Southeast with our own Suothern Christian Convention. At this session a plan of merger of these two groups in this area will be submitted.

We are glad to report that the United Church is making considerable progress in all ways, with the most beautiful harmony in effectuating the "Plan of Union" as adopted in Detroit and Piqua. Christian Church representatives are now members of all the boards of the United Church. The *Herald of Gospel Liberty* and the *Congregationalist* have formally united under the title of the *Congregationalist and Herald of Gospel Lbierty,* with Dr. F. G. Coffin and Mr. Hermon Eldredge as associate editors of the merged publication.

The Sunday School literature also of both constituent bodies is being merged as of October 1, 1930. The "Adult Quarterly," edited by Dr. S. Q. Helfenstein, and the "Young People's Quarterly," edited by Mr. Hermon Eldredge, are to be published for circulation in both constituencies. The quarterlies edited by Mrs. F. E. Bullock for the children's division will be discontinued after October 1st. All the Pilgrim Press publications for Sunday School are to be published with joint imprint for circulation in both bodies.

Through the use of "projects," the home and foreign missionary work of the two bodies is being brought into organic relationship. In the course of a brief time, the missionary work of the United Church will really be a United Church work.

In the field of Christian education, Miss Lucy M. Eldredge is recognized as assistant young people's societies by the Educational Society of the General Council, while she serves as administrative secretary for Christian education in our own body.

(Continued on Page 11.)

ALL SELF-PRONOUNCING

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Specimen of Type.

AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Jē'sus was

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Specimen of Type

ST. MATTHEW 2 *The three wise men*

carrying away into Bāb'-y-lon *are* fourteen generations; and from the carrying away into Bāb'-y-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A DAILY PRAYER.

We thank Thee, O God, for knowledge of the Holy Spirit's broadcasting as first demonstrated in the experience of Pentecost; that, far in excess of the might and magnitude of present-day messages on the air, the Holy Spirit's mystery and power permeate into eternity, delivering all of life from the curse of death. With many, at the recurring Pentecostal season, may it be that the soul's antenna shall be set to receive the wave which bears upon it the unmistakable sound of that "rushing mighty wind," and, in sequence, may it "sit upon" to the unfailing witness of the eternal Source from which it comes. In our Saviour's name. *Amen.*

OUR GREATEST MISSIONARY NEED.

That our people be missionary-minded is the greatest need of the Christian Church. Paul said, "Let this mind be in you which was also in Christ Jesus." It was the mind of Christ that all men everywhere should be brought into a knowledge Himself; "And I, if I be lifted up, will draw all men unto me." The task of making the mind and the message of our Lord known was entrusted by Him to the Church which He instituted. The one business of the Church from its inception to the present has been and is, as the body of Christ, to make known the message of Christ.

The Church is unique, in that it is the only institution to whom this commission was entrusted, and up till this good hour has been the only institution engaged in performing that task. For the more than 17,000 missionaries out on foreign fields today, the Church is responsible; and for more than the 500,000 converts to Christianity in pagan lands, the Church is responsible. For the building of every Church in the homeland in which the gospel of the Son of God is preached, both in the populous city and in the remotest rural districts, the Church of the living God is responsible. In this our Lord Christ Himself, and the Church since His day, and the world about us unite in regarding missions as unique and as distinct from all other enterprises of the Church.

Missions are not a benevolent or a charity. They constitute the spiritual endeavor and the spiritual output of the Church. Preaching the message of Jesus Christ, holding up to the world His life, the light and the love of it, this is the task of missions. It is the first and the biggest work of the Church. Let the Church enter the field of education, undertake the work of human enlightenment and the increase of knowledge and intelligence in the world, and it will find an ally and a liberal assistant in a benevolent State. Let the Church undertake the work of human uplift, of benevolence and charity, of kindness and protection for the aged, the infirm, the widow and the orphan, and the Church will find in this work a helping hand from a friendly State, allies and associates in benevolent orders and fraternal societies. This is good, in the progress of human development, for fraternal orders and benevolent societies to build homes for and help support the aged and the infirm, the fatherless and the motherless. As a keen observer of social development remarked a while ago, "One trouble with the Church today is that the world has been catching up." Christianity preached charity and taught charity as a fundamental Christian grace and virtue. The world about the Church took the message to heart and put it into practice and built homes for the fatherless. The Church in the early days of our country and civilization planted the school-house hard-by the Church or made the college and the university a part of the Church life. The mind of the Puritan and the Cavalier took seriously the message of the Church, that the worst enemy to human progress was ignorance and prejudice. The State took the Church seriously and entered into the field of public education, and has become a great assistant in the work of enlightenment, culture and educational progress. For all this, we thank God and take courage.

The Church needs to take seriously its great task, which it alone, unaided undertakes in the world. That is the task of missions. The State, however benevolent; the fraternal order, however charitable, confine their work to benevolence and to charity; but, so far as I know, they do not join hands with the Church in proclaiming to the world that Jesus Christ is the Son of the living God and that human uplift comes through Him and for His sake. The Church gladly embraces these associates and allies and proclaims with gladness their achievement in the field of human progress and the betterment of mankind. But these other institutions and enterprises have relegated to the Church that which the Church has always assumed as its duty—the task of missions, sending the gospel and preaching it to fields afar and to those nearby. We of the Christian name and faith need most of all to emphasize this fact. We need the missionary mind. Consult the financial tables of the growing communions with which we are familiar, and you will find them, without exception, putting missions in the forefront and keeping them there. You will find the Presbyterian Church in North Carolina giving more to foreign missions than it gives to home missions; and, combining these two items under the term "Missions," gives far more to this purpose than to any enterprise or activity of the Church. The Baptist Church in North Carolina and in the South a long time ago began to put the emphasis on foreign as well as on home missions, and through this combined idea and effort gives far more of its emphasis as well as of its means to this than to any other effort or enterprise. The same is true of the Methodist Episcopal Church, South. It seems to have a passion to place foreign missions first, home missions second, and, combining the two, putting these in the forefront of its efforts and activities.

Before we Christians shall enjoy the growth that logically and naturally should come to us, we will have to put missions in the foreground of our thinking and the highest on our statistical table and the largest in our activities and efforts. As we seek to share the gospel of our Lord with others, blessings and the benefits of that gospel accrue to us. "Let this mind be in you which was in Christ Jesus." The mind to give the message of His Messiahship of His saving power and of His redeeming love to all men everywhere.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 3, 1930.

Sunday Schools.

Previously acknowledged	$2,683.93
Dry Run, Seven Fountains, Va.	1.40
Wadley, Ala.	5.55
Waverly, Va.	20.00
Holy Neck, Holland, Va.	8.00
Hopedale, Burlington, N. C.	2.82
Mt. Zion, Mebane, N. C.	1.00
Biscoe, N. C.	2.15
New Hope, Harrisonburg, Va.	12.07
Randleman, N. C.	5.45
Berea (Norfolk), Hickory, Va.	12.94
North Highlands, Columbus, Ga.	3.00
Wakefield, Va.	3.42
Youngsville, N. C.	1.00
Vanceville, Tifton, Ga.	7.25
Ether, N. C.	1.37
Palm Street, Greensboro, N. C.	8.47
Shiloh, Kemps Mill, N. C.	1.55
Mt. Bethel, Summerfield, N. C.	1.00
Piney Plains, Cary, N. C.	1.00
Turner's Chapel, Sanford, N. C.	1.45
Pleasant Ridge, Ramseur, N. C.	3.40
Total	$2,788.22

Individual and Church Collections.

Previously acknowledged	$1,658.01
Damascus, Sunbury, N. C.	2.00
Holy Neck, Holland, Va.	172.54
Ebenezer, Cary, N. C.	3.47
Ambrose, Ga.	11.16
Pleasant Grove, Lafayette, Ala.	3.85
Biscoe, N. C.	4.75
Haw River, N. C.	16.29
St. Luke's, Dover, Dela.	2.25
Berea (Norfolk), Hickory, Va.	13.00
Union Grove, Asheboro, N. C.	14.50
Pleasant Ridge, Asheboro, N. C.	35.48
Antioch (R), Moffitt, N. C.	1.21
First Christian, Winchester, Va.	25.40
Mr. & Mrs. B. W. Council, Holland, Va.	5.00
Oak Grove, Savage, N. C.	5.00
Burlington, N. C.	155.56
Sanford, N. C.	17.75
Ether, N. C.	5.00
Mebane, N. C.	8.85
Centerville, Disputanta, Va.	9.31
United Christian, Lynchburg, Va.	25.00
Lee's Chapel, Moncure, N. C.	3.00
Total	$2,198.38

Woman's Board, S. C. C.

Previously acknowledged	$1,517.55
Japan	1,323.17
Porto Rico	426.53
Ocean View	600.40
Mountain work	424.40
Elon Orphanage	15.00
Special, Indian work, Arizona	5.00
Total	$4,312.05

Summary.

Previously acknowledged	$8,258.76
Sunday Schools, regular	104.29
Individual and Church collections	540.47
Woman's Board, S. C. C.	2,794.50
Total to date	$11.698.02

J. O. ATKINSON, *Sec'y.*

PROGRAM.

Following is the program for the Virginia Valley Central Woman's Missionary Rallies, to be held at—

Mt. Olivet (G), June 15th.
Mayland, June 17th.
Woods Chapel, June 18th.
Bethel, June 19th.

Morning Session.

Call to Order by Superintendent of District 10 A. M.
Hymn—"Onward, Christian Soldiers."
Devotionals—"Let Every Man Take Heed How He Buildeth" (1 Cor. 3:10-17); Conducted by Mrs. A. S. Turner, Rockingham; Mrs. E. Lena Rothgeb, Page Valley; Miss Cecil Collier, Green; Mrs. R. L. Ettel, Shenandoah; Mrs. R. A. Larrick, Northern.
Welcome Address—By ..... (at Hostess Church).

Roll Call of Societies; Response by Representatives.
Minutes.
Appointment of Committees: Nominating, Place, and Resolutions.
Special Music.
Our Builders in (a) Japan, (b) Porto Rico, (c) Philippines, (d) at Home.
Address—"The Solitary Builder," Dr. J. O. Atkinson.
Offering.
Adjournment for Lunch (one hour).

Afternoon Session.

Call to order by Superintendent of District.
Hymn.
Our Enlarging Program—Rev. R. L. Williamson, Northern; Rev. B. J. Earp and Rev. R. L. Williamson, Shenandoah; Rev. Joe French and Rev. W. B. Fuller, Rockingham; Rev. A. W. Andes and Rev. Joe French, Page Valley; Miss Verdie Showalter and Rev. B. J. Earp, Green.
How to Improve Our Work: (a) Mission Rallies, (b) Interest in Societies.
Reports of Committees and Election of Officers.
Miscellaneous Business.
Adjournment.

MRS. B. F. FRANK, *Sec'y.*

REV. G. D. HUNT'S LETTER.

As I write these few lines, I am in the city of LaGrange, Ga., in a meeting with Hillside Christian Church. LaGrange is a thriving, growing, hustling city of twenty thousand inhabitants and is blessed with a citizenship of quiet, industrious, progressive people, who have the highest regard for each other and who are doing great things for every phase of human progress. As an evidence of this fact, there are ten large cotton manufacturing plants which give work to thousands of men, women and children, and these laborers are quiet and peaceable in their honest pursuits in life.

There are two ice plants, two banks, one foundry, two railroads, two wholesale grocery stores, ten chain stores, and a large number of independent mercantile establishments all doing an immense amount of business. One Y. M. C. A., six Missionary Baptist Churches, two Primitive Baptist Churches, seven Methodist Episcopal, one Presbyterian, one Congregational, two Holiness, two Episcopal, two Disciples of Christ, three Christian Churches. These Churches are all doing a fine work for the kingdom in the city.

One female college of the M. E. Church, South, an institution almost a hundred years old and yet more active than ever before. A movement is on foot at this time to raise a large sum for endowment and to otherwise strengthen the institution. One high school, one junior high, and five grammar schools. The children of this city and surrounding territory are bountifully provided for in an educational way, and these schools are largely patronized.

In this beautiful Southern city in the great State of Georgia, we have three Christian Churches. First Church is located on Juniper and Oak Streets, in one of the most desirable sections of the town and a mighty nice location for a Church. The building is of brick, and is large and commodious, with Sunday School rooms in the rear and basement, and dining-room and other conveniences under the main auditorium. This is a nice, substantial, modern Church building. Built at a cost of $20,000, about thirteen thousand of which has been paid, this congregation has struggled heroically to maintain this Church. The supervisors of manufacturing plants have been most generous in their contributions to all Churches, and they are loyal in support of all the pastors of the city, and in behalf of the Christian Church, we do most respectfully thank them.

Now we desire to put on a larger program of service at all these Churches, and in order to do that effectively we must pay the remaining indebtedness of our First Church. I desire, therefore, as field secretary for this and the Alabama Conference to ask any and all who will do so to help this little struggling band to relieve the situation. They are poor, but they need the Church. This great city needs the Church; our denomination needs the Church; the Lord needs the Church, and we must save it for the sake of the Lord whom we serve and whose we are. I wonder if we could form a "Dollar Brigade" and raise seven thousand soldiers who will give one dollar each and save our First Christian Church in LaGrange, Ga.

Hillside Christian Church is located on Jackson Street. They have a nice large location in a growing part of the city, with a property valuation of two thousand dollars ,with no indebtedness. They are planning to put on a larger program of service, and should by all means have a pastor for full time, which I am sure will be done next year. Rev. H. M. Gray is pastor of Hillside Church, and Rev. C. W. Hanson is pastor of First Church.

I have enjoyed myself in a large way in the association and fellowship of these brethren and their Churches; and also I desire to thank the La Grange *Daily News* for the publicity given our meeting and for their kind, courteous treatment. I am praying God to bless every enterprise of His kingdom for His own glory, and as I go into other fields to labor I trust I may be remembered.

G. D. HUNT.

AMERICAN VIEW OF MISSIONS IN INDIA.

Dr. Kenyon L. Butterfield, former president of the Massachusetts Agricultural College, and also of the Michigan State Agricultural College, has been in India for some months studying the problems of rural education and preparing recommendations for the future. He recently made a comment concerning the current criticism of missionaries, which for directness and timeliness can hardly be surpassed. As quoted by the *Review* of the National Christian Council of India, he said: "If the Europeans and Americans who criticise the missionaries would give one-thousandth part of the time which missionaries give to solid thinking about the welfare of the people of India; would give one-hundredth of the time that missionaries give to work for the benefit of these people, and would give one-tenth of the money which missionaries sacrifice for the country—then these critics would have some claim to speak and to be listened to with respect. All this does not mean that missionaries or missions are above criticism. It simply means that I have the greatest admiration for the devotion, the earnestness, and the intelligence of the missionaries in India."

WHEN IN RICHMOND EAT AT

Mrs. Cook's Cafeteria

805 E. Grace Street, - - Richmond, Virginia

Opposite Richmond Hotel.

SPECIAL CAMPAIGN FOR THE SUN

* * *

Beginning May the First and continuing through the months of May and June, the Circulation Manager of THE CHRISTIAN SUN offers the following prizes:

(1) To the person sending the largest list of new subscribers or renewals, we will give a nice $15.00 handbag, provided the person sends not less than $60.00 in money.

(2) To the person sending us the second largest list, a $10.00 gold coin, provided the person sends not less than $40.00 in money.

(3) To the person sending the third largest list, we will give a $5.00 gold coin, provided the party sends us not less than $20.00 in money.

OPTION

We will give Twenty Per Cent on all collections in lieu of either of the prizes above mentioned if you so desire.

In sending in your lists, please state whether you are working for the prize or commission, so we will know just how to handle the same.

Get busy—you will win in either case!

We are making a special effort in behalf of THE CHRISTIAN SUN from now to July First. Help us to get new subscribers and renewals. We need them to finance THE SUN.

CHAS. D. JOHNSTON,
Circulation Manager.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VII—May 18, 1930.

Jesus Teaching in the Temple.

Golden Text: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself."—Matt. 22:27-39.

Lesson: Matt. 22:1-23:39.

A Story With a Point.

In His teaching in the temple, Jesus told a story that had a point to it. It was the story of a king who made a great feast, a marriage feast, for his son. The king invited many, but for one reason or another and on the slightest pretext they would not come. In anger, the king took vengeance upon the ingrates. Then he sent his servants out into the highways and by-ways and had them bring in all that they could find—the good and the bad, the high and the low—and the marriage feast was observed.

The whole story was, of course, an indictment against the religious leaders of the day. Here was Jesus proclaiming the good news of the kingdom, a feast indeed of good things; and here were the scribes, the Pharisees, the Sadducees, and the Herodians—those who ought to have been most eager to receive the truth—sulking and openly refusing to respond to the gracious invitation. They were to pay an inevitable and terrible penalty. The gospel was to go to the Gentiles, and supposedly outsiders were to have privileges which ordinarily would have gone to these poor, short-sighted and hard-hearted religionists. The Pharisees saw the point. It made them so angry that they went out and took counsel how they might entangle him in His talk, and thus bring charges against Him.

Questions.

Some disciples of the Pharisees and some Herodians—ordinarily they were not at all friendly, but they united in their common hatred of Jesus—came, and with subtle and false flattery asked whether it was lawful to give tribute to Caesar; that is, the Roman government, or not. The question was packed with dynamite. If Jesus said it was, He would incur the hatred of the Jews who hated Rome and who rebelled against the idea of paying tribute to a foreign power. If Jesus said it was not lawful, He would make Himself liable to charges by the Roman authorities, for that would be tantamount to rebellion and treason. But Jesus readily saw that it was not a question of either or, but of both. The Jews were living under Roman government; they were receiving benefits from the Roman government. They ought, therefore, to pay tribute to Rome. But they were also to beneficiaries of God and they owed something to Him. It is lawful, it is right for men to give tribute both to Church and State.

The Sadducees, who did not believe in spirit, and hence could not believe in the resurrection, came next with another question packed with dynamite. Seven brothers all married the same woman in succession, each brother taking her to wife after the preceding brother had died. "Whose wife would she be in the resurrection?" Jesus answered that in the spirit world there would not be any marriage. Life is not to be interpreted on the basis of physical relationships in that world. Jesus went on to say that their denial of the doctrine of spirit made their question stupid, to say the least.

And then the Pharisees came with the question as to which was the great commandment in the law. Jesus quickly and pointedly replied that the first and greatest commandment was "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind—" feeling, thought, and will: a man's whole being was to put God first. It follows, as a great Japanese preacher has recently said, that the greatest and worst sin is not to love God.

But there is a second commandment like unto the first and complementary to it. "Thou shalt love thy neighbor as thyself." Love to God, love to man, love to self—this is the great triangle of love. It is to be noted that Jesus does not denounce self love. A man ought to think highly of himself, but not too highly. And a man ought to have the same love and care for his neighbor as he has for himself. This principle said Jesus is the foundation of the whole structure of the law and the prophets; it is the foundation of the moral and spiritual structure of life.

Denouncements.

The twenty-third chapter of Matthew is a series of denouncements of the scribes and Pharisees. There is a heat in the words of Jesus that still burns after nineteen centuries. All of us ought to read these words carefully occasionally, for the same sins which Jesus denounced in the scribes and the Pharisees are sins which beset us and find a place in our lives unless we are very careful. Self-complacency, pride, bigotry, spiritual blindness, hypocrisy, lack of sympathy with others, meticulous observance of petty rules and neglect of larger principles—these and other sins are common today as then, and in the best of folks.

Compassion.

"O Jerusalem! Jerusalem! . . . how often would I have gathered thy children together, even as hen gathereth her chickens under her wings, and ye would not!" How His heart yearned for the center of His nation's life and the embodiment of her ideals. But, alas! she would have none of Him.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, May 18, 1930.

Topic: "World Good Will Day."

Scripture: James 3:13-18, 4:1, 2.

"God of the nations, near and far,
Ruler of all mankind,
Bless Thou Thy people as they strive,
The paths of peace to find.
"O Father! from the curse of war
We pray Thee give release,
And speed, O speed the blessed day
Of justice, love and peace."

—*John Haynes Holmes.*

List on the board all the causes of war between nations that the members of the society can mention—conquest, armament, navy, greed, lack of brotherhood, pride, feeling of superiority. What is the relation of the causes of quarrels between individuals and quarrels between nations?

How can the causes of war be uprooted?

"The world has tried war with force and has utterly failed. The only hope of success lies in peace with justice."—*Calvin Coolidge.*

For Our Discussion.

1. What steps have been taken to uproot the causes of war?

2. How can education help to uproot the causes of war? How can the Church help?

3. What shall our choice be, co-operation for world peace or suspicion and war? friendship or battleships? peace or war?

Debate: Resolved, That Christianizing industry will bring about world peace.

Let Us Think Peace.

"Let us think peace. We have a neighbor on the north with which we have squabbled off and on for one hundred and fifty years. We are always at logger-heads over something or other with Canada. Sometimes we have quarreled over boundary lines, and sometimes we have a mess of fishery disputes, and again and again we struggle furiously over the tariff, but we never think of war—not with Canada. Canada never thinks of war with us. When we get into our disputes we appoint a commission and Canada does the same, and the two commissions sit down together and thresh the matter out. Why do we do this? We have nothing to fight with along the Canadian border. We have no battleships on the Great Lakes. We have no forts or guns along that extended border line. We have not prepared for war. We have prepared for peace. We do not think war. We think peace. Thinking peace, we have peace. Let us now make a new vow to God. Let us promise Him that by His grace we are going from this time onward to think peace, seeing in every foreigner a possible friend, and in every human an actual brother, a member of the great family which embraces all races and nations, and whose Head is our Heavenly Father."—*Charles E. Jefferson.*

"He maketh wars to cease unto the end of the earth.
He breaketh the bow, and cutteth the spear in sunder" (Psa. 46:9).

SUBSIDIES OF THE CHURCH PRESS.

Religious literature, like every kind of cultural effort, has a hard financial route to travel. One might easily call the names of publications which in former times had extensive circulation, at least sufficient to defray their expenses, but have now either entirely passed out of existence or have merged with other periodicals of similar nature or have found it necessary to secure subsidies.

Not only the strictly denominational papers are having their difficulties, but also those which have no denominational connection. As an illustration of this fact, reference may be made to the call which has recently gone out from the newly founded Christian Publishing Company of Kansas City, which is to publish the paper named *The Christian,* edited by Dr. Burris Jenkins, pastor of the Community Church (Linwood Christian). This corporation is endeavoring to raise an endowment of $250,000. It realizes that the paper cannot be self-supporting and must be heavily subsidized. Under its former management, it ran an annual deficit of about $10,000.

Denominational publications can get no comfort from the hardships of other periodicals, but in making a complete survey of the situation they are able to understand some of the reasons for their own difficulties. *The Churchman,* a publication of the Episcopal Church, and *The Commonweal,* a very able weekly of the Roman Catholic Church, are in the same row with the rest of the Church journals. There is no easy solution to the Church paper problem. Great wisdom will be needed by all Churches when they consider it. —*Nashville Christian Advocate.*

REPORT ON CHRISTIAN UNION.

(Continued from Page 7.)

All of these steps have been taken in the spirit of complete harmony and agreement, and they are set forth here as an evidence that not only has the merger been voted, but that it is actually functioning.

This committee does not presume it to be its function to submit the plan of union for the two constituent bodies in the South, but we record our supreme satisfaction in the effort which we believe will at this session be perfected for the future of the Church of Christ in America. The Christian Church, from the beginning, has stood for Christian union. James O'Kelly, in the very first volume of the *Herald of Gospel Liberty,* gave forty reasons for Christian union. It is a source of real satisfaction to our people that this preaching and teaching of more than a century has finally borne fruit in the actual bringing together in organic relationship of two Christian bodies in this country and that we are one of these bodies.

We summon the members of the Southern Christian Convention to earnest prayer and to wise statesmanship, that stops may be taken at this session to effectualize in our area this "Plan of Union" which is in a real sense the herald of that coming union of the followers of Christ in the world which will answer His prayer for the oneness of His followers and be the means of establishing His kingdom in the hearts of men.

Finally, we rejoice that the General Council of Congregational and Christian Churches has decided to merge the two commissions that worked out the "Plan of Union" which has brought our two bodies into union, and that for the future, as a merged body, they will approach other bodies of Christians with a common plea for Christian union. A new day has dawned for the cause of Jesus Christ, and we are on the threshold of a new movement and not at the end of our journey. We earnestly pray that those commissioners of the United Church may have wisdom and good success in their efforts to bring together into a single functioning whole the scattered members of Christ's kingdom in our country and in the world.

L. E. SMITH, *Ch'n,*
Committee on Christian Union.

JOINT REPORT ON CHRISTIAN UNITY.

1. That the Congregational Conferences of the Carolinas, Georgia, Florida, Alabama, Tennessee and Kentucky (with any other State Conferences that may be organized within the Southeast), united for fellowship and general direction in an unincorporated organization known as the Congregational Advisory Board of the Southeast, and for supervision being included in the territory of the eastern division of the Congregational Church Extension Boards, seek recognition by and affiliation with the Southern Christian Convention, each Conference and local Church to retain its corporate identity, thereby meeting necessary legal requirements; the name of the united body shall be "The Southeast Convention of Congregational and Christian Churches (Unincorporated)."

2. That the Congregational Conferences referred to be entitled to representation in the Southeast Convention of Congregational and Christian Churches (Unincorporated) on the same basis as the Conferences of the Christian Church are rperesented in the Southern Christian Convention.

3. That the purpose of this new relation shall be to perform, on behalf of the united groups, the various functions dealing with a common service and calling for unification of action, it being understood that where technical and legal questions may be involved the action of the separate bodies shall be secured.

4. That this affiliated body shall meet biennially in alternation with the General Council of the Congregational and Christian Churches (Unincorporated). It shall be promotional, inspirational, educational, and policy-determining.

5. That the territory included in the activities of the two Church groups being both administratively and geographically a unit, the regularly appointed official leadership of the Congregational and Christian Churches will naturally co-operate and direct the various interests involved.

6. That there be only one regional Church paper functioning for the united groups. It is, therefore, proposed that the *Southern Congregationalist* be discontinued and that a plan be worked out whereby special Congregational interests be promoted through the use of at least two pages in THE CHRISTIAN SUN once a month. The matter of name, policy and other details are to be left to a joint committee, consisting of the editorial boards of both papers.

7. That a joint committee of twenty-four, of which twelve members shall be chosen by the Southern Christian Convention and the same number by the Congregational Advisory Board of the Southeast, be appointed as an Executive Committee of the Southeast Convention of Congregational and Christian Churches (Unincorporated).

L. E. SMITH, W. A. HARPER, W. W. STALEY, J. O. ATKINSON, E. E. HOLLAND, I. W. JOHNSON,

Special Committee of Christian Church.

W. KNIGHTON BLOOM, J. EDWARD KIRBYE, EDWIN C. GILLETTE, C. REXFORD RAYMOND, GEORGE N. EDWARDS,

Special Committee of Congregational Advisory Board of the Southeast.

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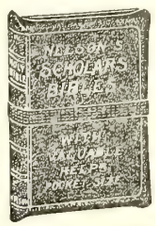

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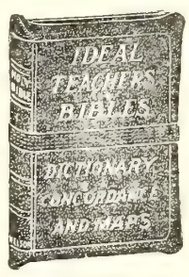

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FAMILY ALTAR

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One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

A MODEL IDEAL.

"Come thou with us and we will do thee good." —Num. 10:29.

To do good was the one specific thing which characterized the ministry of Jesus. That is what made His life on earth a ministry, and that is what salvation equips us to do. Just before His death, Ex-President Taft is quoted as saying that to do good is the art of happy living. A man enjoys happiness in proportion to the degree in which he has made himself useful to the world. The key to useful living is hard work. We get out of life what we put in it. The man who begins his search for happiness and success by any other system or theory is going to be mightily disappointed. Give love, service and brightness to others, and love, service and brightness will be given back to you. And no reward, no so-called success will bring any one happiness unless he feels that he has won it by hard, unrelenting, conscientious labor. You can't cheat life. The fellow who thinks that the world owes him success merely because he is brilliant, or who blames somebody else for his failure, will never know lasting happiness until he changes his viewpoint.

The art of being happy is the art of being useful, which is another way of saying, the only thing worth while in this life is the good one can do.

Prayer.—Dear Lord, help us to look to Jesus and follow Him in our life to do good the best we can wherever we are and to all we meet. *Amen.*

TUESDAY.

ELDADS AND MEDADS.

"Eldad and Medad do prophesy in the camp . . . and Moses said, Would that all Jehovah's people were prophets."—Num. 11:27-29.

Eldad and Medad are names of two men who remained in and around the tabernacle after the worshipers had left, still filled with the spirit and witnessing for Jehovah. Others complained; but Moses silenced their complaints by the words of our text. Thus these names have become synonymous to extraordinary devotion and a daily Spirit of leaving experience which every Christian should seek to attain.

This does not mean that there is any particular value to religious frenzy, but it does mean just what Jesus taught that Mary had chosen the good part.

Religion does not call us to neglect our business; it does claim its place in our busniess as a living manifestation of Jesus Himself in life.

Prayer.—Dear Lord, we come to Thee praying for an eye of singleness of Thy glory in all that life calls upon us to do. *Amen.*

WEDNESDAY.

SWINE, DEVILS AND JESUS.

"They came to Jesus and beheld the demoniac sitting clothed and in his right mind."—Mark 5:15.

This experience of Jesus is weird and solitary. It is believed that no critic can solve the mysteries of it. The essential facts about it, however, are: A man was possessed with demons to an unusual degree. The mere words of our Lord cured him. There was an access of sudden terror in a large herd of swine which resulted in a wild rush down into the lake.

We are not to wonder too much at the strangeness of this incident. We are told by missionaries from Africa of the presence and strength of the powers of evil when African heathenism is brought into contact with the message of Christ. It is said that there are instances of exorcism which compare favorably with the instances in which Jesus cast out devils.

Whatever mystery there may seem to be about the loss of the swine, we perhaps are on sure ground in believing that the loss of anything is counted as nothing in comparison with the rescue and salvation of one single human being.

Pause here to think of the attitude of Jesus in the cleansing of the temple, when property of others was not considered when it came to protecting the temple for its divine purpose. Think also of the parable of the merchantman looking for pearls—everything he has is sacrificed for the best. This was meant to teach us the value of the Christ life and to lead the way so that we might see hard to give up for better things.

Prayer.—Dear Lord and Master, Saviour of us all, be Thou with our home, and each one in our household today, that we may ever seek Jesus and His goals of life. *Amen.*

THURSDAY.

PAUL'S PHILOSOPHY OF TRUE CHRISTIANITY.

"After the power of an endless life."—Heb. 7:16.

When we have read the twelfth chapter of Romans, there seems to be nothing left to be said which will add light. The chapter is light itself, and so clear that the simples may understand it. Let it speak to you for itself. In doing so, the text above re-echoes like a response to the whole chapter.

Perhaps it will not be amiss to say this: The "power" in the Son of God was not like that of a temporary priesthood. It was the "endless life" in virtue of which his priesthood extended from the beginning throughout all time "indissoluble." Paul here tells us how to live in order to possess that same power unto eternal glory.

Prayer.—Dear Lord Jesus, we desire to live this and every day after the power of an endless life. Forgive us of all our sins and bless us with power. In Jesus name we ask it. *Amen.*

FRIDAY.

CAN WE PRAY ALWAYS?

"Be instant in season and out of season."—2 Tim. 4:2.

"Pray without ceasing."—1 Thess. 5:17.

He was a fine fellow, a genuine Christian soul. It was his desire and purpose to be constant in his devotions. Each day had a time which he had set apart for his communion with his Father, at which time he would withdraw from the world, if possible, and read the daily lesson and talk with His Father alone. But He was a business man, and that business claimed His attention, often at His consecrated hour making it necessary for Him to profit it.

He was not a well man, and the enemy to His body sometimes unfitted Him temperamentally, making Him feel out of adjustment with everything, during such periods finding it impossible to be inclined to the physical act of devotion much less to concentrate upon it or visualize His Father in His soul.

Finally, in His philosophy of life, of realities, and of the physical performance of things, He came to this conclusion: "I am a soul. I believe in God who dwells in my soul. I know He is present with me always, whether I see Him or not. Jesus is my Saviour and my trust is in Him. A bad liver and a horrid digestion, or business emergencies may shake me loose and out of adjustment with my world, making the physical act of going to prayers as naught; but I shall not count it as sin to so omit my prayers."

These negative times came occasionally to him, and sometimes for several days he was not seen or known to go to his quiet alone with God, as was his custom to do. Then again he was seen to rise early, exuberant in spirit, feeling that everything was right, and turning naturally to his reading and to his prayers with joy, with understanding and with profound devotion.

Question: Did he do wrong in omitting prayers? How much can one read and be blessed or pray intelligently and be heard when he is engrossed in something else or is in misery? This man said that he could not at all. The text are the words of Paul. He was exhorting Timothy to methods of success in preaching, in which he was not to think of his own convenience or to wait on others for what appeared to be a convenient season. Paul is saying that the proof of Jesus rests upon definite teachings.

In the latter text, Paul is talking about spiritual matters generally. In it we reflect that he has already set forth Christ's ministry as teaching that it is the inside of the cup that should be clean, that it is with the heart that man believeth unto righteousness, and that righteousness is the kingdom of God. A man's business or his temperament or his infirmities may never effect his soul's stay in God. Because one does not go to a certain place at a certain time every day and take the Bible and read, and then kneel down and utter words supposed to be prayer, he is not to be charged with neglect. If his heart is right with God; if the trend of his life is right; if Jesus is his Guide in his every-day life: business, sickness, principalities or anything else cannot separate him from the love of God, whether he prays to be seen of men or not.

Prayer.—Dear Lord, make us and keep us right within. *Amen.*

SATURDAY.

TALKING WITH GOD.

"And I heard the voice of the Lord, saying."—Isa. 6:8.

"How precious are thy thoughts unto me, O God!"—Psa. 139:17.

"God is wisdom and might; He hath counsel and understanding."—Job 12:13.

Do you really talk with God? When did you last talk with Him in a way that you realized that you were talking to Him and He talking to you? Many people, devout though they be, find talking with Him a very vague sort of thing. Should it be?

Talking with an absent friend is very realistic. Sitting in a comfortable chair in his room at a hotel in a foreign country five thousand miles away from his wife, a man spent a half hour with her spirit. With his mind's eye he saw her. By his own power, his knowledge of her, and his love for her he discussed with her things of mutual importance. Her presence, though spiritual (some would say "imagination"), was most realistic.

(Continued on page 14.)

Christian Orphanage

Dear Friends:

Our board of trustees of the Christian Orphanage held its annual meeting on April 19th, all members being present except three. The superintendent's report showed that the calls for help from orphaned children were many and urgent last year and that more children had a home in the Christian Orphanage than any year in its history. During the year, 136 different children were cared for. The year 1929 began on January 1, 1929, with 118 children; 18 new ones were admitted during the year, and 24 were sent out. The year ended on December 31st with 112 children.

We had 29 full orphans, 32 mothers dead, 61 fathers dead, 14 both parents living; 42,511 days of care were given; 127,533 meals were served. The report showed the cost per child per day for food, clothing, education, care and training to be a little more than 63 cents per day per child. For the year 1928 the report showed a little more than 63 cents per day. So you see it must be figured pretty close to run so near the same for two entire years.

The report shows a profit from the farm and dairy to be $2,688.58. Of course, this was used in running the Orphanage, but it figures in the cost per day as if we had bought this much stuff. The report also showed that a new barn, modern in every way, had been completed to take the place of the one, which was destroyed by fire in the fall, at a cost of $6,357.81. The plans for the barn were furnished by the State College of North Carolina gratis. The report also showed that the Orphanage needs a milk house in which to care for its milk and butter in a sanitary manner. It also needs a silo for the silage feed at the new barn, as the location of the barn was moved some distance from the old barn.

The report also showed that the income was $26,094.59, and the total expenses for the year was $29,029.37, which cut our bank balance $2,334.78 less than it was the year before. But $2,695.52 of the expense was spent for land and permanent improvements; $754.86 was spent for repair and painting.

The board accepted the report and ordered it printed in booklet form and distributed so our people may know something of the activities of the Orphanage. The board had a very pleasant meeting. Mr. J. M. Darden, of Suffolk, Va., president of the board, presided.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 8, 1930.

Brought forward		$6,367.92
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Mt. Bethel		2.10
Eastern N. C. Conference:		
Henderson	$ 4.03	
Mebane	2.00	
Morrisville	2.00	
Salem Chapel	1.68	
		9.71
Western N. C. Conference:		
Randleman		1.50
Eastern Virginia Conference:		
Cypress Chapel	$17.72	
Holy Neck	10.00	
Waverly	20.00	
Mt. Carmel	5.19	
Burton's Grove	8.00	
		60.91
Valley Virginia Central Conference:		
Mayland	$ 1.62	
New Hope	5.98	
Linville	7.77	
		15.37
Special Offerings.		
Cash item	$ 1.00	
Jr. C. E., Palm St., Greensboro	2.00	
Eure's Church, Eure, N. C.	4.00	
W. A. Newman, Henderson, N. C.	20.00	
J. E. Gant, Burlington, N. C.	15.00	
Mrs. J. H. Massey, W. Durham	15.00	
M. W. Hollowell, Craddock, Va.	10.00	
		67.00
Grand total		$6,524.51

RELIGION AND MONEY.

(Continued from Page 5.)

service men give their life to earn money, so that money expresses material life as much as religion expresses spiritual life.

The giving of money to the Church is not simply a material gift; it is a gift of life. The religion of men is not simply intellectual consent of the mind to obey God; it is the gift of the heart. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10). Many look upon the money side of the Church as simply a material question; it is a part of the spiritual life of the Church. It is life turned into the Lord's treasury, as religion is life turned into the worship of God. One can no more please God by religion without money than he can serve God by the use of money only. The answer of Jesus to a certain ruler furnishes the key to unlock this door into the kingdom. The ruler had kept most of the commandments, but Jesus said he lacked one thing. "Sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me" (Luke 12:22). He had to give his money as well as his heart to get into heaven. In other words, to get into heaven, one has to give his entire life—his spiritual life and his bodily life; his heart and his money.

W. W. S.

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2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

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2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

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8 ¶ [2][b]Jĕ-hôi'-ă-chĭn *was* [c] years old when he began t

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FAMILY ALTAR.

(Continued from page 12.)

In the same way it is just as possible and just as realistic to call up the spirit of God through our own spiritual powers, through our own knowledge of Him and through our love for Him.

Daily prayers, daily readings, daily periods of quiet aloneness with God is the way, and these daily lessons are intended to lead those who care into the presence of their Maker.

"I heard a voice, perchance I heard
Long ago, but all too low,
So that scarce a care it stirred
If the voice were real or no.
I heard it in my youth when first
The waters of my life outburst;
But, now their stream ebbs faint, I hear
That voice, still low, but fatal clear."

Prayer.—Dear Lord God, we acknowledge that Thou art always with us and that to bless. Forbid that anything shall insulate us against the consciousness of the reality of Thy presence, and do thou make us able to see Thee and to know Thee and to talk with Thee at any time. *Amen.*

SUNDAY.

Giving to Dogs and Swine.

"Give not that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."—Matt. 7:6.

In this verse the apostle is talking about the meat offered in sacrifices. The meat of certain sacrifices was consumed by the priests, and to give it to dogs would be extreme desecration.

The reference to pearls and swine is used by the apostle as an illustration to convey his meaning of the import of the desecration. The swine would be unable to appreciate pearls, and would only trample on them and, out of greed, turn viciously in search for food.

The Master is teaching that what is holy is a precious possession to His children. They will come in contact both with those who will accept the gospel without being able to appreciate its character and with those who will despise both the gift and the giver.

We are to avoid profaning holy things. We are to avoid personal dangers to our soul life. Our Lord's cleansing of the temple is a striking example of His attitude toward profaning holy things. In telling us to "avoid the very appearance of evil," He has plainly told us what attitude we should take personally towards anything that endangers character. In the teachings of the Lord, faithfulness is one thing and foolhardiness is another.

Prayer.—Dear Lord, Thou knowest what we need better than we ourselves. Help us to cast aside every habit, every thought, everything that would hinder us, that we may say to Thee, "Here we are, Lord! Do with us as Thou seest best. We will follow Thee. We will be true to Thee." *Amen.*

THE EMPHASIS OF PENTECOST OBSERVANCE.

The observance of the period of Pentecost, on which the Churches have now entered and which culminates on Whitsunday, June 8th, is arousing widespread interest throughout the Churches of many denominations. Dr. Charles L. Goodell, executive secretary of the Federal Council's Commission on Evangelism, which has given a general sponsorship to the observance, has been protesting against the tendency to use the occasion—now that it has come to be well recognized—in the interest of various kinds of "drives" or "campaigns." He recently said:

"The requisite for the first Pentecost was a 'waiting before God.' Of late, it has seemed that the Church might be diverted from that one thing at the beginning and so lose everything in the final issue. It has been variously suggested that those fifty days would be a good time to press Sunday School enrollment, to circulate petitions to Congress for worthy things, to raise money for Church expenses and missions, and other philanthropic purposes. All these are excellent in their place and must be attended to, but can't the Church once in a hundred years major in getting a spiritual dynamic?

"Power first; program and propaganda afterward. Why try to push a dead engine up-grade a mile a day? Why not get up steam and go a hundred miles an hour? One of our churchmen tells of a visit to the little room in Aldersgate Street, London, where John Wesley's heart was 'strangely warm.' As he sat in meditation, a colored man came in. He read the inscription on the bronze plate which told what happened to Wesley on that spot. As he stood in silence, the tears began to fall, and, dropping on his knees and raising his hands unto heaven, he said, 'Do it again, Lord! do it again!' That is Pentecost—power first; program afterward!"

Never ascribe to an opponent motives meaner than your own.—*James M. Barrie.*

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NOTICE.

The Eastern North Carolina Sunday School and Christian Endeavor Convention is to be held at Liberty Vance July 16-18, 1930. This is written with the hope that the ministers of this Conference will schedule no revivals to conflict with this date, since it is essential that all ministers be present and all Churches represented.

R. L. House, *Pres.*

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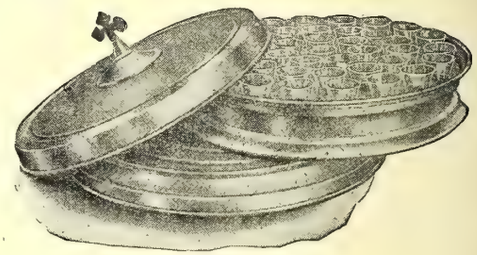

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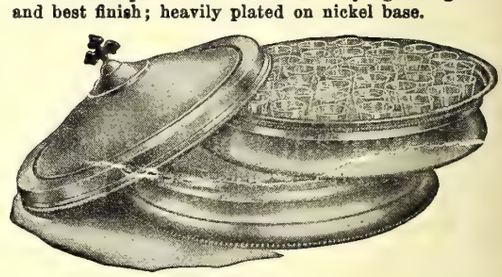

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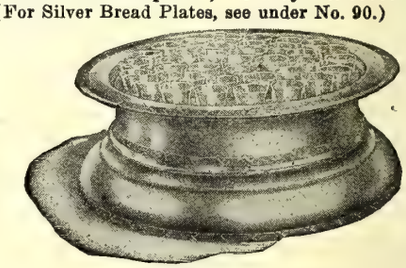

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OBITUARIES.

RHODES.

Dorcas Sarah Rhodes, widow of Deacon Levi S. Rhodes, was born February 6, 1859, and died March 29, 1930, at the age of 71 years, 1 month, and 23 days. Sister Rhodes was a faithful wife and mother, and a loyal and devout member of the Christian Church at Linville. She will be greatly missed by a large circle of friends. She is survived by three sons and two daughters.

Funeral at Linville, March 31, 1930, in which the writer was assisted by Rev. W. B. Fuller.

A. W. ANDES.

MEREDITH.

George Haskel Meredith, a two-month-old infant of Mr. and Mrs. Clyde Meredith, died March 20, 1930. The cause of death is unknown, as it was found dead in bed. A heart-broken father and mother greatly mourn the going away of the little angel. The funeral services were conducted at the Elk Spur Christian Church and the body was laid to rest in the cemetery near there on March 21st. May God comfort the bereaved father and mother and help them to strive to meet the angel son again.

S. E. MADREN.

BRINKLEY.

Whereas, we, the members of Berea Christian Church, do realize that in the death of Miss Mary Brinkley, we have lost one of our most faithful members; and whereas, we know that her place shall be forever vacant, yet while we shall always miss her presence, we will cherish her memory. Therefore, be it resolved:

1. That we submit our will to our Father's, and that we trust Him to do all things well.

2. That we strive to cultivate the same willing heart and ready hand that was hers for the work of the furtherance of God's kingdom on earth.

2. That we extend to her family our deep sympathy and point them to the great Comforter who is able to heal all broken hearts.

4. That a copy of these resolutions be sent to the family, a copy recorded in our Church book, and a copy published in The Christian Sun.

MRS. E. L. EVERETT,
MRS. H. P. HARRELL,
MRS. A. S. HARGROVES,
Committee.

GOODE.

Miss Ruby H. Goode was born October 12, 1908, and died April 1, 1930, age 20 years, 5 months and 20 days. She is survived by her parents, Mr. and Mrs. Eddie Goode; two sisters, Mrs. Lila Mae Gordon and Mrs. Thomas Gordon; and two brothers, David and Johnny Goode, all of Person County, N. C.

Miss Rubie was a graduate of Virgilina School and had been a pupil in the Allensville School. She professed faith in her Saviour, and united with Union Christian Church, Virgilina, Va., when just entering her teens. She was always a splendid girl. Her death has brought deep sorrow to the home and to her large circle of relatives and friends.

The funeral was conducted by the writer at her Church on the afternoon of April 2nd, and interment was in the town cemetery. A large crowd was present. Many tears were shed and the floral offerings were many and beautiful. The comfort to her loved ones is that she is in the home prepared for the faithful.

C. E. NEWMAN.

MORRIS.

Mrs. Charlie E. Morris, daughter of J. Horace Yancey and Mary Bagby Yancey, was born June 6, 1860, and died April 2, 1930, age 69 years, 9 months, and 27 days.

At the age of eighteen, Sister Morris united with Oak Grove M. E. Church; later it became Hebron Christian Church. In 1902 she was married to C. E. Morris, who survives, and lived in the vicinity of Pleasant Grove, Halifax County, Va., till eleven years ago she and her husband purchased a farm near Buffalo Junction, Va. While the deceased had no children of her own, she was the child's friend and loved children very dearly. The following brothers and sisters survive: B. R. Yancey, South Boston, Va.; L. H. Yancey, Clarksville, Va.; L. W. Yancey, Baskerville, Va.; Mrs. Graham Chandler, Buffalo Junction, Va.; Mrs. C. M. Gordon, Richmond, Va.; Mrs. W. A. Wilson, Lake City, Fla., and two brothers deceased. There are twenty-four nephews and twelve nieces and twenty-five great-nieces and nephews.

Sister Morris had suffered for twelve years with organic heart trouble, and for the past three years her suffering became severe. Before her departure she talked of her going, and through much prayer was resigned and confident of all being well with her soul. She was buried in the family plot at Hebron Church after the services conducted by the writer. Hebron has lost one of her most loyal and influential members, but we are assured that her influence for good is with us.

C. E. NEWMAN.

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EDWARDS.

Mr. James Alfred Edwards was born May 31, 1872, and died March 30, 1930, at the age of 57 years, 9 months and 29 days. Mr. Edwards was accidentally struck by a truck which dashed by while he was standing on the edge of the road near his home. He was rushed to the Mt. Airy Hospital, but all in vain. He never regained consciousness, and died with two broken limbs and a fractured skull. He leaves to mourn their loss a wife and nine children. Mr. Edwards had won many friends and he was neighborly to every one. The community will greatly miss him.

The funeral services were conducted at the home of the deceased and the remains laid to rest beneath a large floral tribute on April 1, 1930. God bless the bereaved family. S. E. MADREN.

GRIGGS.

Whereas, God, in His infinite wisdom, has removed from our midst our beloved Sister Mrs. Corinne Marie Griggs, whose death occurred April 4, 1930, at Newport News, Va.; and,

Whereas, we can realize to some extent the grief of her family at the loss of so noble a life; therefore, be it resolved:

(1) That in the death of Mrs. Griggs our Church at Bethlehem, Suffolk, Va., and our Ladies' Aid and Missionary Societies have lost one whose services we greatly appreciated and whose passing we deeply mourn. We recognize in death the providence of God and bow in humble submission to His will.

(2) That the Ladies' Aid and Missionary Societies appreciated her faithful attendance and very generous support of all their undertakings.

(3) We would say to her family and friends to study her life and emulate the many virtues of this good woman and be prepared like her when the end shall come to receive the plaudit: "Well done, thou good and faithful servant; enter thou unto the joys of thy Lord."

(4) And we would extend to the family of our deceased sister our heartfelt sympathy in their bereavement, and for comfort we would point them to the all-wise God who doeth all things well and whose grace is sufficient for them.

(5) That a copy of these resolutions be sent to The Christian Sun for publication, a copy be sent to the family, and a copy be placed on the records of our Ladies' Aid and Missionary Societies.

REV. R. E. BRITTLE,
MRS. J. W. FOLK,
MRS. O. D. KING,
MRS. C. W. KING,
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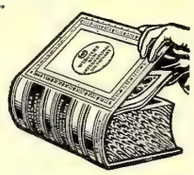

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VOLUME LXXXII. RICHMOND VA., THURSDAY, MAY 15, 1930. NUMBER 20.

THE SUN'S OBSERVATORY

Mrs N T Farmer 1-1

By Rev. Stanley C. Harrell.

ANOTHER SPECIES PASSING.—

Time, in the issue of May 12th, carries a story that is of interest to lovers of bird life, and that is not without its note of pathos which everybody must feel. It is the story of the last heath cock. The heath cock is a native of North America, and is closely akin to the prairie chicken. These birds were once abundant, but have been steadily dwindling away during the last fifty years. An effort was made to prevent their becoming extinct. Such birds as could be found were placed on Martha's Vineyard, a small island off the Massachusetts coast, where they were given protection and provided with suitable conditions for their propagation. They were increasing rapidly until a few years ago when a forest fire almost exterminated them. Since that time they have died off, until now only one cock is left upon the island. In a short time, the heath cock will have gone the way of the passenger pigeon.

DARK DAYS FOR INDIA.—

The situation in India continues to present baffling problems for the British government, and grave causes for alarm to those every where who are interested in the welfare of humanity. India has a population almost three times as great as the United States, and that which concerns the welfare of so large a number of people is of concern to the entire world.

Gandhi and many of those who were closest to him in his plans for civil disobedience without bloodshed have been arrested. But the movement is no longer confined to Gandhi's program of nonviolence. Rioting and bloodshed have occurred in many places throughout India. A mutinous spirit has appeared within the ranks of native troops that are enlisted as a part of the British army. These native soldiers have refused to fire upon their fellow-countrymen in order to compel obedience to foreign rule.

There is no question but that England is strong enough to crush any Indian rebellion which may arise. But it is more than a question of physical strength. What is the future of so great a people held in subjection against their will? and what is the future of an empire that deals thus with subject peoples? These are the questions that are disturbing British statesmen and for which they are eagerly seeking an answer.

TARIFF CAUSES ALARM.—

American business men are becoming alarmed over the high tariff schedules which are being considered by Congress. The move for tariff revision has not reached final adoption, but an agreement has been reached as to the rates upon many of the commodities that are to receive protection. Every indication, at present, points to the highest rates which have ever been adopted.

Those industries that manufacture exclusively for home consumption are delighted with the prospects for increased prices on their commodities, since foreign competition will be eliminated. But those industries which export large portions of their products are becoming alarmed, lest in retaliation for the high rates of the United States, foreign countries boost their tariffs upon American goods to such an extent as to drive American manufacturers out of foreign markets.

High officials in the automobile industry are especially alarmed. Mass production has enabled the American automobile manufacturer to fix prices lower than foreign manufacturers can possibly afford. If the automobile industry is to continue to expand in the next decade as it has in the past, many of the American cars will have to find a market in other countries. There will probably continue to be an increase in the cars that are bought in America, but the demand will not equal the increase in output; and if the foreign market is lost to the American manufacturer, the industry must suffer serious curtailment.

THE BURDEN OF UNEMPLOYMENT.—

Two of the leading nations of the world, the United States and Great Britain, are facing the grave problem of hundreds of thousands of unemployed who are looking to the government for relief. And neither nation seems to know what to do about it. It is a new problem, in that it has become a question of national and empirical policy. For years, in periods of financial depression, unemployment has been a serious issue. But it was largely a problem for the individual and for social and charitable organizations which sought some means of helping those who were out of work and aiding them to find employment. Now it has become so prolonged that government can no longer afford to ignore the situation.

It has been an issue with the British government ever since the close of the war. When English soldiers were discharged from the army, thousands of them were unable to find employment. Just having been released from military service, it was obviously the responsibility of the government to take care of them. The plan adopted was that of government doles to the unemployed. Those who were without work and unable to find it were paid a dole sufficient to meet the minimum requirements of life. It was thought at the time that the plan was to meet only a temporary situation. When the nation had returned to normal conditions, it was expected that every one would be able to find work and that the doles would cease. But the end is not yet. More than ten years have passed and unemployment is still a critical issue in England. The latest report, which is of March 17, 1930, places the number of those who are totally unemployed at 1,116,400, and with a half-million more who are temporarily without work or who have only casual employment.

England has enacted an elaborate system of laws, which provide for ill-health insurance, old-age insurance and unemployment insurance. The cost has been split three ways—the workers, when they are working, pay a part of their salaries toward the insurance fund; the employers have their share of the burden, and the government has to take care of the remainder. With the tax rate almost unbearably high, the mounting cost of taking care of those without work becomes increasingly difficult.

In the United States the situation has not been so acute, and steps by which to deal with the issue are far less developed. To date, there is no definite information as to the number of American workers who are unemployed. The government has no means of obtaining accurate figures, and must depend upon the estimates of those who are best qualified to appraise the conditions that exist. Guesses—for that is really what the estimates are—vary at least a quarter of a million between the lowest and the highest figures. But high officials are becoming alarmed about conditions. The party now in power made the bid for continuance in power at the last national elections upon the strength of the prosperity which the nation had enjoyed during the previous eight years. But scarcely was the present administration in office before the wave of depression swept the country. The country has been treated to oft-repeated prophecies as to the end of the hard times and the return of the good old days of prosperity. But prosperity has proven a laggard, and about the only improvement in unemployment can be accounted for on the seasonal demands in such fields of labor as are affected by the seasons.

Our government has no policy or program by which to meet the unemployment issue. The only gesture that has been made toward relief has been building enterprises by State and national governments of public buildings and enterprises, that the working-man may be given employment. But it is obvious that such a policy can be of help only when private business and enterprise is suffering from a very short period of depression. Governmental programs of construction must be paid for, and paid for by taxes. And many economists are saying that the tax burden is responsible for much of the situation which now exists.

The facts appear to be that industrial nations have built up a system and a social order, the workings of which are very imperfectly understood. When things go wrong sufficiently to produce a national depression, no one knows exactly what the causes are. And so far there is no evidence that modern statesmanship is competent to meet the issue.

NOTES-PERSONALS

Rev. D. A. Long, D. D., though feeble and almost blind, occupied the pulpit at Mt. Auburn last Sunday and spoke to a people whose beloved pastor he was for several years and who hold him in high and loving esteem.

Elon College commencement, Sunday, May 25th, to Tuesday, May 27th. The largest graduating class in the history of the college will receive diplomas, and a strong program has been arranged. The usual large audiences and attendance are anticipated.

The Summer School, conducted by the Department of Christian Education, Rev. F. C. Lester, dean, Waverly, Va., will be held at Elon College July 26th to August 1st. We understand a strong program is being arranged and plans are being laid for a large attendance.

Rev. W. C. Hook, Holland, Va., has elsewhere in this issue of THE SUN a very timely contribution, "Stop, Meditate, Pray." It will be worth while for every SUN reader to give thoughtful consideration to this contribution. There is something practical and worth while in it for us if we will take it individually to heart.

Chaplain H. E. Rountree writes as follows: "The itinerary of the U. S. S. Arkansas, Florida and Utah for the midshipmen cruise this summer will be France, Germany, Norway and Scotland." It will be recalled that Chaplain Rountree is on the Utah, and expects to visit Paris, the battlefields of France, Berlin, Oslo, Norway, Edinburgh, and Glasgow, Scotland.

One consecrated brother, noting in THE SUN of April 10th the list of things of which one could deny one's self, used the same from April 13th to April 30th, and very kindly wrote, "I denied myself two meals a day five days in the week." That brother got the idea and the blessings from it, for our Saviour said, "If any man will come after me, let him deny himself, take up his cross daily and follow me," and that command doesn't go without bringing a blessing to all who obey it.

The pastor, Rev. J. F. Apple, reports the enthusiastic organization of a Woman's Missionary Society in Mt. Zion Church, Sunday, May 11th. The society, under the leadership of Mrs. R. B. Lynch, promises activity and success. It was immediately decided to have various circles, one circle of which will take in and operate through the women of the Mebane Christian Church. Pastor Apple reports splendid services on May 11th, and the largest attendance and enrollment at Sunday School during his pastorate.

The editor has two fine friends out in Alabama, and they are graduating this time from Handley High School, Roanoke, May 26th. The commencement announcement is beautiful, and he is sending along his congratulations as well as gratitude for being so graciously remembered by his charming friends, Misses Nellie Rae and Addie Belle Sledge. SUN readers have had an article or two from the pen of these splendid girls, who are thoroughly identified with Christian Endeavor and Sunday School work, and are leaders in their community among the young people in work that pertains to righteousness and religion.

The first Pentecost came in obedience to our Lord's command to His disciples, "I send forth the promise of my Father upon you; but tarry ye, until ye be clothed with power from on high." And then the promise, "Ye shall receive power when the Holy Spirit is come upon you." And they obeyed. "And when they were come in, they went up into the upper chamber, . . . and there all, with one accord, continued steadfastly in prayer." The result, "And when the Day of Pentecost was now come, they were altogether in one place." If the Christian world would recover Pentecost it will have to obey the command of our Lord.

Sunday, May 4th, THE SUN'S editor was in the missionary and memorial services with the pastor, Rev. H. V. Cox, at Pleasant Cross, Randolph County, N. C. Large audiences gathered for the all-day services. The flowers were beautiful and abundant. The missionary offering was liberal and happily given. The singing, especially in the afternoon by a male quartet, was inspiring and the services were sweet and wholesome. Pastor Cox is held in high esteem, is loyal to all interests of the Church and is enthusiastic in his advocacy of missions and the growth of the kingdom. It was a joy to be with him and his great congregation at Pleasant Cross.

Rev. E. B. White, of Windsor, Va., writes: "Words are inadequate for me to express how much I appreciate the splendid co-operation which we are receiving from our parishoners. My good wife and I are deeply grateful to them for the trip which they made possible for us to the Convention at Raleigh. All of our expenses were paid. It is great to be appreciated. A congregation that filled the Windsor Church was present at our impressive Mothers' Day service. The music was inspiring, and the flowers were beautiful. The subject of the sermon was 'The Ideal Mother.' We are indeed proud of our young people's organizations. They are doing excellent work."

Mrs. Jennie McCauley Watson, relict of the late Dr. Geo. S. Watson, of Elon College, fell on sleep at 10 o'clock Friday morning, May 9th. Only a few brief weeks ago her beloved husband at a ripe age passed on. She is survived by one son, John Watson, of Greensboro; two daughters, Mrs. Thos. Chandler, of Virgilina, Va., and Miss Ann Watson, of Elon. The funeral services were conducted from the home at 3:30 P. M. Saturday, the interment being in the Elon Cemetery. One of the finest types of Christian womanhood, one of the most devoted companions and unselfish mothers, one of the gentlest and truest and most devout Christian women thus passes from earth to heaven and her works do follow her.

TWO IMPRESSIONS.

Two outstanding impressions abide—fellowship and finance.

The fellowship of the Congregationalist and Christians in their sane and prudent approach to a merger of the two bodies was beautiful, inspiring and prophetic of great things in the kingdom of God.

The problem of the Convention is financial—subtle, terrible, vital. No leadership has ever been equal to its solution; perhaps never will. With it would go the solution of all other problems. It is inherent in every phase of life. We think continuously in terms of money and money values, and we are compelled to. To know what to do with money requires a high order of intelligence to which few men have attained. To be willing to use it right requires a spirit of consecration men do not possess. The hope of the kingdom lies in the Christianizing of men's attitude toward money.

Holland, Va. N. G. NEWMAN.

MY IMPRESSION.

One of the things which impressed me at the Southern Christian Convention—to mention only one of the many impressions I received—was the fine-spirited and practical way in which the representatives of the Congregational and Christian Churches went about the matter of translating the preaching about union into the practicing of union. They took for granted that the larger representative bodies—the National Council of Congregational Churches and the General Convention of the Christian Churches—meant what they did at Detroit and Piqua, respectively, last year, and they set about with determined purpose and with Christ-like spirit to make union practical and effective. The Congregational and Christian Churches are demonstrating the fact that union can become a fact.

Suffolk, Va. H. S. HARDCASTLE.

A FORWARD-LOOKING CONVENTION.

It was my privilege to attend the recent session of the Southern Christian Convention, and I wish to say that the spirit of the Convention was such as to suggest and indicate encouragement as to the future of our work. I do not now recall a single doleful or pessimistic note sounded on the floor of the Convention, but every address and all discussion seemed forward-looking with hope and faith in the great cause we represent.

I was again deeply impressed with the fine, brotherly, Christian attitude and spirit of the representatives of the Congregational brotherhood who were in attendance upon the Convention, as has been in evidence in every gathering I have attended where the question of union with this body was under consideration. I am very happy that our forces in the South are united, as by the action of this Convention, and it is my earnest belief that a greater day is beginning to dawn as we unitedly strive to lay hold upon the task to which we are called.

G. O. LANKFORD.

A WIDENING OUTLOOK.

The recent session of the Southern Christian Convention, as seen in retrospect, makes a vivid impression of a widening outlook. There was first of all the wider fellowship. When one has attended several sessions of the Convention, certain individuals are expected to be present, and generally are. It is possible to anticipate, in the main, the nature of the addresses that will be made. At Raleigh, delightful surprises in fellowship and messages were the order of each session.

There was also noticeable a deepening of interest and an increasing support for the missionary enterprises of the Church. It was not the spasmodic results of a high-pressure campaign, but the fruitage of a constant sowing in well-prepared soil. The entire situation was freighted with promise of a larger harvest in the days that are to come. Interest in missions or the lack of it is a very reliable index of the spiritual life of the Church.

The Raleigh Convention seemed to sense the challenge to larger tasks and more consecrated service. Those who were in attendance manifested a fine willingness to respond to this larger call. The spirit of the Convention must be carried to every Church within the Convention's bounds.

Durham, N. C. STANLEY C. HARRELL.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE PROGRAM OF PENTECOST.

BY REV. JOHN G. TRUITT.

"All that Jesus began, both to do and to teach."—Acts 1:1.

The program of Pentecost was to take up where Jesus left off. The disciples were possessors of a weighty responsibility. And those who dare to follow in their train, if they take the matter at all seriously, will find themselves possessed with much of the same responsibility. Jesus had been the very center of the human heart-hunger for truth. About Him had gathered all classes and kinds to propound to Him their age-old questions. And before the program of Pentecost is a day old, it is the butt-end of questions concerning life and death itself. In two previous messages we have seen something of the preparations that were made for Pentecost, and the power of Pentecost. Today we find Pentecost in action, beginning to bear forth on its program. And while it is standing on its very threshold, buoyant with the new-felt power, and radiant with heavenly understanding, the words of Peter yet resonant throughout the throng, it is confronted with its first question: "Men and brethren, what shall we do?"

From the beginning until the present, these questions will not down. To say that the program of Pentecost is to answer questions would seem at first to be putting it lightly; but after all, it is putting it quite seriously indeed. The first pair of brothers in recorded history ran into difficulty. One of them was confronted with a question from God, and in response he asked the first of an eternal series of interrogations: "Am I my brother's keeper?" The pages of that sacred old Book unfold to say yes to that question! The Word of God declares it through prophet, and priest, and king. Throughout the books of the Old Testament it is continuously saying it, until the very Word of God becomes flesh and dwells among us to prove it. "All that Thou gavest me I have kept."

We are told that the book of Job is one of the very oldest, if not the oldest book of the Bible. Hear it break out with its irrepressible question: "If a man die will he live again?" There you are, the heart's hunger for eternal existence with its creator. Never to be left in oblivion; never to cease sharing the good things enjoyed; never to be dead! "If a man die, will he live again?" It was Jesus who answered that question. It is the program of Pentecost to keep it answered! May we not paraphrase it, "If a man nearly die, shall he altogether ever live again"? Or "if a man is ever dead in trespasses and sin, is there any where a source of pardon, and life, and peace." These are questions older than the records of human writ; but at that they are not so old as the human heart. Jesus began to do and to teach their answer. It is the program of Pentecost to pick up where He put down.

A whole barage of questions beat upon the breast of God as it was manifested in Christ Jesus. As I have already said, He was the center of human heart-hunger for truth. Shall I not now say rather the divine heart-hunger for truth? Let us notice that Jesus found the temple a good place to begin His questions, both in the asking and in the answering. In the temple, at twelve, His questions were marvelous, and His answers were miraculous. The house of God is still a good place for children's questions. It is the program of the Church which has the power of Pentecost upon it to answer the question of the child, the youth, and maturity. It was what Jesus began to do and to teach. And for no less a purpose did He empower His own followers with the Holy Spirit. If we dodge the questions of youth we do despite to our program; and what is worse still if we deny them the privilege of asking them we cause them to seek their answers elsewhere and we forfeit our right to be called followers of the Christ.

My! is it not most interesting and, please God, edifying to observe some of the questions which were propounded to Jesus? "Art Thou the Christ? or shall we look for another?" How much, oh how much hung on the answer to that question! Brave and faithful hearts had waited long and wanted the appearance of the Christ. As long as that is an academic question with us, it does not matter so much either way, but if we are sick and in prison; if we are bent and broken by sin, if we are standing in the throes of sorrow and despair, it means so much indeed to have it answered effectively affirmatively. Our day is asking that question again, O Church. It is ever asking it. It needs its answer, and how badly it needs its answer! The program of Jesus involved the answering of that question in unmistakable tones. The Church possessed of Pentecost power must shoulder its responsibility or die. Certainly it will lose its power. The Church which sends its communicants in search of salvation through any other road is committing suicide. "Art Thou the Christ, or shall we look for another?" Lift up your Christ, O Church, for He has said, "I give unto Thee the keys of the kingdom. Whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven."

A rich young ruler comes running to this peasant of a Jesus—a young man possessed of the treasures so much desired by all: wealth, honor, character, courage, courtesy, authority, youth—and yet he asks his question. Marvelous question it was, and marvelously asked of a marvelous Man: "What shall I do to inherit eternal life?" There are your young people coming with their most serious question to pastor, deacon, individual Christian—yea, coming to the followers of Jesus, seeking their answering. And if they are not coming, all the more is the tragedy. It is the program of Pentecost to answer that question. The pastor or Church which fails to answer that question for its young, talented, courageous, courteous young people has lost a chance sublime. Do we need Pentecost? Ah, yes. Do we need to adopt its program? "All that Jesus began, both to do and to teach." "Greater things than these shall ye do, because I go unto the Father."

Or take Nathaniel's question: "Whence knowest Thou me?" The program of Pentecost intends that the limelight of eternity shall be turned upon those who stand before the Church. When one stood in the presence of the Christ, one was quite conscious that He knew all about Him. Somehow the Church must live so close to God that it shall also be a powerful discerner of spirits. It must know the needs of its day and generations. It must be able to diagnose the case. It must have the insight to come directly to the matter in hand. It is never the program of Pentecost to flounder around and fall far afield of the real issue. Whenever and wherever the Church has lost its power to do that, it has lost its Pentecost. If it sells itself to any interest, clique, or cult, save Christ alone, it is doomed then and there. The Pentecost power will make it able to see its problem and know it and to answer the question Whence knowest thou me?

"How is it that Thou being a Jew askest drink of me, being a woman of Samaria?" There is enough heavenly dynamite in the answer to that question to blow into atoms all race hatred and prejudice; to break down barriers between belligerent nations and bring peace; to send up a piece of real worship for the Son of man the whole world over; and to evangelize the darkened corners of the earth. Hear Jesus answer it. Take up your torch, and answer it for your day and mine. Young man, young woman, do you wish a challenge big enough to marshal all your powers plus the power of Pentecost? Then get into that line of Christian duty and bear that torch through social lines, through race barricades, through religious intolerance, and on back to the nail-scarred hands which "began" nineteen centuries ago.

I have listed some thirty questions somewhat like those we have been looking into, and I have not exhausted them at that by far; but enough have been produced to show that Jesus began answering with His life the quest of the human heart. And He who could stand in the world's first court and declare, "I am the Way, the Truth, and the Life" flings that torch to all followers who will adopt the program of Pentecost, which program is to take up where Jesus put down, and, like the empowered Peter of old, say: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And thus the Pentecost of God's redeeming love shall leap like a forked flame from heart to heart and hand to hand, "For the promise is unto you," said Peter, "and to your children, and to all that are afar off."

"The God of the Great Endeavorer gave me a
torch to bear.
I lighted it high above me in the dark and murky
air;
And straightway with loud hosannas the crowd
acclaimed its light,
And followed me as I carried my torch thro' the
starless night:
Till mad with the people's praises and drunken
with vanity,
I forgot 'twas the torch that drew them and fancied they followed me.

"But slowly my arm grew weary upholding the
shining load,
And my tired feet went stumbling over the hilly
road,
And I fell with the torch beneath me. In a moment the flame was out.
Then, lo! from the throng a stripling sprang
forth with a mighty shout,
Caught up the torch as it smoldered and lifted
it high again
Till fanned by the winds of heaven it fired the
souls of men.
And as I lay in darkness, the feet of the trampling crowd
Passed over and far beyond me, its peans proclaimed aloud,
While I learned, in the deepening shadows, this
glorious verity:
'Tis the torch that the people follow, whoever the
bearer be!"

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

CONTRIBUTING EDITORS

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LEARNING ABOUT GOD.

I have just read a book. It matters not now what book, who the author, what price, or the publisher. Just this much will suffice for our present purpose: It is a philosophical treatise about God. One has to read a book of that kind occasionally. It should not be done very often, but now and then such a book helps a bit. One is amazed at the wilderness into which the philosopher must seemingly go in a speculative study about God. The chief benefit to be derived from reading such a book is not what it teaches or proves positively, but the coldness and the barrenness of the thing, and what it proves negatively.

As one escapes from that wilderness, it is exceedingly refreshing and mentally stimulating to return to the Bible and read what men say who, on the one hand, have experienced God, and on the other, did not try to prove Him but took Him for granted. The strength of the Bible is in its foundation, and that foundation is revealed in the first four words of the first chapter of Genesis, "In the beginning God." The writer of the Book of Genesis no more than the writer of the Book of Revelation undertook to prove the reality and the existence of God. They all took Him for granted and then proceeded to show what God did in their lives and in the lives of others. It is mentally, as well as morally, refreshing to turn from a book that treats God as if He were a mysterious somewhat or an evanescent being in thin air, to a book that treats of the God of individuals; the God of Abraham, of Isaac and of Jacob. It is all very beautiful to think about an eminent and a transcendent Being greater than all the stars and suns and planets, and holding them all in his hand; but it is more wholesome, strengthening and comforting to think of a God who spoke to Moses and became so personal that Moses felt like he had one who was sustaining and leading him in the wilderness and giving to him and his their daily food and writing for them laws that they could not, with impunity, disobey.

Our scientific time is demanding facts, reality, and that which will meet the demands of reason. Well, if the Bible doesn't give facts and realities and meet all the demands of reason, then we do not know what a fact is. From the first book of science ever printed down to and including all the scientific books now rolling from a staggering press, the scientists cannot show us one volume that contains as many indisputable, experienced and realized facts as one finds in the Bible. The greatest single fact ever known on this planet is the fact that Jesus Christ is the Son of the living God, and came into the world to reveal God and to save mankind from sin. That is not speculation, it is not theory, it is not inference; it is just plain, straight-forward, undeniable, eternal fact. And the reason why we know it is fact is because there are thousands and millions of people living today whose lives have been influenced by that fact, made over in fact because they experienced and realized that fact and are living a higher and better life and a wholly different life since they experienced that fact.

The people who have experienced and appropriated that fact have turned the world upside-down, changed the course of history, and brought in a different and a better day for mankind. If that is not fact, there is not any fact; and yet many scientists and would-be scientists who proceed on assumptions that they cannot for the life of them demonstrate and argue from hypotheses that they cannot prove, are crying out for facts, facts, realities! They go on the assumption, on the hypothesis, for instance, that there are molecules, atoms, electrons; yet neither the microscope nor the telescope, nor any other "scope" of the invention of man has been able to prove the existence of these as demonstrated, realized facts. If the scientists would teach science and the philosopher his philosophy, without sailing into the realm of that about which they know nothing, they would get further and achieve more in the world. If one is to know God, one must experience God, believe that He is, and that He is the Rewarder of them that diligently seek Him. He is the God of persons, the God of individuals who lovingly and faithfully seek to share His fellowship, to covet His presence, and to obey His voice. To them He is not a matter of speculation and inference; He is all in all, and is known of His as the most vital reality and the most eternal fact of experience of history and of revelation.

J. O. A.

THE LITERARY DIGEST POLL.

Not a few are disturbed and excited over "the straw vote" taken by the *Literary Digest*. The drys have no occasion for alarm, except to realize that wet propaganda and papers seeking increased circulation will go to almost any length to accomplish their purpose. Dr. W. L. Poteat, president-emeritus of Wake Forest College, speaking before faculty and students of that college recently, said that "One reading the papers would be falsely led to believe that the country is seething with excitement over the issue, but, as a matter of fact, this journalistic poll was not intended to ascertain public opinion, but to increase the number of subscriptions. Of the 20,000,000 ballots issued, only 3,700,000 were returned, and forty-eight per cent of these were from five wet States, which five wet States represent only twenty-eight per cent of the population of the country." Dr. Poteat further points out that "investigation has shown that a large number of ministers of the gospel and many women were not given an opportunity to vote. The real question is, 'How will Congress vote?' and the answer is 'that there are fifteen in the Senate and about ninety in the House who would vote wet on a showdown.' "

It may be added to what Dr. Poteat has said that quite a few denominational papers come to our desk, and numbers of these have called upon their readers to have nothing to do with the *Literary Digest* vote, since it was a scheme to increase subscriptions to that paper, and the wets were bestirrnig themselves almost into a frenzy in their use of the same to create the sentiment that the country is ready to repeal or modify the eighteenth amendment, when there is no such evidence from any reliable or authentic source. One Church paper recently gave the names of possibly a dozen or more Churches in which the pastors asked the congregation assembled on a given Sunday, "How many there were who had received a ballot and had voted." The per cent in all these congregations was exceedingly small, showing that the people who assembled in their Churches on the Sabbath were not the ones, for the most part, who were called upon to vote in this contest. And the fact that less than one-fifth of the votes sent out and of those requested to vote returned ballots indicates either the indifference or the opposition to the *Literary Digest* propaganda.

None of us believe that prohibition is a panacea for all ills, or that it has achieved all that had been hoped for it, but from the day it was adopted nationally till now, a wet press, thousands of ex-saloon-keepers, and tens of thousands who want to trade in liquor and drink liquor have never let up in their insidious propaganda to annul, in so far as they could, and make to none-effect the amendment and the law as adopted.

J. O. A.

THE TIME OF TESTING.

Right now is a time of testing with us Christians. Jesus said: "If any man will come after me, let him deny himself." If we are to prove true and be His followers, indeed, we must deny ourselves for His sake. A little more than a month now and our mission period will be over. The Churches were all called upon, and they in turn called upon their members to make a liberal offering to missions. So far, the returns indicate a considerable decrease and falling off from the gifts of last year. It is easy to say this is accounted for by "hard times," by "financial depression," by "the scarcity of money." Admit this, but does it excuse us?

Now is a time when one may practice self-denial. One must practice self-denial if one will stand the test, follow our Lord, obey His command, and receive His blessing. Our mission work at home and abroad will suffer, and suffer severely, unless we practice self-denial. There are hundreds and thousands in our Christian Churches who, we dare say, have not given a dime or a dollar this year in the name and for the sake of their Lord and His gospel. They are managing to buy other things, to get what they need, both for actual necessities, for comforts, and for many luxuries. Now, indeed, is a time of testing. If we love our Lord and His cause more than we love comfort and ease, we will come to the rescue and prove ourselves true to Him and make an offering of our substance in His name and for His sake, that His life, with its love and its lifting power, shall be given to those, at home and abroad, who have not experienced that life because they have not had the opportunity.

J. O. A.

WANTED: A PHILOSOPHY AND TECHNIQUE FOR TEACHING.

By Dr. W. A. Harper.

The Pope's encyclical has set the Protestant world on its ears. All our educational theory is unchristian, according to the successor (?) to St. Peter. Original human nature cannot be educated. It must be purged and a new graft applied to its stock. The Church is supreme in education, parents are next in authority, the State can educate for the national defense, provided it goeth not to excess. While the Pope's deliverance is no doubt the signal of a battle-royal to secure for the Church control over Italy's educational system, it is evidence that Protestantism has taught the Catholic Church nothing. After these centuries of effort in that direction, we may well examine our philosophy and technique of teaching.

The Protestant Philosophies of Learning.

Civilization, with its customs, processes, and underlying philosophies which serve to legitimatize these customs and processes, is an on-going current. There is no sudden stoppage and a new stream. By some obstructing crisis, the current swerves to the right or to the left, but continues its course. This will be perfectly clear from an examination of any historical situation or episode. The thirteen colonies, for example, won their freedom from England, but we brought over for our government the English common law.

When Protestantism became a fact, therefore, we need not be surprised that the several confessions of faith paralleled the ancient creeds of the Church. Nor need we be surprised that Protestant education brought over the methods of the older order. That is what we would naturally expect and that is what we find.

Protestantism's first philosophy of learning, true to the Catholic practice, therefore, rested upon the dictum that we learn by listening, by hearing, by appropriating what we are authoritatively told. The early Protestant colleges, accordingly were to all intents and purposes a series of lecture halls for wise savants and pliable auditors.

Experience in the atmosphere of freedom reacted against this method, and gradually a new dictum appeared on education's horizon. Educators rationalized their changing practice by saying that since the student's mind should be active in the learning process, he will best learn by reciting. And so we have the Herbartan five points —preparation, presentation, assimilation, generalization, and application. Good teaching became good degurgitation. The pupil had been given his appropriate ration in the form of an assignment. He was supposed to have mentally consumed it, but how could the teacher know unless he reproduced it for the intellectual scrutiny? The recitation technique came forth and possessed the citadel of teaching. Wise pupils soon learned to imbibe the textbook and to parrot it off at the prodding insistence of the questioning teacher. In this way, credits were earned, and credits were the consuming desire of the educatee's heart. So arose that college aphorism: professors teach, but the students educate themselves.

Dissenters in the field of education, chiefly the natural scientists and fine arts devotees, accepted the philosophy underlying the recitatoin technique, that learning is a self-active process on the part of the pupil, but gave it a further interpretation. We learn by doing, they contend, and so came the era of great laboratories in which pupils followed the manual's instructions and got the expected results, an exercise as mentally exhilarating as putting together the several parts of a map puzzle, and no more educative in its results.

"But," pleaded the innovators, "in our higher classes we have explorative, pioneering, investigative work. See what discovery and invention have done," they insisted, "as a consequence of our method of teaching." It can with truthfulness be said that those whom the laboratory method did not kill, it made great; great in spite of its faulty technique as employed with the great mass of its pupils.

And so for the past generation, we have been seeking for a new technique of teaching resting on a sound and creative philosophical basis. John Dewey initiated the quest when he declared that education is not a preparation for life, but is itself life. Out of our present experience, viewed in terms of our own, and the race's past experiences, we discover, so we art told, the meanings and values inherent in the problematic situations and issues we must solve, and through actual living we test these meanings and values in the crucible of experience, revising our judgments as our experience enlarges. This is education's dictum today. Involved and intricate, to be sure, but not more so than life itself with which education thus becomes identified.

In this newer conception of education as enriched and controlled experience, there is no permanent differentiation of materials, methods, and institutional organization from the curriculum. Every influence or force by which changes are effected in growing persons in part and parcel of the curriculum. And standing out like a Gibraltar is the correlative conception that the pupil educates himself. The teacher, in the process, serves as guide, as counselor, as stimulator, and as such his importance is magnified beyond any previous view of his art or function. His duty, his privilege, is first to learn his pupils, that he may inspire them to learn the meanings and values of experience, and then to organize the same into programs and projects of living.

The New Technique.

There is gradually forming a new teaching technique, resting upon this newer philosophy of learning. It is known as the stimulus-bond-response approach to learning, as the situation-problem-project method of dealing with experience. Theoretically, the technique is best described in Vieth's Teaching for Christian Living (1) and Bower's Religious Education in the Modern Church (1), particularly the latter. It is best exemplified in a practical way in Leberman's "The Christian Way" (2), which is a vacation Church school course for the primary department.

The technique is far from simple, but it is wonderfully effective in the hands of the vital teacher or stimulator. This new problem-solving technique in its attempt at effectuating an experience-centered curriculum involves fourteen points or steps, as follows:

1. Raising the problem to consciousness. A pupil may never see the problem involved in an experience or situation, unless the teacher helps bring it to his attention. Questions, a story, a conversation, citation to a book, a poem, and many other methods may be employed for this purpose.
2. Defining the problem. It should be tersely stated.
3. Analyzing the problem for outcomes.
4. Searching the past experience of the learners.
5. Searching the racial experience for facts.
6. Evaluating the outcomes.
7. Choosing an outcome.
8. Planning to carry the outcome through.
9. Testing the outcome and the process of carrying it through.
10. Identifying the outcome in terms of the Christian way of life.
11. Generalizing the outcome.
12. Appreciating the outcome.
13. Stabilizing the outcome into habit.
14. Integrating the outcome, so that it takes its place in the learner's philosophy of life.

These steps, of course, do not have to be taken in the order given necessarily, nor so that they will stand out as disparate elements in a whole; but they will all appear in the solution of any problem of experience. They will, however, be integrated with each other, and so present a unity of process and of achievement.

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(1) The Bethany Press, St. Louis, Mo.; 1929.

(2) The University of Chicago Press, Chicago, Ill.; 1929.

APPRECIATION OF CONVENTION.

In response to Dr. Atkinson's request for my impressions of the recent Southern Christian Convention at Raleigh, N. C., I wish to say that it was my pleasure to serve on the Resolutions Committee with Dr. J. W. Manning, of Norfolk, Va., and Rev. B. J. Earp, of Harrisonburg, Va., and within the following resolution read by the chairman of the committee will be found an appreciation of the Convention:

Report of Committee on Resolutions.

We, your Committee of Resolutinos, offer the following:

1. By a rising vote of thanks, the Southern Christian Convention, in its twenty-ninth biennial session, at Raleigh, N. C., expresses its grateful appreciation to the United Church, its efficient pastor, excellent choir, and other people of the city for their cordial hospitality, Christian service, splendid music and delightful banquet meals, in making this session of the Convention a success.

2. Be it resolved, That we express our hearty appreciation to Prof. Clair Velie, the music faculty, and the glee clubs of Elon College for their delightful program rendered at the Thursday evening session.

3. Resolved, That we go on record approving the change made by the State of North Carolina in the number of trustees of the Elon Christian Orphanage from twelve to fifteen.

4. That we record high appreciation for the presence and fine, Christian fellowship of the distinguished speakers and visitors in this Convention who have contributed largely to the fine, Christian spirit of the Convention. In particular, would we mention the outstanding representatives of the Congregational Church.

5. That our gratitude be shown the Committee of Publicity, and especially Mr. C. M. Cannon, the chairman, for the excellent daily reports to the press also to; Raleigh *Times* and *News and Observer.*

6. That we express to Dr. L. E. Smith, our esteemed President, and his Executive Committee, our appreciation of their untiring efforts in behalf of the work of the Convention.

7. That in view of the union of the Congregational and Christian Churches in the South and in the nation, that we memorialize the officials of the Afro-Christian Convention, and the officials of the Conferences of the Colored Congregational Churches that every effort be exercised to promote acquaintance and take such steps as seem advisable to them in the furtherance of Christian union. (Signed) J. W. Fix, Chairman; J. W. Manning, B. J. Earp.

Franklin, Va. J. W. Fix.

CONTRIBUTIONS

SUFFOLK LETTER.

On Tuesday night, May 6, 1930, there was held in the Fellowship Hall of the Suffolk Christian Church a "Mothers' and Daughters' Banquet," at which time and place a sumptuous and delicious supper was served at the price of seventy-five cents per plate.

This banquet was conceived and carried out by the Woman's Home and Foreign Mission Society of the Church. This society was organized with one hundred charter members eighteen years ago, and the membership has ranged from one to two hundred members during the eighteen years of its history. During its history it has raised more than thirteen thousand dollars, which means that the society has raised annually about five dollars per member during its entire history, and that has not reduced their contributions to other causes in the Church.

More than two hundred mothers and daughters sat down together around the tables at the "Mothers' and Daughters' Banquet" in family groups and enjoyed the good meal together. Twenty-three men, all dressed in white, with Rev. H. S. Hardcastle as head waiter, served as waiters with a success that proved that good men can render good service, even in a dining-hall. During the eating-hour, Linwood Judkins kept the victrola going with good music. The occasion was enriched by a fellowship of kindred spriits that sweetened the atmosphere and food from the fruit salad to the cream, cake and peanuts.

The banquet was patronized by women from other Churches as well as the Christian Church, and that widened and deepened the social and religious value of the occasion.

Mrs. C. C. Rawles, president, presided; Mrs. Ethel Chapman and Mr. Omar Parker rendered duets, accompanied by Mrs. C. R. Wallace, the Church organist. After the supper, several short and amusing acts were rendered, and this spiced the evening with innocent humor that brought forth generous applause.

While the entertainment was thrilling the audience, the white-robed waiters were in the kitchen proving that they believed the food they had served the women was the very best, and abundant, too. The waiters were called from the kitchen into the hall and presented to the happy company by Mrs. I. W. Johnson in her usual striking way. After this, the waiters performed the usual female task of washing the dishes. Over two hundred plates, glasses, cups and saucers, knives and forks, spoons and trays! The women praised the waiters. Women always praise men when they do good kitchen and dining-room work.

Perhaps no finer occasion has ever been held in the Church than this great banquet held in such a novel way. Beside the fellowship, the supper, the music, the entertainment, and the Christian spirit that characterized the evening, a goodly sum of money was netted for missionary work. Recreation and enjoyment are not found alone in useless or doubtful entertainments, but may be enjoyed in valuable and innocent uses of the social and religious gifts and opportunities within the reach of all true workers. This banquet was one of enjoyment and spiritual value in the cause of missions.

W. W. Staley.

STOP—MEDITATE—PRAY.

In this day of specialization and lightning-speed progress along all lines of human endeavor, the question naturally arises: Is the Church keeping step and filling the place that our Lord designed that it should fill? If not, why?

We boast of the fact that we are becoming past-masters in the field of education, invention, manufacturing and scientific research. Indeed, ours is a progressive nation—one that seems to be going forward by leaps and bounds in every phase of life's important program, except in the realm of the spiritual. Even in the program of the Church we have the very best physical equipment that we have ever had. Our temples of worship are magnificent and commodious; never before have we had so many well-trained ministers in our pulpits, nor have we ever had such an array of cultured and efficient teachers in our Sunday Schools. Yet, with all of our efficiency and marvelous improvements, there is in our very midst today a spiritual dearth that none can deny—a lack of inner satisfaction and of outward conquest.

And to me, the most disappointing fact of the whole matter is that this spiritual poverty seems more pronounced in the lives of those within the Church, many of whom do not hesitate to support with their money the enterprises of the kingdom, but who must realize within their own hearts that they are spiritual paupers. "By their fruits ye shall know them," saith the Master, and looking upon the lives of thousands of men and women whose names appear upon our Church rolls, it would be difficult to identify them as followers of our Lord, the Christ.

A man who has been one of the most liberal supporters of our Christian Church, said to me the other day: "I have not lost faith in God, but I have become thoroughly disgusted with the Church as an organization." And when I pressed him for a reason for his attitude toward the Church, he declared that 80 per cent of all of the men of the Church with whom he came in contact were either drinking-men, men who lived the double life, or who in some manner were openly and deliberately inconsistent.

Now, this man did not reveal to me any very great secret. Nor did he impart any strangely new and shocking information, for it is a condition that we are continually observing over and over, again and again, in our own experiences. But we emerged from the conversation with a determination to discover if possible a cause for the condition and a solution to the problem, and we believe that we have it in the words of the apostle James, who said: "You have not, because you do not pray."

During the Christian centuries, many volumes have been written on the subject of prayer. Some of the great outstanding leaders of the Church have loomed high in their treatment of this perplexing matter. But we believe that the apostle James had so thoroughly analyzed and so successfully tested the adequacy of this great power within the laboratory of his own life that he is amply capable of pronouncing it as a genuine force, and not a sheer futility. So armed with a knowledge born of experience, he gazes with frank amazement upon our conspicuous limitations and our spiritual poverty, and, with conviction, declares: "You have not because you do not pray."

We are indeed a busy nation, but in our wild, mad rush for gain and pleasure, power and popularity, we find time to turn into a movie for an hour or two; we come to a dead stop for fifteen minutes every day to listen in on "Amos 'n' Andy"; we tune in on the world series—but somehow we have neither the time nor the inclination to turn into our closets of prayer for even five minutes a day, there to meditate upon things eternal and to commune with the great and living God. We frequent the filling stations and keep our gas tanks overflowing, but we never darken a prayer-meeting door to get that which motivates our whole spiritual program, and a lack of which makes of us spiritual paupers.

"Watch and pray, that ye enter not into temptation."

"Tarry ye, until ye be endued with power from on high."

If the pulpit and the pew would daily stop and meditate and co-operate in prayer as it is our privilege to do, we would not only revolutionize our spiritual program, but every Church would become a driving dynamo of spiritual power. Our failures would be turned into successes; our defeats into victories, and our Lord Himself would reign supreme in the hearts of His professed followers everywhere.

Holland, Va. W. C. Hook.

REV. G. D. HUNT'S LETTER.

Our party of Alabama representatives to the Southern Christian Convention at Raleigh, N. C., arrived home safe, sound, and in due time, not having any trouble at all, going or coming. In many ways, it was a delightful trip. It was a peculiar pleasure to me to see the brotherhood of the Convention, and especially the older brethren of our dear Church. When I beheld the faces of Drs. Long, Staley and Fleming, and Revs. Klapp and Underwood, I thanked God and took courage. I trust it may please God to spare these wonderful lives to inspire the Church for many years to come. I was glad to look again into the faces of the departmental leaders of our various Church enterprises. I am trying to remember each of these daily in my prayers. They are to the Church what the window is to the building. Through these the world gets light and the Church gets strength.

The Church can deliver its messege to men only as it gives it out through the various departments of Church activity, and such men as Minton, Sparks, Atkinson, Johnston, and Harper will probably not be appreciated as they, with other leaders, deserve while here, but the time will come when our Church will cherish the memory of these battle-scarred soldiers; and I will add to this list—last but not least—the name of Dr. Beougher, of Piedmont Junior College, of the Alabama Christian Conference. No man in the history of the Christian denomination has made a more heroic sacrifice for the cause than Dr. S. L. Beougher. I trust our little Church, down in these lowgrounds of sorrow, even in Alabama and Georgia, will not forget to pray earnestly for the cause he represents, and for him that "utterance may be given him and that he may effectively reach a constituency that will make possible the Piedmont Junior College of Wadley, Ala."

It is through these enterprises fostered by the Convention that the Church must speak to the citizenship of our great country and to all the world. I would suggest that every member of the Christian Church pray daily for the men who are bearing these great burdens; and then if we would do that, we would have less time for criticism. I trust every minister and member will place themselves upon the altar of God and cultivate such a sweet spirit of fellowship and love for each other and for Jesus Christ that the world will know that we have been with Jesus.

The Christian Church comes into a long-coveted privilege, that of giving to the enlarged Church a great fellowship, and our task will not be fin-

ished until under God we shall undertake to prove to a lost world that we are one in Jesus Christ. I pray God to help us Christians to live up to our principles and name for Jesus' sake.

I am at Richland, Ga., in a meeting with Rev. H. M. Gray, pastor of the Richland, Ga., Christian Church. We are having a good meeting. I am glad to see my old friend and comrade-in-the-gospel Rev. H. W. Elder, who has been so feeble, but who now seems stronger than when I last saw him. I bespeak for Bro. Elder the prayers of all the brotherhood. God is surely blessing the work of His kingdom in the far South, and if we, or the cause that we seek to represent, should seem worthy, we trust that we may be remembered at a throne of His mercy by the entire brotherhood.

The next session of the Southern Christian Convention is hereby invited to meet in our beautiful Southland at its next regular session, and may the next biennium prove the most successful, and may the achievements of the Church be the greatest of any like period in its history.

G. D. HUNT.

LONG'S CHAPEL.

The first Sunday in May was a good day in the history of Long's Chapel Church. The Sunday School report showed 106 present. The program of study and song was interesting and inspiring. A duet was beautifully rendered by two children, a girl and a boy. The attendance at the preaching services was large and the attention was good and helpful to the speakers. At 11 o'clock the pastor preached, and following the sermon the Lord's Supper was administered by Rev. John Webster Patton, of Elon College, N. C.

Dinner was served on the ground. At 2 P. M., Rev. Bro. Patton was in charge of the services and preached to good acceptance. We were pleased to have Bro. Patton with us and to hear him preach. The music by the Church choir and a visiting male quartet was excellent. At the morning service an offering was received for missions.

The Christian Endeavor Society meets at 7:30 each Sunday evening. The Church, pastor and organizations of the Church extend a cordial invitation to every one to come and worship with us.

P. H. FLEMING.

O'KELLY MEMORIAL.

Previously acknowledged		$ 955.03
Received since:		
Rev. P. T. Klapp, Elon College	$ 1.00	
Prof. S. A. Bennett, Elon College	5.00	
A Friend, Elon College	1.00	
By accumulated interest in bank	42.22	
Cash, S. C. C., S. C. Harrell, A. Sec.	25.00	
Dr. G. O. Lankford, Burlington	5.00	
Rev. H. S. Hardcastle, Suffolk	5.00	
W. A. Newman, Henderson, N. C.	10.00	
E. T. Holland, Holland, Va.	5.00	
Dr. W. W. Staley, Suffolk, Va.	10.00	
Miss Ruth Johnson, Fuquay Springs	5.00	
		114.22
Total collected to date		$1,069.25
Total amount paid to contractors		950.00
Balance in bank		$ 119.25

At the Southern Convention, in Raleigh, several gave pledges, and some of these are coming in. The memorial, very beautiful and impressive, was erected and unveiled with appropriate ceremonies on the campus of Elon College October 16, 1930. The opinion prevailed that if the memorial were erected and unveiled, donations would come in more readily. All who have seen the memorial and expressed their opinion, as far as the writer knows, are delighted with the memorial, its beauty, dignity and impressiveness. The contract price was $1,275. Deducting the cash on hand and amount paid, this still leaves a balance to be collected of $205.75. It certainly will save embarrassment and hasten the payment of a most worthy and worth-while obligation if friends will speedily send in donations to finish paying the obligation. Let each one who reads this, if possible, send some donation and have a part in this worth-while memorial.

J. O. ATKINSON, *Treas.*,
Committee on O'Kelly Memorial.
Elon College, N. C.

REPORT OF BOARD OF PUBLICATIONS.

Following is the report of the Board of Publications to the Southern Christian Convention:

We recommend:

1. That the *Southern Congregatinoalist* be merged with THE CHRISTIAN SUN in the following manner: The name CHRISTIAN SUN be retained, but that the phrase, "Official organ of the Southern Christian Convention," be changed to read, "Representing the Southern Christian Convention and the Congregational Churches of the Southeast."

2. That the columns of THE CHRISTIAN SUN be open to the Congregational contingent of the united group for articles and news items at any time, but that at least two pages per issue be reserved for them, if they so desire.

3. That THE SUN remain on the present subscription basis, but that an introductory three months' subscription be offered for fifty cents (50c), and that we endeavor to secure as many subscribers as possible from the list of subscribers to the *Southern Congregationalist*, which was recently discontinued.

4. That Dr. Edwin C. Gillette, Conference superintendent of Florida, be added as associate editor to the list which was recommended by the Nominating Committee and adopted by the Convention.

5. That Rev. Milo J. Sweet, pastor-at-large for the Southeast, be added to the Board of Publications in addition to the names submitted by the Nominating Committee and adopted by the Convention.

6. That the Secretary of the Convention serve as editor of "The Christian Annual," and that the Board of Publications be charged with the supervision of printing "The Annual," and that the Board be authorized to make contract with the printer of "The Annual," to-wit: That the copy of each Conference proceedings shall be delivered to the printer within one month after adjournment of said Conference, and that the printer shall have "Annuals" ready for distribution within two months after adjournment of the Conference which is last to be held.

L. L. VAUGHAN, *Ch'n.*
Raleigh, N. C.

Adopted by Southern Christian Convention.

If your Church did not take the missionary offering at or near Easter, will you not render a real service for the kingdom in seeing that the offering is taken and that it is as liberal as possible? Many Churches are reporting, and these reports indicate a falling off from the amount contributed last year. We will have to overcome this in some way or our mission work at home and abroad will suffer severe reverses.

ALL SELF-PRONOUNCING

holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.
AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles ..... $ .50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles ..... .60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges ..... .85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges ..... .70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges ..... .90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges 1.10

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red.
13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges ..... .90
15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included 1.35

Holman Jewel Testament

INDIA PAPER ONLY—Size 2½x4¼ inches x⅝ inch

The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Bāb'-ў-lon *are* fourteen generations; and from the carrying away into Bāb'ў-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges $1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included 1.50
5036PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms 2.60

Holman GEM Testament

POCKET SIZE 3⅜x4½ inches

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Jē'sus to the multitude, and to his disciples,

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3⅜x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

4102P. Black Silk Finished Cloth, gold titles, round corners, red burnished edges, with Psalms ..... $ .90
4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges 1.35
4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included 1.90

RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges 1.50

INDIA PAPER GEM TESTAMENT

4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms 3.00
4136XPRL. Red Letter Edition with Psalms, same binding as 4136XP, but with the Sayings of Christ Printed in Red 3.25

Old Folks Testament

Extra Large Print

Pica, 16mo. Size, 5¾x7¼x¾ Inches

Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines. It is the most readable edition of all large print Testaments.

Specimen of Type.
THE book of Jē'sus

PSALMS INCLUDED

2902P. Black Silk Finished Cloth, gold titles, round corners, red edges, with Book of Psalms included $1.50

THIN BIBLE PAPER EDITIONS

Same Large Print as Above

2913P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included 2.95

RED LETTER EDITION

Same as above, with the Sayings of Christ in Red.
3913PRL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included 3.10

All styles sent postpaid at above prices

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A DAILY PRAYER.

We thank Thee, O God, for knowledge of the Holy Spirit's broadcasting as first demonstrated in the experience of Pentecost; that, far in excess of the might and magnitude of present-day messages on the air, the Holy Spirit's mystery and power permeate into eternity, delivering all of life from the curse of death. With many, at the recurring Pentecostal season, may it be that the soul's antenna shall be set to receive the wave which bears upon it the unmistakable sound of that "rushing mighty wind," and, in sequence, may it "sit upon" to the unfailing witness of the eternal Source from which it comes. In our Saviour's name. *Amen.*

THE GREATEST BUSINESS IN THE WORLD.

In the rush of our irrational existence, many have "forgotten God that formed" them. They have lost sight of the fact that the greatest business in the world is our Heavenly Father's business. When we study the incomparable life and ministry of our Lord Jesus Christ, we discover that His Father's business was to Him all-important. The very keynote of His life was: "Wist ye not that I must be about my Father's business?" What was, what is, His Father's business? This question is of paramount importance to us, since we, His devoted discoples, have, after His glorious ascension, been commissioned to carry on, in His most Holy Name, His Father's business.

The Father's business, the purpose of Christ's coming into this fallen, sin-trodden, and sin-cursed world, is clearly stated by the Saviour Himself in these inspiring words: "The Son of Man is come to save that which was lost" (Matt. 18:11).

Many great poets have sung the glory of God in the works of creation. But His greatest work is not the creation of a globe or the building of a sphere, but the salvation of ruined sinners, absolutely lost, and perfectly helpless, by Christ Jesus, the Lamb of God. When we read in the sacred Scriptures that "He commended His love toward us in that while we were yet sinners, He died for us," we read the story of the world's masterpiece of love.

If the greatest work of God, the everlasting Father, is the salvation of lost sinners, then the greatest work of man is mission work, for that carries forward the greatest work of God, the Creator and Governor of this vast universe. What is life itself for but to fulfill the purpose of missions —the enthroning of our Lord Jesus Christ in the hearts of men everywhere?

Missions were not originated by a group of foolish, fanatical men. Missions are the work of the Lord of glory, of Him to whom all power is given in heaven and on earth; of Him who came and died and paid the price, reconciling us unto God through His broken body. Yes, the missionary idea came into the world with Christianity itself. Our Lord was sent into the world, a missionary from heaven to earth. The anointed Lord came from heaven to a foreign country to reveal God the Father, to relieve human suffering, to transform social conditions and, above all, to save souls. Jesus, the Divine Missionary, took the good news of salvation among the despised classes of Galilee, Samaria and Judea. His matchless life was one sweet benediction of self-forgetfulness, one glorious example of the holy dignity of service. Our Lord was the greatest Missionary the world has ever seen. What is the missionary enterprise but love in action, love incarnate in devoted, Christian men and women of the heroic breed, expressing itself in the deeds of the world's great missionaries?

Isn't it a fact that we meet men and women whose understanding of the true mission of Christianity is very limited? The chief mission of Christianity is to transform spiritual conditions. Christianity knows nothing of race, nor of the national, of the local and geographical. The civilized and the barbaric are all included in its common hope and life. Therefore, our eyes should not be riveted on our home interest alone; our hearts should be large enough to have a place for those that are afar off.

After His glorious resurrection, Jesus Christ gave His great missionary commands. See especially Matthew 28:18-20 and Acts 1:8. The royal commands stand today. They were given not only to those few chosen disciples, or to those given up to the gospel ministry, but to every follower of our resurrected, glorified Lord. Men of Cyprus and Cyrene did the work of evangelist, to show men of our day that they may do the same. Every Christian has a mission in life, and that mission is to be a co-worker with God in saving souls. Yet, so many fail to realize the responsibility that our Saviour has thrown upon His individual followers to rescue men from ignorance, degradation and wickedness, by becoming the "light" of a dark world and the "salt" of a corrupting humanity, and so rescue immortal souls from ruin, here and hereafter.

Jesus the mighty God is calling, not merely to Church membership, but to aggressive campaigning. The slogan for today is, "Bring men to Christ." Some one has mentioned the fact that the Standard Oil Company has adopted the slogan, "A Standard Oil can in every village in the Orient"; also that the American Tobacco Company is using the motto, "A cigarette in the mouth of every person in China." The great question is, Can the Church of Jesus Christ and every member in it do less than adopt the battle cry, "The world for Christ, Christ for the world, and me for my next-door neighbor"? Every true Christian is a missionary. That is to say that every Christian has a distinctive mission in life—the remaking of the mind of man after the pattern of the mind of our Lord Jesus Christ. Oh, the great things that could be accomplished if all Christians would do their part personally in making disciples for Christ! It is a great pity that many Church members think and plan, and work for self. Their motto is, "Get all you can"; while our Redeemer and Lord says, "Give." They do not realize the need of the multitudes, and the multitudes do not see in them the unselfish, sacrificing spirit of the one whom they call Master. They are not charitable towards others because they have not learned what the word "others" means. They are selfish; they do not know what Christian love means.

One of the greatest, if not the greatest, honors that can be bestowed upon a child of the Heavenly King is the opportunity to make the world better. Our time is God-entrusted, and we, as good stewards, are to use it for the welfare of our fellowmen. A good steward is one who not only holds his ability, possessions and the like in trust, but is a witness for God in his community and in the world.

It is well for us to remember that stewardship covers all that a man is, or has, or may acquire. Therefore, we are stewards of our opportunities and privileges; of property or such material possessions as we may have. Jesus has taught mankind that it is better to spend than to hoard; better to serve than to be ministered to; better to seek out and relieve the poor and distressed than to make self the center of being. The true worth of money is never learned until we begin to distribute, to make others happy with it. Selfishness is the very opposite of Christianity. It is un-Christian to settle down amidst the luxury of our surroundings, to close our eyes, our hearts, and the well-spring of our means to the challenging needs of our neighbors and the nations far removed from us. A missionary is one sent, but one cent will not send a missionary. To be indifferent to the interest of our Lord and His kingdom is to be indifferent to the gospel. Now the great question for us to reply to is, "Are we sensible of our indebtedness to Him and of the obligation which lies on us to do something that others too may know and love Him?"

The Church is the repository of divine truth. Our great High Priest commissioned her as His earthly instrument to promote His kingdom. It is the only instrument that our Lord ever organized. It is the task of the Church to see the world through the eyes and heart of Jesus, for the Church is the body of Christ; a divine and living organism that is here to bear witness to Christ. Missions was the supreme passion of Christ Jesus. The mission of His Church is the evangelization of the world. The truth concerning God and Jesus Christ, man's relation to God and his relation to his fellow-man must be revealed through God's divine agency if the world is ever to know concerning these relations. The one business of the Church is the saving of souls, and when it neglects this for other things its doom is sealed as a spiritual force. But the moment a Church moves earnestly towards a dying world the pillar of fire descends, and the Shekinah fills her courts. It has been said that "the spiritual life and power of any Church are directly in proportion to what that Church is doing outside of itself."

Dear friends, if you cannot go, then "help go." Your neighbor has no money, but a bright and willing lad. With your prayer, advice and money, help him go.

If you cannot go, then "help go." Your neighbor has no money, but a bright and willing lad; with your prayer, advice, and money, help him go. Remember that the man who uses all his money for selfish purposes cannot expect God to bless him, but rather may expect the curse of God. The true worth of money is never learned until we begin to distribute, to make others happy with it. Do not be guilty of robbing God. Be liberal. Give God a chance to bless you.

A great awakening throughout all our Churches in the matter of missions is the greatest need of our time. For mission work is Church task. The spirit of missions is the spirit of the Founder of Christianity; and the more of that Spirit we have, the brighter and fuller burn our own altar fires. The King Eternal would have His gospel preached to every creature, and He will bless every Christian enlisting in His service with heart and hand to promote the work of missions.

Windsor, Va. E. B. White.

MISSIONARY OFFERINGS.

We are grateful for every dime and dollar that come in. So far, the offerings show a falling off from last year, and unless a strenuous effort and much self-denial are made from now on, our mission work at home and abroad will suffer. Every

loyal member of every Church and congregation should make as liberal offering as possible.

WEEK ENDING MAY 10, 1930.

Sunday School Monthly Offerings.

Previously acknowledged	$2,788.22
Triangle Bible Class, Old Zion, Norfolk	10.00
Bethlehem, Timberville, Va.	4.17
Winchester, Va.	7.02
Ramseur, N. C.	10.00
Linville, Va.	7.55
Lanett, Ala.	7.50
Newport, Stanley, Va.	3.15
Concord, Timberville, Va.	3.59
Lebanon, Semora, N. C.	1.93
Suffolk, Va.	25.00
Liberty (Vance), Henderson, N. C.	4.90
Bethlehem, Altamahaw, N. C.	3.33
Lawrence Mem'l B. C., Elon College	5.00
Lawrence Mem'l B. C., Elon College	1.20
Long's Chapel, Mebane, N. C.	1.21
First Church, Greensboro, N. C.	26.99
Timber Ridge, High View, W. Va.	2.01
Total	$2,912.77

Individual and Church Collections.

Previously acknowledged	$2,198.38
Pleasant Cross, Archdale, N. C.	46.76
New Lebanon, Wentworth, N. C.	.22.00
Bethlehem, Broadway, Va.	17.03
Appple's Chapel, Brown Summit, N. C.	15.56
Big Oak, Biscoe, N. C.	11.36
Pleasant Hill, Benson, N. C.	8.65
Plymouth, Raleigh, N. C.	10.00
First Church, Greensboro, N. C.	222.82
Rev. Albert Godley, Tenafly, N. J.	.50
Liberty Spring, Holland, Va.	33.00
Linville, Va.	27.00
Catawba Springs, Apex, N. C.	61.03
Union (Surry), Dendron, Va.	7.80
Zion, Moncure, N. C.	2.69
Mt. Olivet (G), March, Va.	21.68
First Church, Richmond, Va.	44.25
Durham, N. C.	250.00
Long's Chapel, Mebane, N. C.	11.64
New Elam, New Hill, N. C.	4.60
W. M. Goodwin, New Hill, N. C.	5.00
Windsor, Va.	73.50
South Norfolk, Va.	19.44
Total	$3,114.69

Specials.

Previously acknowledged	$1,239.22
Mrs. J. W. Roberts, Windsor, Va.	20.00
Total	$1,259.22

Summary.

Previously acknowledged	$11,698.02
Sunday Schools, regular	124.55
Individual and Church collections	916.31
Specials	20.00
Total to date	$12,758.88

Gratefully, and with deep anxiety,
J. O. ATKINSON, *Sec'y.*

BIENNIAL REPORT.

Following is the biennial report of the Woman's Board of Missions, Southern Christian Convention, Mrs. H. S. Hardcastle, treasurer, beginning June, 1928, and ending May, 1930:

Receipts.

Balance on hand, May 1, 1928	$ 612.75
Received on Convention floor, Richmond	27.70
Mrs. D. P. Barrett, life membership	10.00
Refund on literature, Mrs. C. H. Rowland	6.00
From Alabama Conference	444.73
From Eastern Virginia Conference	7,177.99
From North Carolina Conference	4,695.29
From Valley Virginia Cent. Conference	509.63
From Georgia-Alabama Conference	34.38
Total receipts May, 1928, to June, 1929	$13,518.47
Alabama Conference	$ 311.30
Eastern Virginia Conference	7,507.47
North Carolina Conference	4,690.65
Valley Va. Cent. Conference	498.87
Georgia-Alabama Conference	90.00
Total receipts June, 1929, to May, 1930	13,098.29
Total for biennium	$26,616.76

Disbursements.

(May 1, 1928, to June, 1929.)

Telegrams sent during S. C. C.	$ 1.38
Mrs. McD. Howsare, expenses S. C. C.	45.00
W. C. Wicker, Treas., auto fund	250.00
Christian Publishing Association	3.40
Eugene L. Graves, printer	24.25
Artcraft Corp., printers	10.00
Expenses Board meeting, Franklin, Va.	80.58
W. C. Wicker, Treas., home missions	1,315.18
W. C. Wicker, Treas., foreign missions	1,117.19
W. C. Wicker, Treas., P. R. relief fund	65.65
W. C. Wicker, home missions	2,401.88
W. C. Wicker, foreign missions	2,819.28
Artcraft Corp., W. M. B. report blanks	93.83
Literature Dept., W. M. B., Dayton	3.63
Christian Publishing Association	1.60
Christian Publishing Association	1.25
Mrs. J. A. Williams, expenses	20.03
A. D. Pate Co., printers	22.50
Dr. J. O. Atkinson, Secy.	1.50
W. C. Wicker, Treas., home missions	731.66
W. C. Wicker, Treas., foreign missions	1,422.56
Mrs. W. R. Sellars, expenses N. C. Bd.	130.00
Mrs. H. S. Hardcastle, Treas., postage	3.00
West & Withers, bonding Treas.	12.50
Atlantic Coast Printing Co.	12.00
W. C. Wicker, Treas., home missions	1,220.48
W. C. Wicker, Treas., foreign missions	1,430.49
Total May, 1928, to June, 1929	$13,240.82

(June, 1929, to May, 1930.)

Expenses Bd. meeting, Franklin.	$ 129.17
W. C. Wicker, Treas., H. M.	1,873.81
W. C. Wicker, Treas., F. M.	2,236.48
Mrs. H. S. Hardcastle, Treas.	220.00
W. C. Wicker, Treas., H. M.	1,404.91
W. C. Wicker, Treas., F. M.	1,695.09
Mrs. J. A. Williams, expenses	10.67
Mrs. Emma S. Powers, literature.	4.20
Mrs. H. S. Hardcastle, Treas.	230.00
W. C. Wicker, Treas., H. M.	360.59
W. C. Wicker, Treas., F. M.	1,156.96
Mrs. H. S. Hardcastle, Treas.	20.00
West & Withers, bonding Treas.	12.50
Ocean View Church	50.00
Mrs. J. A. Williams	19.37
Missionary Review Pub. Co., Inc.	2.50
Mrs. E. L. Beale, expenses	16.00
W. C. Wicker, Treas., H. M.	989.80
W. C. Wicker, Treas., F. M.	1,754.70
Mrs. H. S. Hardcastle, Treas.	20.00
Mrs. J. A. Williams, printing	1.50
Total June, 1929, to May, 1930	$12,208.25
Total disbursements for biennium	$25,449.07

(Continued on Page 13.)

SPECIAL CAMPAIGN FOR THE SUN

* * *

Beginning May the First and continuing through the months of May and June, the Circulation Manager of THE CHRISTIAN SUN offers the following prizes:

(1) To the person sending the largest list of new subscribers or renewals, we will give a nice $15.00 handbag, provided the person sends not less than $60.00 in money.

(2) To the person sending us the second largest list, a $10.00 gold coin, provided the person sends not less than $40.00 in money.

(3) To the person sending the third largest list, we will give a $5.00 gold coin, provided the party sends us not less than $20.00 in money.

OPTION

We will give Twenty Per Cent on all collections in lieu of either of the prizes above mentioned if you so desire.

In sending in your lists, please state whether you are working for the prize or commission, so we will know just how to handle the same.

Get busy—you will win in either case!

We are making a special effort in behalf of THE CHRISTIAN SUN from now to July First. Help us to get new subscribers and renewals. We need them to finance THE SUN.

CHAS. D. JOHNSTON,
Circulation Manager.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VIII—May 25, 1930.

Jesus Describes Future of the Kingdom.

Golden Text: "Take ye heed, watch nad pray: for ye know not when the time is."—Mark 13:33.

Lesson: Matt. 24:1-25, 13.

The twenty-fourth chapter of Matthew is somewhat complicated and complex for the average man or woman. In fact, it is a kind of battle-ground for those who think they are profound biblical students; and if thsi be the case, we need not be surprised or disturbed if we cannot understand it altogether clearly. There are those, of course, who wouuld tell us that their interpretation is the only interpretation, and that we must accept it or nothing. But because others just as capable as they are hold other interpretations, it is quite possible that both sides have some truth on their sides. In any event, the writer of these notes has no authoritative interpretation of the more difficult passages. He is content simply with interpreting the general truths here embodied.

In dealing with the future, one must always speak with more or less reservations. No man knoweth what a day may bring forth. And this principle applied even to Jesus. He very frankly told His disciples that He Himself did not know the day and the hour, but only His Father. This applied to Him coming. It is well enough to keep this in mind in all the discussion.

Now, as to the matter which arose as a result of the question which the disciples asked Jesus after He spoke about the destruction of the temple, it might be said that Jesus saw with prophetic eye and insight that the Jewish nation was riding for a fall. The forces of moral and spiritual deterioration had been at work for some time, the political situation had become so acute that Jesus clearly saw that in the near future—He specifically says that "this generation shall not pass till all these things be fulfilled"—Jerusalem would be besieged and conquered and laid waste. This actually happened in the year 70 A. D., when Titus entered Jerusalem and laid it waste.

In all the complexity and figurative sayings of Jesus in regard to His coming, there are a few clear principles expressed. There is, as has already been suggested, the fact of its uncertainty as to time. There are so many factors involved that only the Father knows the day and the hour. In the second place, in spit eof its uncertainty as to time, there is its certainty as to occurrence. It would seem that Jesus felt sure of that. And finally, the thing on which Jesus put the emphasis was preparation. The sensible and about the only thing that people could do was always to be ready. "Be ye ready," "Watch," these are the slogans of Jesus, the summary and the conclusion of all of His discussions in regard to the whole matter. Furthermore, He enjoined persistence and perseverance. "He that endureth unto the end, the same shall be saved."

Now, Jesus summed all this up in a story in His inimitable way. It was the story of ten young women who attended a wedding feast, five of them being prepared by having extra oil for their lamps. At an unexpected hour the bridegroom came, and those who were prepared went in to the feast. But alas! those whose lamps had gone out and who had no surplus oil were shut out of the joy of the wedding feast. The moral hardly needs pointing out. The kingdom is like unto an occasion of great joy—why do we so often think of religion as something that detracts from life and represses joy?—there are those who are prepared and those who are unprepared; there is a personal and individual responsibility which every one must assume; there is the actuality of being shut out of the final and abiding joy. Hear the conclusion of the whole matter: "Watch, therefore: for ye know neither the day nor the hour wherein the Son of Man cometh."

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, May 25, 1930.

Topic: "Missionaries and World Peace."

Scripture: Isa. 52:7-10.

"As on the Sea of Galilee,
The Christ is whispering, 'Peace.' "

—*Whittier.*

The missionary faces many problems. His leaving home and going to another country to make that his home brings him one problem. He is leaving a country that is neither all good nor all bad; he is going to a country where he will find a great deal of good, yet there will be some of the bad. He will find a feeling on the part of the people of each of these nations that will cause him to question his place in regard to the two countries. What can he do when he faces the idea of some that one nation is superior to another?

What did Paul mean when he wrote: "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased Him. And if they were all one member, where were the body? But now they are many members, but one body. And the eye cannot say to the hand, I have no need of thee; or again the head to the feet, I have no need of you. Nay, much rather, those members of the body which seem to be more feeble are necessary" (1 Cor. 12:17-22). We apply these verses to individuals, saying that it means that we need doctors, lawyers, teachers and other professional and business men and women. Can we not apply it to nations as well? Can we not say: "If the whole world were America, where would be the beautiful gifts of Japan? If the whole were Japan, where were India?"

Note the things the nations have to offer:

India.—India fairly breathes religion. She produced the religions by which over 350,000,000 people live. For many years she has disregarded science and history, but she has clung to her religions. Men and women by the thousands spend their lives in religious thinking and pilgrimages. India can interpret Christ as no other nation can.

China.—The people of China love peace; they are strong physically; they are geniuses in labor and thrift; they reverence past values; they stick to their purpose. Their Christ will challenge us to do our best.

Japan.—Courtesy is an art in Japan. The spirit of Japan is loyalty. The Japanese love beauty and nature. The Christ of Japan is a gentle and understanding Christ.

Latin America.—Here we find a people who are acute and imaginative, graceful in manner, and passionate in their love for art, music and literature. Here is the Christ who teaches.

Africa.—Africa is the land of the grateful and the faithful. What people know the sorrows of the African? Yet the African is sunny and optimistic. He forgives and forgets injuries. He can move the soul of the world with his reverence and music. How can we leave out their brave and suffering Christ?

There is a growing interest in and desire for world peace. The League of Nations, the World Conference on Faith and Order, the flights of Lindbergh, good-will tours, friendship dolls for Japan, Mexican school bags, and treasure chests for the Philippine Islands contribute to world peace and friendship.

The missionary has a place in this struggle for world peace because he is an ambassador of good will and peace. His message is the message of peace. He believes in and preaches (1) the Fatherhood of God, (2) the brotherhood of man, and (3) a life of Christian service. The work of the missionary through the Church, school, hospital, farm, and the social center wins the confidence and love of the people of other lands and develops a spirit that leads toward peace.

Because Christ desires world peace and because missions promote world peace, we ought to do all we can for missions.

LET'S HAVE CHILDREN'S DAY.

Most of our Churches are beginning to plan for a program which will be given with the children in the forefront of all the plans. It is well that at least one day out of our fifty-two Sundays be the responsibility of the children. They love it, and we are the better for it. Give them an opportunity to show you what they can do in the way of putting on a special program. You may be surprised. Help them, but let them know that it is their day and their program.

They will want lots of songs, perhaps a story, a prayer, some recitations, and surely an offering. In their Sunday School work they have learned that all of these parts, viz: song, story, prayer, poetry and gifts of money, enter into worship. They will not want a one of them omitted. The field secretary of the Board of Christian Education, Waverly, Va., will be glad to furnish program materials to those requesting it. The offering should go to missions. Children delight in helping others, and they should early be given this opportunity in our Churches and Sunday Schools. An offering to help others on their own day will meet with their hearty approval. Most Churches will hold "Children's Day" in June. Have it early, so that it will not conflict with other special days and programs.

The Board of Christian Education would be glad to assist any Church in making out a program or in putting on a Church vacation school (formerly called daily vacation Bible school). The workers for the board are unusually busy in the summer-time, but are willing to employ extra help to aid in this very important work. Do not hesitate to call on us. We will do our very best to give you what you want and need for the children of your community. Church vacation school means lots of study, fun, singing and play packed into two weeks. It is the opinion of many of our educators that there is no one thing that means so much to a child in an educational way as this opportunity offered in the Church vacation school. Let's have one in every community.

Jewel Truitt.

IT SHALL BE PREACHED.

Among the wonderful things the Man of Calvary said would take place was that "this gospel of the kingdom" should "be preached in all the world for a witness unto all nations"; and then should the end come. This is a wonderful statement for Christ to make when so many odds were against Him; for with the influential foes He had to meet, the small band of disciples he had gathered, and the agony of the cross and death to follow, there seemed little promise of the success of the gospel cause. But He said confidently, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." And no nation was to be left off the program. The message was to be preached in all the world to all nations. How definite!

And this work is all to be done in "this generation." The Master says this word with a "verily" and a "shall" (Matt. 24:14, 34). It is easier for heaven and earth to pass away than for any failure to come in the accomplishment of this missionary program—making known in every land the message of the coming King. Thank God for the assurance, and thank Him also for the wonderful fiulfillment, in that today in so many countries and languages His coming is being heralded by messengers of this great movement. It is all a marvel.

The possibilities before us are limitless, for God has undertaken great things for us. Before us seems an impossible task. There are great deserts, Red Seas, high barriers to cross; but God says, "Go forward, it must all be done in this generation." He encourages us by saying, "Not by might, nor by power, but by my Spirit" (Zech. 4:6). "Never mind the mountains of difficulty," He seems to say, for "who art thou, O great mountain? . . . thou shalt become a plain" (Zech. 4:7).

And again He says, "I will make all my mountains a way, and my highways shall be exalted" (Isa. 49:11). What seem great barriers and mountains of difficulty, become a way of progress. How marvelous are God's doings! How often have we been led to observe the way God has been leading to a speedy and victorious accomplishment of His divine purpose. One great fact must not be overlocked, and that is that this is primarily God's work, not ours; He will finish it, not we alone, and He will cut His work short in signal victory, for He has given out the word (Rom. 9:28). So His work will all be done in this generation, notwithstanding the hardness of the task and the multiplicity of obstacles in the way. He is the triumphant Leader. By His Spirit we shall also be more than conquerors. Here and there in mission lands we learn of cases in which it is difficult to trace back to the human agent who had any part in the remarkable changes in men and women who have been led from darkness to light—far on the way to Christ. "God moves in a mysterious way, His wonders to perform."

Let us have faith. Though long He apparently delays, for us there will be no delay. He will finish the work in this generation.

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in His train?"

Notwithstanding the difficulties we face in preaching the message throughout the world, we must not lose heart, but remember that we have our marching orders. We are to go forward, relying upon our great Master, the General who has never suffered defeat and whose work will finally triumph.

It was Robert Morrison, the great missionary to China, who was asked gruffly and abruptly by the captain of the ship, what he could do in China. "Do you think," he asked, "you can make any impression on the great nation of China?" Dr. Morrison's reply is worth remembering, for he said to the captain that he did not think he could make any impression, but he was sure God could.

Great Painting Illustrates.

There is a great painting called "Anno Domini," which some of you may have seen, that illustrates this subject. It represents an Egyptian temple from whose courts a brilliant procession of soldiers, statesmen, philosophers, and priests is advancing in a triumphal march, bearing a huge idol which was the boast and the challenge of heathenism. Across the pathway of the procession there passes a lowly beast whose bridle is held by a man, and upon the back of this insignificant animal rides a fair young mother with her little child. It is a picture of Jesus entering Egypt in flight from the wrath of King Herod, and thus crossing the path of an arrogant and aggressive heathenism.

Many long centuries passed before the parable had any notable semblance of fulfillment, but as we view God's mighty work in the earth today, whether in Africa where this scene took place, or in Asia, or in any other heathen land, we now find that Jesus marches across the pathway of the boasted heathenism and philosophies of these darkened lands. And the commission of the Saviour that seemed so far from its accomplishment—yes, even so unlikely of accomplishment—is now being most wonderfully fulfilled in all mission lands.—*J. E. Fulton, in Review and Herald.*

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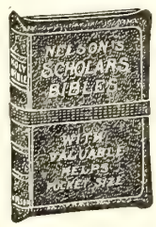

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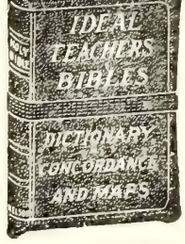

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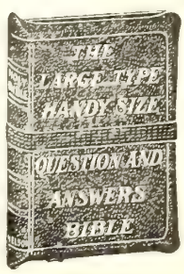

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

AUTOMATIC PARDON.

"And Jehovah said, I have pardoned him."—Num. 14:20.

"Before they call I will answer."—Isa. 65:24.

These words of our Lord are a guarantee of His nearness and of His anxiety for us. It is most delightful to believe and feel that by the time one ever thinks he is sorry, that the Lord hath put away his sin.

The man of our text had hardly got the words out of his mouth before he had the assurance that he was pardoned. It was not a transaction of even a moment. It was instantaneous as the touch of the telegraph key and the tick of the sounder on the other end of the line. Likewise, David, too, stood before Nathan a sinful soul, and the next minute his sin was gone.

"Whenever I humbly begin
To search my heart and own to Thee
My great perversity and sin,
Thou forgivest me.

"Miserere is not said
Ere benediction is begun;
O visit not upon my head
What I have done."—*Burston.*

Prayer.—The Lord's Prayer.

TUESDAY.

TASTE THE TEST OF CHARACTER.

"If any man thirst, let him come unto me and drink."—John 7:37.

The first and last test of one's character is in what he really likes. Go out in the crowds and ask different ones what their "taste" is; and if they will give you a candid answer, you will know them, body and soul.

We are so constituted that we have not brought ourselves under self-discipline, self-suppressive, and self-evolution, consequently our low desires overgrow our loftier ones, and they kill our better selves like weeds destroy a crop, like water puts out fire. Some of us are so taken up with gratifying our lower natures that we leave our inner man—our higher selves—entirely uncared for.

Christ recognizes this in the words of our text by speaking of "thirst" for righteousness as by no means universal; and, alas! it is not.

Before we can appreciate water, we must be thirsty. Before we can know righteousness, we must thirst for it. We must thirst for Christ before we will realize that He is a well springing up into everlasting life from which we may draw and be satisfied.

Prayer.—Dear Lord and Master, create within us a hungering and thirsting for righteousness. *Amen.*

WEDNESDAY.

FRUIT OR THE AXE.

"Bring forth, therefore, fruits meet for repentance."—Matt. 3:8-10.

By your actions, prove the genuineness of your repentance. Do not let pride deceive you and lead you astray. If you do, you are like a barren tree, good only for fuel, judgment is already at hand, the axe is already cutting you down.

Let your life be evidence that you are the Lord's. Walk humbly, honestly, practice self-denial and charity, and be a friend to God. "Ye are my friends if you do whatsoever I command you."

Live today with greater care than heretofore, blameless in His sight.

Prayer.—Give us to this end, dear Lord, the power of Thy spirit. Grant that we may bring forth fruits meet for repentance, to the glory of Thy name and to the salvation of our souls. *Amen.*

THURSDAY.

A CLEAR CONSCIENCE.

"I have fought a good fight; I have kept the faith."—2 Tim. 4:7.

There is true pride in true achievement. As Paul looks back over his life, his metaphors are drawn from the arena. The "fight," the "keeping of faith," and the "crown." It is interesting to compare these verses with Tennyson's "Crossing the bar."

"Sunset and evening star,
And one clear call for me;
And may there be no moaning of the bar
When I put out to sea.

"Twilight and evening bell,
And after that the dark;
And may there be no sadness or farewell
When I embark."

Prayer.—We thank Thee, Lord Jesus for all things, but we thank Thee very specially for the heavenly blessing of power to live purely, faithfully and in good conscience. When we come to the end of our day, may we be ready to be offered up. *Amen.*

FRIDAY.

EVERY THING GOOD IS FROM GOD.

"Every good gift and every perfect gift is from above, and cometh down from the Father of light."—James 1:17.

A Christian who keeps careful watch over himself, who in patience resists temptation, and who walks his way with meekness, can receive and keep the words, that it may perfect the good work which it has begun in Him. The end will be glory.

Prayer.—Lord, make us swift to hear Thy Word. Make us willing doers; and give us thereby more light and life from day to day, until we see Thee face to face. *Amen.*

SATURDAY.

LIVING SPIRIT AND POWER.

"My speech and my preaching was not in persuasive words of wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God."—1 Cor. 2:4, 5.

Thank God that Christianity is not by nor in the wisdom of men, but by the indwelling of the Spirit of God—the spirit of righteousness and the spirit of the glory of good.

Paul, no doubt, feels a painful inadequacy of his preaching, but he has the consolation of knowing that he had not tried to show himself off with wise and profound arguments to attract the wisdom of men. Paul believed that the "wisdom of this world is foolishness" when it comes to a matter of religion. Faith rests not on intellectual brilliancy, but on the power of God. They are His preaching was pervaded with a convincing note, supplied by the Spirit and the power of God. And so he says, "We are fools for Christ's sake, but ye are wise; . . . ye have glory, but we dishonor."

Prayer.—Dear Heavenly Father, we pray for the spirit to dominate our every thought and action today. Give us the deep sense of reality of God's indwelling. *Amen.*

SUNDAY.

FAILURE OF ARDENT CHRISTIANS.

"O Faithless generation, how long shall I be with you?"

Against whom is this passionate outburst of our Lord's directed? Clearly He feels that something is in violent contrast with the tense majesty of the spirit and experience of the disciples on the Mount of Transfiguration from which they had just come.

The disciples had been left behind to effect a cure, and they, it seems, expected to effect it. They should have been able to effect it, but they failed. Our Lord ascribes their failure to prayerlessness.

In all the teachings of our Lord, He sets no limit to the power of prayer of faith, and as prayer without faith is as nought, so one without the other is pure, unadulterated faithlessness.

The futility of so many of our own prayers makes us discouraged. The disciples may have been discouraged, but we note that they did not give up. Their lives and their ministry revealed the leavening power of God. It revealed the unfolding will of God in humanity. It brought to us what we have of His Word. What the world knows today in Christianity is the fruit of these beginnings. "Be thou faithful unto death and I will give thee a crown of life."

Prayer.—Dear Lord, make us wholly Thine this day. Make us faithful forever. *Amen.*

DISCUSSING CHURCH UNION.

When the Presbyterian General Assembly meets in Cincinnati, May 29th, the plan, already proposed, of merging the Dutch Reform Church, the United Presbyterian, and the Presbyterian Church in the United States of America, will be acted upon. The same assembly will also consider the question of organic union with seven other branches of the Reform and Presbyterian Churches in America. When the Southern Presbyterian Church meets in its General Assembly at Charlottesville, Va., May 22nd, recommendations will be considered for taking important action on the plan of union already proposed to and by this body.

When the Northern Baptist Convention meets in Cleveland, Ohio, May 28th to June 2nd, one of the important questions in the convention will be that of the proposed union with the Disciples of Christ. These are some of the bodies who, in national council this year, will debate and consider close affiliation between the denominations, and, in some instances, organic union. The question of Church union is one of paramount importance in the various ecclesiastical assemblies, and a result is a better understanding and a closer affiliation between all denominations of Protestantism. In His longest recorded prayer, our Saviour fervently prayed "That they all may be one . . . that the world may believe that Thou didst send me." A united Christianity, following and pressing on toward an uplifted Christ, will do much to hasten the day of His coming again and of His complete vindication and victory over the forces of sin and evil. J. O. A.

Christian Orphanage

Dear Friends:

All our children attend the village Sunday School on Sunday mornings. The larger boys and girls attend Church service at the community Church on Sunday mornings. On Sunday afternoon we have a special religious program in our own chapel at 3 o'clock, which service all the children are expected to attend. We invite some one each Sunday to come and talk to the children, which gives us a varied and interesting program. On Sunday evenings the larger boys and girls attend the programs put on by the college students at the auditorium. This leaves the smaller boys and girls at home. But these little fellows have organized and carry out a simple but impressive service of their own, which is interesting and helpful.

It was our pleasure to attend this little service last Sunday evening. The children had arranged their own program in their own way, and at the beginning of the service they handed the program to the matron, who called it out. The program was arranged as follows: First, a song, which all joined in, without the use of the piano. You would be surprised to know how sweetly they sang. They then had prayer, led by a little girl less than ten years old. Another little girl read a chapter in the New Testament, after which another little girl led in prayer. It was touching, because these prayers were from the promptings of the heart and expressed the yearnings of their little souls. It made it more touching because in each of their little prayers they asked the Lord to bless each of the matrons who had them under their care and who were trying to be a mother to them. They very tenderly asked the Lord to bless the superintendent and his wife who were giving their life to help them in their young and tender years and give them a chance in life. Then they called on the writer to make a talk. After the talk they sang a closing song.

These little services would touch the heart of any one. We have real nice little boys and girls in the orphanage, and it is a real joy to see them develop so beautifully.

CHAS. D. JOHNSTON,
Superintendent.

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E. M. Davenport, support children	37.50	
Cash item	1.00	
M. Y. Wilson, support children	20.00	
R. J. Miller, support children	62.50	
		199.00
Grand total		$6,868.12

BIENNIAL REPORT.

(Continued from Page 9.)

Summary.

Total receipts for biennium	$26,616.76
Total disbursements for biennium	25,449.07
Balance on hand	$ 1,167.69

Respectfully submitted,
MRS. H. S. HARDCASTLE,
Treasurer.

I have audited the books and accounts of Mrs. H. S. Hardcastle, Treasurer of the Woman's Board of Missions, S. C. C., for the the period from April 25, 1928, to April 26, 1930, and

I certify that the preceding statements of income and disbursements agree with the books, with the addition of $494.40 which is deposited as a savings account in the Farmers Bank of Nansemond; and in my opinion correctly set forth the true condition of the Woman's Board of Missions, S. C. C., as of April 26, 1930.

Suffolk, Va. HERBERT C. JANUARY,
April 26, 1930. *Certified Public Accountant.*

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16 The LORD *is* King for ever and ever: the heathen are perished out

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Type in Junior's Bible

2 Take the sum of all the of the children of Israel, years old and upward, thro

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Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges ---------- $2.50

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Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | *a* Gen. 15. 1. *b* Ps. 76. 1. & 57. 1. 2 or, *all* | 1

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Specimen of Type

8 ¶ [26]Jĕ-hôi'-ă-chĭn *was* e years old when he began t

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Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

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OUR ENLARGING PROGRAM.

(An address delivered before the Woman's Missionary Rally of the Rockingham District, held at Reidsville, N. C., April 8th, and published by request of that body.)

For many years the Christian Church has sought ways and means through which the great commission of the Master to go into all the world and preach the gospel to every creature might be realized, and that the answer to His prayer, "that they all may be one," might have a beginning.

Happily for those who love His cause, we have at last found some ways and means to satisfy our ambitions. These ways and means have been revealed through meeting and coming to know the leaders and their followers in the Congregational Church, which, like our own, but for a much longer time and in a much larger way, have sought to make Christ known to the world and to bring about union within the ranks of His followers.

Through this new communion and union, we have greatly enlarged our program, and the opportunity which is now ours is a challenge to our deepest desires, our highest hopes, and to our broadest visions in regard to the task of taking the gospel to these new countries and new peoples.

We are living in the light of the brightest day the Christian Church has ever seen. We have joined hands and hearts with a million more who are anxious that we share with them the joy of serving the millions whom we have not known in our work up until the present time. The Congregational Church has blazed the way into these lands, and they are now asking that we join them in completing the task they have so well begun.

Up until last October we were serving only two foreign countries in our missionary efforts. In one day we entered six more countries; and it is of that new work that I shall speak.

The change is so sudden and so vast it is hard to comprehend our new opportunities, but we shall try.

I feel, however, that in order to make our journey complete we should go by the way of Porto Rico and Japan on our way out to Africa, India, China, Turkey, Greece and the Philippines, which is our new work.

In Porto Rico we are to carry on the work for the present as we have been doing. Later the work will be united there. On this field we have the Barretts and Miss Adams, with five native pastors, one Bible worker, one kindergarten teacher, and other part-time workers. We have a membership of 450, ten outposts, thirteen Sunday Schools with an enrollment of 1,000. Much good is being accomplished through the young people's work under Miss Adams' direction.

In Japan, the Congregational Board is to share $10,000 with us, and we are to share a like amount in the work in their fields. On the field we have nine missionaries, fourteen pastors, sixteen kindergarten teachers and twelve other workers. We have sixteen Churches, with 1,966 members; 23 Sunday Schools, with an enrollment of 1,629. In Japan we meet the work of the Congregational Board, and the plan of union in this field is being worked out as fast as possible. The work of the Congregational Church is already well established in Japan, and many workers and much equipment is available and in operation.

We are now helping to support a union seminary, which is a telling force in the work of the Churches in Japan. We are also assisting in the publication of a paper and magazines which are being distributed throughout the country. With the mission schools, our press, and the union of our forces, the work will move steadily on.

The work in Africa is much larger than that in Porto Rico or Japan. There we have ninety-nine missionaries under the employ of the American Board. Assisting these in the work are 1,850 trained native workers, with twenty-nine stations in centers of activity. We have 318 schools which have an enrollment of 20,000 students. There are 611 places of service in the territory covered by our workers, and the total attendance is 8,500. We also have a splendid hospital and dispensary as sources of reaching the needs of the body.

The schools which we help to support are a source of joy to us, because they are modern in the courses offered and in enrollment. The young men and women are being trained in agriculture and in other branches as important.

The work in Western Central Africa is under the direction of negro workers and is being supported by colored Congregational Churches.

Of the 320,000,000 souls in India, only 5,000,000 can be counted for Christ. Other religions, such as Hindu, Mohammedan and Parcee. Rivalry between the religions is strong, but the situation is encouraging for the Christian forces because the faiths are judged, in part at least, by the results they produce, and there is nothing that can compete with the great work of the Spirit of Jesus Christ in the lives of men; therefore we may take heart.

We have in India 129 missionaries and 2,200 native workers, with twenty-five stations and more than two hundred outposts. There are 593 places of regular worship, with 51,000 worshipers. There are 584 mission schools, with a total enrollment of 37,000 pupils. There are seven hospitals and fourteen dispensaries to administer to bodily sufferings.

One of the most influential units of the work in India is the Lucy Perry Noble Institute at Madura. In this school are taught people of all ages. The grown-ups come to learn the simple principles of education, while the young children come to learn the same, and to be led into further preparation, including the biblical instruction which enables them to take a great part in the work of Christian leadership among their fellows. Another fine feature of this school is that it is the home for those who are driven from their homes because of their Christian faith. Many are disinherited for becoming Christians, and to know that they may have a home where they are taught more of Christ is a bulwark for their faith. Principles of modern business and living are also taught in this school.

Near this school stands a magnificent Hindu temple which cost millions of dollars, with its

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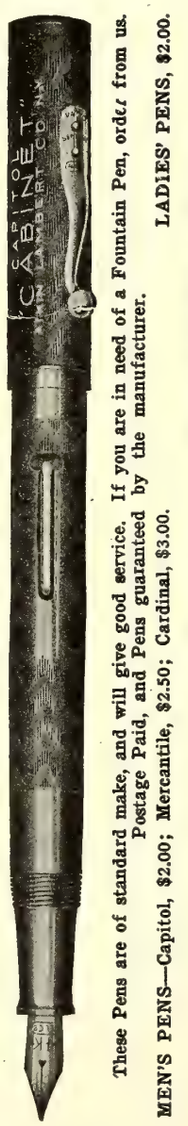

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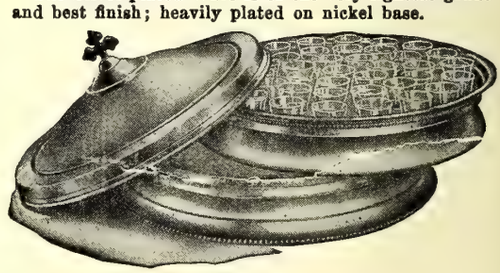

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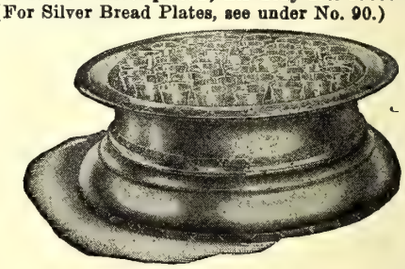

Style No. 90.

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Bread Plate No. 3—Narrow rim	$ 9.00
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Filler—Silver lined	6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

idols, its domes and decorations offering attractions which are almost irresistible to the millions who come to Madura. But the simplicity of the buildings of the Christian school, with the purity symbol of white, makes a great impression upon the passers-by, and the contrast has its effect.

Although China is in constant turmoil and civil strife, the work of the kingdom goes on. But at times, as at present, some anxiety is felt for the workers because of the bandits.

The American Board has 173 missionaries and eight hundred trained native workers behind the work in China. We have a number of hospitals and dispensaries which are assisting greatly in the work done through the many Churches, with their outposts and Sunday Schools. Some of the best talent on the entire field is in China, and its consecration to the work of the kingdom is sure to mean much by way of meeting the needs of this great backward people and the seed being sown will bring a great harvest for the Master in time to come.

It is not strange and striking that we now have, in some cases, workers going out over the roads which St. Paul traveled as he preached the unsearchable riches of the kingdom, and even where our Lord walked and taught the ways of truth and life? It is virtually true, and all because the people refused to hear the word! It further exemplifies what may be expected of any people which refuses to hear the gospel of Christ, which is their only hope.

In Constantinople, the capital of the ancient kingdom, stands the school of religion which we help to support and which is training the workers who go out to teach and preach Christ, and, through His power, to make over a people who would not hear; a people who had the greatest opportunity of any who have lived; but they rejected, and through the centuries they have been paying the penalty.

In this school of religion sit young men and women of different races to learn from a common teacher the lessons which they might have been taught by their parents, "but they know not Christ." A great influence is being radiated from this school through those it is trainnig. They go out and organize Sunday Schools, conduct daily vacation Bible schools, and organize and conduct boys' and girls' clubs. Much work is being done in the refugee camps in which a great work was done during the distressing times of the siege of the enemy.

The work in Turkey is very interesting and differs greatly from that in other fields. Turkey is undergoing some great changes. A language is being perfected which will help the country and the workers. In other respects, Turkey is becoming modernized. She is not ready to hear the gospel, but desires a religion which can demonstrate a power sufficient to lift her from her present state of confusion to levels of progress yet unknown to her. The work must, therefore, be carried on through social contacts. Playgrounds have been built where the workers give their time to the teaching of games. Already there are thousands who come to these places to enjoy the contests of games, and as a result they are learning many of the rules which shall govern them as they play the greatest game of all—the game of life.

In the Philippines we have a half-million minds tainted with Mohammendan ideas who need Christ, and they have been assigned to the work of the American Board.

At Cagayan we have our training-school for evangelists and other types of workers. Here, too, is the hospital where our own Dr. and Mrs. M. J. W. White are located and doing a fine work. We rejoice that the Philippines have our school system, and therefore many problems which we encounter elsewhere are solved for us.

We have in the Philippines twenty-six missionaries, 266 native workers, and ten stations, with 297 outposts, 320 places of worship, with 30,000 worshipers or seekers.

As a matter of summary, let us set before us as briefly as we can the salient facts about our enlarging program. The work now embraces eight foreign countries. There are 730 missionaries under the employ of the American Board, and they are being assisted by 5,000 trained workers who are natives of the countries in which the work is being done. We have 80,000 students in our mission schools, a great per cent of which will become helpers in the work.

The annual budget of the American Board represents an outlay of $1,850,000. This amount is not as great as that spent by us yearly for chewing-gum, but as the years go by we hope to catch a clearer vision of the great work and increase our giving.

It is rather difficult to realize the bigness of our present work, for it is indeed large; but may we study and pray that our vision may be enlarged, our faith become more sturdy, and that our willingness to sacrifice for our Christ may become more evident through our increased support of the work. If we fail to meet the great challenge of this enlarged program, it means that these for whom He died shall have to wait until a vision can be caught, and in the meantime die without the joy of knowing the truth which makes men free, and without knowing Him who said, "I am the way, the truth, and the life."

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When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge; all over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

OBITUARIES.

MUNCH.

Mrs. Lucy Alice Munch was born January 12, 1866, and died April 20, 1930, aged 64 years, 3 months and 8 days. Sister Munch was a faithful member of Dry Run Christian Church and loved and respected by all who knew her. She is survived by one daughter and by seven grandchildren. Funeral services were held at Dry Run April 22, 1930.

A. W. ANDES.

ALLEN.

Sister Alie Fulton Allen was born April 10, 1842, and died March 21, 1930. She was married to Rev. P. W. Allen in 1862. Her husband preceded her to his reward nearly thirty-four years. To this union were born eight children, seven of whom survive to mourn their loss in the death of their mother.

Sister Allen did much while quite young toward the organization of Salem Chapel Church, and assisted greatly in soliciting funds for the present Church building. She was the last surviving charter member of this Church. Her life was one of noble consecration to the cause of Christ. Although in very poor health for many years, she bore her suffering with Christian fortitude with unfaultering faith in her Saviour.

Not long before she was called home the writer visited her, read the Scripture to her and joined her by her bedside in prayer for His sustaining grace until her coronation with the crown of life.

"There is the throne of David,
And there, from care released,
The song of them that triumph,
The shout of them that feast.
And they who, with their Leader,
Have conquered in the fight,
Forever and forever
Are clad in robes of white."

W. C. WICKER.

MARRIAGES

COBLE—PACE.

On April 16, 1930, Rev. R. H. Coble, of Burlington, N. C., and Miss Lillie Mae Pace, of Burlington, N. C., Route 3, were united in matrimony by the writer at his home in Elon College. Only a few friends were present. Both parties attended school at Elon College. Mrs. Coble graduated in 1926 and has been teaching since. They will make their home near Burlington. Their friends wish them much happiness and prosperity. J. F. APPLE.

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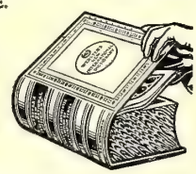

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Specimen of Type.

¶ "From that time Jē' to preach, and to say, "I the kingdom of heaven

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Specimen of Type.

17 ¶ "From that time Jē'sus began to preach, and to say, "Repent: for the kingdom of heaven is at

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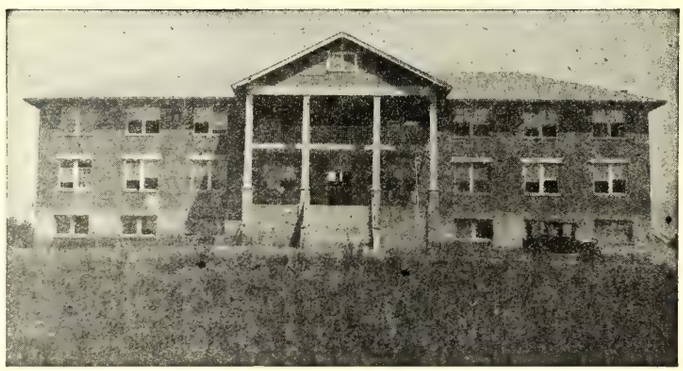

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For Catalog and other information, address S. L. Beougher, President.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

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VOLUME LXXXII. RICHMOND VA., THURSDAY, MAY 22, 1930. NUMBER 21.

HISTORICAL SOCIETY
Southern Convention of Congregational Christian Churches
Mrs N T Farmer

THE SUN'S OBSERVATORY

By Rev. Stanley C. Harrell.

THE PROHIBITION POLL.—

The *Literary Digest* prohibition poll has stirred a wave of discussion that has swept the country. It has been talked about everywhere—praised by some, denounced by others. The moral right of the *Digest* to conduct such a poll has been called into question. The method of selecting the recipients of the ballots and the methods of tabulation have been criticised. It seemed that every possible side of the question had been presented, until the *Christian Century* called attention to the outstanding fact that appears stamped upon the face of the tabulations themselves and which had certainly escaped one who had followed the tabulations closely.

The fact which the *Christian Century* pointed out in an editorial entitled "The Sixteen Million," is the number of ballots that are unaccounted for. At the time the editorial was written, only about four million of the much-heralded twenty million had been heard from. The belligerent "drys" and the vociferous "wets" had registered their convictions. The ordinary run of people who shape the destiny of this nation had simply failed to rise to the tempting bait of the *Literary Digest.*

A TRAGIC SITUATION.—

If one should judge from the accounts appearing in the public press, the most important question before the General Conference of the Methodist Episcopal Church, South, is what the conference is going to do with the charges that have been preferred against Bishop Cannon.

This is no attempt to try the case. At the time this is written, the public has no way of knowing whether the charges will be brought before the conference; nor would we attempt to pass judgment as to whether the issue should be brought before the conference or not. There are perfectly capable men who will decide what should be done, and the conference will surely do what seems best in the light of the facts.

Every one is aware that the wet press and the wet politicians have made capital of Bishop Cannon's case. It has been magnified far beyond its real importance. But beyond all the exaggeration which may have attended the publicity, and besides the interest that has been created by the prominence which the question has received in the daily papers, there lies an issue that is of vital interest to all the Protestant Churches in this country. It is a question that reaches farther than the bounds of Southern Methodism. It has given occasion for rejoicing to the enemies of the Church of the Lord Jesus Christ, that one who has been so highly honored should be the object of such accusations. Christians every where ought to desire to see the Church and all those who represent the Church stand irreproachable before the world. If mistakes or false steps have been made, Christendom has a right to expect that they shall not be condoned. If those who are blameless have been falsely accused, then Christendom has a right to expect that those who are in a position to do so shall establish beyond question the integrity of those who represent the cross.

FAITH TRIUMPHING.—

We are not accustomed to think of the age in which we are living as primarily an age of faith; and yet there are evidences that there is taking place in this generation one of the finest triumphs of faith that the world has seen for centuries. We refer to the faith that is being manifested in the native Churches and the native leaders on mission fields to manage their own affairs, and under the guidance of the Holy Spirit to carry on the work of evangelism in their own lands.

This confidence in the ability of native Christians is not confined to any particular denomination or to any one mission land. The General Conference of the Methodist Episcopal Church, South, which is now in session in Dallas, Texas, has approved autonomous Church governments for the work in Korea, Brazil, and Mexico. No doubt, similar action would have been taken with reference to the Methodist Church in China had not the delegates from China felt that they were confronted by too many pressing problems to undertake at this time the complete management of their own local affairs.

Other denominations are entrusting larger responsibility to native leaders, and taking steps toward arousing a deeper interest on the part of the native Church membership. It was but natural that the missionaries should have felt a grave concern for their converts and for the development of the Churches which they had established. It was realized all along that the time must come when the missionaries should begin to withdraw their supervision and commit direction to native Christians. But it is almost impossible for those who are as vitally connected as are the missionaries to realize when their changes have reached the age that they are capable of managing their own affairs.

This same spirit of faith in others is manifesting itself on the home fields. Christians everywhere are coming to have a larger confidence in other Christians. There is absolutely no authority in the New Testament for the exercise of such authority as the average denominational body exercises over its constituency. The New Testament makes supreme the authority of love. But ecclesiastical courts and denominational governing bodies have never been able to master the technique of exercising the authority of love. It is not likely that they ever will. But they are learning something better. They are learning how to trust one another, and to leave the task of guidance to the Holy Spirit.

THE PRISON CHALLENGE.—

As was to be expected, the prison mutinies and the prison disaster at Columbus, Ohio, have stirred up a wave of interest in the prison population of the country. The tangible results to date are to hurry the projects that were all ready under way, to build larger and safer prisons, and to create discussions of the needs of most States to provide adequate prison facilities.

The time is ripe for the undertaking of a real program that will look toward the reclamation of the criminal. It has long been an accepted fact that our prisons as at present conducted do but little save restrain the hardened criminal, and that they are turning the petty offenders and those who are in jail for the first time into hardened and desperate criminals.

It is at best a difficult problem. There are many evidences which point to the fact that for hundreds of prisoners it is not an impossible task. There have been a few prison wardens who by introducing humane methods of dealing with their charges have accomplished wonders. There are those who have made a study of the criminal and who believe they have suggestions to make as to the method of dealing with the criminal that would save many of them. But such methods of helping the criminal back to ways of honesty and dependability as have been suggested are impossible in most of the large prisons as they exist today.

The criminal population of the country offers the biggest challenge to modern psychology. Some investigation has been made in this field, but in the main it is a great unexplored realm. A far more detailed study has been made of the inmates of the insane asylums of the country than has ever been made of those who crowd our prisons. Yet no one who has any acquaintance whatever with the psychology of the present day would doubt that there is far greater promise of reclaiming the criminal than of curing those who are mentally unbalanced.

It is a challenge to the Church, and the Church has long been aware of the challenge. But for some unexplainable reason, the Church has never seen fit to attack the problem in a wholehearted manner. There is simply not enough interest in the criminal to make it possible for either Church or State at the present time to undertake an adequate program for trying to reclaim those who have fallen into the ways of crime. It is surprising that some rich man has not seen the possibility that is offered, and given millions to finance the work of saving the criminal.

NOTES-PERSONALS

Bro. J. A. Kimball, Manson, N. C., writes: "We had a great and good day at Mt. Auburn Sunday, the 11th inst. Had Dr. D. A. Long with us." Dr. Long was a former pastor and is much beloved by Mt. Auburn.

A correspondent, in writing of stewardship, says: "The constructive side of stewardship is the Church at work doing its best and, day by day, applying itself to know how to do better the next day; in other words, the Church in the hands of loyal workmen at its best work."

Rev. James Cheshire, Colquitt, Ga., president of the Midway Freewill Baptist Association, writes: "We are glad, indeed, to have Bro. A. R. Flowers in our midst and in our Churches for work among the young people especially, and to have the greetings that he brings to us from other Christian brotherhoods with which he is affiliated. We can assure him and all concerned that we, as a denomination, are for that fellowship and co-operation among all Christians that will make us all one big brotherhood in Christ and co-workers in His kingdom."

The Southern Baptists, in convention in New Orleans last week, made up and adopted a budget for their Churches in the South of $3,000,000. It is noticeable that the Baptists did that for which they are noted, viz: they gave first place to missions—to foreign missions. From a total budget of $3,000,000 to be raised for all purposes, exactly one-half, $1,500,000 goes to foreign missions; to home missions, $725,000. God seems to permit a people to grow only as they lift their minds and their hearts to others than themselves and become willing to give their best, that the great commission of our Lord shall be carried out and that His saving power shall be proclaimed at home and abroad, and even to the uttermost parts.

The Greensboro *Daily News* carries this about an interesting event in one of our good old Churches: "The memorial service at Shallow Well Christian Church, four miles east of Sanford, in memory of the members who have passed away, which is held annually in May, was this year largely attended, and one of the most interesting held during the forty years in which the custom has been observed. Early in the day people began gathering on the beautiful grounds of the historic old Church, many of them were former members, who had wandered afar. The program for the day included addresses by Rev. G. R. Underwood, Pittsboro, a former pastor; Rev. T. Fred Wright, the present pastor; Rev. Ivey L. Poole, pastor of Jonesboro Methodist Church; Rev. J. T. Barham, pastor of Buffalo Presbyterian Church; J. Walker Kelly, Jonesboro, and H. M. Jackson, Sanford."

The episcopal message which the bishops of the M. E. Church, South, delivered to their quadrennial convention, now in session at Dallas, Texas, had, as its heart and soul, we think, these lines which pertain to our own as well as to every other communion of Christians: "What we most need is the deepening of the religious experience of our own people; the revival of family religion in the homes of our Church members; the fuller interpretation of the mind of the Master to the men of today with reference to all aspects of human living; the bringing back of the sense of the divine presence into the common, every-day life of men; the development of a broader spirit of brotherly love amongst ourselves and with reference to all God's people everywhere; and a very definite effort by personal and pastoral evangelism and by the faithful preaching of the gospel of the grace of God to bring to Christ the multitudes who as yet have not been reached through the ordinary channels of Church activity."

A friend, in a personal letter, says that for him, Joshua 14 is the "sunshine chapter" of the Old Testament: "The words of Caleb, and his heritage, and the blessings which resulted, make a contribution to the glory of God which outshines the sun. Caleb said in the days of his old age, 'I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now, for war, both to go out and to come in.' This Caleb, who was a slave upon the planis of Egypt, through faith, became the prince upon Mt. Hebron, for 'Hebron became the inheritance of Caleb, because that he wholly followed the Lord God of Israel,' the latter days of Caleb making a contribution to Israel's glorious history which demonstrates that, although giant sins are entrenched in strong mountain fastness, yet such become helpless before a faith born of God" (Josh. 14:12). For words of sunshine, comfort and cheer, give us the Bible. Its optimism and its joy, as well as its faith and its hope, will, through its all-conquering Christ, yet be victorious over Satan and sin.

A booklet of twelve pages just received tells of the proposed union in Porto Rico under the name of the Evangelical Church of Porto Rico of the following denominations: Congregational, Christina, Disciples of Christ, Methodist, Presbyterian and United Brethren. On March 4, 1930, thirty-seven representatives of the seven Churches comprising the Evangelical Union of Porto Rico, met in the Y. M. C. A. building of San Juan to study anew the question of uniting these Churches, and the following resolution was adopted: "Be it resolved by the representatives of the Congregational, Christian, Disciples of Christ, Methodist, Presbyterian and United Brethren Churches assembled in San Juan this fifth day of March, 1930, That it is our conviction that the time has come when our respective Churches in Porto Rico should unite in one body, to be known as the Evangelical Church of Porto Rico; and we therefore request that the respective mission boards and denominational organizations in the island grant authorization for such a union at the earliest possible date." Church union is taking place in the mission fields even more rapidly and more completely than at the "home base."

Dr. W. M. Jay, having resigned his professorship in Elon College, to take effect with the close of the present session, is available for the pastorate, and here is hoping and believing that some one of our strong and forward-looking pastorates will not be long in engaging this man of ability, scholarship and of achievement in the class-room and in the pulpit. Dr. Jay was a very successful and much-beloved pastor, as well as an able and eloquent preacher before coming to the chair of English in Elon College. While in the college, he has kept up his contacts by frequently preaching on the Sabbath and serving successfully one or more rural Churches, who, without his service, were without a pastor. We commend Dr. Jay most highly to any pastorate needing a capable and competent preacher and leader. He has an interesting family also that enters heartily into his work, Mrs. Jay being at present the esteemed president of the Woman's Missionary Society at Elon and the Woman's Missionary Convention editor, who supplies the programs in THE SUN for the monthly meetings. She is deeply interested in missions and all that pertains to kingdom enlargement, and is to her preacher-husband a real helpmeet. Whatever pastorate is fortunate enough to secure Dr. Jay will, in that act, secure two capable and competent workers in the Church.

A schoolmate and friend of the editor of THE CHRISTIAN SUN was a member of Congress for some years from North Carolina, and possibly did more than any man in the Congress to pave the way for prohibition, being himself the father of the "Webb act," which was the forerunner of the Volstead act. This friend is now Federal Judge E. Yates Webb, and as a judge on the bench, is waging the same war for sobriety and prohibition that he waged so valiantly and successfully as a member of Congress. In opening the Federal court at Asheville last week, the daily papers report Judge Webb, in delivering his charge to the grand jury at the opening of court, as condemning, in no uncertain terms, "the increasing agitation for the repeal of the eighteenth amendment, and ascribed the success of the "wet cause" in the *Literary Digest's* straw vote on prohibition to the failure of the poll to reach the women of the rural communities. Judge Webb declared the luxury and comforts now enjoyed by the people of the United States are the fruits of prohibition, and insisted the return of the saloon would make automobile travel unsafe, undermine the schools and destroy the homes. Asserting the prohibition law "is one of the best enforced laws in the State," Judge Webb declared that North Carolina would always be dry, regardless of action taken by other States in the Union. He said the women would not permit the return of the saloons, because they had suffered most when the State and nation were wet.

WILL YOU DO YOUR PART?

The heart of every true member of the Christian Church should rejoice in the widening opportunities that have come to us in missionary endeavor, through the union of the Congregational and Christian Churches. Instead of confining our missionary efforts outside of our country largely to two fields, we are now privileged to go literally and actually into all the world. This indeed is a privilege and a joy to all who have caught the spirit of Christ and who have a world view of things.

This, however, increases our responsibilities fearfully; to see and to know, demands that we go. Not every one can go in person, but every one can go in gifts and offerings. I am, therefore, appealing to every pastor and every individual member throughout the entire Convention to take this increased responsibility in missionary endeavor as individual, and to take this privilege of giving as personal and imperative.

We are now far from our goal for missions. Have you made your offerings? Has your Church raised its share—one-third as much as you pay your pastor?

If not, pastor and people, won't you please set yourselves to this task now? See that your Church does not fall behind. Will you do your part?

Our Mission Secretary, Dr. Atkinson, cannot see everybody. This is a physical impossibility, but every individual can make a gift. Let every Church in the Convention send in an offering on or before June 10th.

Will you do your part? Christ is depending on you.

L. E. SMITH, *President.*

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

PREACHING PENTECOST.

By Rev. John G. Truitt.

"Looking unto Jesus, who . . . endured the cross . . . Consider Him . . ."—Heb. 12:2.

When Peter stood up with the eleven to preach on the Day of Pentecost, it seems to me it would be a fine thing if we could see again Peter flash out a sword to defend his Lord Jesus. And this time he stood with a sword not of tempered steel, but one of empowered faith and love. He stood up that Pentecost Day with a drawn sword in his hand, and no one said this time, "Put up thy sword into the sheath" (John 18:11). Ah! how beautifully the words of John 18:10 ring out now: "Then Simon Peter having a sword drew it." And he drew the mightiest sword ever handed down from the armies of heaven, namely: the sword of the Spirit as exalted in the preaching of the cross. And on this Pentecost Day he cut more than a servant's ear, but rather he pierced the souls of men. His preaching was of that type which could be said to be "looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.' The following two words are "consider Him," and this is what Pentecost preaching does.

Peter's sermon. Peter's sermon turned to the Bible. He was not afraid of the Scriptures. And the Old Testament Scriptures at that! He did not tell them when Joel wrote. He did not "suppose" he was "early," or "late." He told them what Joel prophecied. Joel's prophecies were not psycho-analyzed; they were preached. Peter got the meaning of Joel. He saw what Joel was in faith believing, and he told the people plainly "this is that." There was a ring of authority in Peter's words that wrought conviction. Upon that conviction he preached Jesus. He "considered Him." "Ye men of Israel, hear these words, Jesus of Nazareth . . ." How much doubt is there in that? There was no begging of the question. It was Jesus of Nazareth, a despised town on a far edge of the country, but a town well known, nevertheless, and Jesus was of that town. Furthermore, while more than five hundred people had seen the resurrected form of Jesus, Peter plainly states that He was "a man," no ghost, no spirit, no fake, no vision, no theory, no dream, but "a man approved of God." How I wish those words could ring out for us today: "Jesus of Nazareth, a man approved of God among you." Peter had seen Him, known Him, loved Him, served Him, denied Him; but now never again would he deny Him. With a drawn sword in his hand, he does not strike for controversy, but conviction.

And who was Peter that he should be able to do this great thing? He was a frail, often faltering vessel of earth, used mightily by God to plant the faith once and for all in the hearts of his thousands. I am further glad to observe that "the eleven" stood up with him. "Our good old Simon," they said, "week, impetuous, hasty, lovable; and we are standing by him, for him, and with him." Great work that! What poor preacher today would not preach a thousand times better if his people stood by him in mighty prayer? He did not fight his battle alone. It was not a cold, indifferent pew that went with him to the hearts of the unreached. Joseph Parker preached his great sermons in London town, and men went away saying what a preacher! At the same time, Spurgeon, a much less known preacher at that time, went before his congregations, "looking unto Jesus . . . considering Him," and men went from his services saying what a great Saviour! Spurgeon says two hundred people in an adjoining room prayed for him while he preached—that made the difference.

"Ye . . . by wicked hands have crucified and slain." When the people hung on the words of Peter, he told them the truth, and it did not drive them away. He told them how Jesus met His death, and at whose hands. He did not for one moment leave out the cross. "Then Simon Peter, having a sword, drew it." He did not debate Jesus' resurrection; he preached it: "Whom God hath raised up." He was not afraid of the good news any more than he was afraid of the Old Testament. I used to wonder how Dr. John Urqhart Newman could see so much in Peter's sermon as he used to lecture his pupils at Elon College; now I wonder how his pupils could have seen so little. I cannot yet analyze it so beautifully as did my great teacher, but I begin to catch something of the meaning of that sermon. Back to the Old Testament Peter goes, and with no apology: "For David speaketh concerning Him." And then having said still other things, Peter concludes: "Therefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." It was Peter who had said some time ago: "Thou art the Christ." It took poor doubting Thomas to put the mightier confession upon his lips, "Lord." "Both Lord and Christ" God had made Him, and even doubting Thomas could help him to see it. My friend, do not count yourself out because you, too, may demand proof; Thomas demanded it, and received, and the world has been helped by his doing so. Demand proof. Demand it of your pulpit; demand it of your pastor; demand it of your Christian neighbor; and, having it, do not turn away, but rather fall at the feet of your proved Christ, crying, "My Lord and my God."

Ponder the preaching of Peter. "Jesus is Lord," not Mohammed, not might, not money, not the many; but "Jesus is both Lord and Christ." Jonathan Edwards is said to have preached a sermon on falling into the hands of an angry God. Be pleased to let yourselves fall into the hands of Jesus as your Lord. In the hands of Jesus, in the judgment of Jesus, in the fold of Jesus, in the service of Jesus, and in the love of Jesus, and let Jesus be for you "both Lord and Christ." Such Pentecost preaching enlisted its thousands in a day when thousands were scarce indeed! "Now, when they heard this, they were pricked in their hearts, and said unto Peter and the rest of the apostles (those who stood up with him received their reward, too), "Men and brethren, what shall we do?" Results, "And the same day there were added unto them about three thousand souls."

Years passed, many preachers arose, sermon-tasting began, and the newly founded Church began to grow its troubles. "Every one of you saith, I am of Paul, and I am of Apollos, and I of Cephas (Peter), and I of Christ (said the holier-than-thou group). Was Christ divided? Was Paul crucified for you?" Paul's very questions are the preaching of Christ, the "considering Him," and neither is Paul leaving out the cross: "Was Paul crucified for you?" Any one save Christ will divide us, but about the crucified and resurrected Christ we may be joined forever. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you. . . . I marvel that ye are so soon removed . . ."

Still other years have passed. Paul is long since dead. Jesus has appeared to John the last of the twelve. Hear Jesus speaking (and as we hear Him, think how truly these words could be used of some of us! How up-to-date they seem). "I know thy works (we are such great workers), and thy labor (how busy we are), and thy patience (truly), and how thou canst not bear them which are evil (how we criticise them and cast them out); and thou hast tried them which say they are apostles, and are not (we brand them bravely), and hast found them liars (and often told them so); and hast borne, and hast patience (how good we've been), and for my name's sake hast labored (with multiplied machinery, and with experts for efficiency), and hast not fainted (no, for we are still at it); nevertheless, let us in all seriousness hear that word: I have somewhat against thee, because thou has left thy first love."

Oh! cannot we all in these days when we really so much desire the Pentecost hear Jesus speaking to us: "Thou hast left thy first love"? Our first love—our first love for His commands; our first love for the Church; our first ardor of enthusiasm; our first love for missions; our first love for soul-winning; our first love for the true gospel; our first love for Jesus, our Saviour and our Friend? We have thought much about Church buildings, and have too often forgotten the Builder. We have thought too much about the work, and forgot the worker—the Author and Finisher of our faith.

This state of forgetfulness in Paul's and John's day brought forth the gospels and the letters. How the gospel races through to a mighty end, and then slow down to a snail's pace when it comes to the crucifixion and resurrection of our Lord Jesus! Not one word must be omitted from these sacred lines there. Reread the gospels to see how much space is given to these subjects. And the epistles are re-preaching the crucified and resurrected Christ. In other words, they are "looking unto Jesus, who . . . endured the cross . . . Consider Him." Such is the Pentecost preaching.

Next Sunday we will close this series with "Practicing Pentecost."

MOTHERS' DAY OBSERVED.

The Mothers' Day program which was rendered by the Christian Endeavor Society at Wissler's Chapel Church, near Mt. Jackson, Va., Sunday night, May 11th, at 7 o'clock, was presented before a large and appreciative audience.

The program opened with a hymn by the congregation, which was followed by a prayer by the pastor, Rev. B. J. Earp, and the reading of the secretary's report. Next was a short talk on "My Mother," by A. N. Green, followed in turn by the Scripture lesson by John Dean. The program consisted of songs, recitations and readings. Others who took part were Hilda Foley, Florence Arehart, Amanda Fry, Salena Hines, Junior Williams, Charles Walker, Nina Green, Edna Lee Ettel, and Gladys Green. The choir also rendered several selections, and at 8 o'clock the pastor preached a splendid Mothers' Day sermon. E. E.

(We thank E. E. for the above news letter. Are there not others who are just as interested in the work of their Churches who will write The Sun?)

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

CONTRIBUTING EDITORS

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CREDO.

I believe. I believe very intensely. Some of my beliefs are so tenacious and of such long standing that they have come to be a conviction, a *sine qua non* of my thinking. To part with such beliefs would be tearing up the foundations. To believe otherwise would wreck the scaffolding on which the building of my thoughts and life are erected.

I believe that God is. I believe that God is a Person. I believe that He is a perfect Person. I believe that in order to make that perfect Person comprehensible and intelligible, three are necessary—Father, Son and Holy Spirit. I believe in God, the Father, exercising His loving ministry over the household of His making. I believe in God the Son, the Father incarnate, through whom He revealed Himself as perfect personality in the flesh, and through His sinless nature revealed what man may become. I believe, therefore, in Jesus Christ as my Saviour and the world's Redeemer. I believe in the Holy Spirit, the Guide and Comforter, the Holy Personality, guiding in the way of truth and righteousness and peace.

I believe in the Bible—all of it—as the revealed Word and will of God. It tells what God, through individuals—many of them very weak individuals—can do in leading them to a knowledge of Himself. I believe that Jesus Christ, the Son of God, is building the Church in the world and, through it, bringing about the kingdom of heaven on earth. I believe that there are certain very definite and specific things about the Church He is building, at least five of which may be succinctly stated in language of this kind:

(1) The Lord Jesus Christ is the only Head of the Church. And He is sufficient.

(2) Christian is a sufficient name for the Church. That takes in people of many faiths and sundry beliefs.

(3) The Holy Bible is a sufficient rule of faith and practice. God gave that, and man cannot improve upon it.

(4) Christian character is a sufficient test of fellowship and of Church membership. It is the one and only test, after all.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all. People inherently have that right, and they will have nothing short of that privilege.

I believe in the spiritual union of God's people on earth, and that through the work of His Church, which is the Body of Christ, this spiritual union will result ultimately in organic union.

I believe these and many other things similar to these which would fill more than a column or two columns of this paper. They are fundamental in my thinking, and in that which I call my life, my attitude to life, to the world and to God.

All this is given not because the writer presumes to think his own beliefs are of any particular moment or worth advertising, but to state one single belief not given in the above which he holds very definitely, very tenaciously, very emphatically. And that is that there are some very good people in the world—many very much better people in the world than he himself is—who do not hold, certainly not tenaciously, to each and all of his beliefs as he himself does. Moreover, since these other and better persons are willing for him to hold his cherished "credo," he should allow these others the same privilege he claims for himself. He would, if he could, convince these others of his own cherished views and very strong convictions. But he would not, if he could, compel them against their will and knowledge to believe as he believes, nor force them to his way of thinking and of living against their knowledge and will. I conversed with one recently who differed very widely in his view and belief of baptism from that which I myself hold. And yet that other one was, I think, a far better man, more devout, a more consecrated Christian than I myself was. We parted as we met, he holding to his views, I to mine; but somehow in my heart, feeling that while my own belief in the matter had not been shaken in the least, and while I believe as strongly as I ever did in my chosen way and mode, that I was willing for him to hold to his chosen way and mode. I felt that my way was certainly the right and the only way for me; and it also seemed to me mine was bound to be the better belief for him. We parted as we had met—friends, brethren, a common bond between us, a fellowship that could not be broken even by views that differ, where differences seemed so little in the make-up of life, and the character and the conduct of those who held the two different beliefs.

I believe all right, and since you permit me the privilege of my belief, I shall permit you the privilege of yours; provided the test of Christian character and fellowship in service of Christ may obtain. That sentence, transmitted to us from ancient times and authority, still holds good: "In essentials, unity; in non-essentials, liberty; in all things, charity." J. O. A.

FREEDOM.

We who enjoy comparative freedom of thought and life think little of the source from which our freedom comes, nor do we stop to reckon the strength and the joy that freedom brings. The great Liberator of all time is Jesus our Lord. He did more to break the shackles of physical, mental and moral servitude than any person ever on the earth. "Ye shall know the truth, and the truth shall make you free." One never knows freedom till one knows it in the fullness of His life.

The contribution that the gospel is making in pagan lands to the cause of freedom cannot be computed. The release of childhood and youth in non-Christian lands, brought about by missions and missionaries, has been worth a thousand-fold—more than all that foreign missions have cost from the beginning till now. If missions had done nothing else than release childhood and youth from binding superstition and servile prejudice, they would have made a contribution to mankind beyond all computation.

Mrs. W. H. Fisher, long time in India, has written a volume entitled "Freedom—A Story of Young India" for the youth of America. We wish every American youth could read this thrilling story. It relates the life of two youths, a son and daughter, in a well-to-do home of India. The parents were educated, the father occupying a government position; the mother, a type of the more cultured and refined class of Indian womanhood. They have the wealth and the ambition to give their son and daughter the best that the schools have to offer. This son and daughter, coming in contact with teachers, some of whom were Christians, embraced Christianity. These two youths, this boy and girl, brought up in the best traditions of their country and native religion, discovered the truth as it is revealed in Christ Jesus, and this truth discovers to them how they and the other youths were bound by inflexible prejudices and superstition, and also discovers to them how their mother, especially, has been bound all her life with "purdah." This mother loves her children, and in turn is loved by them and remains their companion and friend, and they remain true to their devoted mother. She is bound by purdah—the veil that screens her from all public gaze and keeps her enclosed and buried behind the doors of her own house; she is incapable of breaking away from the superstition that has now become engrained and a part of her existence. This mother struggles to be free and enjoy the laughter and the frolic, the ecstasy and the bliss of her healthy, vigorous, happy children who have found their way to freedom through Christ. (The contrast between this mother, bound by "purdah," and her children is greater and more striking than that between father and children, because the father was a man in touch with the outside world and already acquainted with the teachings of Christianity, a judge of the courts and an observer of the marvelous freedom and liberty that truth gives.)

Mrs. Fisher reveals the fact that this home is only typical of thousands and tens of thousands of others in India, the land of more than a million gods and of infinite, binding and paralyzing superstition. And yet into this land the missionary has gone with his story of love and life and liberty. The missionary is teaching the childhood of India to sing happy songs, to be glad in the sunlight of a loving Father's care, and to rejoice in knowing things and doing things that give freshness, vigor and wholesomeness to life. Christianity is giving the children of India and of China and Japan the way of light and laughter, the way of fun and fullness, the way of love and largeness, the way of frolic and freedom. Again, we repeat that if missions had done nothing else than to release the childhood and the youth in pagan lands and set them free from binding and burdening thraldom and superstition, they would have more than paid for every dollar spent and

every effort made to give them the Man of Nazareth, who said: "Suffer the children to come unto me, for of such is the kingdom of heaven."

This charming volume by Mrs. Fisher is printed by the Friendship Press, 150 Fifth Avenue, New York, and can be had for 85 cents the copy. How we wish every child into whose home THE CHRISTIAN SUN goes might have and read Mrs. Fisher's thrilling story of how a bright boy and a charming girl in India found freedom in the truth of our Lord. Christianity, through its missionaries, is saying to the childhood and youth of the pagan world, paralyzed and bound to its bed by superstition and ignorance, "Arise, take up thy bed, and in thy new-found freedom walk."

J. O. A.

OUR CHIEF MISTAKE ABOUT LIVING.

We naturally wish to get out of life all we can. Many of us fail of this good end because we put major emphasis on minor values. We regard as essentially important things which are non-essential and not important. As Bernard Iddings Bell declares, we lay the emphasis on "externalities," and expect them to make up life only to find that they disappoint and in the end delude and deceive. In order to get a proper perspective of these "externalities," Dr. Bell thinks we must consider them with the remembrance of death in one's mind:

"These externalities, for which most modern people live, are absurdly inadequate as objects of cultivation when one views them with a remembrance of death in one's mind. 'Money?' There are no pockets in a shroud. 'Prestige and reputation?' Most people are forgotten by the world before their bones have rotted. Even the greatest and most exceptional men and women of the past are to almost all of us only disembodied names. And lucky they are, perhaps, at that. They might have been ridiculed by some John Erskine or given a post-mortem psycho-analysis such as Mr. Woodward has lately given to poor old General Grant, or as Lytton Strachey has given to Queen Elizabeth. Oblivion is the happy lot of most reputations. 'Power and authority over men?' To possess them even in this world is dust and ashes; and after this world they mean nothing. Even the captains and the kings depart. 'Passion?' If we live to middle age we know, long before we die, that that is a Dead Sea apple. All these things—money, prestige, reputation, power, authority, passion—are external to the inner man. As such, they depart—some of them long before death, all of them at death. It is only the naked soul which may go on."

Only that which contributes to the soul, to the inner life, enhances the value of living and makes existence permanent and worth while.

If our living is to be made worth while, it is through ever-increasing soul-expansion, soul-development, soul-enlargement. The inner life is what counts. Happiness must be within. It cannot be bought. The inner life is the current that moves steadily down the stream of time and flows out enlarged, purified and wholesome into the boundless ocean of eternity. We are not getting what belongs to us; we are not living our best; we are not becoming permanent and making a contribution to life, to society and the world, unless we are cultivating the inner being, developing the soul within us, enlarging the current of life from the pure sources of that eternal fountain that never dries up. This is what our Lord meant when He said to the woman of Samaria: "The water that I give shall become a well of water, springing up unto eternal life."

J. O. A.

WE HURRY.

A noted American humorist recently remarked that we of the United States no longer thought about going any place; our sole thought was of "arriving." We put the time limit on ourselves and then step on the gas. We arrive—provided there is no fatality to prevent. And this fatality ever mounts upward and shows the price we are paying in order to arrive "ahead of time."

During 1929 there were in the United States 31,000 victims of automobile accidents; nearly one-third of all deaths from accidents in the United States. This is an increase of 3,000 accidents over those of 1928. We are in a hurry and pay for our speed with a price far surpassing in fatalities those occurring on the battlefields in the worst days of the World War.

This is only one and a very small part of the price we pay for being in a hurry. After rushing to Church on Sunday and singing "Take Time to be Holy," we criticise the preacher if he detains us more than thirty minutes, since we are in a hurry to get back home for a hurried lunch that a hurried trip of the Sabbath afternoon may be hurried through. Not much time on the Lord's Day to obey the words we sang in the hour of worship, "Take Time to be Holy." Then on Monday morning the phone is ringing, engagements are calling, machinery and gasoline are pressing for multitudinous duties (and blessings), and another week of toil, all on schedule time, or trips requiring "arrival" ahead of time is begun. The hospitals for nervous wrecks and fatal accidents are increasing, and statistics show that they were never so crowded as at present. Hospitals, with their roster of nurses and skilled physicians, are another evidence that we are paying a tremendous price for being in a hurry.

MURDERING SOULS.

A special correspondent of the press, returning a while ago from Moscow, in Russia, writes: "More tragic than the murder of priests, or their execution on slim political pretexts, and even more tragic than the closing of thousands of Churches and preventing any and all forms of worship, is the murder of the Russian soul as carried on by the anti-God campaign in the schools of the Soviet government." The correspondent means by the murder of the Russian soul in the schools of Russia, the carrying on of intensive and extensive propaganda by the anti-God society and government. Children are being taught in all the schools that there is no God and that all thought of such a being must be forever put out and kept out of mind.

This is, indeed, murdering the soul of Russia, for it is out of the schools and the minds of youth that come those influences and powers that mold the character of a nation and shape the destiny of its people. Poor, pitiable Russia! As sure as her people exist, she is sowing to the winds and will one day reap the whirlwind: is in fact sowing dragons' teeth on fertile soil from which only reptiles and beasts of destruction can spring.

There is one gleam of hope for Russia. Right now, while this paragraph is being written and read, in spite of their drastic restrictions to the contrary, men and women who fear God and trust Him are risking their lives in that godless country, that they may carry the message of life to those who are perishing. Twelve thousand tracts, says the American Tract Society, have already been distributed, and 24,000 more are being sent by the urgent request of missionaries. These dare not let their mission and their work be known, lest they lose their own lives, and they proceed with utmost precaution that their work of saving some may go forward. This has ever been the work of the missionary—to carry hope where there was despair, love where there was hate, and life where there was death.

J. O. A.

THE CHURCH AND THE STATE.

The Church works on the hearts of men and endeavors to plant in human minds divine principles and spiritual aspirations. In other words, it seeks to plant the seeds of right living and Jesus-like character. The Bible puts this in plain language in Proverbs 22:6: "Train up a child in the way he should go; and when he is old, he will not depart from it."

The Church seeks to prevent a wrong life by leading the young to Jesus Christ. The Sunday School, the evangelistic services, the prayer meeting, and the regular Church services, all aim at this major object to lead into and keep in the "path of the just that shineth more and more unto the perfect day" (Prov. 4:18). The Church, when true to Christ, has never used force as a means of saving men nor of keeping them in the right path. There is no predigested spiritual food for man; he must receive and assimilate truth as the body receives and digests food. Truth thus becomes a part of his life and is converted into character. What the world needs more than all else is the regeneration of individual souls, the transformation of society, the cultivation of pure thoughts, clean speech, honest purposes, and genuine love for God and man. "Love never faileth." A great revival would do more for world peace than the London Conference, as good as that works for friendly nations. Peace with God. "The fruit of the Spirit is peace" (Gal. 5:22). The world needs a big crop of this fruit. Prayer and praise will do more than armies and navies. The State works from a different angle. It seeks to discover violations of law and to punish those who offend. There is some mercy in the administration of justice in the Christian state, but that is derived from the character of officials who are identified with the Church or associated with members of the Church. The State can make men sober by penitentiary confinement, but the State cannot make men temperate. The State can keep prisoners from stealing, but the State cannot make men honest. The State does its work by force. Officers of the law use force in arrests, and the courts exercise authority over prisoners at the bar. That is the fundamental reason for the separation of Church and State in this nation. If the Church would do more to prevent wrong, the State would have less of correction for doing wrong. The eighteenth amendment, or prohibition, is supported more by Christian temperance than by law enforcement. The altar is more powerful than the bench in the support of the eighteenth amendment. But there can be, and there is, co-operation in obedience to law. The Church and the State can work together in the cultivation of a public sentiment that respects law, obeys law, and strives to win the world to temperance, which is one of the fruits of the Spirit. W. W. S.

Recent excavations around the walls of ancient Jericho confirm the scriptural account of the conquest of the city by Joshua. The Bible says: "And it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city." A section cut through the mound under the city has revealed some of the old wall lying flat and unbroken. Interesting pottery was also found under the walls, which has been identified as belonging to the period of about 1400 B. C.—*Methodist Protestant.*

CONTRIBUTIONS

SUFFOLK LETTER.

Life is made of little things and the world is maintained by little people. The babies of today are the leaders of tomorrow. The common people support the State. The big things count in their place, but they are few compared with the small things. Even in war the big guns sound louder, but the little guns do the work. The architect is important, but the bricklayers and nail-drivers build the hotel. The world looks too much at the big things and big folks, and not enough at the small things and small folks who make up the strength and do the work of the world. The market does not furnish ostrich eggs, but hen eggs, for table use. The egg value in the United States is more than the money value of any one farm crop. Ostrich farming is valuable for feathers, but poultry raising is more important. It is the little eggs that help to feed mankind. The great fish markets are supplied from the tiny roe in all the waters of the world. The ostrich is the largest bird and lays the largest egg, but the little eggs bring in the money and supply the homes and the big hotels.

The worst troubles are the little troubles. A big thorn in the flesh can be removed easily, but the point of the thorn under the skin gives the most trouble and the most pain. It is the little bad feeling or the little word spoken that divides human feelings and breaks human hearts. When Elisha told Naaman, "Go wash in Jordan seven times, and thou shalt be clean," Naaman went away in anger; but his servant said unto him: "If the prophet had bid thee do some great thing, wouldst thou not have done it?" Then he went down and dipped himself seven times in Jordan, and he was healed of his leprosy. It is the simple way of life in obedience to God's word that cleanses and saves men. The safety of the great train does not depend alone upon the great steel rails, but upon the little spikes that hold the rails in place. It is the little difficulties that perplex man, and it is the little dust particles that annoy the careful housekeeper, and not the big lumps that may be found on the floor. The finer anything is, the more little things mar the whole. It is the little spot on the garment that is hard to remove. The little slight, the small criticism, the trivial injury, that hurts. One can meet big insults, gross neglect, intended wrong, but it is the little experiences that test relations and determine character.

It is the slight sickness that worries people and makes them complain. Real sickness quiets patients and makes them submissive. It is the little sins that rob souls of peace. Those who commit gross sins repeatedly become hardened and do not worry over wrong doing; but the better Christians are, the more they suffer over sin; they suffer not only over their own sins, but the sins of others. It was this that made Jesus suffer "the just for the unjust, that He might bring us to God." Good roads make neglected roads seem worse; good people make careless people seem worse. Little sins look large to the good Christian, and poor manners are repulsive to the refined. The least sins are the most difficult to remove. The little bootlegger seems worse than the legal saloon.

W. W. Staley.

ELON LETTER.

It is generally supposed that the opportunity of four years of study in a college environment qualifies for larger achievement in life. And yet, according to the conculsion of experts who have made very careful study of college graduates, only one in forty is able to attain distinction. This is a very good showing, however, in comparison with those who terminate their educational preparation at the close of high school, because, of these, the experts tell us, only one in ten thousand achieves distinction. This means that four years spent in college multiplies one's opportunities of making a contribution to human welfare two hundred and fifty times—an advantage that the wise youth will not neglect to avail himself of.

There are reasons why we meet with these conditions. People who have promise of real success in life fail to achieve it, or come to grief in their careers because of certain definite deficiencies.

Some people fail because they neglect their health. A sound body is a fundamental condition of an achieving life. People will sympathize with one who is delicate, weak, and sick, but they do not promote such a person to places of leadership and responsibility.

Some people fail because they lack application. They do not expend energy in the pursuit of their aims. They are inclined to "get by" with as little exertion as possible. Sometimes we say that these people are lazy. The person who goes forward successfully in life is one who devotes himself energetically to his business or enterprise, whatever it may be.

Others fail because they apply themselves unintelligently to the tasks which they undertake. They may have strong, vigorous bodies, and energy in abundance, but there is the fatal lack of co-ordination and concentration. They do not seem able to organize themselves in terms of a consistent objective, and so their energy dissipates. We used to think that this type of failure was irretrievable, but now we know, through the study of psychology and psychistry, that it is possible to integrate personality itself and to bring out of disorder and chaos orderliness and successful accomplishment.

But most persons who fail to achieve, as my observation has sensed the situation, come to grief in their life because they lack moral purpose and earnestness. They are spiritually defective. In a crisis they will do the shady thing. In a conflict of interests they will act selfishly rather than socially, rather than altruistically, rather than in a Christian spirit.

It is the motive which controls men in their contacts and attitudes which really counts, which really brings failure or success ultimately. One of our most distinguished educators said that a man at twenty-five who did not have a settled philosophy of life could not be counted upon to make a success of his career. And the more I think about the statement of this distinguished educator, the more I am inclined to believe that he was correct.

Broadly speaking, there are but two philosophies of life—the selfish, the pagan view which is self-centered, and thinks only of self-aggrandisement and self-achievement, and the Christian, which thinks in terms of others, which looks upon life and its opportunities as an arena of sharing with others, which regards service and not profit as the actuating principle by which we should live.

Achievement in the pagan sense is a personal accomplishment; in the Christian sense, it is a social accomplishment. The pagan lives for himself, but the Christian lives for others, and with others, and always in terms of those highest values of life which we associate with God.

W. A. Harper.

HELPING THE SINNER.

By Rev. D. M. Spence.

"He that is without sin among you, let him first cast a stone." In every age we find those who are willing to condemn the sinner. Yes, even those who gladly place the sinner in the midst of the crowd, around which arrows of criticism will be flying. Sin needs to be condemned now even as when Jesus was here in His earthly ministry, but while condemning sin let us not make the mistake of condemning the sinner instead of the sin. The sinner doesn't need to be condemned; of all men, he needs some helping hand to lift him up. We note that Jesus said to one man, after having healed and forgiven his sin: "Behold, thou art made whole; sin no more."

The same was true in Jesus' day. There were many who were ever ready to detect the sinner and delighted to cast him out. In His day it was as ours, in that the sinner tried to cast out another sinner; it was to such a class of people that Jesus said, "Thou hypocrite! cast out first the beam of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye" (Luke 6:42). Jesus did not teach that we should cast the sinner out. He taught by word and deed that we should practice just the opposite. Upon a certain occasion, as He was associating and eating with sinners, some of the scribes and pharisees were criticising, and Jesus said, "They that are whole need no physician, but they that are sick."

Those who brought this woman, who was caught in adultery, before our Master and placed her there in the midst of the crowd were not trying to help her. But they brought her, exposing her guilt and sin to the letter. They didn't seem to care how many knew about her sin, or how depressing the embarrassment might be. Not only were they not trying to help this unfortunate and sinful woman, but were desirous to punish her to the extent of the limit of the law. I know some may say the Pharisees were tempting Jesus in this case, but at the same time it presents to us a true picture of the type of help the sinner received in Jesus' day.

This tendency was not changed much. Today the sinner is pointed out, and around his name will center a vast amount of criticism, and black marks will be given, whether deserved or not. James says, in James 5:20, "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." In this we surely find the teaching of our Lord and Christ. And it puzzles one to think that so many Church people, after all these centuries of the teachings of Jesus, practice just the opposite. It hurts me to hear people center their conversation around some neighbor's sin. I don't mean that anything is to be covered that should be revealed. The way the converted man's sins shall be hid is that they shall be covered with Christ's own blood.

Do you delight in discussing the faults of other people? If so, you will do well to look into your own heart and life, for something is sadly wrong.

"They say unto Him, Master, this woman was taken in adultery, in the very act. Now, Moses, in the law, commanded us that such should be stoned, but what sayest thou?" We notice that the Master is completely composed, and stooping down, He writes on the ground as one not even hearing what is being said. To one who knows how to use silence, it is a jewel, and Jesus knew when to speak, and when silence would speak and pierce through the hearts of the accusers. When

we feel inclined to speak words about another which might have a tendency to lower that name, or turn some one against that individual, if we could only realize that such is casting a stone, perhaps we would criticise less than we do. For condemning the sinner is surely casting a stone. "He that is without sin among you, let him first cast a stone."

Can you remain silent while among those who are condemning? Watch and see how long before you hear another's name spoken of in a careless way. What right did the scribes and Pharisees have to condemn this woman whose life was stained with sin? What right have you to cast a stone at another?

In this day of much crime and crowded prisons, many are asking why so many ex-convicts are caught and imprisoned again. A man who has worn stripes comes out of prison, goes out to secure a job, and, if he succeeds in getting a place, to make an honest living. After a while it is whispered around that he is an ex-convict, and he loses his job, soon drifts back to crime and to prison. If it is once known that you have worn stripes, you will have a hard path to travel to regain a respectable name. I am not saying that we should uphold the sinner and criminal in his evil ways, but what I am advocating is that we seek to deal with him in the Christ-way. "Condemn not, and ye shall not be condemned" (Luke 6:37).

The accusers of this sinful woman were convicted by their own conscience, and they disappeared. Oh! if our Master could appear in visible form today in some of the groups of gossipers, He would soon have the room to Himself. And Jesus looked up into the fact of the woman and saw no one save her. "Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." Jesus was willing to forgive her and give her an opportunity to make a new name and new record for herself. If we are Christians, we must have some of the Christ-like spirit, and then it will be manifest in our attitudes and dealings with others. Jesus said, "A new commandment I give unto you, that ye love one another as I have loved you" (John 13:34). And again, "God sent not His Son into the world to condemn the world, but that the world, through Him, might be saved" (John 3:17).

We find our Lord saying, according to Luke 15:7, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth." This being true, why do we not rejoice more at the effort of some sinners, trying to live a true life? Yes, why don't you rejoice? You were once a sinner, if you are saved now. "For all have sinned and come short of the glory of God" (Rom. 3:23). Also, "God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8).

A modern young woman was tempted and yielded, and it was known by those around her that she was a sinner. But while still young, during a great revival she was convicted of her sin and wonderfully converted. Now for a new life as she goes with the words of our Master, "Go and sin no more." But in spite of her sweet Christian spirit, the people of her community would not forget her sin, and even sought to push her out into the darkness of night. She went out into a new community away from friends, there to live anew. She won many friends and continued to live a Christian life, and there worked in the Church as a true follower of Christ and was doing a worthy work. And the time come when she was engaged to the young minister of the Church in which she worked. But somehow, a so-called "society woman" from her old home drifted around, and knowing, too, the sincerity of this converted woman's Christianity, did not fail to make all of the past known, and painted the life of this bride-to-be as black as midnight, poisoning the minds of the leaders of that Church. My friends, many people are going to have to answer for this type of sin.

Whether it be an open sinner or one who thinks the world knows not of his sin, he needs the help of the Christian people. Watch for your opportunity to help some sinner.

"He that is without sin among you, let him first cast a stone."

Ocean View, Va.

UNION.

The Sunday School and Church services were largely attended at Union on the second Sunday in May. An excellent Mothers' Day program was rendered by the Sunday School, consisting of songs, reading, recitations, male quartet and other appropriate exercises. The pastor preached at 11 A. M., and Rev. S. A. Bennett, Carlton professor of Christian literature and methods at Elon College, preached to good acceptance in the afternoon to a large and interested audience. We were glad to have Bro. Bennett with us and to hear him preach.

Following the morning sermon, the Lord's Supper was administered to a large audience. Rev. Bro. Bennett assisted the pastor in the service. Dinner was served on the ground. The music for the day by the Sunday School, Church choir, and the solo by Miss Pressnell, of Elon College, were much enjoyed. We were glad to have Miss Pressnell with us and to hear her sing.

P. H. Fleming.

WINDSOR, VA.

The Christian Endeavor Society of the Windsor Christian Church is climbing up the great chain of life. The young people have made our society a success. We are divided into two sides. We are racing to see, of course, who can outrate the other. We put on a fine Mothers' Day program last Sunday night. There were poems, songs and papers on Mothers' Day. After the meeting, we stayed to Church.

Our pastor, the Rev. E. B. White, delivered a splendid sermon. His subject was, "The Ideal Mother." The sermon showed that Mr. White had put some work and thinking behind his sermon. All the mothers had reserved seats at the front. The society gave special music at the evening service.

In a few weeks the pastors of this town are going to get the young people of this town to put on programs at the midweek prayer meeting. We know our young people will make a success of this kind of work. Come on, Christian Endeavorers—show 'em what you can do!

Martha Bailey.

Many of our preachers have been busy of late speaking at high school and college commencements, preaching sermons to graduates, to faculties and pupils. What a marvelous opportunity for good the speaker has on such an occasion to carry a message of inspiration to the youth of the land, and the very youths who are trying to learn and who give heed to the best.

Our grand business is, not to see what lies dimly at a distance, but to do what lies closely at hand.—*Carlyle.*

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ST. MATTHEW 2 — *The three wise men*

carrying away into Bāb'-ў-lon *are* fourteen generations; and from the carrying away into Bāb'ў-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A DAILY PRAYER.

We thank Thee, O God, for knowledge of the Holy Spirit's broadcasting as first demonstrated in the experience of Pentecost; that, far in excess of the might and magnitude of present-day messages on the air, the Holy Spirit's mystery and power permeate into eternity, delivering all of life from the curse of death. With many, at the recurring Pentecostal season, may it be that the soul's antenna shall be set to receive the wave which bears upon it the unmistakable sound of that "rushing mighty wind," and, in sequence, may it "sit upon" to the unfailing witness of the eternal Source from which it comes. In our Saviour's name. *Amen.*

IMPORTANT TO PASTORS AND CHURCHES.

It is now a month since Easter. Some pastors and Churches have reported, and favorably, on their Easter exercises and their mission offering. But a great number of pastors and Churches have not yet reported. We are unwilling to believe that since only one offering a year is asked of the Churches for missions, any Church will neglect this cause for which the Church exists. Christ planted His Church, that His Messiahship and saving power might be proclaimed to the world. He went away in person, but He planted the Church which is His body and of which He is Head. The Church must testify of Him or there will be no testimony. The Church alone is responsible for every missionary in every home and foreign field. The Church alone must support every missionary at home and abroad. The Church alone must build Churches at home and abroad and support the gospel, or it will never be done. There is no other agency or organization assisting in this spiritual and world-wide task of our Lord.

It is, therefore, unbelievable that any Church, however poor, that cares for its own soul and safety, will refuse or neglect to take a missionary offering. The Church that is not missionary will sooner or later shrink, shrivel, die. Its doom is only a matter of days and of time. Christ planted the Church to be missionary and gave to the Church the great commission. Any Church that will not obey that commission ought not to be called a Church and, under God, will not long remain a Church.

Every member in every Church should be given a chance to help do the missionary work. The missionary zeal is the spiritual barometer of the Church and of Church membership. For the sake of the Church itself and the individuals who compose it, the missionary offering should be taken, the mission message should be emphasized, the one task of the Church should be constantly held before the Church as its chief goal and achievement.

And surely in a time like this, when those who give must give in self-denial, no Church will neglect the opportunity, no pastor will neglect the privilege of pressing upon his people the necessity of self-denial for their Lord, of carrying home to the hearts of their people the need of self-denial, for the sake of their Lord, that His gospel may be supported at home and abroad, that His Church may enlarge her borders at home and abroad, that the lifting and saving knowledge of Him may be carried to men and women at home and abroad.

Should any member of any Church that has not taken the missionary offering read these lines, let such a reader take the matter to heart and to God in prayer and see to it that the Church of which he or she is a member and a part take the offering if it has not been taken.

J. O. Atkinson,
Mission Secretary.

WHY MISSIONARY CONTRIBUTIONS DECLINED.

The symposium on this subject in the April number of *The Review* has attracted wide attention. It has been referred to in many weekly religious newspapers, in several daily papers, and we understand that it is to be discussed in some of the monthly missionary magazines. The statements of the twenty pastors, laymen, women and secretaries give the most representative cross-section of prevailing opinion that has yet been published. The causes mentioned are so numerous and varied and interlocking that it is not easy to get a consensus out of them. The ones most frequently mentioned are increasing secularization of Churches and general lowering of standards; the merging of all causes in a single budget and the exclusion of special appeals; reaction from the idealism and the high-pressure campaigns for money which followed the World War; dulling of the original missionary motive of home and foreign missions as primarily an evangel, and subordinating it to education and social work; expenditure of huge sums on Church buildings and other local enterprises that absorb available money and create debts whose interest increases annual burdens, etc. The causes are apparently not peculiar to any one denomination or even country, since reports from Germany are that the income of Protestant foreign missions throughout the world last year was $3,500,000 less than in the preceding year, and $19,000,000 less than in 1924, although most of the decline was in America.

Prominent among the remedies mentioned are more adequate education of the home Churches as to the true place of missions in the work of the Church; better methods of missionary study to interest both young and old; supplementing the annual every-member canvass for a general budget by concrete information in special missionary sermons and offerings; deepening the spiritual life and strengthening faith in Christ as the only Lord and Saviour; returning to the simplicities and spiritualities of the gospel as the supreme function of the Church; renewed emphasis on stewardship; and frequent and earnest prayer.

The editor feels disposed to make a few thousand remarks upon the assigned causes and remedies and to add some of his own. But he contents himself for the present by inviting suggestions from readers of *The Review* and in making a few observations.

First, the list of causes is significant for the absence of some objections that were current a few years ago. Apparently the position has shifted.

Second, the major causes cited do not lie in boards and missionaries or the policies and methods of missionary work, but in lowered ideas of the spiritual character and mission of Christianity itself, a lowering that finds expression in secularization of thought and activity, provincialism of spirit, weakened evangelistic zeal, and concentration of effort and money upon local buildings that gratify community pride.

Third, the paralyzing effort of the inclusive budget system as it is operated in the average Church is justly emphasized. The effort to induce members to subscribe definite sums at the beginning of the year in a general benevolence budget was intended to assure their people that if they will subscribe to the budget, they will not be called on again during the year, and the average man, not knowing what developments may affect his income, "plays safe" by subscribing a minimum sum. Thus the appeal is on a low ground of selfish interest, a bribe "not to be bothered again" rather than an appeal to high spiritual motive, while shutting out presentation of particular boards prevents people from getting specific information regarding the work and its needs.

Fourth, spirituality does not necessarily beget interest in missionary work, unless it is supplemented by education. Some spiritually minded Christians have no interest whatever in missions, either home or foreign, not because they are opposed to them or object to the methods of the boards, but because they do not know anything about them and their pastors do not tell them or open their pulpits or midweek meetings to those who can. Their spirituality ends in their own communion with God, the saving of their own souls on their solitary plank. If they have any concern for the salvation of others, it is for their relatives and friends, or at most the unconverted people in their community. Manifestly, what such spiritually minded Christians need is education. How can it be given? Authors and editors can do something and are doing it, but most Christians of the type under consideration do not read missionary books or periodicals. Secretaries and missionaries do the best they can, but it is physically impossible for them to reach one-tenth of the home Churches. Women's societies are doing much, but only a small percentage of the women in a given Church are in these societies. The major effort must be by the pastor. He, and he alone, has the ear of the whole congregation.

The boards of home and foreign missions are staffed by intelligent, alert, and consecrated men and women, and there are many, and we believe an increasing number of, devoted ministers and Church members who realize both the peril and the opportunity of the present crisis. Theological seminaries are giving increased attention to missions. The purpose of God for men is not to fail. "He is able." If the Church will make this a Pentecostal year in fact as well as in name, a new wave of splendid missionary spirit and power will soon come upon all our Churches. Every individual Christian can help to bring this about by familiarizing himself with missionary work, giving to it, and, above all, praying for it. —*A. J. B., in Missionary Review.*

MISSIONARY OFFERINGS.

WEEK ENDING MAY 17, 1930.

Previously acknowledged	$ 2,912.77
Sunday Schools.	
Third Avenue, Danville, Va.	40.00
Sanford, N. C.	4.75
Antioch, Harrisonburg, Va.	11.81
Vanceville, Tifton, Ga.	1.00
Wentworth, McCullers, N. C.	2.09
Pleasant Ridge, Guilford College, N. C.	1.56
Ingram, Va.	3.00
Mayland, Broadway, Va.	2.29
Wood's Chapel, New Market, Va.	1.00
Union (Va.), Virgilina, Va.	5.00
Hanks Chapel, Pittsboro, N. C.	7.20
Hanks Chapel, Pittsboro, N. C.	4.97
New Lebanon, Wentworth, N. C.	4.91
Total	$ 3,002.35

Individual and Church Collections.

Previously acknowledged	$ 3,114.69
Shiloh, Ramseur, N. C.	14.00
Barretts, Wakefield, Va.	4.09
Johnson's Grove, Courtland, Va.	3.75
Member Cary Church, Cary, N. C.	1.00
Roanoke, Ala.	10.00
Zion, Moncure, N. C.	18.50
Wentworth, McCullers, N. C.	24.02
Mt. Auburn, Manson, N. C.	3.88
Christian Chapel, Harrisonburg, Va.	1.00
High Point, Swift Run, Va.	1.35
Island Ford, Harrisonburg, Va.	1.00
Palmyra, Edinburg, Va.	2.50
Whistler's Chapel, Quicksburg, Va.	10.30
Wood's Chapel, New Market, Va.	4.80
Auburn, N. C.	10.25
Bethel, Corbett, N. C.	2.50
Patterson's Grove, Franklinville, N. C.	5.00
Newport News, Va.	20.50
Amelia, Clayton, N. C.	3.02
Total	$ 3,256.15

Specials.

Previously acknowledged	$1,259.22
Piney Plains, Raleigh, N. C.	35.00
Woman's Bible Class, Rosemont, Norfolk.	12.50
Total	$ 1,306.72

Summary.

Previously acknowledged	$12,758.88
Sunday Schools, regular	89.58
Individual and Church collections	141.46
Specials	47.50
Total to date since Oct. 1, 1929	$13,037.42

J. O. Atkinson, *Sec'y.*

STEWARDSHIP—JUST WHAT IS IT?

Is Christian stewardship a confused term, as some would claim? If so, the confusion should be cleared. By way of example, perhaps some comparison of stewardship and spiritual life may be helpful in bringing to light the unreality of supposed duplication in kindred enterprises. In striving for spiritual excellence, often relative movements not only are justified, but necessary.

Any one knows what it is to be a steward of men's affairs. Why difficult to fix the inclusion of a steward of God who owns the earth and seas and all that in them is, and of which ownership "men's affairs" are but an entailed possession? In big business of legitimate, honest standing and without claim to Christian foundation or affiliation, is it hard to understand what is the relation to such of one who for a period is placed in charge? or what the requirements of accounting?

In Christian living, fulfilled obligation first to the sovereign Owner of all things, then to social benevolence, is but the newer way of expressing the Pentecostal fellowship wherein each shared for others' good by laying down all things at the apostles' feet until emotion, confusion, mystery subsiding, under the marvelous organic leadership of Paul, for its support the Church began (and yet hardly is past the beginning) to make practical use of his inspired teaching as per 1 Cor. 16:2.

Stewardship is of and for the Church. It is essentially structural. Through fidelity to its foundational virtues we build up to its spiritual attainment. To become a profitable steward of our Father's domain, applied knowledge and energy precede the crowning act of completeness which is no more nor less than a just return for the use of capital. In the Church, ability and service faithfully given lead to the state of being which says, "Nothing, not even my money, shall be able to separate me from th elove of God." Mind, body, means, all are for Him and for others. And to prove my holy covenant, unceasingly I must learn, I must do, I must be! "Being" (defined worship, in the sense that only the soul can "be") or paying and giving is the most stabilizing, convincing, of all phases of worship. For this reason, money is self. Always God has claimed a part of one's self—one's being. At best, possessions are assumed. For their use should not something revert to the owner? The tithe is the least that God accepts.

In a sense, the Spirit life is difficult. Its grounding is precipitate, eternal. In actuality, the Holy Spirit is caught, not taught. It is a divine gift, purely devotional in aspect, sustained by nurture. It is a mighty test of stewardship. In vital meaning it denotes a realm unmixed with things of earth. Thus one differentiates easily between Bible reading devotionally, and study of the Bible and of the Church's literature historically, organically, promotionally. Also, the intimacy, secrecy, efficacy of the prayer-life alone with God surpass, rather than parallel, group or public prayer by God's workers in the interest of material and general Church advancement. Both types of prayer are indispensable, each supplementing and sustaining the other, and yet each holding its peculiar place and distinctive power.

Is not the Church, en masse, shamefully stupid and uninformed? Is it not sadly neglectful and dilatory of loyalty and progress? Is it not losing the sense and sufficiency of worship? Because these things apparently are so, one little conference is trying to lay a foundation in stewardship through first, information—the Church learning; second, administration—the Church doing; third, dedication—the Church being. These, in the order given, furnish adequate initial for training in Christian stewardship. Expanded to the full of their capacity, may they not be made inclusive of stewardship's entire content?

In its full reality, stewardship is deeply spiritual. It becomes so by being first constructive.

S. S. L.

O'KELLY MEMORIAL.

Previously acknowledged	$1,069.25
Total cost of memorial	$1,275
Total paid to contractors to date	1,050
Balance to be paid	$ 225
Since above was reported, May 15th, we have received the following:	
Woman's H. & F. Mis. Soc., Suffolk, Va.	5.00
Dr. Warren H. Denison, Dayton, Ohio.	5.00
Total received to date	$1,079.25

At the Southern Christian Convention, at Raleigh, several pledges were made, and the two cash items acknowledged above were on these pledges. We are still due the contractors $225.00.

The memorial is erected and is a credit to the Church and the pride of all who have helped. Let others who read this send in their contribution, that this work, now long standing, shall be finished at an early date.

Respectfully,

J. O. Atkinson, *Treas.,*
Committee on O'Kelly Memorial.

Elon College, N. C.

SPECIAL CAMPAIGN FOR THE SUN

* * *

Beginning May the First and continuing through the months of May and June, the Circulation Manager of The Christian Sun offers the following prizes:

(1) To the person sending the largest list of new subscribers or renewals, we will give a nice $15.00 handbag, provided the person sends not less than $60.00 in money.

(2) To the person sending us the second largest list, a $10.00 gold coin, provided the person sends not less than $40.00 in money.

(3) To the person sending the third largest list, we will give a $5.00 gold coin, provided the party sends us not less than $20.00 in money.

Option

We will give Twenty Per Cent on all collections in lieu of either of the prizes above mentioned if you so desire.

In sending in your lists, please state whether you are working for the prize or commission, so we will know just how to handle the same.

Get busy—you will win in either case!

We are making a special effort in behalf of The Christian Sun from now to July First. Help us to get new subscribers and renewals. We need them to finance The Sun.

Chas. D. Johnston,
Circulation Manager.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson IX—June 1, 1930.

Contrast Between Faithfulness and Slothfulness.

Golden Text: "Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord."—Matt. 25:21.

Lesson: Matt. 25:14-46.

The general subject of the lesson is fidelity in Christian living. It has as its background the parable of the talents, and of the judgment of the nations.

Stewardship.

There have been entrusted to every one of us certain gifts and capacities, certain powers and potentialities, certain things and influences which are really not our own, but for which we are personally responsible. "To every man according to his ability"—God entrusts according to His infinite knowledge. Whatever has been entrusted to us is evidence that God knew that we were potentially capable of making the most of it.

Opportunity.

One of the most stirring facts in life is the infinite potentiality of which we are and have. God has put within our power the opportunity for unfolding and developing these infinite possibilities, and for enriching our lives, and for influencing others.

Reckoning.

Sooner or later there comes a day of reckoning. "So then every one of us must give an account of himself to God." We must all stand before the judgment seat of Christ." We must render an account of our stewardship. For the gifts and capacities that God entrusted to us, and for the material things which we possessed, and for the things which we did, we must give an accounting.

Faithfulness and Its Rewards.

"Well done, good and faithful servant." In that great day, how little it will mean to hear God say, "You have been clever, or brilliant, or lucky, or successful as the world counts success?" and how much it will mean to hear Him say, "You have been faithful." Our modern world needs an insistent emphasis upon faithfulness. Business men, school teachers, religious workers, all who handle people know how difficult it is to find those who are faithful. "Thou hast been faithful" is one of God's highest compliments.

"I will make thee ruler over many things." The reward of faithfulness in few things is the enlarged capacity for doing well more things. The law of faithfulness is growth. And then, of course, there is the joy—"enter thou into the joy of thy Lord"—which always comes from the sense of duty well done, of faithful performance of duty.

Slothfulness and Its Penalties.

The man with one talent said he was afraid. His Lord said he was wicked and slothful. Alas, for him! he not only lost the joy of work faithfully done, and the increased capacity for doing more work well, but he lost what he had. What seems like a terribly cruel judgment on the part of his Lord was but the inevitable working out of the law of nature and of God. He that does not use what he has, loses what he has.

Judgment.

In that dramatic and majestic representation of the judgment of the nations which Jesus graphically portrayed in His parable, one thing needs to be emphasized. The basis of judgment was not theological creed, or lip profession, but the presence or absence of the humane and helpful spirit toward those who needed us. "Inasmuch as ye did it . . . or did it not." Not every one that saith Lord, Lord shall enter into the kingdom, but he that doeth the will of my Father which is in heaven.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, June 1, 1930.

Topic: "How May We Avoid the Summer Slump in Our Society?"

During the summer months, our Churches face the problem of losing their attendance upon the services of the Church. It is very hard for some Churches to plan their programs in such a way that they will avoid this "summer slump," although they know for months in advance that it is likely to come. Our young people's societies sometimes face the same problem, though there is not generally so noticeable a "slump" as there is in the regular Church service. The cause of this falling off in the attendance is generally said to be the hot weather! It becomes so uncomfortable in a Church building, motoring out into the country where it is cooler is a temptation, and—then, it is vacation time!

As is the case with most problems, this problem can remain unsolved and bothersome or it can be solved. Whether it is to remain unsolved or to be successfully solved depends upon the society. It is easy to take the attitude that (since it is so hot, and several of the officers and chairmen of the committees will be away each Sunday evening on their vacations, and perhaps the society needs a vacation, too) there's nothing to be done about it but just to wait for it to be over.

Well, perhaps so! But there is surely a better way. Does it look impossible to have a good society during the summer? Well, who specializes in the "wholly impossible"? Aren't you some of them? Then, come on. Let's have good meetings with good programs this summer!

How?

1. Plan programs that are of especial interest to the members of your society, even if you have to discard the regular outlined programs for a while. (Or for all the time, if you want to!) Discuss things that you like to discuss, such as ideals, good sportsmanship, friendship, recreation and fun, how to use money, how to be a leader, etc. (You can get a little booklet for 35 cents called "Christian Life Problems," by Stock, that will help in these discussions. Order this booklet from the Christian Publishing Association, Dayton, Ohio.) Let the members of the society hand in a list of the things they would like to have discussed. Your pastor might be glad to prepare a sermon on some of your suggestions. Vary your programs. Use a play or a pageant occasionally. Use pictures in your worship program. Do something each time that you do not usually do. Make your meeting attractively different.

2. Give especial attention to the worship programs. Have your meetings out-of-doors as much as possible. Find a cool, inviting spot, or the Church-yard and steps will do if you cannot get anything better. Be sure that your program is well planned so that no one loses interest for a moment.

3. Provide an adequate social program for the members of the society. Do not make parties, hikes, etc., a means of keeping members in the society, but have enough of them. If the community provides a social program that is big enough and of the same type that the Church would offer, then this feature may not be necessary. However, there are a very, very few Churches that can escape this task for the reason that there is too much done in the line of wholesome recreation.

4. Give an opportunity for the members of the society to share in great tasks. Find out from the pastor and the officials of the Church just what they would like to have the young people do during the next three months. There is probably some community work that the society can do, such as visiting the sick, planning and supervising a playground for small children for two or three hours each afternoon, providing for a weekly story hour for children, or assisting in a Church vacation school. Then there is the splendid chance offered through our project plan for supporting missions. Plan to use at least thirty dollars in this way. Take two shares of work in Japan or Porto Rico and one in either India, China, Africa, Turkey, Greece, or the Philippine Islands. Write to Dr. J. O. Atkinson for literature and plan to do this! This opportunity is a challenge to every young people's society.

5. Set your ideals high for your society this summer! Then work to reach them. This is not classic poetry, but it says something anyway:

"Hitch your wagon to a star,
Keep your seat, and there you are!"

And why not hold on to the ideal of what you think your society can be?

For the Next Four Sundays.

Our topics are on "Leadership." Do you think it is easy to be a leader? Are leaders born, or are they made? Does leadership cost anything? What? What are its rewards? Are you a leader? Would you like to be a leader? Are you willing to pay the price?

CELEBRATION AT PLYMOUTH CHURCH.

The merging of the Congregational and Christian denominations and the tercentenary of the founding of Boston by the Puritans in 1630 will both be celebrated at the annual meeting of the Congregational Home Boards, to be held in Plymouth Church, Brooklyn, Tuesday to Thursday, May 27-29, 1930.

The Rev. Dr. Frank G. Coffin, Columbus, Ohio, president of the General Convention of the Christian Church and co-moderator of the General Council of the Congregational and Christian Churches, will speak Tuesday evening on "The Challenge of the New Order." Preceding the evening session will be a fellowship dinner at the St. George Hotel, Brooklyn, at which the toastmaster will be Dr. Fred B. Smith, New York, N. Y., moderator of the National Council of the Congregational Churches and the colleague of Dr. Coffin as also co-moderator of the General Council of the Congregational and Christian Churches. The merger of the two denominations was voted by each last year, and re-organization in accordance with the plan of union is now in process.

The significance of the Puritans for American life today will be the theme of the opening address Tuesday morning by the Rev. Dr. William Horace Day, pastor of the United Church, Bridgeport, Conn., and president of the home boards.

The Pilgrims who founded Plymouth in 1620 and the Puritans whose most noted settlement was will speak, following the Rev. Dr. J. Percival Huget, pastor Tompkin's Avenue Church, Brooklyn, N. Y.

A woman's luncheon will be held at the Leverich Towers, Brooklyn, Wednesday, with Lieutenant Mina C. Van Winkle, of the woman's police bureau, Washington, D. C., as guest of honor. A men's luncheon Wednesday, at the Hotel Margaret, Brooklyn, will be addressed by State Senator Seabury C. Mastick, Pleasantville, N. Y., on "Old Age Security."

"The Plan of Advance" for Congregational and Christian Churches will be discussed Wednesday afternoon by the Rev. Dr. Charles C. Morrill, New York, N. Y., secretary Commission on Missions, and by Mrs. Charles L. Fisk, Cleveland, Ohio, the first woman to be an assistant State superintendent of the Congregational Churches. The annual meeting of the home boards will be preceded by a religious education institute on Monday.

The home boards are meeting in Brooklyn at the invitation of the Brooklyn Brotherhood of Congregational Churches. Arrangements for the meeting are being made by a committee representing the Churches of Brooklyn, Manhattan and Queens, with the Rev. Dr. J. Stanley Durkee, pastor of Plymouth Church, chairman.

This is the first national Congregational convention to be held in New York City since 1908, when the American Board of Commissioners for Foreign Missions, the foreign mission agency of the denomination, held its annual meeting in the Academy of Music, Brooklyn.

The home boards comprise seven corporations which were unified in 1925 under an identical board of thirty-six directors. They constitute the national agencies of the Congregational Churches for missionary and Church extension work in this country, for religious education and publication, and for ministerial pensions and relief. In their present form, the boards are the fruit of a long development in American Church life, beginning with the formation of the American Education Society in 1816, the American Home Missionary Society in 1826, and the American Missionary Association in 1846, all of which, together with other organizations formed later, are continued in the Congregational Home Boards.

The funds and other property now held by the home boards, including the resources for ministerial pensions, are about $30,000,000. The annual expenses of the work they administer is more than $3,000,000. The missionary and Church extension work is conducted in co-operation with the Congregational State conferences and includes aid toward the salaries of the pastors of 1,800 Churches. The religious education work includes the development of curricula and the promotion of Church schools on Sunday and week-days, the maintenance of colleges and secondary schools for "underprivileged" racial groups, and co-operation with the self-supporting colleges of Congregational affiliation. The missionary schools include four colleges and fifteen academies for negroes in the South. The colleges of Congregational affiliation number forty-one, with 24,700 students and endowments amounting approximately to $99,000,000. The ministers or ministers' widows and orphans receiving pensions or old-age annuities number 1,275.—*News Bulletin of the General Council.*

REV. G. D. HUNT'S LETTER.

Since I last wrote THE SUN, I have been to North Alabama and to Forest Home and McGuire's Chapel Churches, in the Alabama Conference, and am now at LaGrange, Ga., with Rev. H. M. Gray, in a revival at Hillside Christian Church. I had a fine trip to North Alabama, and found Bro. Hughes and his good family on their job looking after the interest of the Church and community, as usual.

I was glad to meet with all my old friends and also a number of new ones. We had a fine social meeting with the Woodmen of the World on Saturday night, and also fine services with the Church at the appointed hour Sunday and Sunday night. They have at the Pisgah Christian Church, I think, the best Sunday School and Christian Endeavor Society in the Alabama Conference, and also a live Woman's Missionary Society. The Church Sunday School and C. E. Society agreed to pay $25.00 on the field secretary's salary extra of all other Conference claims. I trust our women will carry a missionary program to Pisgah some time this year. I am praying that our people will do our whole duty along these lines this year.

We are having a fine meeting with Bro. Gray at Hillside, in LaGrange, Ga. Rev. C. W. Hanson has just closed a fine meeting with First Church, with more than twenty additions to the roll.

I will be in revival meetings until late summer, and perhaps early fall. I am enjoying the work and am doing my best to get our program of missions, education and evangelism before our people in the name of our Christ. I am seeking to raise His banner. Brethren, pray for me and pray for the work.

G. D. HUNT.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

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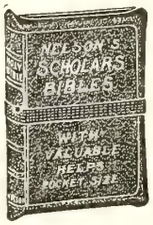

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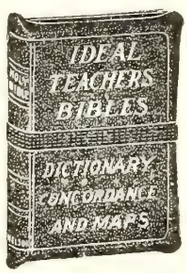

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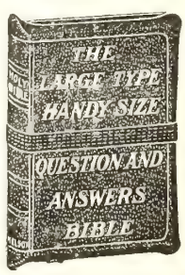

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One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

THIEVES.

"Lay up for yourselves treasures in heaven . . . where thieves do not break through nor steal."—Matt. 6:19-24.

This is a thievish world. No good thing can be held unguardedly—not money, nor friends, nor home, nor health, nor reputation, nor country, nor Church, nor school. Thieves are watchful, if we are not; and alert, if we are asleep. Constant vigilance is the price of any continued possession in this world.

A fine stanza by Emma Herrick Weed tells us that—

"They that find gold—find care.
The yellow dust is, after all, but—dust!
Through their walled treasure-houses moth and rust
Creep and corrode, despoiling unaware,
And thieves break through and steal without redress
Love, joy, trust, faith, and quiet happiness."

Is it not astonishing that, though we guard our lesser possessions against thieves so carefully, putting into steel vaults our gold and jewels and bonds, we leave open to thieves our priceless possessions, such as love, and friends, and peace, and purity? Is it not amazing that we rent safe-deposit boxes in banks for the things that can easily be replaced, and can last only a few years at most, while we take no pains to lay up enduring treasures in the only place of permanently safe deposit, that is, heaven?

Prayer.—Our Father, who art in heaven, we put our life in Thy care, with all that our life means to us. Thou alone canst preserve it from the thieves of time, and make it worthy of eternity. Accept it, we pray Thee, and guard it forever. *Amen.*

TUESDAY.

WHY FEARFUL?

"Why are ye fearful, O ye of little faith?"—Matt. 8:23-27.

Few records of Christ's life are more impressive to the thoughtful mind than His peaceful slumber in that tossing little boat on the Sea of Galilee, lashed by the tempest, His rebuke of the terrified disciples, and His masterful quelling of the storm. It was, perhaps, the greatest of His acted parables, and the essence of it was His clear implication that the secret of His peace and power was His faith.

Well may we ask ourselves the Saviour's question, why we are anxious and afraid. It may be an unreasoning fear, but it has a cause which we can discover. We are afraid because we are not living with Jesus Christ, we do not rest our lives with all their interests on our Heavenly Father in the spirit of the Son. If we had truly surrendered ourselves into the keeping of Infinite Love, we should know that no real harm could come to us in time or eternity, and we should be at rest.

Prayer.—Lord Jesus, may we be no more fearful, because there is no longer any reason for fear. Dwell, Thou, in us, with Thy peace that passeth understanding. *Amen.*

WEDNESDAY.

THE MEEK ARE THE MIGHTY.

"Blessed are the meek; for they shall inherit the earth."—Matt. 5:1-12.

Charles Kingsley once wrote that "patience is the truest sign of courage." He instanced the case of soldiers, and the common testimony that the bravest men, those who can stand for hours under fire with nothing to do but hold themselves in readiness for a charge, are not the loud boasters, but the quiet, self-effacing men, the meekest men in the whole regiment.

It is so also on the battlefield of life. We readily admit that the meek are to inherit heaven, but Christ gives us the surprising news that they are to inherit earth as well. Nothing is reserved against them. Who can stand against the meek?

So that the blustering, domineering way is never the way to success and power. It is rather the assurance of failure, because it is the admission of weakness. Loud voices testify that the spirit cannot speak effectively. A domineering bearing is witness that the soul cannot take command. Pride is a confession that one has nothing of which to be proud. These who do not inherit the earth, disinherit themselves.

Prayer.—O Thou meek and lowly Jesus, we learn of Thee. As Thou wert dumb before Thy judges, as Thou didst endure the mockery and torture, the final shame and agony, so we, too, would silence our complaining souls and put to death our self-esteem and become the least of all and the servants of all. Not that we may enter into Thy glory, but that we may receive of Thy Spirit. *Amen.*

THURSDAY.

GIFTS AND GRACES.

"As ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also."—2 Cor. 8:1-9.

Paul makes a well-grounded and very important distinction between spiritual gifts and spiritual graces. The Corinthian Christians, he knew, had many spiritual gifts. They had faith in and knowledge of the truth; they had earnestness in action and ability in testimony, and they had an undoubted love of Paul, but they were lacking in the Christian graces, such as generosity, which he particularly urged upon them.

Graces are far more important and necessary than gifts. Graces come only from the incarnation of spirit in life. When Christ dwells in our hearts, He expresses Himself in our lives, and we have His graces. They are the evidence to the world of His indwelling. Through us they draw men to Him. This is the most blessed result of any human life.

Prayer.—We seek to be lovable, O Christ, and to be lovable we must have Thee, O Thou Immortal Love. Come to us, we pray Thee. Incarnate Thyself in us. Show Thyself in us to the world that is hungry for Thee. *Amen.*

FRIDAY.

A SHINING LIGHT.

"He was the lamp that burneth and shineth; and ye were willing to rejoice for a season in his light."—John 5:30-40.

A great light has been invented for the purpose of illuminating the landing-fields of airships, and it is so bright that the planes can be maneuvered as if it were broad daylight.

Now, Christ said that John the Baptist was "a lamp that burneth and shineth," so that men rejoiced in his light. Over all Palestine, that illumination spread: and not for Palestine only, but over all the world; and not for the three years of Christ's ministry only, but for the two thousand years since, and to the end of time. Verily, no light that man can ever hope to make will rival the illuminating power of a godly life.

Yet even John the Baptist said of Christ, "He must increase, and I must decrease." Jesus only is the abiding Light of the world.

Prayer.—We come to Thee for light. We come to Thee for vision of the light. Open our eyes, O Christ, that we may see. Open our hearts, that we may pass the light to others. *Amen.*

SATURDAY.

SMOOTH-RUNNING LIVES.

"Oh that thou hadst hearkened to my commandments! Then had thy peace been as a river."—Isa. 48:17-22.

When King George was removed from London to the seashore for recovery from his long and severe illness, every precaution was taken against jar in the ambulance used. Lord Dawson of Penn, the chief physician to the king, himself selected the car. The tires have seven-inch treads. Under the body of the car are compressed-air cylinders. The bed of the royal patient was swung on springs which ran from the ceiling to the floor of the car.

If our lives do not flow thus smoothly, it is because some hindrance of worldliness, of selfishness, of sin has fallen into them. It is not easy to keep them clear of impediments, but it is well worth while, for our soul's life depends upon it.

Prayer.—Our Father, lift us, we pray, on the river of Thy pleasures. Grant that we may float softly down the stream of time. Save us from the eddy and the treacherous rock. For Thy name's sake. *Amen.*

SUNDAY.

THE NATION'S PERMANENCE.

"What great nation is there that hath a God so high unto them as Jehovah our God is whensoever we call upon Him?"—Deut. 4:1-8.

The only real patriotism is born of religion. If this is not felt to be God's country, it is not felt to be our country. The Christian feels that his civic duty is part of his stewardship. He mourns over national sins as Christ wept over Jerusalem. He exults in the glory of his country because he feels it to be part of the glory of God.

Bishop Newman once said: "I believe in Churches, colleges, and houses of mercy, and support them all; but my hope is in a citizenship born of Christian faith and practice. Give us these, and the republic will live forever." And without these, as Bishop Newman implies, the republic which we love will go the way of the many republics that have preceded it, and will end in a tyranny; for only faith in God and obedience to His laws can preserve any institution in freedom and peace.

Thus let no Christian divorce his politics from his prayers. Let every Christian know himself to be a partner of the Most High in the sacred duty of perpetuating liberty. A great God and a great nation must find their union and permanence in a great citizenship.

Prayer.—Lord of our land, be Thou also the Lord of our hearts. Keep our motives pure, our zeal fervent, our courage strong. May Thy kingdom come and Thy will be done on earth. *Amen.*

(Amos R. Wells, in Christian Herald.)

Christian Orphanage

REPORT FOR MAY 22, 1930.

Bright forward		$6,868.12
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Greensboro, Palm St.	$ 5.66	
Ingram	3.00	
Danville, Third Avenue	3.94	
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New Lebanon Baracca Class	2.00	
Mt. Zion	1.60	
Howard's Chapel	2.00	
		21.20
Eastern N. C. Conference:		
Mt. Auburn	$ 7.30	
Bethel	1.83	
Hines Chapel	7.98	
Sanford	6.68	
Clayton	5.50	
		29.29
Western N. C. Conference:		
Shiloh	$ 1.00	
Pleasant Ridge	2.85	
Biscoe	1.60	
		5.45
Eastern Virginia Conference:		
Wakefield	$ 5.46	
Franklin	7.70	
Berea, Nansemond	10.00	
		23.16
Valley Va. Central Conference:		
Antioch	$ 7.01	
Wood's Chapel	1.00	
		8.01
Alabama Conference:		
Wadley	$ 2.00	
Pisgah	1.38	
Roanoke	3.33	
		6.71
Georgia and Alabama Conference:		
Vanceville		1.00
Special Offerings.		
Refund on gasoline	$24.95	
Mrs. D. E. Armentrout, Harrisonburg	5.00	
Member Cary Christian Church	1.00	
T. B. Roberts, support children	64.00	
		94.95
Lawrence S. Holt endowment fund		150.00
Grand total		$7,207.89

CHAS. D. JOHNSTON,
Superintendent.

THE HIGH COST OF FOOLISHNESS.

If the immortal Shakespeare was in London today writing his stuff he would no doubt be behind with his rent, while Amos and Andy took in a hundred thousand dollars a year for giving the radio crowds fifteen minutes of plain negro foolishness each night in order to sell tooth paste to the average man.

Will Rogers gets five hundred dollars every evening he broadcasts his plain, unadorned foolishness. Will never saw a college, except riding by, and then he didn't know what it was; while thousands of professors who have strings of college degrees and can shell out Greek roots and Latin conjugations like squirrels eating nuts, are wearing patched pants and are two jumps from the sheriff.

Charlie Chaplin gets millions for walking like a fool and slapping an innocent bystander in the face with a pie, while the scholars who have burned midnight oil to build a civilization, translate languages and produce literature and art, are hardly able to get their extra shirt from the laundry on Saturday night.

It is a strange comment on this strange set of animals called humans to have these reflections, but we must remember that money does not determine the worth of a man to his race nor his happiness and usefulness.—*J. M. R., in Richmond Christian Advocate.*

ADVENTIST LIBERALITY.

The 112,276 members of the Seventh Day Adventist denomination throughout the United States and Canada gave $2,839,674.09 in free-will offerings to the advancement of foreign missions in 1929, or an average of 48.6 cents per week for each individual. This is an increase of $19,559.98 over 1928, but on account of the larger membership in 1929 the average cents per week is one-half cent less. During the past ten years this denomination has paid $24,708,835.09, an average of $24.13 per year for each Church member. The goal for mission giving is 60 cents a week among the white constituency, but the negro work in the South is based on 50 cents a week. Two of the twelve union conferences—Columbia and East Canadian—report the largest total per capita receipts for 1929 that they have ever raised in their history; while three more show larger averages than last year.—*Missionary Review.*

THE "WET" POLL IN DENVER.

The Denver *Post,* in discussing the "wet" newspaper poll taken in that city, said, "It was a dismal failure, as it deserved to be. After all the ballyhooing attending it, only 8,091 ballots were cast. In a city claiming 325,000 population, that is about the same as nothing. The great mass of people recognizing this prohibition poll as nothing but an attempt to create contempt for law and order, would have nothing to do with it. The "drys" had no confidence that the count would be on the square. And even the "wets" ignored the poll as a waste of time. The sentiment toward prohibition in Colorado is so well known, there is no occasion for anybody or any agency to take a straw vote. No good can come out of such a poll."—*Congregationalist.*

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10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better
a Gen. 15. 1. b Ps. 56. 1. & 57. 1.
2 or, *all*

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8 ¶ [2b]Jĕ-hôi'-ă-chĭn *was* e years old when he began t

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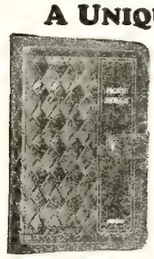

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REPORT OF BOARD OF EDUCATION.

To the Southern Christian Convention, at Raleigh, N. C.:

The Liberal Arts College Conference, which assembled in Chicago, Ill., March 18-20, 1930, gave national emphasis to the importance of this typical American institution. Nearly three hundred colleges sent representatives to this conference, which was addressed by leading educators of the nation. The conference not only gave emphasis to the importance of the liberal arts college, but particularly emphasized the need for the Christian college in the American educational system.

It was noted to set up a steering committee of fifteen, who will undertake to impress the country with the need for financial support for the four-year liberal arts college to the extent of giving one billion dollars to these institutions individually. Each college will, of course, be responsible for its own financial campaign, but the prestige which this outstanding committee of fifteen will give to the united cause should prove a real asset for these institutions in securing the necessary funds for their maintenance and expansion. It is clear that American educators are not willing that the small college should be junked, nor that Christian education should cease its contribution to the development of character in American youth.

Elon College.

1. History. Elon College was chartered by the General Assembly of North Carolina, March 11, 1889, and opened its doors for students September 2, 1890. The college, therefore, this year completes its fortieth session and has served the Christian Church in the preparation of leaders for pulpit and pew most effectively during these four decades. The place of its work for the future is most promising. Elon College evidently has filled a large and real place in the total program of the Christian Church in the South and it is destined, in our judgment, to fill an even larger place in the total program of the United Church in this territory. It is true that the denominational college is the backbone of the denominational structure, not in that it strives to teach sectarianism nor to perpetuate it, but that leadership for denominational enterprises, experience teaches us, comes almost entirely from this type of institution. This committee cannot too earnestly recommend Elon College to the support of the Congregational and Christian Churches in the South and the nation.

2. Plant and endowment. The Elon College plant, as inventoried and as carried on the books of the business manager, consists of the following items:

Buildings.	Value.
Alamance Building	$143,961.06
Alumni Building	107,000.00
Carlton Library Building	99,909.08
Duke Science Building	98,105.89
Mooney C. E. Building	121,115.35
Whitley Auditorium	99,577.06
East Dormitory	15,500.00
West Dormitory	84,400.00
Ladies' Hall	30,500.00
Power Plant	12,000.00
Total of buildings	$812,069.34
Equipment in buildings and campus, with improvements	$336,486.53
Grand total for plant	1,148,555.87
The endowment of the college	530,896.81

The college carries insurance on the buildings and equipment of $599,800.

The friends of the college carry insurance on the president's life amounting to $200,000, payable to the college.

3. Alumni. Those who hold the bachelor's degree from Elon received during the last forty years, including the class of 1930, total 832 in number and are distributed in the following groups:

	Men.	Women.	Total.
Education	176	237	413
Ministry and missionary	114	4	118
Business	112	19	131
Home-makers (women)	...	81	81
Public service	26	11	37
Law	18	..	18
Medicine	18	1	19
Engineering	12	..	12
Fine arts	1	2	3
Total	477	355	832

It is easy to discern the type of institution which Elon College is from these vital facts regarding its alumni.

4. Current finances. At the Richmond session of the Convention it was voted to pay the interest on the name of the Convention which the college holds as endowment in the sum of $112,500, and on the bonds which it holds also as endowment in the amount of $100,000 out of the Convention apportionment. The interest on these two items amounts to $12,750 annually. In order to guarantee the integrity of the college endowment, it is necessary that the Convention should continue to pay this interest. The Finance Board ruled that certain items should take priority in the distribution of the Convention apportionment, and that has left the college to receive the payment only of the residue of the Conference apportionment. The first year, there was paid on this account $7,265.56, and this year there was paid $4,317.42. The remainder to fill out the balance of the $12,750 for each of the past two years has been contributed by individual members of the Church. This committee recommends that the Convention at this time take steps that will insure the payment to the college of the interest charge of $12,750 annually on these endowment obligations.

The Richmond Convention also provided that, in addition to this endowment interest obligation, $24,000 should be raised each year in the bounds of the Convention as interest on the $400,000 of bonds given the college to offset its indebtedness. To meet this $24,000 item, it was provided that there should be voluntary offerings in the Sunday Schools on the fifth Sundays for the benefit of the college. (To be Continued.)

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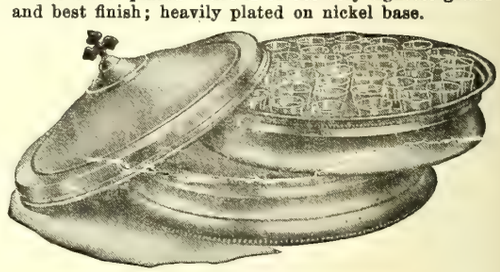

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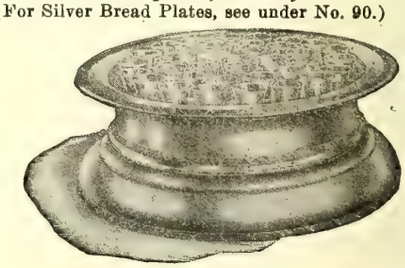

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THE CHRISTIAN SUN
1536 East Broad Street, - - Richmond, Virginia

OBITUARIES.

FARRELL.

We, the members of Hanks' Chapel Church, feel very keenly the passing of our most faithful member, Miss Lucy Farrell, who departed this life April 6, 1930. While we mourn the departure of our sister, who has been a patient sufferer for many years, we feel that our loss is her eternal gain. May we ever strive to imitate her example by being more faithful in our duties to God's cause.

We bow in humble submission to His will, and extend to her loved ones our deepest sympathy, and we recommend that a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy spread on the Church record.

RALPH RIDDLE.
CLAYTON FARRELL.
ELSIE RIDDLE.

SHARPE.

The Ladies' Aid Society of the Waverly Christian Church, Waverly, Va., feel very keenly the passing of one of our oldest and most faithful members, Mrs. Anthea Sharpe, who departed this life on March 19, 1930, age 82 years.

While we mourn the loss of our co-worker and friend, we feel that our loss is her gain, and may we strive to imitate her example by being more loyal and faithful in our duties to God's cause.

We bow in humble submission to His will, and extend to her loved ones our deepest sympathy, and recommend that a copy of these resolutions be sent to the family, a copy to The Christian Sun, and a copy be recorded on the minutes of this society.

MRS. B. E. WHITE,
MRS. E. L. GRAY,
MRS. KNOELLER,

WHITESELL.

Wilmouth E. Harper, daughter of Mr. and Mrs. John H. Harper, was born July 14, 1881, and departed this life May 14, 1930, aged 48 years and 10 months. She was married to Edwin P. Whitesell on February 15, 1903. To this union four children were born—John C., of High Point, N. C., and Percy Joe, Mary Clara and Allene, of the home. She spent the most of her life in Tennessee. It was there that in her youth she first gave her life to the Lord and united with the M. E. Church. She continued her membership there until after their removal to Elon College in January, 1920, where, under the ministry of Dr. W. S. Alexander, she transferred her membership to the Elon College Christian Church, where she was a member at the time of her death. Besides the husband and children, there are left to mourn her departure her parents, Mr. and Mrs. John H. Harper, of Dyersburg, Tenn.; three brothers, and three sisters.

All who knew Mrs. Whitesell share with the family in a sense of personal bereavement. She loved her neighbors and friends and they in turn loved her for what she was. ALFRED W. HURST.

HEARNE.

We, the members of Hanks' Chapel Church, feel very keenly the passing of our most faithful member and co-worker, Bro. J. E. Hearne, who departed this life April 5, 1930. While we mourn the departure of our brother, who was a faithful worker and financial helper for many years, we feel that our loss is his eternal gain, and may we ever strive to imitate his example by being more faithful in our duties to God's cause.

We bow in humble submission to God's will, and extend to his loved ones our deepest sympathy, and we recommend that a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy spread on the Church record.

RALPH RIDDLE.
CLAYTON FARRELL.
ELSIE RIDDLE.

RIGGSBEE.

Whereas, God, in His infinite wisdom, has removed from our midst our brother, G. W. Riggsbee, whose death occurred on April 6, 1930; therefore, be it resolved:

1. That in his passing, our Church, Turner's Chapel, has sustained the loss of a consecrated and efficient member and deacon.

2. That the Church realizes the love and interest he had in all Christian activities, and commend that spirit as worthy of imitation.

3. He was clean physically, mentally, and morally, and had an unfaltering faith in Christ.

4. He loved the service of worship and attended whenever his health would permit.

5. We extend to all his loved ones—brothers, sisters, children, and especially his widow—our sincere sympathy, and commend them to the care of our Heavenly Father, in whom he so trusted.

6. That a copy of these resolutions be spread upon our Church record, one sent to the bereaved family, and one sent to The Christian Sun for publication.

B. C. DAWSON.
B. F. KELLY.
E. J. JOHNSON.

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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

WARRINGTON.

In the passing away of our friend and neighbor, W. B. Warrington, our Berea Sunday School has lost one of its best members, for he was regular in attendance, active in his class-work, and a generous contributor to every worthy cause. We cannot know why he was taken from us, yet we submit to the divine will of our Heavenly Father, who knows all sorrow and whose great heart is filled with love and compassion. He stands with outstretched arms to comfort and shield His children, who through faith will come and lean upon Him. Therefore, be it resolved:

First: That we extend to each of his loved ones our deepest sympathy, and especially to his beloved companion do we give our tenderest love and assurance of our share in her grief. May her trust in God sustain her in this hour, and may His grace be sufficient unto her need.

Second: That a copy of these resolutions be sent to the family, a copy written in our Church book, and a copy sent to The Christian Sun for publication.

MRS. E. L. EVERETT,
MRS. H. P. HARRELL,
MRS. A. S. HARGRAVES,
Committee.

MEDLIN.

Our community was made sad when on Monday, April 7th, the death angel called for the spirit of little Amarylies Lindberg Medlin. Amarylies was the youngest child of Mr. and Mrs. W. C. Medlin, and was a member of the missionary cradle roll, and the Sunday School cradle roll of Liberty Vance. She was such a sweet, bright, brown-eyed baby, full of life, and wanted to go to Sunday School the day before she died. On Friday, April 4th, while out playing where her father was putting up a wire fence, the little girl slipped on the wire and hurt her foot. The foot, however, showed no sign of being hurt until Sunday noon, when a red ankle was discovered, proving to be a bone infection that caused sudden death. All was done that physician and loving hands could do, but God wanted the beautiful rose-bud to blossom up yonder. The parents were very submissive to His will and bore their sorow with Christian fortitude.

Little Amarylies was born December 10, 1928, making her abode here only 27 months and 28 days, yet long enough to win the love of all who knew her. She leaves to mourn their loss her parents, two sisters, three brothers, grandparents, and a host of other relatives and friends. The funeral was in charge of the pastor, Rev. H. E. Crutchfield. Six little girls from the primary department carried the flowers. Interment was made in Liberty (Vance) Cemetery.

MRS. R. J. N.

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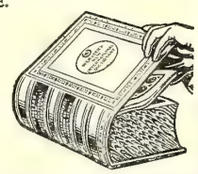

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Official Organ of the Southern Christian Convention.

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VOLUME LXXXII. RICHMOND VA., THURSDAY, MAY 29, 1930. NUMBER 22.

THE SUN'S OBSERVATORY

By Rev. Stanley C. Harrell.

A BASIS FOR CHURCH UNION.—

The *Christian Herald* conducted last week, at Buck Hill Falls, Pa., an institute of religion. The institute was financed by James Cash Penney, and had for its purpose the study of the question of Church union among Protestant denominations. An effort was made to formulate a possible basis upon which Protestants might unite. President George Warren Richards, of the Theological Seminary of the Reformed Church in the United States, presented such a declaration which might serve as a possible basis of union. Those of our readers who are acquainted with the Cardinal Principles of the Christian Church will be interested in making a comparison between that for which the Christian Church has always stood and the following declaration which President Richards submits as a possible basis of agreement.

"1. The Bible as a rule of faith and practice.

"2. The Apostolic or Nicene creed, or both.

"3. Shifting from emphasis on doctrine to emphasis on Christian ethics.

"4. Recognition of the fact that the statements of all denominations are equivalent, and any one is adequate.

"5. Jesus as Lord and Saviour."

THE BAPTISTS AND EVANGELISM.—

Reports from the recent session of the Southern Baptist Convention, held at New Orleans, are to the effect that one of the outstanding notes of the convention was the emphasis upon evangelism. It was also reported that the recent session was one of the most harmonious and enthusiastic meetings that has been held for a number of years. The Southern Baptists' annual gatherings have been, in former years, storm centers of the modernist-fundamentalist controversy. But they seem to have left off the wrangling and settled down to the real business of the Church, with the emphasis upon evangelism, and the adoption of an annual budget of one and a half million dollars for foreign missions.

Many of the things that were emphasized by my seminary professor in Church history have been forgotten; but his explanation of the firm hold which the Baptists have in this country is clearly remembered. According to the professor, who was a Presbyterian, the Baptists had centered their efforts on the preaching of the gospel throughout the early years of their history. He outlined the part taken by other denominations in the controversies that raged during those early days. But if the professor's statement is to be accepted, the Baptists left others to fight the battles over the controverted points of doctrine, and busied themselves with the carrying of the gospel to lost sinners. And this course worked out with great profit both to the sinners and to the Baptists.

It now seems that the Baptists are calling for an increased activity in the work of evangelism. The preaching of the Word never fails to bear fruit. There is no promise of the Bible which is fulfilled so unmistakably and so constantly before the eyes of men as the prmoise that God's Word shall not return unto Him void. It is time for all other denominations to return to a program of distinctly evangelistic preaching.

THE OTHER SIDE.—

It is always interesting to see a question from the viewpoint of the other fellow. To do so is generally to find that we are all pretty much alike in our suspicions and in our supposed grievances. *Church Management* for June, 1930, carries this story under the caption, "Catholic Priest Protests Newspaper Policy":

"Protestant Church people sometimes complain that the Roman Catholic Church gets more newspaper attention than does the Protestant Church. Such critics will be enlightende by reading the following, which is copied from the newspapermen's trade weekly, the *Editor and Publisher*:

"Attack 'Secular' Press—New York Priest Says Dailies are Unfair to Catholics. An attack upon the 'secular' press for alleged unfairness to the Catholic Church was made in a sermon February 23, 1930, by the Rev. Henry F. Hammer, at the vesper services of St. Patrick's Cathedral, New York. Father Hammer criticised the metropolitan newspapers as a group for their selection of Catholic news, and charged that the reports of services in Catholic Churches are not only given in a very brief form, but are insignificantly placed in the columns of the newspapers.

" 'The secular press is manifastly unfair to Catholics,' he said, 'not in an antagonistic or hostile sense, but surely in an unfriendly manner. Take the so-called religious page of a New York paper any Monday morning, and notice that practically every column is headed with the reports of non-Catholic sermons, while away down at the bottom of the column you may find the report of a Catholic service.'

"Father Hammer added that the managers of daily papers should be 'taught better manners,' and averred that they would be 'more considerate' if there was a good Catholic daily paper in the city. His sermon was in keeping with 'Catholic Press month,' which, he said, had been promulgated for February by the bishops of the Catholic Church."

THE LEAVEN OF IDEAS.—

Strange things are taking place in India. They are things that are extremely puzzling to the rest of the world. Gandhi and his followers are stirring the land, and will eventually stir the world with the leaven of their ideas. The world must occasionally have such stirrings. And if there be any one outstanding need of this present day, it is the need for new ideas as to how desired goals may be reached. The world of today is catching a vision of ideals, which every one can easily see are consummations that are most devoutly to be wished.

Out of the World War was born a realization of the necessity for lifting the world from the plane upon which it had been operating for a long time, onto a higher and loftier plane of peace and human brotherhood through co-operation. The world wallowed through a sea of blood to a desire for universal peace. From the sheer folly of the attempt to shape and fashion the course of human history by the exercise of brute force, there came a realization that there must be a more ideal way to determine the course of human events. Woodrow Wilson, with an almost uncanny ability, voiced the ideals and the longings that were stirring deeply in the heart of humanity everywhere. It was Wilson's declarations which brought the world to a renunciation of the policies for which it had been striving.

But it was one thing to give formal expressions to the desires which were inarticulate in the heart of the world; it was an entirely different task to devise practical means by which to attain the desires which had been expressed. Students of history and international politics have very correctly pointed out that the treaty of Versailles falls a long way short of conforming to the basis of agreement upon which the armistice had been signed. The failure of the treaty to measure up to the eighteen points has often been cited as an evidence of the breaking of faith on the part of those who formed the treaty of versailles. Taken as a whole, it was perhaps not so much a failure to keep faith as it was a failure to find the means whereby ideals might be turned into practical relationships.

The same thing happened at the London Conference for the Limitation of Armaments. The Kellog Pact had given a definite expression to an ideal. But when the London Conference met, and starting with conditions as they existed, sought to find a way whereby the pact might definitely be related to the armaments of the leading world powers, it was found that traditions and principles which had been followed by all nations up to the present, had the world fastly bound with the grave clothes of the past. If it is assumed that the delegates at London were sincere, the conclusion is that they were seeking to accomplish a task for which there was no prescribed formula.

Gandhi is introducing a new formula for handling an age-old question. He is insisting that "non-violence" be substituted where force has always been used. It may be that Gandhi is contending for the very method of procedure which the world so sorely needs.

NOTES-PERSONALS

We regret to learn that Mrs. R. A. Whitten, Reidsville, has been quite unwell in recent weeks. Rev. R. A. Whitten reports she is improving, and this joins in the hope and prayer that she will soon be entirely recovered.

Mrs. Nannie L. Hawkins, Cedar Grove, N. C., ever faithful to her Church and its interests, cheers THE SUN with this sentence: "THE SUN has been a regular visitor in my home nearly thirty years. My intention is to have it as long as I live. It is next to the Bible in our home, and I cannot do without it."

It is learned that Mrs. C. H. Rowland was carried to the hospital for a serious surgical operation Friday, May 23rd. The last reports were that she stood the operation well and gives hope of coming through the ordeal in safety. Our anxiety goes out for Dr. Rowland and his family, joining them in the hope that Mrs. Rowland will soon recover.

Our Mebane Church has united with the other Churches of Mebane in a simultaneous evangelistic campaign, to begin June 18th, with preaching each night in each Church by the pastor, or a visiting minister, and a union service in one of the Churches each day at 8 A. M. by one of the pastors or visiting ministers, to continue for ten days. Rev. J. H. Dollar, of Reidsville, will direct the music and assist our pastor, R. A. Whitten, in this simultaneous campaign.

Through the courtesy of the Southeastern Passenger Association, the summer school of Piedmont College, Demorest, Ga., has recently been added to the list of colleges approved for special round-trip rates to teachers and students who may attend the summer school at Demorest this summer. This item will possibly be of interest especially to many of our Georgia and Alabama readers who may desire to attend the summer school at Piedmont College.

Rev. Jesse H. Dollar, pastor, is conducting a revival in his Church at Reidsville, N. C., the Church having requested the pastor to do the preaching and conduct the services as the culmination of a loyalty campaign carried on for some weeks. Bro. Dollar is exceedingly solicitous of the outcome of the meeting, trusting and devoutly praying that souls shall be won for Christ and the Church, and that the kingdom may be built up through this evangelistic effort. He covets the prayers of his friends and brethren.

The Afro-Christian Convention will meet in regular biennial session in Manly Street Christian Church, Raleigh, N. C., June 7th. At this session the Convention will consider the matter of the merger with the Congregationalists. It is expected to be a very largely attended and important session. During the session, one of the features will be a service celebrating the fiftieth anniversary of Rev. S. A. Howell, D. D., Newport News, Va. Dr. Howell served the Convention as its president for several terms, is widely and favorably known throughout the Convention, and has rendered efficient service in many capacities during the fifty years of his ministry.

One interested pastor writes: "Acting upon the suggestion, which I think an excellent one, that, since on no one Sunday are all members of a Church and congregation present, I asked my people who had not contributed to missions when the offering was taken to do so next Sunday. I hope the response will be liberal, as I am sure that some, at least, of our substantial members were away the Sunday the offering was taken." This is a suggestion that many pastors and Churches may follow to advantage, because those absent from a Church on any given Sunday may be as willing to make a contribution as those who were present on that day. All should have a chance at the missionary offering.

Rev. J. L. Neese, pastor, and his Palm Street people are rejoicing in the results of a great evangelistic campaign in the Church the past two weeks. The spirit of the meetings throughout was inspiring, congregations were large and steadily increased, and there were conversions at almost every service. The meetings resulted in possibly more than a hundred conversions and reconsecrations. Large numbers have been added to the Church and are being added. Bro. Neese is naturally gratified and rejoiced for this visitation of the spirit in his Church and for the awakening to religion and righteousness in his community. We rejoice with him and his happy people. He was assisted in the meetings by Rev. L. A. Nall.

The following will be of interest to many SUN readers who personally know and highly esteem Dr. Long, and they too will join in the hearty congratulations so considerately expressed: "Dr. Daniel Albright Long, 108 North Guerry Street, Florence, S. C. Dear Dr. Long,—The faculty and student body of Antioch send you greetings for your eighty-eighth birthday. We hope that your health will continue good and that you may find joy in living. We are sending some pictures of Antioch today which may revive old memories and indicate recent progress at the institution where you so ably held the fort in years gone by. Sincerely yours, (Signed) Arthue E. Morgan, President Antioch College, Yellow Springs, Ohio. May 6, 1930."

Mrs. Dr. M. J. W. White, Jr., writing to her home paper, Luray, Va., under date of Cagayan, Misamie, Philippine Islands, March 14, tells of the following very interesting event: "The big event of this week was the visit of Governor General Davis to our city. The party arrived by private boat at 8:45 A. M. Tuesday. The pier was gayly decorated with cocoanut leaves and many welcome signs could be seen everywhere. There were troops of Boy Scouts, Girl Scouts, the city officials, and many school children and ladies in beautiful Filipino dress representing the Woman's Club, all carrying flowers to present to the ladies of the party. Soon the governor came off, smiling. We were introduced by Representative San Victores and received a pleasant greeting. He was followed by his daughter, Alice, and niece, Miss Davis; his aid, Mr. Murray and Mrs. Murray, Colonel Winship and Mr. and Mrs. Early. We followed the party to the provincial building and public buildings down town and then came back to be ready to receive them at the hospital. It was 9:30 when they arrived here. The whole party went around the second floor porch, looking in the wards and private rooms. They all commented on our nice hospital. They then told us good-by and left for Bukidnon, the pineapple plantation where they were to spend the night. We were lucky enough to get an invitation to luncheon with them there as Dr. White is attending the manager's wife. There were about forty people there when we arrived, most of whom we had already met. And what a delightful time we had eating fried chicken, ham, salad and many delicacies which we had not tasted since leaving the States. And the best cake imaginable! And every one so friendly and agreeable. Well, I could only wish we had more such visitors."

FRANKLIN MISSIONARY SOCIETY.

One of the most interesting pieces of work that the Young People's Missionary Society of the Franklin Church has been engaged in during the past two years has just been completed. The piece of inspirational study was our mission study class. We met consecutively for three weeks in the evening in our superintendent's home and studied "Seven Thousand Emeralds," by Laubach. The young people, along with the leader, have declared that never have they studied such an interesting mission study book. The first evening of the class, an exhibit of the products of the Philippine Islands was arranged. This added much interest and helped in making us feel more indebted to these emerald islands for their contribution to us. Posters and maps were also arranged for the benefit of our study. Many outside references were given on points of interest discovered in the text.

On the last evening of the study class, after the entire book had been presented and we, as young Americans, yearned to help the youth of the Philippine Islands in attaining that "sublime ideal," the group placed their gifts into the treasure chest which had been purchased and placed for that purpose. This chest, like dolls to Japan, and school bags to Mexico, is to be sent with thousands of others to bear good tidings of peace and good will to the children and youth of the Philippines. These treasure chests can be purchased from the Committee on World Friendship Among Children, New York City. It was a fitting climax to our study on the emerald islands to pack our chest and have it ready to send to the Philippine children for next Christmas.

Those of us who are missionary thinking realize how significant the year 1930 is in world mission and Church vision. This year marks the 1900th anniversary of Pentecost, and those who carry the responsibility of missions on their hearts have paused in gratitude for the nobleness of purpose and sincerity of endeavor of those men and women who carried on centuries ago.

The Woman's Missionary Society of the Franklin Christian Church has also, as a group, paused in gratitude not only to those early leaders of the first and second century, but to those of our own Church membership who, in days that are gone, carried the responsibility of world missions. On February 17th the Society celebrated its thirty-fifth anniversary. Green and white were used in decorations, with a large poster which read "W. M. S., 1895-1930."

A very fine devotion was conducted by one of the members of our society, followed by the trilogue, "Three Boxes." A very comprehensive resume of our mission work, both in our old fields and in our new fields, was presented. Portions of the minutes of the first Woman's Missionary Society were read, dating from 1895. Six girls from the Young People's Missionary Society gave a hymn pantomime, "The Whole Wide World for Jesus," accompanied by vocal music and violin music. This was very effective and most interesting. The violin was played by one of our town boys whose uncle had just presented him with a real Stradivarius violin.

A birthday offering was received, each person having been given attractive little white bags with green shamrocks in which to bring their free-will offering.

A social hour was enjoyed, and the people seemed glad to have celebrated this the thirty-fifth anniversary of our missionary society in Franklin.

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

PRACTICING PENTECOST.

By Rev. John G. Truitt.

"And all that believed were together."—Acts 2:44.

The Pentecost Church was united. In the practice of the Pentecost spirit, there was unity. There had been divisions, and there would be divisions; but Pentecost was a unity. Yesterday they had desired fire from heaven to come down upon others because of differences. And there could be discerned murmurings among themselves that were distracting, not to say destructive; divisions that drove them away from their Lord and divided them from one another. Different were their hopes, and divided were their aims, but Pentecost put them together. And as they began to practice their spirit of Pentecost, they found themselves bound together in inseparable bonds. "All that believed were together."

1. In practicing Pentecost, they were together in faith. "They that gladly received His word were baptized." They didn't begin to argue over methods, forms, and foibles; they have left that for a less spiritual age to do; but they began immediately to practice what the preacher had said. Christ had been preached as the promised one, as the one who would redeem Israel, as one who would take away their own sins, and as the one who would present them spotless before the throne of God. His miraculous life, death, and resurrection, along with His command to disciple the whole world, had been emphasized. That word they gladly received, and it they began to practice. They were told to believe, and they believed; to be baptized, and they were baptized.

Jesus had been killed. What would hinder the same spirit that had killed Jesus from doing likewise to any who espoused His cause? How did those who were "gladly receiving the word" know that there would be safety in such a step? They did not know it, but they had a faith that gladly ventured all in the doctrine being preached to them by Peter. "They continued steadfastly in the apostles' doctrine," and any who may have warned them of the danger found little thanks for their advice because they gladly took the risk.

Is there the same need to give one's self so gladly to that same faith today and take like venture? Yes, except the need is greater than ever before. Today, God is calling young men to give themselves to the doctrine preached by those apostles whole-heartedly and unreservedly, and there is a romance in it yet that is plenty real and rigorous! God is calling you to stand up straight and steady for the spirit of Jesus in an age that could do more with His spirit than any age of the past. God is calling young men and young women to get "together with Him" in wiping out hate, crass materialism, crime, ignorance, disease, and suffering. At every front the world is waiting; yea, "even the creation waits with eager longing for the sons of God to be revealed." They are the great words of Paul challenging you to take up where the apostles and saints of God down across the centuries have left off, and help to manifest the kind of generation the world is waiting for. For that is not all Paul says; he adds, "To this day, we know, the entire creation sighs and throbs with pain."

Let me challenge you to believe, to accept gladly the apostles' doctrine, and to begin in this Church today to practice by our common, united faith the spirit of the Pentecost. Do not be among those who think it is wise and erudite to deny the faith, to question its foundations, and to crucify afresh its Founder. Do not laugh at the beliefs of the apostles, nor the creeds of Christendom; but rather learn from them as from a schoolmaster in order that you may make better ones and practice your faith as sincerely.

2. In practicing Pentecost, they were together in fellowship. "All that believed were together and had all things in common." In all probability, their fellowship took a practical turn that would not be necessary in our present day; but, nevertheless, it was a whole-hearted fellowship. It was a fellowship unafraid. We may question its method, but we dare not question its spirit. It is the letter that killeth, but if we have the spirit of fellowship which prompted those folks to "sell their possessions and goods, and part them to all men, as every man had need," we would certainly be rid of a great deal of our denominational strife, overlapping and bungling with the Church's money. We not only hold on to our own goods and possessions, but—and heaven help us—we bungle the money laid by our brethren on God's altar. A faith functioned then in such way as to pool all, a lack of faith functions today in such way as to make poverty-stricken whole nations and countries! While Argentina's children suffer because their wheat rots in their granaries, China's millions die for lack of food. To some extent, at least, the Church is a world power today. The powers that be are so-called Christian powers. There is a lack of Pentecost fellowship. When Christian nations meet to confer on laying down some of their bloody weapons of war instead of a full-grown fellowship, there is a full-blown fear!

But does this thing stop at so secular a door? No, it enters the sacred altars of our land, and fear, competition and bigotry are still alive in the Church today. Men and women, it is ours to strive to catch a spirit of Pentecost fellowship and make the Church a real fraternity, and consequently a real power.

3. In practicing Pentecost, they were together in fruit-bearing. "And fear came upon every soul, and many wonders and signs were done." My! if only the Church, gentle, meek, and as powerless as much of the world still thinks it is, would arise in a united faith, and a united fellowship, how it would strike fear upon many souls today! When God's people get together, it strikes fear into the heart of sin. When God's people get into one accord, the Church bears fruit! They struck fear upon every soul! But, my friends, before they did that it is recorded of them that "they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers." Ah! Church of God today, there is your Magna Charta! "Doctrine," do not let people make you believe that we should run from a real study of Gods word. Too much present-day Sunday School teaching is a sort of an attempt to psycho-analyze somebody. A senior in high school in this city came to me the other day in a timid sort of way and said, "About my Sunday School class I wish to say, I believe we talk in it too much about modern situations, and not enough about the historic Scriptures themselves." How my heart went out to that bright young chap! Do not be afraid to teach something. That is what doctrine means!

"And in breaking bread, and in prayers." There are two other cardinal essentials. The holy of holies in Church worship is the Lord's Supper. It is a time of heart-searching, a time of real communion, and a time of high spiritual resolving. We cannot forsake the Church for every other whim and expect God to honor us with His special blessings. We cannot run away from Communion and stated prayers and expect our children to respect us when we boast of our Church, or our life. In the practice of Pentecost we will find our Churches crowded to the curbs, and we shall find some real indoctrination going on within, and some mighty, godly living going on without. We cannot have too much practice of the fine, safe apostolic principles of the Lord's upper room Church. It carried those members "from house to house (throughout the world), eating their meat with gladness and singleness of heart, praising God and having favor with all people." "And the Lord added to the Church daily."

OUR WINGS.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Isa. 40:31.

The eagle, as he soars through space above all the barriers of a lower sphere, upon those mighty wings which God has given him, reaching heights unknown except to the infinite God, is a picture of might and power which is beyond human perception.

Yet, the prophet says that if we wait upon the Lord we shall mount up on wings as eagles, wings that will take us above all that troubles or annoys, or that impedes our spiritual progress. These wings are faith and trust, and they are perfectly balanced, for they bear the inscription, "God is" and "God is able." Stronger than eagle's wings are they, and they carry us into the secret place of the Most High, where we may hear things that are not lawful for man to utter.

The "I am's" of promise that were spoken throughout the Old Testament to the patriarchs of the ages and echoed by Jesus the Christ in the revelation to John are ours by right of inheritance.

"Faith takes, trust gives," and we need only to take what our God is so willing to give and wait upon Him, trusting our lives to His keeping, giving Him full control, for He is able to give power to the faint and strnegth to the weak; to feed His flock like a shepherd, and to lead them by still waters in green pastures.

Surely in these troublous times these wings are sorely needed, and they are ours to carry us above the trials of this present world into the calm and sweet repose of the perfect peace and trust in the infinite God. "When all around my soul gives way, He then is all my hope and stay."

As the eagle soars through the upper heights of ether with no perceptible movement of his wings, so we may rise in complete faith and trust, committing our way unto the Lord and He will work for us. The seeming impossible, the seeming impractical, shall come to pass in His own good way and time if we use these wings of faith and trust and wait patiently for our Lord to work out His plans in the lives of men.

With the use of these wings, peace and power are given in perfect balance and makes us to triumph over the circumstances of life which would keep us on a low spiritual plane. Why should we worry along in the dense traffic of life when we can rise above its sordidness into the clear, pure atmosphere of God's eternal mightiness?

"Be like the bird that, halting in her flight
Awhile on boughs too slight,
Feels them give way beneath her, and yet sings,
Knowing that she has wings." W.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

CONTRIBUTING EDITORS

W. W. STALEY W. A. HARPER

S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EDUCATION AND STRONG DRINK.

Law does not prohibit one from doing evil. Law gives one the privilege of doing right and makes it possible and virtuous to do right. Law has been defined as "the organized virtue of the community." One may protest against that virtue, take exceptions to it, depart from it, but the organized effort and consensus of opinion make it easy and inviting to do right when one so wishes.

Prohibition never has prohibited the individual who is determined to have liquor. His taste was supreme. He put his appetite above the organized virtue of the community, in so far as that virtue had expressed itself in the community, State, or nation against the evils of strong drink. As long as there are individuals who have the taste for liquor and the determination to have it, the work of education, despite all the laws that may be enacted, must go on. The finest and best thing in all the prohibition talk and propaganda was the process of education carried on which taught the individual the evils of strong drink. Those of us who lived through that intensely educational era recall how the mails were crowded with printed pages of matter which taught the poisonous and the deadly effects on the human system of alcohol. Pamphlets and books were written by the score and by the thousands, showing how the whole human system was affected by strong drink, and how the one who drank became such a victim to poison that he was physically, mentally, if not morally, unable to compete in the race of life with those who did not drink. Speakers in pulpit, in the class-room and on the platform by the thousands taught youth and age the baneful effects of rum. It was rum and ruin versus reason and riches. This was the finest and the best contribution that the whole prohibition movement has made to our country and to civilization.

The fact that a prohibition law was enacted did not destroy the individual taste nor prevent those inclined and determined to have liquor from having it. After prohibition had won a partial victory by getting a law enacted and an amendment adopted, much of the educational process and propaganda ceased. This is proving detrimental to the youth and the rising generation who are not receiving the advantages of instruction, teaching and education with regard to the ruinous and baneful effects and influences of alcohol.

If the *Literary Digest* straw vote and other wet propaganda which ex-saloon-keepers and whiskey soaks in general have never ceased to carry on shall stimulate the dry forces, the educational activities, and if again the process of teaching the youth and the adults of the land the results of intemperance, it will have all served a good purpose, and the folly of man will again be made to result in good for a righteous cause, to the glory of the organized virtue of the community and the world. More than eight weeks after twenty million votes were sent out by the *Literary Digest,* only about four million had been returned. This leaves one to wonder what became of the nearly sixteen millions sent out not returned. True, that some over 40 per cent of the votes returned favored repeal, and over forty-six per cent of the repeal votes came from the six States containing the largest cities. Very many dry leaders urged prohibitionists in all directions to ignore the straw vote. Whatever the results of the issue may be, if those who care for sobriety and the organized virtue of the community are stimulated to educational activity in again showing each and every individual the baneful effects of alcohol on the human system and on society, it will all be worth while and prove a contribution to virtue and to righteousness.

J. O. A.

SATAN.

Many of "the intellectuals," and not a few philosophers decry the idea of a real Satan, of a personal devil. It might be convenient and exceedingly comfortable to agree with the intelligentia, if the facts were not against them. There are three incontrovertible facts, however, and rather stubborn ones, which compel us to believe in a real Satan, a personal devil.

First: Human experience. Most rational human beings, out of their own experience, can say, with certainty, without adding the authority of an ancient and reliable writer, "When I would do good, evil is present." One knows from experience that such evil is not a mere abstract thing or a thin generalization. That evil often comes with such impact and such power that one feels and realizes that there is personality back of it. Often the power of tempetation is so concentrated, so strong, so irresistible, that one fully realizes that the force is not impersonal but personal, and that the driving power is so direct and eminent and compelling that there is personality behind it. No impersonal force, no misdirected or aimless force could come with such penetration, persuasiveness and power if there were not personality behind it. Every one who has striven, and does strive, to do right, has had the experience time and again that evil, concentrated and personalized evil, was present and was getting in his deadly work.

Second: Most ancient and authentic writers, inspired and uninspired, believed in a real Satan, a personal devil; and these writers and teachers had such weight and influence in their day, and since their day, that we cannot doubt their wisdom and their testimony. Moses, the writer of Genesis, believed in a real Satan, a personal devil, and, in the light of such belief, instructed his day and generation with such wisdom that one cannot believe he was mistaken in his teachings and in his conclusions.

They tell us that Job was one of the most ancient books not only of the Bible but of time. In no writings do we have the personal work of Satan set forth with more vividness and personal power and approach than in the Book of Job. The writer of the Book of Job, which writing has had weight through the centuries, believed that there was and is a personal devil. The writers of practically all of the books of the Old Testament in their writings teach that Satan is, and that he is personal and powerful.

Third: Jesus not only declared that He Himself knew the truth, but that He was Himself the Truth. No one can read the sayings of Jesus and have any doubt about His belief, not only that there is a devil, but that the devil had strong, strange power and a kingdom. When He was casting out devils, they accused Him of casting them out by the power of Satan himself, and then Jesus said: "If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand." In this simple statement, Jesus declares both His belief in a personal Satan and in the kingdom of his Satanic majesty. "But if I cast out devils by the spirit of God, then the kingdom of God is come unto you." Here Christ declares His power to cast out devils by the overcoming, overruling, ever-conquering spirit of God.

We can well afford to believe that our Lord was not mistaken in His beliefs, but that He knew His world and His kingdom and His work; and He also knew the world and the kingdom that was under the dominion of His enemy and foe, and that Satan must be conquered and driven out if the kingdom of God was to prevail.

It may be uncomfortable and inconvenient to think of a personal devil exceedingly busy in trying to trounce and destroy the works of righteousness, but human experience, the wisest teachers and personal embodiment of truth all declare that Satan is and that he is a personal power seeking, with all the passion of the soul of hate, to tear down and to destroy the works of righteousness.

J. O. A.

LIBERALITY.

People generally think of liberality in terms of giving money generously to good causes; but the term may be applied to thought and feeling as well as to money. It is expressed in a common phase as "giving and taking." All people do not think alike, but exchange of opposite thought may result in better thought for both parties. It recognizes value in thoughts, actions, and attitudes of others. The two realms in which liberality works, or fails to work, are religion and politics. Religion has been a divisive subject from the days of Judaism, and down through the Christian centuries until the present. The same is true of party politics. Ambition obscures liberality in thought and feeling and sets men against each other; and parties, too. Creeds and ambition in the Church do the same. Yet, in these two realms, liberality is greatly needed to harmonize thought and relations for the good of the Church and the State. Liberality consists in giving our best to others and respecting the thought of others. Some people are generous in expressing their own thought and opinion and illiberal toward the thought and opinion of others.

Liberality is not one-sided; it works both ways and cultivates the spirit of good feeling and cooperation both in Church and State. Every knee will not bow and every tongue will not confess until the whole Church is liberal toward one another in the true Christian spirit. But liberality

in giving to good causes, and the support of the Church, is one question that deserves prayerful consideration. This question involves thoughts, feelings, and attitudes as well as contributions. Wrong thoughts may exist in the minds of those who are able to give much and those who are not able to give but little. Those who consider themselves poor, feel that the rich ought to give more and that they should be excused from giving. On the other hand, the rich feel that they ought not give all, but that all ought to give. These two feelings reduce liberal giving and keep the Church in a strain.

Poor people often think that they are more willing to give than rich people. But liberality is not measured by what people think they would give, if they had more; but it is measured by what they give of what they have. If poor people would all give to the support of the Church, rich people would give more than they do. The two are as illiberal in their thinking and feeling toward each other as they are in their giving. Rich people are just as liberal in their thought and giving as poor people, and there is no difference in their sacred obligation to God and each other.

W. W. S.

UNABLE TO STAND PROSPERITY.

As we have read recently the Bible history of the Church, we have been impressed with the inability of mankind to stand prosperity. There is something in the human heart, in the processes of human reasoning, which leads man to take glory to himself instead of giving it to God. He forgets that God has given him power to get wealth, that God has elevated him to some position of influence, that without the blessing of heaven his efforts would have been fruitless. He feels that it is by his own ability, his own genius, his own intelligence, his own inherent wisdom, his good sense, that he has advanced himself above his fellow men, or has achieved where others have failed. He thinks he has foresight which they lacked; received a vision which was not given to them; saw the trend and bearing and logical outcome of things which they failed to observe.

It was this process of reasoning that led Nebuchadnezzar to say, "Is not this great Babylon, that I have built?" And because of this exaltation on his part, and in order that God might save him and teach him lessons, the judgment of the Most High fell upon the king. The good sense he had exercised and which he thought had brought him prosperity, was taken from him. He was driven from his throne, and his habitation was with the beasts of the field, until he saw that, after all, goodness, greatness, and power emanate from God.

When the Lord called Saul to be the first king of Israel, he was small in his own estimation. He was so modest and backward that when the time came for his appointment to be announced to the people, he hid himself, and they had to go and search him out. But a few short years transformed the humble, modest Saul into an arrogant, imperious sovereign. Samuel reminds him of this. He says, "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? . . . Wherefore then didst thou not obey the voice of the Lord?" It was a spirit of rebellion and stubbornness, self-confidence and egotism, that led Saul to disobey; and because of his persistence in this rebellion, the kingdom was taken from him, and God anointed a humble shepherd lad to be captain over His people.

But few, comparatively, in the history of all time have been able to stand prosperity and maintain unsullied their character of humility. David in turn became exalted, and sent Jaob forth to number Israel in order to learn the greatness and glory of his kingdom. God humbled him through the terrible pestilence visited upon the people.

God exalted Jeroboam to be king of the ten tribes. He took him from the ranks as a young man, and set him upon the throne of Israel, and promised to build for him a house even as He had built for David, provided only that Jeroboam would walk humbly before the Lord. But the young man could not stand this exaltation. He soon established a worship in opposition to that at Jerusalem, and step by step he led Israel into sin until he became one of the most wicked of the kings of Israel.

God gave to Hezekiah prosperity, life and health, honor and glory, and finally in his later years he raised him up miraculously from a great affliction, and as a sign that he would work this miracle in his behalf, the Lord caused the sun to turn backward. This celestial phenomenon was witnessed by the nations of earth, and the king of Babylon sent ambassadors to inquire of Hezekiah concerning it. But Hezekiah, instead of being grateful for God's great deliverance and revealing to these heathen ambassadors the God of heaven, gloried in showing them all the treasures of his house, his own glory and greatness. This excited the spirit of cupidity on the part of Babylon, and later Jerusalem was given up to plunder. Hezekiah failed to stand the test of God.

The question for us to consider is a personal one. Are we standing the tests which God imposes upon us? It may be the test of sickness, of bereavement, of destitution. Somehow, these experiences have a tendency to drive us to the Lord. The great majority of men and women can stand adversity better than they can prosperity. Are we standing the test of prosperity? God has bestowed upon us, perhaps, abundance of health, vigor of mind and body. Do we recognize Him as the source of these blessings, and are we dedicating these talents to Him, or are we taking credit to ourselves? Perhaps he has given to us acquired ability in education. Has this exalted us in our own estimation? Do we count ourselves wiser than our brethren? Do we feel that the little book knowledge we have obtained entitles us to a recognition and a consideration which others of our brethren should not have?

Perhaps we have achieved something really worth while; we have been successful in accumulating a competency, in making for ourselves a name in the world; we have been successful evangelists, and the blessing of God has attended us as administrators of institutions, of conferences; we have edited a paper that has succeeded through the years; we have written a book that has met with a large circulation. Will we give God the credit for this blessing that has attended our labors, or will we take the glory to ourselves? Will the blessing of God humble us in our own eyes, or will it exat us? Will it make us proud and critical and self-righteous, or will it lead us to walk humbly before God? These are the tests that are coming to us today.—*Review and Herald.*

Dost thou love life? Then, do not squander time, for that is the stuff life is made of.—*Benjamin Franklin.*

SPECIAL CAMPAIGN FOR THE SUN

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Beginning May the First and continuing through the months of May and June, the Circulation Manager of THE CHRISTIAN SUN offers the following prizes:

(1) To the person sending the largest list of new subscribers or renewals, we will give a nice $15.00 handbag, provided the person sends not less than $60.00 in money.

(2) To the person sending us the second largest list, a $10.00 gold coin, provided the person sends not less than $40.00 in money.

(3) To the person sending the third largest list, we will give a $5.00 gold coin, provided the party sends us not less than $20.00 in money.

OPTION

We will give Twenty Per Cent on all collections in lieu of either of the prizes above mentioned if you so desire.

In sending in your lists, please state whether you are working for the prize or commission, so we will know just how to handle the same.

Get busy—you will win in either case!

We are making a special effort in behalf of THE CHRISTIAN SUN from now to July First. Help us to get new subscribers and renewals. We need them to finance THE SUN.

CHAS. D. JOHNSTON,
Circulation Manager.

CONTRIBUTIONS

SUFFOLK LETTER.

Big things and big folks are just as important as little things and little folks. It takes both big and little to make the whole. It takes the little spikes and the big rails to make the track safe for the hand-car and the hundred-car train of coal. They co-operate in railroad traffic and make business bigger than either of them. The government of the United States is the biggest thing in this country, but it could not exist without the governments of the forty-eight States. The President is bigger in his position than any Governor, but the Governor is just as necessary in his position as the President. Big and little are relative terms, and their relation, when properly adjusted, is that of co-operation in harmony. "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor" (1 Cor. 12:21-23). What is true of the body is true of society. The artificial distinctions made in society are not in the nature of society, but manufactured often out of egotism that makes harmful attitudes among men. The head and the feet are far apart, but each is essential in its place and function. Human society is really a family and nothing is more repulsive nor more disturbing in the relations of family life than for some members to ignore other members because of conditions of education, position, property, or standing. The family tie is really a love-tie and not a tie produced by outward conditions.

God is the all-wise, all-powerful Being who is the Father of all men. The Church is His bride, and the members her children, and all we are brethren: "One is your Master, even Christ; and all ye are brethren" (Matt. 23:8; Acts 7:26). Though God is great, yet He regards men as His children and His family. If the Church understood her relation to God and man, she would understand that she is the bride of Christ and all members are her children. If the Church understood herself she would know that denominational superiority in thought and attitudes violates true love and Christian brotherhood. Denominational superiority is egotistic and unchristian. Christ has but one bride and but one family. It is a scattered family in all parts of the world, but "God hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26). And when men are born again they become one in Christ. God is above man in wisdom, power, and wealth, but He loves man with an everlasting love, and Jesus Christ took upon Himself the form of a servant. He does not hold Himself above us, but He dwells with us. We are little, compared with God; yet the burden of feeding and clothing the world, and saving the world rests upon man. God and man co-operate in lighting the world. Electricity has always existed since creation; but it remained for man to discover, generate and convey it to homes, factories, cities for light, heat and power. Little man co-operates with big God, and the world is lighted and blessed.

W. W. STALEY.

ELON LETTER.

The quarterly Sunday School offerings are evidently growing in popularity. The following schools have been added to the list of contributors for this year: Berea (Norfolk), Bethlehem, Damascus, Isle of Wight, New Lebanon, St. Luke's, Union (Surry), and Windsor, in the Eastern Virginia Conference; Concord, Lynchburg and Mt. Bethel, in the North Carolina and Virginia Conference; Biscoe, Pleasant Hill, and Ramseur, in the Western North Carolina Conference; Antioch (Va.) and Shallow Well, in the Eastern North Carolina Conference; and Bethel, Mt. Olivet (R) and Newport, in the Virginia Valley Central Conference—a total of 19 in all, with 74 schools contributing to the cause.

The contributions this year by schools and Conferences have been as follows:

Eastern Virginia Conference (27)

Antioch	$ 2.00
Berea (Norfolk)	16.14
Bethlehem	4.51
Christian Temple	675.24
Damascus	6.59
Dendron	7.06
Elm Avenue	29.48
First, Norfolk	14.77
First, Richmond	81.01
Franklin	11.82
Holland	42.47
Holy Neck	25.32
Hopewell	4.50
Isle of Wight	2.00
Mt. Carmel	19.91
New Lebanon	3.00
Rosemont	28.99
St. Luke's	1.00
South Norfolk	20.49
Spring Hill	3.07
Suffolk	134.92
Union (South)	5.31
Union (Surry)	8.19
Wakefield	9.99
Waverly	18.27
Windsor	7.80
Webster	19.40
Total	$1,213.25

North Carolina and Virginia Conference (18).

Apple's Chapel	$ 14.31
Berea	12.03
Concord	2.35
Elon College (through budget)	25.00
First, Greensboro	77.97
Hines' Chapel	4.59
Ingram	10.00
Kallam Grove	1.82
Lebanon	6.74
Liberty	5.87
Long's Chapel	4.46
Lynchburg	4.43
Monticello	1.39
Mt. Bethel	3.22
New Lebanon	9.65
Pleasant Grove	5.53
Pleasant Ridge	4.14
Rocky Ford	2.00
Total	$ 195.50

Western North Carolina Conference (9)

Burlington	$ 82.38
Biscoe	4.04
Grace's Chapel	2.25
Graham-Providence Memorial	14.87
Liberty	5.45
Pleasant Hill	12.13
Pleasant Ridge	7.88
Ramseur	4.24
Randleman	9.50
Total	$ 142.75

Eastern North Carolina Conference (9).

Antioch (Va.)	$ 1.14
Chapel Hill	3.00
Fuller's Chapel	8.73
Henderson	8.51
Liberty	14.28
Morrisville	3.82
Mt. Auburn	30.00
Sanford	13.72
Shallow Well	1.00
Total	$ 84.20

Virginia Valley Central Conference (11).

Antioch	$ 13.78
Bethel	30.00
Bethlehem	1.30
Linville	20.05
Mayland	7.40
Mt. Olivet (G)	4.27
Mt. Olivet (R)	1.00
Newport	3.40
Timber Ridge	8.06
Winchester	12.85
Wood's Chapel	2.00
Total	$ 104.11
Grand total	$1,739.81

Last year the total contributions amounted to $1,167.53.

The scholarships have been won this year by the following schools:

Eastern Virginia Conference—Christian Temple.
North Carolina and Virginia Conference—First, Greensboro.
Western North Carolina Conference—Burlington.
Eastern North Carolina Conference—Mt. Auburn.
Virginia Valley Central Conference—Bethel.

These are the same schools that won last year, except that in the Virginia Valley Central Conference Bethel won this year and Linville last. The young people who have received the Sunday School scholarships have reflected credit on their schools. In the long run, there is no doubt the bringing of the college before the Sunday Schools each quarter will build a constituency for Elon among the young people of the Church.

W. A. HARPER.

ORPHANAGE ANNUAL REPORT.

During the year 1929 the Christian Orphanage had many things to be thankful for, while its joys were mixed with some misfortune and disappointments.

We feel very grateful to God that the children's health was good, and we had no critical illness and death did not visit our institution. We feel very happy to say that during our thirteen years of service we have only had one death, which occurred during the year 1918, during the flu epidemic.

During the year 1929 we cared for more children than during any one year in the history of the institution. We have never been so besieged with applications as we were last year. We began the year with 118 children. We admitted eighteen new children. We discharged during the year twenty-four children and ended the year with 112. During the year we cared for 136 different children. We had 29 full orphans, 32 mothers dead, 61 fathers dead, 14 both parents living. We had 68 boys and 68 girls; between the ages 2 to 6 we had 3, between 6 and 12 we had 70, between 12 and 18 we had 63.

We gave 42,511 days of care. We served 127,

533 meals. The cost per child per day was .6393 cents for food, clothing, education and care. Our cost per child per day for 1928 was 6334, so you see it figures very close for the two years. Our expenses were more last year, but we had a larger number of children. We are trying to hold our number to 110, and are not taking any new ones unless we just have to.

We raised the largest crop last year that we have ever produced, and the cost of the farm and dairy figure in the daily cost of the children. I beg to say that the Carlton farm, in South Carolina, which is being developed and run for the Christian Orphanage, is a wonderful help to us, and it enables us to keep a larger dairy than we could otherwise do. We have our own feed mill and grind and mix our own dairy feed, which is quite a saving to us. This institution can never thank our good brother, H. A. Carlton, enough for his generosity and real help in this work. The boys who work on this farm in South Carolina really enjoy the time as an outing, and they get a broader view of life.

Three years ago, Bro. P. J. Carlton bought the Ward farm, fifteen acres, west of town, which is very fine wheat land, and in 1929 he bought us five acres adjoining it, which is fine wheat land, too. We have this entire field planted to wheat this season. There are about eight acres of very fine wheat land adjoining this tract which will go on the market soon. We are hoping and praying that the good Lord will touch some heart and inspire them to buy it, as it will make us a fine wheat farm on which we can produce our bread from year to year.

The year 1929 was our thirteenth year, and it seemed to be an unlucky year. While we raised the most bountiful hay crop last year we have ever had, still in the haying season it was so rainy it was impossible to get it cured, and we lost quite a lot in the field that we did not attempt to rake up.

Your superintendent was in Wadley, Ala., attending the annual Conference and was suddenly stricken with appendicitis, came home, went to Rainey Hospital, underwent a serious operation, and came very near crossing the river. While we were in the hospital, the hay in the hay-loft got hot and caused combustion and burned our barn, with all contents except mules and cattle.

A few weeks after all this misfortune we had two little boys to have appendicitis and had to have operations. Then, we had two little boys to get their legs broken on the same afternoon and had to go to the hospital for a number of weeks, which has made our expense account run up. But, after all, we are happy that we are all living and in good health.

We want to express our thanks to the board of trustees for their assistance during my serious illness and the service rendered at the time the Orphanage suffered its loss by fire. We beg to report that the barn has been replaced with a new one and built on a modern plan, and is modern in every way. Bro. H. A. Carlton secured the drawings from the State College of North Carolina without cost. The barn has cost us $6,357.81, of which $5,491.34 has been paid, which leaves a balance of $825.13 to be met.

We are very grateful to our good women throughout our Church for their kind assistance during the year, in sending us dresses, quilts, food and many useful articles.

CHAS. D. JOHNSTON,
Superintendent.

Financial Report.

Income from Jan. 1, 1929, to Dec. 31, 1929.

Sunday School and Churches	$17,662.10
The Duke endowment	2,520.79
Lawrence Holt endowment	900.00
Alamance County	300.00
Friends	5,311.40
Total income	$26,694.59
Brought forward January 1, 1929	8,116.77
Total	$34,811.36

Expense Account.

Administration	$ 5,583.63
Paid salaries for matrons	2,503.25
Paid for food	4,932.14
Clothing	2,721.45
Laundry	552.99
Household supplies	499.37
Recreation	70.40
Transportation	117.48
Health	493.06
Education	1,188.32
Plant account	49.00
Fuel, light and water	1,344.31
Repairs	754.86
Hospital bills	169.00
Farm and dairy expense	5,350.59
Capital investment	2,695.52
Total	$29,029.37
Balance cash on hand January 1, 1930	5,786.99

1929.

Income in cash		$26,694.59
Income in donations:		
1,100 bushels oats, at 90 cents	$ 990.00	
1,027 bushels corn, at $1	1,027.00	
87 gallons syrup	60.00	
Food	195.00	
Clothing	1,084.57	
		3,366.57
Total income		$30,061.16

O'KELLY MEMORIAL.

Total cost of memorial		$1,275.00
Previously acknowledged	$1,079.25	
T. J. Holland, Ambrose, Ga.	1.00	
		1,080.25
Balance to be secured		$ 194.75

Bro. Holland writes: "I noticed in THE SUN that you are trying to raise a balance on the James O'Kelly Memorial. I feel like every member of our Church would want a part in raising this fund. I had previously contributed $5.00. Seeing you are in need of more funds to clear off the indebtedness. I enclose an additional dollar."

It is greatly to be desired that friends in other sections do as Bro. Holland has done, since the memorial has already been erected and unveiled on the Elon College campus and is exceedingly attractive and seems to be entirely satisfactory to all who have seen it. Will friends who read this please send contributions, since it is the only channel through which we may reach the eye of our people?

In THE SUN of May 15th, we reported cash offering, S. C. C., Rev. S. C. Harrell, secretary, $25.00. This should have been stated as follows: Plate offering, $10.00; Col. J. E. West, Suffolk, Va., $5.00; R. C. Norfleet, $5.00; J. W. Lane, $5.00—total, $25.00.

Elon College, N. C. J. O. ATKINSON, *Treas.,*
Committee on O'Kelly Memorial.

WHEN IN RICHMOND EAT AT

Mrs. Cook's Cafeteria

805 E. Grace Street, - - Richmond, Virginia

Opposite Richmond Hotel.

ALL SELF-PRONOUNCING

Holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.

AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles ..... $ .50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles ..... .60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges ..... .85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges ..... .70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges ..... .90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges 1.10

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red.

13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges ..... .90
15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included 1.35

Holman Jewel Testament

INDIA PAPER ONLY—Size 2½x3⅛ inches x¾ inch

The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 *The three wise men*

carrying away into Bāb'-y-lon *are* fourteen generations; and from the carrying away into Bāb'-y-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges $1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included 1.50
5036PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms 2.60

Holman GEM Testament

POCKET SIZE 3⅜x4½ inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3⅜x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

4102P. Black Silk Finished Cloth, gold titles, round corners, red burnished edges, with Psalms ..... $ .90
4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges 1.35
4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included 1.90

RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges 1.50

INDIA PAPER GEM TESTAMENT

4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms 3.00
4136XPRL. Red Letter Edition with Psalms, same binding as 4136XP, but with the Sayings of Christ Printed in Red 3.25

Old Folks Testament

Extra Large Print

Pica, 16mo. Size, 5¾x7¼x¾ Inches

Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines. It is the most readable edition of all large print Testaments.

Specimen of Type.

THE book of Jē'sus

PSALMS INCLUDED

2902P. Black Silk Finished Cloth, gold titles, round corners, red edges, with Book of Psalms included $1.50

THIN BIBLE PAPER EDITIONS

Same Large Print as Above

2913P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included 2.95

RED LETTER EDITION

Same as above, with the Sayings of Christ in Red.

3913PRL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included 3.10

All styles sent postpaid at above prices

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A DAILY PRAYER.

We thank Thee, O God, for knowledge of the Holy Spirit's broadcasting as first demonstrated in the experience of Pentecost; that, far in excess of the might and magnitude of present-day messages on the air, the Holy Spirit's mystery and power permeate into eternity, delivering all of life from the curse of death. With many, at the recurring Pentecostal season, may it be that the soul's antenna shall be set to receive the wave which bears upon it the unmistakable sound of that "rushing mighty wind," and, in sequence, may it "sit upon" to the unfailing witness of the eternal Source from which it comes. In our Saviour's name. *Amen.*

ONE MORE MONTH.

Some of us react toward missions as if missions were an enterprise or an institution of man. We should not blame mission boards, missionary teachers, even mission fanatics, for precipitating on the Church the missionary movement. Christ instituted, and is solely responsible for, missions in the Church. Before going away, He declared He would build His Church and the gates of hell should not prevail against it. This is the purpose for which He is building the Church, that His mission may be carried on in the world; that of giving His message, the revelation of Himself as the Son of God, to all the world. It was to His immediate disciples and followers, the incipient Church, to whom He gave the commission, "Go ye into all the world." The Church, in its missionary program and propaganda, is carrying out, not the word of mission boards, nor the program of men, but the work of the Lord and the program of our Christ. He, through the Church, is responsible for every missionary in all the world today. The Church alone of all institutions seeks to build other Churches, to support and send out the gospel, to sustain and carry on missions. The Church of the living God, in its missionary task, is carrying out the commission laid upon it of its Lord, its Founder, its Body.

Missions become a spiritual task, in that it is a task undertaken solely in the name and for the sake of our Lord. The primary program of missions is not that of reaching individuals and saving individuals, but that of preaching Jesus Christ and Him crucified, and of giving Him a chance to reach and to save individuals. He is the lifting power. His is the saving grace. His is the life infinite and strong enough to reach and to save to the uttermost.

And the program He adopted for financing such an infinite task was that of self-denial. "If any man will come after me, let him deny himself." It is through self-denial that we make our offerings for missions that our Lord may be glorified in our own lives and in the lives of others who, through our self-denial for His sake, may be reached and redeemed through His message.

There are some Churches yet to report that have not sent in anything for missions this year. We cannot believe that there is a Church that will deny the one purpose for which it was founded, the one commission given to it of its Lord, the one business for which the Church was established on earth. Every Church should give every member an opportunity to contribute to missions, and in our Southern Convention it was decided to have a mission period in which this might be done. One more month now and our mission period is over. We have had Easter and since Easter to do this divine thing in our Churches. A Church cannot neglect this and hope for the presence and the power of its Lord, since it is in His name and for His sake and through His commission and by His purpose. It is a part of His program that missions were established and made the big and the chief business of the Church. J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 24, 1930.

Sunday Schools.

Previously acknowledged	$3,002.35
Happy Home, Ruffin, N. C.	2.60
Rosemont, Norfolk, Va.	9.57
Durham, N. C.	19.23
Windsor, Va.	2.50
Leaksville, Luray, Va.	2.13
Elm Avenue, Portsmouth, Va.	18.61
Pleasant Hill, Liberty, N. C.	3.52
Mt. Carmel, Zuni, Va.	9.86
Newport News, Va.	15.00
United Church, Lynchburg, Va.	3.62
Richland, Ga.	2.00
High Point, N. C.	3.89
High Point Philathea Class, N. C.	3.00
Berea (Nans.), Driver, Va.	5.11
Oakland, Smithfield, Va.	4.00
Third Avenue, Danville, Va.	3.11
Wake Chapel, Fuquay Springs, N. C.	5.00
Oak Level, Youngsville, N. C.	1.66
Chapel Hill, N. C.	7.30
Total	$3,124.06

Individual and Church Collections.

Previously acknowledged	$3,256.15
Holland, Va.	200.00
Parks Cross Roads, Ramseur, N. C.	20.16
Ingram, Va.	100.00
Mt. Zion, Mebane, N. C.	5.50
Happy Home, Ruffin, N. C.	18.20
Liberty, Nathalie, Va.	8.31
Shallow Well, Jonesboro, N. C.	13.60
East Liberty, Shenandoah, Va.	3.50
Roanoke, Ala.	2.74
Lowell, Roanoke, Ala.	1.70
Hebron, Virgilina, Va.	8.00
Wake Chapel, Fuquay Springs, N. C.	92.33
Oak Level, Youngsville, N. C.	3.86
Newport, Harrisonburg, Va.	17.80
Leaksville, Harrisonburg, Va.	29.05
Joppa, Harrisonburg, Va.	11.25
Dry Run, Harrisonburg, Va.	24.01
Timber Ridge, Harrisonburg, Va.	19.80
Total	$3,835.96

Specials.

Previously acknowledged	$1,306.72
Rosemont Class, No. 3, Norfolk, Va.	5.00
Total	$1,311.72

Summary.

Previously acknowledged	$13,037.42
Sunday Schools, regular	121.71
Individual and Church collections	579.81
Specials	5.00
Total to date	$13,743.94

J. O. Atkinson, *Sec'y.*

PORTO RICO LETTER.

No doubt there are many readers of The Sun who are interested in the work on this island, and naturally they would like to get acquainted with some of our native leaders among our young people's societies that are so actively engaged in the various departments of activities in our different Churches.

If you enter our Salinas Church you would be cheerfully greeted by the president of our Christian Endeavor Society, Josefa Campos, a splendid young Christian woman, who has been giving a great deal of her time to make our society a success. Josefa only has had fifth-grade education, but her interest and spiritual enthusiasm and Christian character have made her one of the leaders in this Church. She certainly has been a great help to me. May we not pray for this young Christian woman, so that she may keep her courage and march on like a Christian soldier for the betterment of His kingdom on this island.

Now we come to our Santa Isabel Church, which is one of the best-organized Churches on our field. Here you will find a fine group of fifty young men and women who are corner-stones of our Church. These young folks are practically carrying on all the activities of the Church and trying to make it a real religious education center. At any time of the day one entering this Church would find some of the young people engaged in some kind of work to improve the conditions of their Church. It has been a pleasure for me to help these splendid young people, and I have tried as much as I have been able to aid them with literature, suggestions, special programs, or meetings with them.

I would like to mention the different organizations that are actively working to carry on the Church program, namely: Christian Endeavor (junior and senior), Young Men's Club, Young Women's Club, Ladies' Society, Teacher Training Class, Athletic Club for Men and Women, W. C. T. U. League, and kindergarten. Of course, many times we hear said, too many organizations are killing the real Church program, but it all depends on the spiritual atmosphere that exists in each organization. If we only could take for our motto, "We can do all things in Christ, and He will lead us and give us strength," I could assure you that the Church would have a successful program.

I wish that I could tell you about a good many of these young men and women, but I must hurry on. Oh! but I do want you to meet the president of our C. E. and S. S. Conference. Franciso Laporte is very small in statue, but is a live wire in the kingdom of our Master. He is one of the most consecrated, enthusiastic leaders among the young people of our mission. He is a very busy young man, as he is a public school teacher; but this does not keep him from giving every spare moment for the service. Weekly he has come to Ponce to have conference with me and helped me to translate various programs for our different conference committees and other organizations. We certainly are proud of this little leader, and ask our Heavenly Father to bless and lead him on in his work.

Now we shall stop in our Ponce Church. This Church has been very unfortunate with her young people. As soon as they are able to be of some help they either go to the States or other parts of the island; therefore, we have not many young people. However, we must not forget those we have, who are very willing and active in all the activities of our Church program. Our Christian Endeavor has been carrying on splendid special programs, not only at our regular meetings, but at our Sunday night services. Just last Sunday, which was Mothers' Day, the young people took

charge of the Sunday night service and presented a very impressive and attractive Mothers' Day program, which included special music, two short dramas, and a short sermon by Mr. Barrett, who is acting as the pastor of our Ponce Church. This program was prepared by all the committees of the society, with the help of Mrs. Barrett and the writer.

Alfred Barrett, the son of Mr. and Mrs. Barrett, is the president of our society. He certainly has been a great helper and pusher to make the program of this organization a success. He has been a willing worker in all the organizations of the Church. He has given me his cheerful and splendid co-operation and aid during the period that I have been here. Alfred graduates from Ponce High School this spring, and we wish him success in his future plans.

I must not forget my Junior Christian Endeavor, as this little society is one of the most active branches in our Ponce Church.

On Saturday a special program and social was given by these little folks for their mothers in our Church-yard. A very good time was enjoyed by all who attended the program.

These little folks also took part in the special programs in Sunday School and Sunday night service.

A cloud of sadness comes over my busy mind when I think that within three weeks' time I shall leave these happy and cheerful folks whom I have learned to love dearly. They have filled my life with happiness, and have given me courage to go on during my discouraging moments. My prayers and thoughts shall always be with them.

VICTORIA E. ADAMS.

Ponce, Porto Rico.

NEWS ITEMS

BY MRS. W. M. JAY.

The great Southern Christian Convention of Raleigh is past, and great it was in many respects. Those who were privileged to attend were amply repaid and will cherish the memory for many years for the helpful messages and good spirit manifested. The Woman's Convention's part was just as successful, and many things were accomplished. The many good reports of the work done in the past two years showed an ever-increasing interest and zeal on the part of the women all over our Southern Convention. Every society should avail itself of the "Annual" as soon as it is printed, so as to give its members opportunity to read the various proceedings and become familiar with the work.

Missionary Meeting.

An enjoyable affair was given at Elon College Tuesday, May 13th, at 4 o'clock, when the Woman's Missionary Society and their husbands and the cradle roll members met on the beautiful lawn of Dr. J. O. Atkinson for the annual cradle roll rally. Mrs. R. B. Tower, the efficient superintendent of this department, directed the events of the day, and it took on the form of a picnic as each lady was asked to bring a covered dish of anything she desired. Dixie cups and animal cakes were provided in addition for the little ones. My, what a feast of all kinds of good things and how the little ones and "big" ones too enjoyed it!

A series of games were enjoyed, sponsored by Mrs. C. M. Cannon, Mrs. S. A. Bennett and Mrs. J. W. Patton. A program of songs and drills by the children, in charge of Miss Vera Van Cleave, Mrs. Bennett, and Mrs. J. L. Foster, followed.

The mite-box opening revealed the secret of the winner of the prize for the largest contribution. This went to little Mary Frances Martin.

Dr. J. O. Atkinson and Rev. Alfred Hurst made brief talks. There were about forty children and thirty-eight adults present.

MISSIONARY PROGRAM FOR JUNE.

WOMAN'S SOCIETY.

As you all know, the month of June is set aside for our babies, and the program in the Woman's Societies usually is centered around the cradle roll. How fitting that we, as the mother society, should give of our interest both in attendance and help to these little ones! It is thrilling to watch their eager faces and to see how willingly they try to serve their Master in their little way. The following suggestions for a missionary cradle roll rally, by Mrs. L. T. Proctor, Dayton Ohio, superintendent of cradle roll of the General Convention, may be of help to those planning such a rally at the next meeting:

This year a theme has been selected for the rally program and suggestions will be given for the carrying out of the program, rather than a detailed program as in former years. The theme is "Jesus the Good Shepherd and Friend of Children."

Use any material you may find that is related to the theme. Show pictures of shepherds and sheep and of the good Shepherd. Point out the crook and tell how the shepherd uses it to guide the sheep and reach after them when they fall into places he cannot reach to get them. Talk about how the wool in the children's clothes once grew on the sheep.

1 Sam. 17:34, 35 tells the story of David and the sheep. Let some one tell how a boy named David took care of his father's sheep; was good to them; had names for them; found places where the grass was green, and water cold and pure; killed the bear, the lion, and said the words, "The Lord is my Shepherd." Have the 23rd psalm given in unison or by one child.

Using Luke 2:8-16, tell the story of the shepherds and the angels.

Have some one tell the story of how Jesus saw the shepherds out on the hillsides taking care of the sheep when he was a little boy, and when he grew up he told a story about a shepherd who had many sheep, etc. Matthew 18:11-14.

For one of the songs on the program, use "Savicur, Like a Shepherd, Lead Us." It is found in the books, "Joy to the World," "Hymns of Praise," "Awakening Songs," and others. Use any other children's hymns you prefer.

The poem, "Little Lamb," by William Blake, may be used as a recitation or read well by some one.

Little Lamb.

Little lamb, who made thee?
Dost thou know who made thee,
Gave thee life and made thee feed
By the stream and o'er the meadow,
Gave thee clothing of delight,
Softest clothing, woolly bright;
Gave thee such a tender voice,
Making all the vale rejoice?
Little lamb, who made thee?
Dost thou know who made thee?

Little lamb, I'll tell thee;
Little lamb, I'll tell thee:
He is called by thy name—
For He called Himself a Lamb;
He is meek and He is mild,
He became a little child.
I a child and thou a lamb,
We are called by His name.
Little lamb, God bless thee;
Little lamb, God bless thee!

Wm. Blake.

YOUNG PEOPLE'S SOCIETY.

Every-Day Contacts and Our World Friendship Ideals.

Purpose: To emphasize in our minds that our ideals and our deeds must be consistent if we are sincere.

Program.

1. Hymn, "O, Master Workman of the Race."
Story.
Prayer by leader.
Hymn, "Follow the Gleam."
2. Project committee report.
3. Leader's introduction of theme.
4. A diary.
5. The question.
6. Sentence prayers for courage to live out our ideals.
7. Hymn, "I Need Thee Every Hour."
8. Benediction, while music of last hymn is still played softly.

Suggestions.

Poster: Draw a calendar of one month. Write underneath it "Every Day a Test Day." Date, hour, place of meeting.

1. Leader should present the theme in the abstract, basing remarks on chapter 10 of Y. & W. O., the section called "The Test."

2. Prepare assignments enough for every person present. Some may be clippings from this chapter or other reading that pertains to the subject. Some should ask for personal observations of contacts with other races or nationalities, are they Christian contacts or not? Give two or three people question 3 under this chapter to answer. Express idea that if our daily contacts were kept in a diary and a stranger read that diary, it would be from our deeds that he would form his opinion of our ideals. It is what we do that the world sees.

3. Give the two paragraphs entitled "Popular Members," from chapter 10, and put to the group the question as to which was sincere in his or her ideals, George or Anne. Why? Would you act the way Anne did?

4. Let one person read the words of each verse before it is sung.

Note: Very interesting supplementary material may be secured from "Blind Spots," by Henry Smith Leiper, with special reference to race relationships.

JUNIORS OR WILLING WORKERS.

Theme: "Our Church."

Song: "When Morning Gilds the Skies."

Call to worship. Let the people praise Thee, O God; let all the people praise Thee.

Response: O let the nations be glad and sing for joy; for Thou shalt judge the people righteously, and govern the nations upon earth.

Song: "Jesus Loves the Children Dear."

Offertory song: Same as April.

Continue use of stories in leaflet. Carry on work begun last month. Let the children suggest topics for prayer, or make the prayer themselves for the group about whom you talk.

Close with Bible salute.

Bible over eyes. Open Thou mine eyes, that I may behold wondrous things out of Thy law.

Bible held over hearts. Thy word have I laid up in my heart, that I might not sin against Thee.

Bible pointing down. Thy word is a lamp to my feet and a light to my path.

Sing chorus of "Take It Wherever You Go." (Write Mrs. F. E. Bullock, C. P. A. Bldg., Dayton, Ohio, for free copy.)

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson X—June 8, 1930.

Jesus in the Shadow of the Cross.

Golden Text: "He went forward a little, and fell on His face, and prayed, saying, My Father, if it be possible, let this cup pass away from me; nevertheless, not as I will but as Thou wilt."—Matt. 26:39.

Lesson: Matt. 26:1-75.

The lesson for today is the entire twenty-sixth chapter of Matthew, but these notes will cover only verses 31-46, the verses printed in the "Lesson Quarterly."

Overconfidence.

Jesus knew men. He was the world's greatest expert in all things that concerned men. He knew that in the critical hour that was before Him He could not depend upon even His immediate inner circle. He tells them frankly that when He, the Shepherd, has been smitten, the sheep will be scattered abroad. There must have been a tinge of sadness in His voice as He spake these words.

As usual, Simon Peter spoke up. What Jesus had said might apply to the other disciples, said Peter, but it would not apply to him. No, sir; here was one disciple who was going to stick by Jesus to the bitter end. He boldly asserted that he would even die for Jesus, but he would never, never deny Him. Alas! how human this big-hearted, impulsive fisherman was. He was not so sure about others, but he was absolutely sure about himself. With him, as with so many of us, overconfidence led to his downfall. The Book says, "When any man thinketh that he standeth, let him take heed lest he fall." Every athletic coach knows how important it is to guard the members of his teams against overconfidence. How much more important is it that we recognize our own limitations, recognize the subtlety of the tempter, and in humility ask for that grace which will make us conquerors.

Gethsemane.

Gethsemane is the world's most historic and momentous battlefield. Issues were at stake here which transcend all other issues in human history before or since. Jesus could have turned back. He did not have to go to the cross. If He had responded to the human in Him, He would not have gone to the cross. But He had come into the world to do the will of the Father, and in the supreme hour He finally yielded Himself to do that will.

And while He was in an agony, the disciples were asleep. Here as elsewhere in human life, the ultimate issues of life must be fought out alone. Friends can go so far with us, but when we finally come to our Gethsemane—and we always come to Gethsemane when we set out to do the will of God—we must face the issues alone. One feels that this is not the only time His disciples have been asleep in Gethsemane. In the midst of economic injustice, industrial oppression, ignorance, poverty, disease, paganism and heathenism, while countless millions are without the gospel, many of the followers of Christ are unmoved and untouched—asleep so far as any vital and practical interest in these things are concerned.

It is well enough to note that in one sense the prayer of Jesus was not answered. He prayed that the cup—the terrible fate which was impending—might pass from Him, that is if it were possible. It was not possible, and He had to drink the cup to the bitter dregs. But in a larger sense, He did get an answer to His prayer. The Father could not take away the cup, but the Father could give moral purpose and spiritual resources to enable Him to drink the cup. He who sincerely and earnestly prays will always get an answer to his prayer.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, June 8, 1930.

Topic: "Prayer in the Life of Leaders."

Scripture: Mark 1:35; Luke 6:12.

"And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed. . . . and continued all night in prayer to God."

Topics for Talks in the Meeting.

1. True leadership. What is leadership? Why does being in a position where one can compel others to do one's bidding fail to make one a leader? What is essential to true leadership?

2. The task of the leader. What is the task of the leader? Is he a "getter" or a "giver"? or both? Which of the two characterizes him best in his relation to his fellow-men? What does he get? (Power, courage, faith, guidance.) From what source does he get all these things? How does a leader always stay "just a few steps" ahead of his followers? Is prayer essential to the life of a leader?

3. Can every one be a leader? Consider the following answers: (a) Every one should aspire to lead. Otherwise, a person loses courage and grows more and more useless. (b) A good follower is as important as a good leader; therefore, some of us will do better to choose our leader and be true to him. (c) Not all of us can be great leaders, but we ought to think for ourselves and be ready to fill less important places of leadership. (d) All of us must be both good leaders and good followers.

4. The price of leadership.

"It seams the face and it scars the brain,
It strains the arm till one's friend is pain,
In the fight for man and God."

If we are to be leaders we must pay the price. It costs much to be a leader. It costs in study. It means fighting physical handicaps. It means getting "in line" and learning with those you are to lead. It means being humble. It truly means heroism. How can prayer help one to be heroic?

5. Things prayer does.

(a) Overcomes the feeling of working alone. After communion with God, the true leader knows that God is with him.

(b) Gives one courage and cheer to carry on.

(c) True prayer reveals the way.

(d) Prayer sweetens life. Peace and power take the place of heartache and disappointment.

Prayer.

"The camel at the close of day
Kneels down upon the sandy plain
To have his burden lifted off
And rest again.

"My soul, thou, too, shouldst to thy knees
When twilight draweth to a close,
And let thy Master lift the load
And grant repose.

"The camel kneels at break of day
To have his guide replace the load;
Then rises up anew to take
The desert road.

"So thou shouldst kneel at morning dawn,
That God may give thee daily care,
Assured that He no load too great
Will make thee bear."

Quotations on leadership (from John G. Lonsdale, president American Bankers' Association):

"Leadership and success, in a general way, are synonymous. They are both founded upon simple codes of thought and action, upon the realization that he who wins the laurels must be a doer, not a waiter, that application of energy, not time or luck, is what counts most. A rabbit's foot is a poor substitute for horse sense."

"Both success and leadership, if they be of the highest quality, are the result of service to humanity. Analyze the lives and times of all great leaders of history and you will find that those whose names are enshrined in the hearts of their countrymen are those who sought to render a needed service to the populace."

"Leadership, like success, need not, however, be international or national to achieve great results. There is room for each of us to be a leader in his community, in his work, in his Church, and in various organizations."

"One of the indispensable qualities of leadership is the ability to persist steadfastly in the face of discouragements. If George Washington had not possessed the quality of persistence, he and his soldiers would never have survived the hunger and privations which were theirs at Valley Forge."

"The fellow who handles a little job in a big way is always on the road to greater fields."

CONVENTIONS AND SCHOOLS.

June brings in our Summer School and Christian Endeavor Conventions. These conventions offer us an opportunity to check up on the amount and grade of work that we are doing as a Church school. The young people who have been going to Christian Endeavor and studying and discussing various problems and topics also have a chance to meet in these conventions and share in the inspiration afforded there, along with the discussion of business and method.

The dates and places for the schools this year are as follows:

The Georgia and Alabama Sunday School and Christian Endeavor Convention was held March 29th and 30th, at Rose Hill Christian Church, Columbus, Ga. The Congregational young people of Georgia co-operated in this convention. A good session was held and a splendid program rendered.

Western North Carolina Cnovention meets on June 10th and 11th, with Hank's Chapel Christian Church, Route 1, Pittsboro, N. C. Western North Carolina will have its usual fine program.

Valley of Virginia Convention meets on June 12th and 13th, at Linville Christian Church, Linville, Va. A splendid program has been prepared for this convention.

On June 19th and 20th, the North Carolina and Virginia Convention will meet at Pleasant Ridge Church. The officers of this convention assure us that the Convention will be well worth attending.

Eastern Virginia meets on June 22nd and 23rd. A place has not been definitely decided upon yet.

The Alabama Sunday School and Christian Endeavor Convention will be held on June 28th and 29th, at Rock Springs Church, Roanoke, Ala.

The Eastern North Carolina Convention meets July 16th to July 18th with the Liberty (Vnace) Church.

Piedmont Junior Summer School meets July 6-11. We are expecting over a hundred at this school who will pursue the courses of study. Visitors will swell the crowd to near one hundred and fifty. A strong program for the school is being planned—the best the school has ever had.

Elon Summer School will be held July 26th to August 2nd.. Here, too, we are expecting the largest school ever held at Elon. The faculty is strong and a wide range of International courses will be offered for credit work. Let us count on you for one who will be there!

Church vacation schools will be held in most of our Churches throughout the South. Help the children of your Church by providing for them this opportuntyi to study in Bible, world friendship, play, music, and hand-work. The profits of such a school will repay your efforts.

JEWEL TRUITT.

EDUCATION WITHOUT GOD.

It is not alone in Soviet Russia that a determined effort is going on to drive God out of men's thoughts and lives. At Petrograd there is actually a so-called university founded for the purpose of teaching atheism which is supported by the Soviet state government. We are in no danger of such madness in this country, where we have separation of Church and State in the Constitution. Atheism would be as illegal for the State as positive Baptist teaching in State institutions. That is not our peril, though there are isolated instances of professors in State schools who openly taught atheism like one whose students told me that he stated to his classes that he was determined to drive belief in God out of the university. He is dead now.

But there are several definite lines of teaching in our country that are openly atheistic, quite apart from the American Association of Atheists. The philosophy called "behaviorism" tries to get rid of moral standards and ideals and make us all a product of environment with no need of soul or of God. We are all merely educated animals. Psycho-analysis seeks to explain everything by the sex-instinct, even worship and religion. There is a school of writers, novelists and essayists, who ridicule religion and morality in books and magazines as belonging to a past age before the present day of enlightenment. Self-gratification is the law of life for these men and women and all ideals of reverence and morality disappear.

The advocates of the new propaganda talk loudly about enlightenment and progress, but they desire education without religious restraint or constraint; that is, without belief in God and the bother of the conscience over moral values.

Unfortunately the very religious liberty of our land which we all justly cherish so highly tends itself to this very abuse. Because of the Jews and the Roman Catholics, many States forbid the reading of the Bible in the public schools. Indeed, many Baptists are opposed to this on principle. The result is that American children are growing up without religious education, without knowledge of God, except what they obtain at home, in Sunday School, or in Church. Most children today do not go to Church, but take the Sunday School in place of public worship. Family worship has practically died out in American homes, and the average child gets little knowledge of God in the homes unless the mother happens to be an unusually active and devout woman. Our educational system is not opposed to the knowledge of God, but it actually ignores God. There seems to be no hope of any change in the public school system.

The only alternative is the work of the home and of the Church, including the Sunday School. These are not functioning as well as they should to make up for the inevitable lack in the schools and to meet the definite and skillful anti-religious propaganda going on in our country.

Without God there is no recognition of any authority outside of self. There is no obedience to parents or to the State. If parents are not willing to teach their children about Christ and righteousness, about sin and punishment, about law and obedience to law, we may have more intelligent citizens so far as the intellect is concerned, but they will be dangerous citizens, fit material for the Bolshevistic propaganda. "In God we trust" is on our money. Without God our country and our credit will be worthless. Education without God is anarchy.—*Christian Index.*

Announcement has recently been made by the Presbyterian General Assembly that the overture permitting the women to have an equal voice with the men in the government of the Presbyterian Church of the United States of America has won by a vote of 151 in favor to 114 against the overture. This means that women of that communion will be allowed to sit as members in congregational sessions in the local Churches, also of presbyteries, synods and general assemblies.

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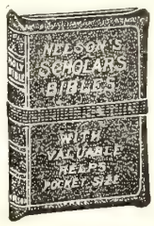

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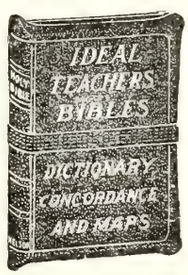

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THE CHRISTIAN SUN

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

GROWING INTO THEM.

"Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. 22:6.

"When I was a little boy," remarked an old gentleman, "somebody gave me a cucumber in a bottle. The neck of the bottle was small and the cucumber so large that it wasn't possible for it to pass through, and I wondered how it got there. But out in the garden one day I came upon a bottle slipped over a little green fellow that was still on the vines, and then I understood. The cumumber had grown in the bottle.

"I often see men with habits that I wonder how any strong, sensible man could form; and then I think that likely they grew into them when they were young, and cannot slip out of them now; they are like the cucumber. Look out for such bottles, boys."

Prayer.—Help, Lord, and we shall be trained for the good of the world and Thy glory. *Amen.*

TUESDAY.

SMASHING OUR DREAMS.

"Wait on the Lord; be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."—Psa. 27:14.

Two painters were employed to fresco the walls of a magnificent cathedral. Both stood on a rude scaffolding constructed for the purpose, some distance from the floor. One, intent upon his work, forgetting where he was, stepped back slowly, surveying critically the work of his pencil, until he had neared the edge of the plank on which he stood. At this moment his companion, just perceiving his danger, seized a wet brush and flung it against the wall, spattering the picture with unsightly blotches of coloring. The painter flew forward, and turned upon his friend with fierce unbraidings. But later he blessed the hand that saved him. Just so, sometimes we get so absorbed with the pictures of the world, unconscious of our peril, when God in mercy dashes out the beautiful images, and draws us, at the time we are complaining of His dealings, into His outstretched arms of love.

Prayer.—Dear Lord and Master, if Thou dost see fit to take us through broken dreams and hard places, help us to be true and depend on Thee for Thy good for us in it all. *Amen.*

WEDNESDAY.

WORKED TO DEATH.

"The sleep of a laboring-man is sweet, whether he eat little or much."—Eccl. 5:12.

It is a mistaken idea that hard work kills men. Hard work never killed a man. It is the improper care of one's self, when he is not working, that does the damage.

The more a man does with his brain, the less his hands will have to do. The better a man's reasoning and common sense are, the more successful he will be. It requires hard work these days to keep up with the race.

You cannot make a success unless you work hard. Success comes by inches, not by leaps or bounds. Success is the pushing forward each day by hard work.

Burn the candle at one end only, and you replace each day what you have burned, by rest, sleep and recreation. By burning the candle at one end only, and replacing it fully each day, your candle will not burn out.

Prayer.—Dear Father, turn our hearts daily to true proportions in all things, that whether we work or play we may live the life that goes on. *Amen.*

THURSDAY.

THOU ART THY JUDGE.

"Out of thine own mouth will I judge thee."—Luke 19:22.

In the New Testament, knowing demands doing; where much is given, much is required. Our discernment and emotions may get us into serious trouble in the judgment. Once, on a dusty, much-frequented road, a brother pointed to a place by the roadside, and said that with very little work there could be developed a spring which would be a great blessing to thirsty horses and men. His suggestion complimented his perceptions, and showed him a man of practical wisdom. But he traveled that way a number of times every week. Why did he not do it himself? Of what use will his understanding be in the final reckoning? The words uttered are recorded, and out of his own mouth will he be condemned.

Prayer.—Our Father in heaven, so occupy our lives that in us may be Thy Spirit and that we may be approved of Thee. *Amen.*

FRIDAY.

GOD'S REALLY GREAT PEOPLE.

"He that is greatest among you, let him be your servant."—Matt. 20:23.

The world is full of unrecognized people, men and women, boys and girls. We do not see their names in the paper. We do not find them heralded on special programs. Their names are just as good as some other people's, and when you see them in print you know how to pronounce them, and when you hear them speak you know what they are talking about. But they do not have "the public ear"! The world is made up of just such people. The folks who do things, the unseen people, the unheard people, God's really great people. You have them in every congregation, the people who "make the wheels go 'round." Both classes of people are needed. But give me the good woman who is willing to throw her shawl over her shoulder, slip around to the back door, so as not to interfere with your work, and talk Church matters over for an hour, encourage, plan and cheer ahead the good work of the kingdom.

Prayer.—Dear Lord, please humble our hearts always and fill our place in life. *Amen.*

SATURDAY.

THE LITTLE FIDELITIES.

"He that is faithful in a very little is faithful also in much."—Luke 16:8-13.

It takes a large mind adequately to value small things. Only a supremely faithful soul will be master of the little fidelities. A captain of industry will note details that no private will deign to consider. The president of a great bank will watch the way the stenographers fold their letters. The head of a big store will provide places for wet umbrellas. These large-minded men will not be swamped by a flood of trifles, but they will realize that "trifles make perfection, and perfection is no trifle."

In the life of the soul also no one advances to the great commissions who is careless in the little fidelities. Begin with the courteous word, and you may go on to the eloquent address. Begin with the heartening letter, and you may go on to the inspiring book. Begin with the conquest of a so-called little sin, and you may reach a character of shining power.

Prayer.—May we become perfect, our Father in heaven, even as Thou art perfect. In the strength of Jesus Christ. *Amen.*

SUNDAY.

THE BREMEN'S TRIUMPH.

"The first heaven and the first earth are passed away; and the sea is no more."—Rev. 21:1-8.

To John, imprisoned on the island of Patmos, this promise meant much. Lonely and homesick, parted from those whom he loved, he thought of the sea as the emblem of separation. Heaven to him was a place where families would be forever united, where friendships would no more be broken by death, where all sad sunderings would be at an end. How John would rejoice in our compact and neighborly modern world, in which we can talk across the seas—as our fathers could talk across the back fence—and we can fly over continents, returning before we are missed!

But the most deplorable isolation, to John or any one, is spiritual. Who is my neighbor? The man who needs me; and I am neighborly as I meet his need. If there is to be no more sea, the love of God and man must bind us all together. If there is to be no more sea, this nearness should begin in my heart.

Prayer.—Our Saviour, Thou art Lord of the sea. Thou didst quiet its tempest; Thou didst explore with mystic vision its invisible depths; Thou didst bring sailors to their desired haven. The sea is Thine, for Thou didst make it. Thou canst conquer it for us, and make it as the dry land. *Amen.*

SIDE-TRACKED.

Probably some of THE SUN readers are beginning to think I have dropped out of existence. However, this is not true, as I am only side-tracked for a while. Paul was side-tracked at times when he did not understand the motive or cause. The truth is that at the meeting of the last Conference there seemed to be no place for me to fill this year, so I have been out of the active ministry since that time.

There is something about it all that I fail to understand, and it is this: it took me five years to complete the course at Elon College, and then I spent four years of what people said was very successful ministry in rural sections; but all of a sudden there seems to be no place for me to preach. I am put out, so to speak. Still, men will stand in the pulpit and other places and plead with young men and women to prepare for religious work, to give their lives to religious work. May they not meet the fate which has been mine. I placed notices in THE SUN and *Herald* for several issues, and there seemed to be no openings in the religious world, or at least in the Christian denomination, so I have been driven to take up other work. However, I would consider work in the Christian denomination if there be such available. I am still living the Christian life and am determined to until the end, by the grace of God.

GEO. A. PEARCE.

Oxford, N. C.

Christian Orphanage

Dear Friends:

Elon commencement will be on this week, and we are looking for and expecting many visitors. Friends attending the commencement, many of them, visit the Christian Orphanage while here and look it over. We are always glad to have visitors come. They can then see for themselves and see what we have here, the needs and the possibilities of doing much good by lending us a helping hand.

We also find that when people visit the Orphanage they become more interested in it and are willing to help us. The late J. B. Duke, in setting aside his large endowment, had this to say: "I have included orphans in an effort to help those who are most unable to help themselves, a worthy cause, productive of truly beneficial results in which all good citizens should have an abiding interest. While in my opinion nothing can take the place of a home and its influences, every effort should be made to safeguard and develop these wards of society."

It is the policy of the Orphanage not to take children where arrangements can be made for them to stay with their mother; but there are so many cases where mother, who was the jewel of the home, and her love and care had no bounds, has been taken away. Her hand that so lovingly caressed the feverish brow has been forever stilled, and her voice that was so sweet and sympathetic and brought so much comfort to the home, has been hushed forever. The home broken up, no friends to take the children and care for them. Homeless, helpless, but worthy of human kindness, the Orphanage is the only refuge. It stretches out its loving arms and bids them come in and share its blessings that have been made possible by loving friends who are delighted to give that the little helpless ones may have love, care and a chance in life.

We are glad that the Christian Church has an Orphanage.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 29, 1930.

Brought forward		$7,207.89
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Danville, Third Ave.	$ 3.11	
United, Lynchburg	3.49	
Pleasant Ridge	1.28	
Shallow Ford	2.60	
Bethlehem	2.84	
Reidsville	7.44	
		20.76
Eastern N. C. Conference:		
Wake Chapel	$ 7.70	
Mebane	2.00	
Oak Level	1.52	
Shallow Well	3.00	
		14.22
Western N. C. Conference:		
Randleman		3.25
Eastern Virginia Conference:		
First, Portsmouth	$10.45	
South Norfolk	12.41	
Oakland	4.00	
Windsor	7.55	
Elm Avenue	5.00	
		39.41
Valley Virginia Central Conference:		
Leaksville	$ 1.50	
Winchester	7.41	
Newport	1.56	
		10.47
Georgia and Alabama Conference:		
Ambrose	$ 1.00	
Richland	5.00	
		6.00
Special Offerings.		
Mrs. Olivia Horner, for children	$10.00	
Mrs. M. J. Hockaday, Oxford, N. C.	5.00	
W. A. Lee, support of children	50.00	
		65.00
Grand total		$7,367.00

RESPONSIBILITY OF AUTO DRIVERS.

Recent decisions of the courts tend to place more responsibility on the automobile drivers in case of accidents with the railroads, according to a report of the legal department of the American Motorists' Association. A case cited was the suit in Illinois which arose as the result of a motorist driving his truck onto the tracks of a railroad, causing the derailment of an engine and five freight cars. The railroad sued the motorist for $30,000. A verdict of $10,000 was given against the motorist and was sustained on appeal to the district court for the southern district of Illinois.

The decision is of great importance to motorists for two reasons, it is pointed out by J. Borton Weeks, president of the A. M. A. "The first reason is that it indicates the trend of judicial thought where a motorist and a railroad are involved; and the second is that where a motorist causes the wreck of a train usually a large amount of damage results. Until comparatively recently it was the railroad which almost invariably shouldered the financial responsibility for all automobile-railroad accidents," President Weeks declared. "Courts, however, more and more are requiring motorists to assume full responsibility where their negligence results in damage to life and property."

A recent court decision held that where an auto driver failed to observe the sign "Stop, Look and Listen" the railroad was absolved of guilt because of contributory negligence of the motorist.

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2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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9 Behold, "O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all*

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8 ¶ [2]Jĕ-hŏi'-ă-chĭn *was* e years old when he began t

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CAN THE CHURCH RECOVER PENTECOST?

By Rev. Charles L. Goodell,

Ex. Sec'y, Com. on Evan., Federal C. of C.

The movement for the observance of Pentecost, as sponsored by nearly all the great communions comprising the Federal Council of Churches, differs from most other movements in the Church in being carried forward without external organization or machinery, with no artificial promotion by committees, with no setting of financial or statistical goals. All the emphasis is being placed upon leading the members of the Churches into a deeper personal experience of religion and a more receptive attitude toward the spirit of God.

It would be a dismal nineteen hundredth anniversary of Pentecost if the Church should simply content itself with the rehearsing of a twice-told tale of speculating concerning the attending circumstances of a manifestation of the Holy Spirit long ago. It is not a celebration of the first Pentecost, but an actual experience of Pentecost itself that the Church is needing. At the beginning of the Church, the Master said it would be of no use for His disciples to start out to evangelize the world until they themselves had experienced something of which, up to that moment, they were ignorant. They had heard the Master's teaching, but the transforming power of it had not laid hold of them. It was futile then, it would be futile now for Christians to proclaim that teaching unless the vital power of it has been felt in their own inner lives.

We are not concerned about the spectacular phases of the first Pentecost—the lambent flame, the miracle of tongues—but we are concerned that the glowing spiritual experience which these accompanied—the experience of the present reality of God—should be an indisputable fact in our own lives. We hear much talk about applied religion. But how can we apply a thing which we do not really possess? One cannot lift himself by his bootstraps. Archimedes needed a standing-place and a lever to move the world, and we must have the same. Will the Churches wait for it in meditation and prayer and consecrated purposes during these days which are just ahead, until in answer to their sense of uttermost need the infilling of the Holy Spirit shall be an accomplished fact? Then every Church might receive a Pentecost of its own. Why not, during these fifty days of Pentecost, lay aside as a secondary thing the routine of administration—the hewing of wood and the drawing of water, and a thousand little things which, though good in themselves, are not of primary importance?

We have a great deal to say, and rightly, about the necessity of knowing and safeguarding the truth; but the truth of which the world is in desperate need is not academic or abstract truth, but the truth as it is in Jesus Christ, the transforming truth which makes man over in his motives and attitudes and ways of living. It was that truth from on high that could change the first company of frightened disciples, who were meeting behind closed doors even after the resurrection, to a company of militant men and women who went out to conquer the world through the transforming power of the Holy Spirit, which they themselves had experienced. It is the very thing of which, above all else, the Church is in dire need today.

Men stand shivering today around altars where the fires have gone out. What contrast with those first Christians, whose zeal was all aflame! You see an engine standing "dead" on the track, but when the water is heated to the boiling point it fairly quivers with power. Not otherwise will it be with Churches that become conscious of the divine power to which Pentecost bears witness.

"WE KNOW NOT WHAT WE SHOULD PRAY FOR AS WE OUGHT."

Much that perplexes us in our Christian experience is but the answer to our prayers. We pray for patience and our Father sends those who tax us to the uttermost, for "tribulation worketh patience."

We pray for submission, and God sends sufferings, for "we learn obedience by the things we suffer."

We pray, "Lord, increase our faith," and money takes wings, or the children are alarmingly ill, or a servant comes who is careless, extravagant, untidy or slow, or some hitherto unknown trial calls for an increase of faith along a line where we have not needed to exercise much faith before.

We pray for gentleness, and there comes a perfect storm of temptation to harshness and irritability.

We pray for quietness, and every nerve is strung to the utmost tension, so that looking to Him we may learn that when He giveth quietness, no one can make trouble.

The way to peace and victory is to accept every circumstance, every trial, as straight from the hand of a loving Father, and to live up in the heavenly places, above the clouds, in the very presence of the throne, and to look down from the glory upon our environment as lovingly and divinely appointed.—*Selected.*

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NOTICE.

The Sunday School and Christian Endeavor Convention of the Western North Carolina Conference is to be held at Hank's Chapel Church (Pittsboro, Route 1), Tuesday, June 10, 1930. All pastors, Sunday School superintendents and Christian Endeavor presidents are urged to attend and to have their organizations well represented.

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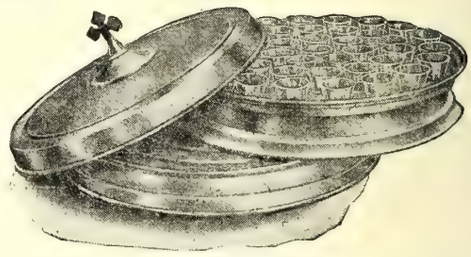

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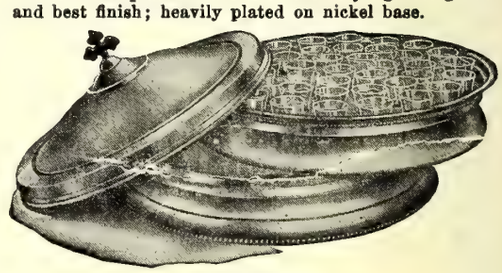

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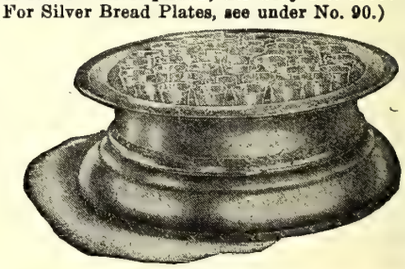

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Bread Plate No. 4—Broad rim	9.00
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THE CHRISTIAN SUN
1536 East Broad Street, - - Richmond, Virginia

OBITUARIES.

SMITH.

On April 16, 1930, God took from our midst Sister Levina Smith. Sister Smith had been a member of Hank's Chapel Christian Church for several years. She was fifty-five years of age.

Surviving her are seven sons and two daughters. She was a loving mother, and will be greatly missed. We extend to the family our sympathy and pray God's blessings upon them.

ELSIE RIDDLE,
RALPH RIDDLE,
CLAYTON FARRELL,
Committee.

LILLY.

May 3, 1930, the angel of death again visited our Church and took another member, Bro. Fred Lilly. Bro. Lilly was 61 years, 9 months and 21 days old. He had been in ill health for a long time, and while he will be greatly missed, no doubt, death was a relief to him.

Surviving him are a wife, four daughters and two sons. Bro. Lilly had been a member of Hank's Chapel Church for a long time. He was also a member of the J. O. U. A. M., and leaves a host of friends and loved ones to mourn his departure.

May the God of love and mercy be with his loved ones to comfort and bless them.

ELSIE RIDDLE,
RALPH RIDDLE,
CLAYTON FARRELL,
Committee.

ASBILL.

The Biscoe Christian Church was organized September 12, 1925, and the first work was begun about March, 1926, when the lumber was cut. The first work was begun on the Church lot February 26, 1928; the corner-stone was laid two days later, February 28, 1928. With the beginning of the work on the Church lot, Bro. W. E. Asbill was there to supervise the breaking of the ground for the foundation of the building, and served in this capacity until the brick walls and the roof were erected.

Bro. W. E. Asbill was born in Randolph County on December 4, 1862, being the son of William and Martha Moffitt Asbill, of the Shiloh community. Mr. Asbill was converted and united with Shiloh Church in 1884. In March of the following year, Mr. Asbill was united in marriage to Miss Sarah Brady, also of Randolph County. To this union there were born ten children, nine of whom survive—Mrs. Geo. Scott and Mrs. W. L. McCollum, and Mrs. Viola Holt, of Star, N. C.; Mrs. D. T. Pankey, of Biscoe; Mrs. J. D. Bugart, of Greensboro; Mr. Will, Ernest and James Asbill, of Biscoe, and Mr. Claude Asbill, of Morganton. Little Sarah Vona preceded her father to the great beyond at the age of three.

Bro. Asbill had a large circle of friends and acquaintances in Randolph and Montgomery Counties, and was at the time of his death a member of the town council of Biscoe and a member of the Biscoe Masonic order.

Bro. Asbill was a member of the Christian Church for more than forty years, and was one of the twelve who organized and became a charter member of the Biscoe Christian Church, where he continued faithful until the end. His remarks at the close of the first revival services at our Church were, "We have been more than repaid if our Church should cease to be." He being instrumental in the salvation of one of his nearest neighbors who is now one of the leading and active members in the Church, and in all probability one whom God has ordained to replace Bro. Asbill in the Church and cary on his unfinished work in His kingdom. As Job said in his trying hour, "The Lord giveth and the Lord taketh away; blessed be the name of the Lord." Therefore, to those who have been faithful, it is a blessed thought that we can be relieved of all our pain and suffering and be admitted into that heavenly realm where we know no pain or suffering.

First: Therefore, to the family we extend our sincere sympathy. In these sad hours, while the vacant seat by the fireside seems lonely, our hearts are sad and lonely; also there is a vacant pew in the temple he labored so faithfully to cause to exist, which tells us, "he is not here," but has gone up higher.

Second: That while we realize the loss in the Church, we may take courage and look out into the harvest, and we may pray the Lord of the harvest that He may send forth more laborers into His vineyard; the Church has lost a valuable member and a deacon.

Third: That a copy of these resolutions be sent to the bereaved family, a copy to The Christian Sun, a copy to the local Masonic lodge of Biscoe, and a copy reserved and recorded on the Church register.

W. C. MARTIN,
O. H. LAMBERT,
J. A. DUNLOP,
Committee.

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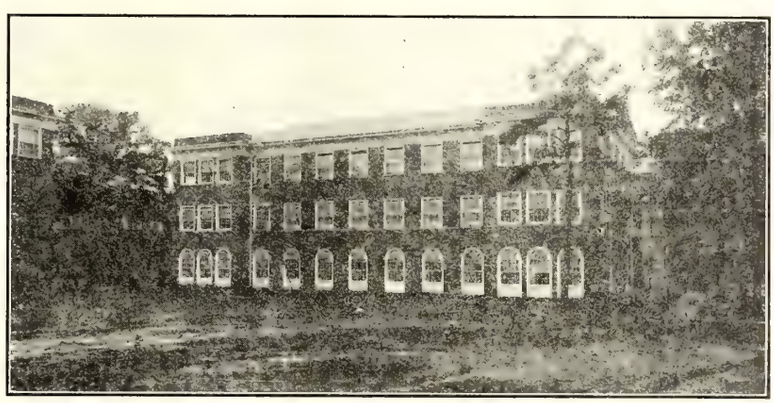

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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

CHRISMON.

Mary J. Chrismon was born February 2, 1860, and passed to her reward April 21, 1930. She united with Apples Chapel Church during her early girlhood and continued a loyal member throughout her life. She leaves one son, a sister, and two brothers to mourn her going. Burial services were held in her Church April 22, and interment was made in the Church cemetery. R. A. WHITTEN.

WATSON.

Mary Virginia McCauley, daughter of Dr. John W. and Nancy McCauley, was born October 24, 1854, and departed this life May 9, 1930, aged 75 years, 6 months and 15 days. She was maried November 28, 1880, to Dr. George S. Watson, who so recently preceded her to the better world, and to whom, through all these years, she was a devoted companion and true helpmeet. Coming from a physician's home, she was prepared to share with her husband the professoon to which he gave his life. To this union four children were born—Mary L., now Mrs. T. W. Chandler; Ellen, who in June, 1911, preceded her parents in death; Martha Ann, of Elon College, and John McCauley, Greensboro, N. C. Besides these, there survive two grandchildren, George R. and Frances Chandler. Outside the immediate family is a group innumerable whose lives have been blessed through her ministry and who loved her for her friendliness and sweet Christian spirit.

With her husband, she was a devoted member of Union Church, Union Ridge, N. C., and likewise of the Elon College Church after their removal here in 1905. She not only shared with her husband the interests of the medical profession, but also that higher profession of all Christians in the establishment of God's kingdom of love upon the earth. May it not be said that they served well in the medical profession because they lived in close companionship with the great Physician?

Death came to Mrs. Watson gently, after a long illness, in the course of which she hovered many times in that strange shadow land which is neither life nor death. When the inevitable became apparent and she herself knew that no earthly power could stay the beckoning hand, she composed her mind and spirit with characteristic fortitude to bow before the transcendent will. With the tranquility of "one who wraps the drapery of his couch about him and lies down to pleasant dreams," she faced the crisis. So the earthly chapter in the history of one of the fine souls of our Church and community came to its close. And yet, it is not the close even here, for as Whittier says, "God calls our loved ones, but we lose not wholly what He has given. They live on earth in thought and deed as truly as in His heaven."

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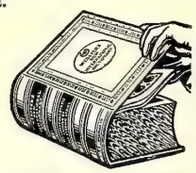

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17 ¶ "From that time Jē'sus began to preach, and to say, "Repent: for the kingdom of heaven is at

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HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, JUNE 5, 1930. NUMBER 23.

THE SUN'S OBSERVATORY

Mrs N T Farmer 1-

By Dr. W. C. Wicker.

MEN'S BIBLE CLASS MEET.—

The eighth annual convention of the National Federation of Men's Bible Class will be held in Washington, D. C., on June 7th and 8th. One of the features of the convention will be the parade on Saturday, June 7th, in which it is expected twenty-five thousand men will participate. Joseph B. Montgomery, of Philadelphia, is national president; R. Spencer Palmer, of Washington, D. C., chairman of the local convention commtitee, and Walter H. Newton, administrative secretary to President Hoover, is honorary chairman.

IMPROVEMENT IN INDUSTRY.—

Employment increased in connection with practically all outdoor activities during April, according to the monthly review of the Department of Labor. The review said: "There are indications that there will be an improvement in operations and industrial plants during May, and a further expansion in all outdoor work." Of the industrial situation during April, the review said: "While the major industries were in operation, curtailed schedules continued in many, necessarily affecting a large number of workers. There was considerable idleness in some localities." The metal working establishments, other than iron and steel, reported satisfactory operations in most localities with overtime in a number of plants.

ADULT EDUCATION.—

The adult education movement, sponsored by the Nanking government, reports that in the current year some forty thousand adult Chinese have been taught to read and write. The latest teaching by the best psychologists of this country is that adults can learn faster than children if they will apply themselves to study as assiduously as do children. This truth should inspire many of our Church members to return to the study of such lessons as will fit them better for life's duties in regard to religious service and civil responsibilities. By such study, many worthy people who lament their neglect of early education could redeem their time, qualify for good leaders in Church and State, and render such service as would make them happy through life. There is no end of learning for those who wish to improve themselves for service if they will devote their time diligently to the things they wish to learn. The Christian should remember what Paul taught, "Not slothful in business, fervent in spirit, serving the Lord."

MENTAL CURE FOR CRIMINALS.—

Many of those who are overtaken by crime are anti-social, and many others are mentally defective and irresponsible for their conduct. Many morons are convicted of crime because they are regarded as normal mentally when a mental examination would reveal the fact that they are far below normal. Proposals at the recent session of the International Congress on Mental Hygiene call for more careful study of insanity among law-breakers, for an examination by psychiatrists of all criminals, for the establishment of separate institutions for the care of offenders found to be mentally deficient. Special emphasis should be placed upon the study of juvenile criminals with respect to their mentality, and for special juvenile courts whose purpose should be corrective rather than punitive. State-supported hospitals should be provided for mentally defective criminals.

God sent His Son into the world not to condemn the world, but that the world, through Him, might be saved. It is a gross injustice to condemn people who are irresponsible because of defective mentality and punish those who do not discern the difference between right and wrong.

THE SPIRIT OF UNION.—

While the General Assembly of the Southern Presbyterian Church definitely declined to go on record as favoring organic union with other Churches, it ordered continuance of negotiations with other bodies which favor union. By resolution, the moderator was instructed to appoint a committee of one from each of the seventeen synods to confer with other Churches in regard to union. Negotiations are to be continued "with out in any sense committing the assembly to organic union," with a view to placing before the 1931 assembly any further information on the subject which the committee may secure. This action took place after the majority report of the committee on union had been discarded and the minority report favoring union was adopted to continue to study the question.

The spirit of Church union still grows, and the outlook is for other Churches to unite, creating a closer fellowship and bringing about a spirit of co-operation among different branches of the Churches of Protestantism. The Christian Church has taught union from its organization, and exemplified its teaching by uniting with the Congregationalists. The prayer of Christ that they all might be one will be answered in the ultimate union of all God's people. "Peace on earth among men of good will" shall fully be realized when all those who accept Christ unite in following His way of life.

CHINA CONTINUES IN WAR.—

It seems that the warring opponents of China's Nationalist government have buried the hatchets and united. As a result, the annual spring war in China is raging again along a 170-mile battle-front. The American correspondents report that Nanking is in grave danger. They also report that South China is in a state of disruption and chaos. They report that things generally look bad for Nanking and its present general, Chiang Kai Shek. Nanking, however, has gathered its most hopeful leaders in its government. It still remains true that General Chiang is unquestionably China's most capable military leader, and that the men under him—trained, many of them by German and Japanese tacticians—make up China's most effective military force. The outlook in regard to China's future is perilous, but the prophecy is that Nanking will conquer in the present conflict and by the outcome be enabled to continue its domination permanently. Every defeat of its two formidable opponents, General Feng Yu-Hsiang and General Yen-Shi-Shan, renders it more certain that the constructive policy to which Nanking is committed will sooner or later develop free of the pestilence of war.

Nevertheless, this spring's events in China, as hitherto in the spring events, indicate the difficulties involved in providing modern centralized democratic government for a nation with four hundred and forty million people inadequately equipped with communications and lacking education. By the gospel, "They shall know the truth and the truth shall make them free."

RACE RANCOR REIGNS.—

India is still in the throes of race rancor and the mob spirit is still reigning. Both Hindus and Mohammedans are uniting in the movement for freedom from foreign dominion. Vicious street fighting at Decca and Rangoon, Boybay, bringing the death list up to seventy and the wounded ran up to about one thousand, including many British police officers. The riots were the bloodiest since Mahatma Gandhi started the Indian independence campaign April 6th. The fact that the British police were forced to fire on Moslems in Decca and Bombay was hailed by civil disobedience leaders as likely to throw Mohammedan support to the freedom movement, hitherto confined almost solely to Hindus. Last reports show that the rioting was growing worse and the dead, dying and wounded were increasing and the military forces were compelled to fire on the natives twice to quell the riots.

The general unrest with present conditions is growing worse, and the prospect is that nothing but military force will keep the mob spirit under control. It seems inborn in all people to desire liberty, both for the individual and the nation, and the attempt to subdue, overpower, or suppress this spirit has through all the ages been answered by rebellion, bloodshed, and carnage. The teachings of Jesus Christ alone will meet the situation in India calls for missionary teachings and persuasion by Christian leaders, rather than force, despotism, and domination by military methods conducted by a nominal Christian nation. Where the spirit of the Lord is, there is liberty.

NOTES-PERSONALS

Dr. W. A. Harper reports a most successful Commencement at Elon College this year.

Rev. E. B. White of Windsor was a visitor at THE SUN office this week. Mr. White is much interested in the work of the Church and always calls when in the city.

Rev. H. George Robertson, Director of Religious Education of the Richmond Church, preached at both services last Sunday for the people of the Hopewell Christian Church.

This week's issue of THE CHRISTIAN SUN is being mailed to every subscriber whose name was on the list of the *Southern Congregationalist*. It is hoped that many will send in their subscriptions for three, six, or twelve months.

Chaplain H. E. Rountree sails with his ship, the *Utah*, on their summer cruise, with three hundred midshipmen. Leaving Annapolis on June 6th, they will visit France, Germany, Norway and Scotland.. Chaplain Rountree will return to the United States about August 14th.

Rev. M. F. Allen of the Newport News Church, concluded a very successful meeting last week. Rev. Allen was assisted during the two weeks by Dr. C. C. Ryan of the First Church at Richmond. At the closing service on Sunday night, the Richmond Sunday School orchestra of about twenty-five pieces, gave a concert and played for the services.

THE CHRISTIAN SUN, inaugurating the practical working of the merger of the Congregational-Christian Churches of the South, makes its first appearance with this issue, and it is hoped to have plans completed by the first of July. The wire edge of many projects will wear off if patience is not exhausted too soon. No doubt, the lay-out of the make-up man and the compositor will be inspected closely on the first few issues, and suggestions as to how it might have been done will be received. Those to whom the task has been committed will do their best and will try to please themselves by pleasing others. The mandates of the official bodies will guide, so far as they are understood. Where these are silent efforts to interpret, the demands of the constituency will direct us. The space in THE SUN will be needed, and we venture to suggest a more careful pruning of articles by their authors. The deletion of useless and redundant matter should claim the attention of the editors. It is enough for the managing editor to select what to use and what to omit to fill the space.—*Managing Editor.*

BISCOE CHURCH.

We held our revival meeting, beginning the second Sunday in May and continuing over the third Sunday. We feel that it was a real success. The other Churches took an active part with us, for which we are thankful. Rev. W. E. Garner preached for us. His messages were with power that reached hearts. There were twenty-one conversions and nine united with the Church. There will be more, I think, yet. We feel that the meeting was a great blessing to our Church and to all the town of Biscoe and vicinity. We are praying that the other Churches of Biscoe may have great revivals to follow this one. All praise to Christ.

JOHN M. ALLRED, *Pastor.*

RICHLAND, GA.

Our meeting at Richland, with Rev. H. M. Gray, was fine. Good attendance and much interest was manifested throughout the meeting. Two members were added to the roll and Christians were greatly strengthened. Rev. H. W. Elder was able to attend every service. In fact, he is quite strong, and his presence was an inspiration to every one, and everybody seeks to make him comfortable and happy. I don't think I have ever known any man who is held in such high esteem by all people in his home town as is Bro. Elder. Truly the best life to live is the life of a Christian. He is resigned and happy, and he is receiving comfort from the same gospel with which he comforted others. I trust God may spare him to us a long time, and I am praying that his mantle may fall on a worthy son for the glory of Jesus Christ. G. D. HUNT.

GOING ABROAD.

Two of our Florida pastors who had expected to attend the International Congregational Council in England, have changed their plans for more unusual experiences. Rev. Kerrison Juniper, D. D., pastor of the First Church, at St. Petersburg, is to be summer pastor at the beautiful Central Union Church, Honolulu. Dr. Juniper left May 19th, and will return in September.

Rev. Elisha A. King, D. D., pastor of the Community Church in Miami Beach, had been elected a delegate to the International Council, but later had received an invitation to join the Mexican Seminar, under the leadership of Dr. Hubert Herring, social relation secretary of the education society. This seminar visits Mexico and makes a study of Mexican conditions, the purpose being the promotion of more friendly relations with that country. After the Mexican visit, Dr. King will go to New England to be one of the speakers at the Congregational Conference at the Isles of Shoals.

CONGREGATIONALISTS AT RALEIGH.

The Raleigh meeting will be outstanding in Congregational history in the Southeast and will long live in the memories of those who were privileged to attend. The fine spirit of fellowship with the Southern Christian Convention and the facing of great issues with courage and confidence and with mutual trust made the meetings great and joyous.

The Congregationalists were grouped in several meetings. First there was the Conference of the Carolinas on Sunday and Monday. The preacher of the Conference sermon was Rev. Wm. E. Gilroy, D. D., editor of the *Congregationalist and Herald of Gospel Liberty*. Other notable addresses were by Dr. John Brittan Clark, of Tryon, and Rev. Albert Russell, Ph.D., dean of Duke University School of Religion. One of the features of the Conference was the farewell to Dr. Fred P. Ensminger, who has been Conference superintendent for a number of years, and the welcome to the Rev. Milo J. Sweet, who assumed the responsibilities for the work in that area.

Following the Conference of the Carolinas there was a meeting of the Regional Committee of the Commission on Missions, under the direction of Dr. W. Knighton Bloom. Dr. Bloom and Miss Mary Preston, secretary of the Commission on Missions, presented the commission's plan of advance for missionary promotion. Much study and discussion was given to the missionary plans and to the subjects of the missionary apportionments, projects and education. The third meeting held was that of the Congregational Advisory Board of the Southeast. Dr. C. Rexford Raymond was president of the board and was re-elected. The principle matter discussed in the meeting of this board was that of the merger with the Southern Convention, involving the merger of the *Southern Congregationalist* with THE CHRISTIAN SUN. The merger received the hearty approval of all, but many details of organization were threshed out. The board also considered the financial needs of our Southern educational institutions. The Congregational meetings adjourned to permit the Congregational representatives to share in much of the Southern Christian Convention.

NOTICE.

Letters have been sent to all superintendents of Sunday Schools in Eastern Virginia where there is no home department organized. I sincerely trust that they are planning to organize one, and will soon send me the name of the superintendents appointed, so I can send them some information if they desire it.

ANNIE STALEY CALHOUN, *Sec'y,*
Home Dep't, E. Va. S. S. & C. E. Con.

PEOPLE ARE CARELESS.

"Last year," writes a Southern landholder whose property is thick with timber, "campers twice set our place afire. Birds, flowers, and animals were decimated unbelievably."

What a tribute to the American camper! If it were an isolated instance, it would be bad enough, and to spare; but it is not. Last year saw hundreds of forest fires in the South, started by campers, destroying thousands of acres of valuable timber, charring tens of thousands of mating and brooding birds, wiping out hordes of small furred inhabitants of the woods, marring for decades great stretches of timber unsurpassed anywhere for sheer loveliness.

Why? Because people are careless. Simply that!

Because the average vacationist, through some mysterious inner change from the considerate citizen he is at home, utterly disregards the property rights of those people who live in the country through which he passes. Because he takes not only an economic and physical, but also a mental, vacation.

He simple-mindedly throws his cigarettes and cigars into the dry grass of roadside ditches and starts the worst kind of fires. He lights his camp fires on the tops of hills, and then leaves them burning there, where winds can, and too often do, spread the flames in every direction. Being on his "vacation," and therefore unable to exert any effort other than for brief walking and eating, he refuses to bare the ground on which he builds his fires, and so ignites thick carpets of leaves and pine needles, leaving them to smolder, to flame, and to start more forest fires.

It was estimated in 1928 that more than thirty million acres of Southern timber land had been laid waste by fires up to that time. The natural cause of such fires are few, and their toll comparatively inconsiderate. The chief—almost the sole—offender is the camper.

The approaching season will no doubt bring its annual trek of tourists to these mountains and forests, for there could be no pleasanter places in which to while away the hot days. It is most earnestly to be hoped that these visitors will bring with them enough common sense not to destroy that which they find and enjoy here.—*Editorial from Holland's.*

CONGREGATIONAL NEWS

Rev. E. C. Gillette, *Editor;* Rev. F. P. Ensminger, *and* Rev. M. J. Sweet, *Associates.*

WEST FLORIDA: Rev. Wm. H. Tillman, who has charge of the West Florida larger parish, is now preaching once a month at the Community Church, Valparaiso, which has a membership of 276. He recently had an audience of 221 at the morning service and 361 at the evening service.

SALISBURY, N. C.: This Church is now the United Church, Congregational-Christian, and is rejoicing in the pastoral leadership of Rev. Wm. T. Scott. Mr. Scott is a graduate of Elon College and Yale Divinity School. He comes to Salisbury from a successful work at Dayton, Ohio.

BISCOE, N. C.: This Church was organized eighteen years ago and became a fine Church, but the industry ceased and the people moved away. On May 4th, a meeting was held at which it was unanimously voted to disband and to unite with the Christian Church of Biscoe. The property was deeded to the Congregational Church Building Society.

ALBEMARLE, N. C.: The pastor-at-large has been assisting this Church and recently taught a Sunday School class of young men that would make any pastor glad. There were over forty members in the class, thirty-four being present. They have organized a baseball team, played six games and won five. The young men bought and paid for their suits, and they are very proud of their team.

TAMPA: The First Church, Tampa, has called Rev. Walter Metcalf, of Jupiter, to succeed Rev. Milo J. Sweet. Mr. Metcalf began his service with this Church immediately upon the close of Mr. Sweet's ministry and has been royally welcomed by the Church. Mr. Metcalf has been pastor for three years at Jupiter, having held several important pastorates in Iowa prior to coming to Florida.

MISS MARGUERITE DAVISON has been working in Georgia and Alabama and west Florida hitherto, and now gives up her work in Georgia for that in the Kentucky and Tennessee Conferences. At the midyear meeting of Tennessee workers in Chattanooga she met a number of the pastors with whom she will work, and shortly afterward conducted a school for volunteer summer workers at Pleasant Hill Academy. This western area of the Southeast is fortunate in having so devoted a worker.

BIRMINGHAM, ALA.: The United Church of Birmingham is fortunate in having Mr. W. Pressley Ingram, formerly of Wadley, as clerk. He issues very attractive Church calendars, is host to the visiting preachers, and is effective as a Church clerk. President W. J. Campbell, of the Seminary Foundation, and President S. L. Beougher, of Wadley, Ala., have been the preachers during April and May. On Easter Sunday the Young People's Society made a missionary thankoffering of over $12.00, which was divided between Christian and Congregational causes.

MODERATOR ALMON O. STEVENS and Mrs. Stevens, of the Kentucky Conference, are active workers. Last summer they visited in Churches in the East which are interested in their field. In November they went to Charleston, S. C., for the ninth annual meeting of the Advisory Board of the Southeast. In April, 1930, they attended the tenth meeting of the board in Raleigh, N. C., and last October their Church entertained the State Conference. Dr. Minton, of Dayton, and brethren from the Kentucky State Christian Conference were fraternal delegates. The Community Congregational Church at Stearns has been improved and the grounds beautified under their leadership. Their recent effort has been the assembling of a free public library at the Church.

THE CHRISTIAN LIFE CONFERENCE OF ALABAMA was held at Thorsby, under the direction of Miss Marguerite Davison. Miss Alta Each, daughter of Rev. Joseph E. Each, pastor of the United Protestant Church of Thorsby, was president of the conference. The meetings were held in the Church at Thorsby Institute and in the open. There was a banquet, with toasts. The young people were active in the well-ordered discussions and in the worship. Rev. Lucy T. Ayers, who greatly pleased the students of Thorsby Institute, Pleasant Hill Academy, Piedmont College, and a number of Churches, led the closing consecration service. Miss Ayers is a quiet evangelist of high spiritual type, who is devoted to the work in the Southeast and content to work for her expenses if groups of Churches arrange for meetings.

THE TENNESSEE CONFERENCE, which was held at Crossville, had Secretary A. W. Sparks, from Dayton, as fraternal visitor. Rev. Abram Nightingale, who was pastor-host, has made his Church the center for community affairs and for a public health movement. At the Tennessee conference there was much interest in the project of a super-rural interdenominational work, covering a dozen or more counties of the Cumberland Plateau region. It seems probable that Presbyterians, Methodists, Disciples, Episcopalians, and others will unite with Congregationalists in educational, religious and welfare work, with the advice of the Home Mission Council and the Rural Y. M. C. A. Occasional meetings for two years have prepared the way for such an effort. Rev. Edwin E. White, pastor of the Community Congregational Church of Pleasant Hill, is secretary of the committee that is working toward this worthy project. His Church is occupying the first unit of its new structure this summer. It is a commodious edifice which will house the social activities of a large parish radiating out from Pleasant Hill.

REV. ERNEST C. PARTRIDGE, missionary from Turkey, who for four and a half years was director of education for the Near East Relief, spoke at a number of the Kentucky and Tennessee Churches, and his message was greatly enjoyed. His father was a Congregational minister in Tennessee, Alabama, Georgia and Florida, and he was welcomed back home again. His sister, Miss Mary Partridge, a student with him in Rollins in the early days, was one of the Boxer uprising martyrs in Shansi, China. It is interesting that Miss Helen Dizney, born in Tennessee and educated in Kentucky, was influenced toward her present missionary work in Taiku, Shansi, China, where Miss Partridge lost her life, by the mother of Miss Mary Partridge and Rev. Ernest C. Partridge. Miss Dizney is now head nurse at the Esther Barton Hospital, at Taiku, and is a project of the Tennessee and Kentucky Churches. She taught school in the mountain area before going into training for a nurse for missionary work.

A NEW LEADER.

Rev. Milo J. Sweet has been appointed pastor-at-large for the Southeast by the Congregational Church Extension Boards. His special field for the present will be in the Carolinas and Georgia, working in close co-operation with Dr. W. Knighton Bloom, Secretary of Missions, Eastern Division. Mr. Sweet will make his home at 409 Calvin Road, Raleigh, N. C. He comes to this work after a successful pastorate at Tampa, Fla., previous to which he held important pastorates in Detroit and Pontiac, Mich. Mr. Sweet is admirably adapted to this work because of large experience with Church problems and because of wide sympathies and a spirit of brotherliness. Mr. Sweet was moderator of the Florida Conference, and Mrs. Sweet was president of the Florida Federation of Congregational Women.

DR. NEIL McQUARRIE.

Rev. Neil McQuarrie, D. D., who has been assistant for the Southeast under the Congregational Church Extension Boards, has retired from that office. Dr. McQuarrie has had special charge of the work in Georgia, Alabama and West Florida, and has endeared himself to all the Churches. Dr. McQuarrie has rendered a most interesting, unusual and valuable service as a missionary pioneer. He has recently made a visit to Florida, where his great work as a missionary pioneer was done. His account of his early work in this State, which was given at the State conference, indicated how many of the Florida Churches had come from his labors. He visited a number of these Churches and was given a royal welcome in each.

Dr. McQuarrie was one of seven Extension Board workers who were retired because of the age limit and who were the guests of the boards at a dinner given in their honor at the meeting of the boards in Brooklyn. For the next year, Dr. McQuarrie will have charge of the central group of Churches in Georgia.

THE FLORIDA CONFERENCE.

The forty-seventh annual meeting of the Florida Congregational Conference was held April 22-24 with the Churches at Coral Gables and Coconut Grove. The Conference was beautifully entertained and was largely attended and was an important and interesting meeting. The annual sermon was preached by Dr. Elisha A. King, of Miami Beach. Important addresses were given by Dr. W. Knighton Bloom, of Washington, D. C.; Miss Mary Preston, of New York; Dr. Neil McQuarrie, of Atlanta, Ga.; Dr. H. Samuel Fritsch, of Jacksonville, and Dr. Ernest C. Partridge, of Aleppo, Syria.

The Men's Conference, conducted by Rev. Arthur P. Vaughn, D. D., of Avon Park, discussed the important theme, "The Minister's Message." There were reports of the work in the State which indicated progress. Among those reporting were Miss Pattie Lee Coghill, assistant for Sunday School and young people's work for the State. Rev. O. T. Anderson, of Fort Myers, was elected moderator for the coming year, and Rev. A. P. Vaughn, D. D., of Avon Park, was elected preacher. The next meeting of the Conference will be held with the Church at Orange City.

Rev. Milo J. Sweet, the retiring moderator, and Mrs. Sweet, the retiring president of the Woman's Federation, were given a farewell as they left Florida for their new home in Raleigh. Another interesting feature was a pageant given in the patio of the Coconut Grove Church, presenting the work of the Young People's Conference at Camp Immokalee. This was presented under the direction of Rev. Don G. Henshaw, of Coral Gables, and Miss Pattie Lee Goghill.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATING EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WELCOME.

With this issue, THE CHRISTIAN SUN begins to carry duly authorized contributions from our Congregational constituency. The Southern Convention, in recent biennial session at Raleigh, authorized this procedure, and the editors concerned agreed to begin officially with the first issue of June.

Our Christian constituency will cordially welcome to our columns and to our homes the information, as well as the inspiration, brought to us in this issue and to be brought to us in future by our Congregational constituency. Through the printed page, we may quietly and carefully receive and discern the spirit of procedure and fellowship that obtains among our Congregational constituency and the news of the work they are doing with us and within our own borders.

THE CHRISTIAN SUN now, within fourteen years of its 100th anniversary, has developed traditions, ties and a history that are priceless and sacred in the annals of the Christian Church and in the building up of the kingdom of righteousness. It has, through its continued years of service, been dedicated to the cause of Christian liberty and the union of God's people under the leadership of the Christ alone as the Head of the Church, and it can but now rejoice in at least a partial achievement of that for which it has stood through the years and that which its columns have always revealed and taught. We have believed from the beginning that a sufficient name of the Church was "Christian," being derived from the name of Him who said, "I will build my Church." And because the Founder of that Church prayed that all His followers might be one in Him, even as He and the Father are one from its beginning till now, the Church has been Congregational in government, in policy and polity. We have put the name of our Church first and foremost, and in so doing have been confused often with others.

Our Congregational brethren have emphasized, as we have not done, the form of their Church government, a form which is exactly our own, and so in uniting for fellowship and service we are Christians yet, but are willing for the world to know, as Christians, we are Congregational in the manner and method of our government, as we have been through all the years. No Congregationalist that this writer has met has requested or expected that any established Christian Church would change its name or its faith, its program or its polity; and we have not heard any Christian request a Congregational Church that they change their name, their faith, their polity. We are seeking to work together and, with our united forces, present a solid Christian front to the world and to carry forward the banner of our Lord in the spirit of our Christ, which spirit has the highest regard for the lowliest as well as for the most exalted of individuals any and everywhere.

So we welcome to the columns of THE CHRISTIAN SUN our Congregational constituency, offering them through these columns the same rights and privileges that we as Christians have enjoyed through the long years of service, a service dedicated and consecrated to the spirit of individual and personal property, the spirit of Christian democracy to Him in whose name and strength the Church is being built on earth. And now for a word of greeting from our distinguished and esteemed associate editor, Dr. Edwin C. Gillette, 117 West Forsyth Street, Jacksonville, Fla.

J. O. A.

REV. EDWIN C. GILLETTE.

Introducing the associate editor from our Congregational constituency, Rev. Edwin C. Gillette, Jacksonville, Fla. Dr. Gillette is a graduate from Williams College and from Hartford Theological Seminary. After serving Churches successfully as pastor in Massachusetts and Connecticut, he became pastor of the Union Congregational Church, Jacksonville, Fla., in which capacity he served with distinction for five years. In December, 1925, he became superintendent of Florida for the Congregational Church Extension Boards. In our Christian vernacular, we would call him General Secretary or Mission Secretary for the State of Florida. This position he still occupies and fills with credit to himself and distinction to the important office he fills. Dr. Gillette is a brother of pleasing personality and wields a facile pen, whose product, we are sure, will edify and delight Christian Sun readers.

GREETING.

On behalf of the Congregational constituency of the Southeast, we offer our greeting to our Christian brethren, especially to the editor, publishers and readers of THE CHRISTIAN SUN. We rejoice in the fine fellowship which has promoted the invitation to make THE CHRISTIAN SUN the voice of our constituency. We appreciate the fine spirit behind this invitation and shall rejoice to make this paper, with its fine tradition and high standards, our paper, and shall be glad to cooperate in every way with Dr. Atkinson and his fellow-editors.

We trust that many of our Congregational folks will take the paper and thus become acquainted more intimately with the ideals and purposes and the personnel of the Southern Christian Convention, and we hope also that our Christian friends, through the Congregational news, may become better acquainted with their fellow-members of the united family.

To those who were subscribers to the *Southern Congregationalist,* we express our regrets that because of financial reasons we had to suspend publication. Sample copies of THE CHRISTIAN SUN will be sent to all who were regular subscribers of the *Southern Congregationalist,* and we hope that our readers will become regular readers of THE CHRISTIAN SUN. We call attention to the fact that THE SUN offers a three months' trial subscription for 50 cents.

The *Southern Congregationalist* has filled a real place in our Church life, but because of financial difficulties has not had continued publication from the beginning. It was an older paper than some may realize. We recently found a letter written by the late Dr. A. T. Clark, of West Palm Beach, which gave a little information with regard to the paper. Following the merger of the Congregational-Methodist Churches in Georgia and Alabama with the Congregationalists in 1888, leaders agitated the plan to start the *Southern Congregationalist.* A wealthy parishioner of Rev. C. I. Scofield, of Dallas, Texas, later nationally-known evangelist, offered to finance the paper if it could be published in Dallas, with Dr. Scofield as editor. It seemed best, however, to publish the paper in Atlanta, which was the center of the field. The first *Southern Congregationalist* appeared in July, 1889. The editors were Dr. A. F. Sherrill, of Atlanta Seminary, Dr. Russell T. Hall, of Jacksonville; Rev. S. E. Bassett and Dr. A. T. Clark, who served as managing editor. After some years of publication, there was a period of suspension, and when the paper again appeared it came as the *Congregational News,* but later during the editorship of Dr. Lewis H. Keller, the older name, the *Southern Congregationalist,* was revived.

It was with sincere regret that, because of lack of financial support, it became necessary to suspend our little paper, but we believe that one paper should be enough for our united constituency in the Southeast.

The Board of Publication of the Southern Christian Convention offered to annex the name of the *Southern Congregationalist* to the name of THE CHRISTIAN SUN, but the Congregational Board of the Southeast felt that the name THE CHRISTIAN SUN was broad enough for us, with the addition of the explanatory wording, "Official organ of the Southern Christian Convention and the Congregational Churches of the Southeast."

We are glad to have a place in THE SUN:

E. C. G.

PROHIBITION.

The eighteenth amendment to the Constitution was not the scheme of politicians, but the fruit of prayer and purpose in the heart of the Church to honor God and bless mankind. Providence seems to have inspired this purpose and to have chosen the time for its enactment. The saloon was the climax of the liquor business. It was the sanction by law of a curse that had grown into a commercial power. The moral value of temperance and the effort to reduce the evil of strong drink was up against a legal business. Sermons against intemperance seemed to be against the law of the land. The only way to save the nation was to change the law and make the manufacture, sale, transportation, possession and use of intoxicating liquor illegal. That was done in an orderly, fair way, and by the vote of the nation. The sound judgment of an honest citizenship moved step by step from local option, and State action, up to national prohibition. The nation had been deceived by the theory that the saloon was a source of revenue, that it put the business under legal control, and that the nation would suffer loss by the abolition of the saloon. Politicians were afraid of the question. Many ministers of the gospel were timid and reticent on this question, and those who favored the saloon laughed at the idea of eliminating the saloon from society. But prayer continued, temperance societies worked, the pulpit advocates increased, by degrees good politicians joined the temperance band, and the work moved on quietly, with steady gain until the nation, by the greatest majority in the history of the nation, passed the eighteenth amendment. The greatest power in the world is prayer, and the greatest contribution to national progress is Christian citizenship. The liquor business was always immoral; it is now a crime. Immorality is the violation of God's law; crime is the violation of human law. "If prohibition is a failure, why have 90 per cent of the Keely cure and similar institutions gone out of business in the last ten years?"

There are three things that come along together, and that seem to prove that prohibition was providential. These three things are automobiles, good roads, and prohibition. They all work in harmony. The automobile would be almost useless without good roads; good roads would be a burden on society without automobiles; and both would be hazardous without prohibition. Appetite and desire for gain often lead men into wrong attitudes, and these make the drinker and the bootlegger of the present time. What the nation needs is temperance education more than law enforcement. Enforcement has its place and its value, but a deep-rooted, wide-spread, permanent temperance sentiment would cure the evils of drinking and the violation of the eighteenth amendment. The Church, the school, the home, and Congress have yet a great work to do to make a sober nation. W. W. S.

GOD SPEAKS.

There is no limit to the voice of God. There is a limit to our capacity to hear that voice. That limitation is due to our own selfishness; or a failure to develop the God-given tendencies to understand Him. There is a universal law that prohibits the development of any organ of the body that is not used. If one should be closed up in a place where there was no sound, it would not be long before the eye would be of no use. If people shut out the voices of God it will not be long before His message, however put before the world, will not be heard.

How does God speak? Both through heaven and earth. "The heavens declare the glory of God." They speak His loving message. "The firmament showeth His handywork." It is inspiring to look at the artist work; but it is more inspiring to look into the firmament and see the glory of God. It thrills the souls of men to look into the olympic blue and see the diamonds which God has strewn by the handful to bedeck the sky for the sole purpose of having both His heavens and the firmament to declare His glory.

It is the tendency of man to glory in the accumulation of knowledge of humanity, but all knowledge is vain until we have learned to let God speak to us through the works of His hand. "Day unto day uttereth speech, and night unto night showeth knowledge."

God is not limited to nature for speaking to His children. As one looks at the beauties of nature, all heaven may speak to Him through the still small voice. As a result, impressions come from within to love and serve both God and man because His voice is heard. Thus God speaks through this medium. Man may hear the voice of God as it speaks through the tiny babe. Some time ago a stalwart railroad engineer was blessed with a fine baby boy. He was well advanced in years when the first baby came. As he clasped the little one in his strong arms in the presence of his pastor, he remarked, "He has taught me more about God than ever I knew."

God speaks through grown-ups too. It does not necessarily take a preacher or a professional religious worker for God to speak through. Whoever, whatever, and wherever a source of God's creation becomes the inspirer of godly thought and impulse to do good and walk humbly with God, we may rest assured that it is the voice of God speaking to His children.

J. E. M.

ELON COLLEGE COMMENCEMENT.

The fortieth annual commencement of Elon College, which was held May 24-27, was well attended and declared a very successful commencement program. The outstanding features were the beccalaureate sermon by Dr. Fred B. Smith, moderator of the National Council of the Congregational Churches in the United States, on Sunday morning, and the literary address, in connection with the graduation exercises, by Dr. W. D. Hooper, of the University of Georgia, on Tuesday morning.

The commencement program opened on Saturday evening with a special musical festival, under the direction of the college musical department, and on Sunday afternoon Prof. C. James Velie and Mrs. Grace Hall Riheldaffer gave a vesper organ recital, which were the musical events of the program.

Sunday was baccalaureate day, with Dr. William A. Harper, of Elon College, giving the baccalaureate address to the senior class at the evening service, which is his custom each year. He used as his final message to the seniors the subject, "Truth That Frees."

Dr. Fred B. Smith prefaced his great message with a very pleasing and heartening word with reference to the college. "I have visited hundreds of colleges and met the graduates, students, and friends of many others," he said, "but I have never known an institution that has entwined itself around the hearts of people as Elon has. So often the alumni of a college seem hostile to it; but not so Elon. I am glad, therefore, to know this college on the inside, and it is a joy for me to be here."

Dr. Smith, who has long been an outstanding figure in Church and civic work, chose as the subject for his message to the seniors and the friends of the college on this occasion the "Fruits of Religion." He began by discussing how the crises that come into every person's life at some time or other strike at the foundation of a belief in God. He declared that after calm consideration and with a full realization of the seriousness of these incidents, he was more certain than ever that the gospel of Jesus Christ abides in ever-increasing value and power, and along this line he addressed his audience.

Monday was alumni day, and included the annual banquet of the association at 5:30 in the afternoon and the alumni address by Rev. Wm. T. Scott, Salisbury, N. C., a member of the class of 1924. The business session of the Alumni Association was held following the banquet, at which Mr. F. F. Myrick, lawyer of Greensboro, was re-elected president of the association for the next year. The other officers were also re-elected for another term.

In the morning the class-day exercises were held, and in the afternoon the junior representatives of the four literary societies of the college spoke in competition for honors.

The graduation exercises came as the last item of the commencement program on Tuesday morning, at which Dr. W. D. Hooper gave the commencement address. Dr. Hooper is chairman of the committee that accredits colleges in the Southern Association of Colleges. He congratulated Elon on being a member, and expressed the hope that her friends would rally to her support so generously that her membership in the association would be assured permanently.

Dr. Hooper based his address to the graduating class on the phrase from the Declaration of Independence, "The Pursuit of Happiness," which is said by that document to be an inalienable right. He asked, "Is it a right at all? Sometimes it seems to me that the world is cluttered up with people who object to other people being happy, certainly to any happiness of which they do not approve. Especially are young people criticised because they seem to think that while it may be true that life is real, life is earnest, it is not necessarily a funereal thing."

At these exercises fifty-seven seniors received their college degrees, and eight students were awarded diplomas and certificates in the special departments of the college. Dr. W. M. Jay presented a Bible as a gift of the college to each member of the senior class. The giving of a Bible to the graduates has been an annual custom of the college.

Honors were announced at this exercise as follows: Mr. Guy Aytch York, Staley, N. C., valedictorian of the graduating class; Mr. Alton P. Lewis, Altamahaw, N. C., salutatorian; Miss Idell Jones, Sunbury, N. C., winner of the Moffitt essayist medal; Mr. J. Howard Smith, Portsmouth, Va., winner of the Clio orator medal, and Mr. Kenneth B. Hook, Winchester, Va., winner of the Philologian orator medal. C. M. C.

O'KELLY MEMORIAL.

Total cost of memorial		$1,275.00
Previously acknowledged	$1,080.25	
Philathea Class, Suffolk, Va.	5.00	
		1,085.25
Balance to be secured		$ 189.75

Let friends send in the balance as quickly as possible, please.

Elon College, N. C. J. O. Atkinson, *Treas., Committee on O'Kelly Memorial.*

Christ said to His hearers: "Ye shall know the truth, and the truth shall make you free." But a good many people are trying to be free without knowing the truth, which is impossible.—*Sel.*

CONTRIBUTIONS

SUFFOLK LETTER.

Two things are essential to human life and within the reach of all. Religion is first, and money is second. This life must have money or its equivalent. Future life is not secure without religion. There is an urge in man for both of these. Present necessity moves men to work for a living, and spiritual impulse moves the soul to seek God. Men can live in this world without religion, but they cannot live without bread. There is a tendency in the human race to put the emphasis on this life and to strive after money, though the emphasis should be placed on the life to come and the Christian experience that will make men strive to enter in at the strait gate." Both religion and money are within the reach of those who seek for them and strive for the mastery. Both must be sought earnestly and honestly. Both of these represent all that is available in this world and the world to come. Money represents all values in material possessions, and religion represents all values in spiritual possessions.

It is easier to get money than it is to invest it for safety and profit. The hardest time with money is after it is in human possession. Man cannot possess money alone with profit. It is in co-operation with other men that money has earning capacity. If a man had a billion in gold stored up in a chest, it would do him no good. Every dollar possessed by an individual puts him in new relations with others. It becomes a bond of confidence, a new source of contact, and makes its possessor more and more a member of society. "None of us liveth to himself, and no man dieth to himself" (Rom. 14:7). The more men have, the truer this is. The less a man has, the more he can live to himself. The poorer man is, the more independent he is; the richer man is, the more dependent he is. He must have the confidence and co-operation of others in honest relations or he will lose his money and the respect of others. It is much easier to earn money than it is to keep it and use it in an honest way. The honesty of other men determines the safety of what men possess. The hardest thing in the financial world is the honest and safe management of money. What the business world needs is more honest men and less speculation. It is easier to earn a dollar than it is to make proper use of a dollar. What the world needs is honest men to make money safe.

What is true of money is true of religion. Every Christian knows that it is easy to get religion, for it is the gift of God through faith in Jesus Christ. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). It requires no work to get religion; it simply requires repentance and faith. But it is more difficult to take care of religion than to get it. It is so easy to lose the real sense of regeneration, and so difficult to live the Christian life. Religion, like money, increases responsibility as it brings the life more into contact with others. The more religion one has, the more difficult it is to maintain the confidence of others and to satisfy one's own sense of Christian obligation to God and to man. It is the problem of life to keep religion active and safe.

W. W. STALEY.

"If each drop in a shower of rain has and performs its own mission with leaf and blade of grass, could any drop of the eternal spring, or divine life, be made in vain?"

OUR WASHINGTON WINDOW.

BY DR. W. KNIGHTON BLOOM.

For several years Dr. Bloom has been contributing a letter to The Southern Congregationalist, under the heading, "Our Washington Window," being a message from his office at 528 Victor Building, Washington, D. C.—Editor.

For nearly four years, Our Washington Window has been opened wide to all that represents extension service unlimited. During these years, many folks have looked in and some of them have tarried awhile in fine fellowship. For we have tried to make the spot stand for friendship and good cheer. Our Congregational center for the Eastern Division has never been content to be regarded merely as a storehouse for statistics or a clearing-house for information.

We have been singularly fortunate in the friendly relations which exist in the big territory on which we look out from the fifth floor of a modest building in the city on the Potomac. The countless letters we receive or write are largely talks through the mails; the reports we get tell the story of consecrated service; the printed pages circulated, record the needs of the hour and the progress of our common task.

Now we are privileged to unite in fellowship and service with our friends and fellow-workers of the Southern Christian Convention, and a new light shines into our Congregational windows, with cheering illumination from the rays of THE CHRISTIAN SUN. It has been paying its welcome weekly visits for quite awhile. Now it has opened widely to us and made a place for our window in its clear-visioned, far-seeing, heart-searching, character-building eminence of the cathedral of the soul.

We are glad to find Our Washington Window message visiting the Southeast in a larger way. It means much to us to enter into the wider Christian atmosphere of a united Church alliance. It emphasizes at once the call for religion to function at its best. For as folks united in the newly organized Southeast Convention of Congregational and Christian Churches, we can do more for others and work harder for Christian uplift, because of the wide-open door before us.

Great spaces of frontier need face us. Rural, industrial, city, tourist, lowland and mountain conditions await the touch of brain, hand and heart. These highways and byways of human need lure with soul-stirring attractiveness. Each place in this wonderland of service becomes a potential factor in world development. Thus the task of friendship endeavor is to keep the soul of the world alive. It calls for new ventures. It involves looking into the eternal, catching glimpses of the unseen, and then going ahead and doing something for others.

Everywhere such a spirit of endeavor opens windows, unlocks doors, sets lighted lamps down beside dark experiences, and builds souls into mighty, eternal helpfulness.

Some life stories are never told. They grow beyond us. But here and there glimpses are seen. Once in a while illuminating facts come from lips or pen. Glowing ideas and great heart touches enter into the passing days. Common experiences become rich when charged with a spiritual atmosphere, and lives are set traveling in all kinds of stimulating directions. For, call it what we please, religion is here ready to show a gleam of gladness to God-hungry folks; to shed a light to lighten their darkness, and give assurance to calm their restlessness.

Tennyson gives us a picture of a skeptical doctor moving through a children's hospital, muttering half under his breath: "All's very well—but the good Lord Jesus has had His day." But the nurse who watches lovingly over the little sufferers, ministering to their needs, answers out of the depths of her soul:

"Had? Has it come? It was only dawned;
It will come by and by.
Oh! how could I serve in the wards,
If the hope of the world was a lie.
How could I bear with the sights,
And the loathsome smell of disease,
But that He said, 'Ye do it to me
When ye do it to these.' "

SOUTH NORFOLK.

It was my privilege to be with Rev. O. D. Poythress and his good people, of the South Norfolk Christian Church, in an evangelistic campaign from May 12th to 23rd. Bro. Poythress did the preaching and I had charge of the music, except on Sundays, when I had to be in my own pulpit.

We had a great time with these great people, and the Lord gave us a wonderful meeting, forty-four having already united with the Church and others expected to join later. The success of the meeting was due to the hard work of the pastor, Bro. Poythress. His sermons were sincere, earnest, and enthusiastic, and the people heard him with delight.

It was a blessing to me to be present in the meeting, and I appreciate so much the kindness and the many courtesies shown me while there.

Before closing, I want to express my appreciation of the fine work being done by the South Norfolk Church, and especially the good work being done by their pastor, Rev. O. D. Poythress. He has done a work of which our whole Church should be proud, and a work that is an honor to our whole Church. May God bless him and the members of his Church, and may the work continue to go forward.

Norfolk, Va. J. F. MORGAN.

REV. G. D. HUNT'S LETTER.

Lanett, Ala., May 28, 1930.

Dear Bro. Editor:

I am at Lanett, Ala., with Rev. J. D. Dollar, in revival meetings. We are having a good meeting; fine crowds are attending, and they are very attentive to the work. The music, both of senior and junior choir, is an inspiring feature of the services, as is the special musical program that is being rendered by visiting quartets from the other Churches of the town. Bro. J. O. Bolt is in charge of the song service, and Mrs. Iva Sorrell is the pianist and director for the junior choir.

The meeting will continue for two weeks. We are praying for a gracious revival. I don't know of any Church or city that has greater opportunities to do real, constructive work for Christ than is found here. Rev. J. D. Dollar is doing all in his power to put the program over.

After this meeting closes, I go to help Rev. H. M. Gray, at East LaGrange, on the third Sunday in June, and then to Lowell, Roanoke, Ala., to be with Bro. Meacham on the fourth Sunday in June, and then to Providence Chapel to help Bro. Veazey in a meeting there. Please pray that I may be used of God for the glory of His Son Jesus Christ. G. D. HUNT.

No matter how menial the task we have, until we can accomplish it with accuracy and rapidity we are not ready for advancement to the higher plane for which we are aiming.—*Selected.*

STRONG AND TIMELY.

At their great meeting last fall, when two Church denominations were merged to work unitedly in helping to build up the kingdom of Christ, on October 25, 1929, the General Christian Convention (delegates from Congregational Church and some members of other Churches present) unanimously and very heartily adopted the following timely resolution, written by Dr. J. O. Atkinson, editor of THE CHRISTIAN SUN:

Resolved: 1. That our Church programs and preaching emphasize the importance and necessity of purity of life and purpose. 2. That we give our endorsement to the World-Wide Purity Legion as represented by our brother Albert Godley, of Tenafly, N. J., and bid him and that organization godspeed in their good work for purity and righteousness.

The unique method of teaching purity principles by the World-Wide Purity Legion has already gained the hearty approval of many persons who have noted the simplicity and wisdom of their work.

The teaching is principally by means of inexpensive, well-prepared booklets, founded upon hygienic and biblical truth, in choice wording.

The booklets are graded to fit the needs of different ages in homes. They are published by voluntary gifts from good people. Interested and efficient officers are chosen who give free service as a work of love for humanity, and they ask no salary.

The organization is not for money profit, but for human uplift in Jesus' name. Lovers of purity are members; sustaining members give as they may be impressed by the needs of their own ability. The needs are great and are world-wide. As good people may learn of this greatly needed Christian mission many gifts will come. The noted S. Parks Cadman, D .D., has written of this very worthy work: "It will go through the earth yet." Then he added: "But you will have a hard time of it." We well know that hindering prudery still exists, and that some Church members are not yet aware of their full duty as stewards of God's money. Yet we have faith—money will come. Last fall we needed to republish booklet No. 24, very valuable to homes. Good people gladly gave one to five dollars, two gave more. Then 3,000 copies were printed. The price is a dime. It is worth far more; one man after reading it gladly handed a dollar.

We need now to republish that very helpful booklet No. 12, for the older boys and young men. We will add Bible teaching, making, we think, the most valuable booklet of the kind yet in print. We wish to publish 5,000 copies. This will also lessen the price per copy, but it is a larger booklet than No. 24. Oh, that a million could read it! Much depends upon the gifts as to number printed. It is God's work, and we are hopeful. Good pastors and others will help. One layman has already sent a check for $15.00 toward this. Many will send a dollar; some, if they heed duty, will send several dollars after due thought. Many pastors, as well as parents, will think of opportunity of helping now before too late in directing the mind and the purpose of the young men to live pure and noble lives, useful and happy in this life, and, by the help of Christ, to gain heaven. They who wish may have such part of their gifts as they request returned to them in booklets to distribute.

To missionaries and to the truly needy, we send booklets free. Over 1,000 booklets were sent free last year. Help make it possible to send out many more this year.

The graded booklets show how to present purity to little children and to the different ages. Note well; pray, and then give. God will bless you. Act soon. Address World-Wide Purity Legion, Tenafly, N. J.

ALBERT GODLEY, *Sec'y.*

CANNON EXHONORATED.

The separate attacks leveled at Bishop Cannon at the General Conference of the Methodist Episcopal Church, South, were all unsuccessful in their undertaking to convict him of the charges involved. The first charge was that he and four other bishops had acted contrary to the Church laws in their activities in party politics. This charge was based on the fact that they used their influence in persuading dry Democrats in the South to oppose the election of Al. Smith as President on account of his attitude on the prohibition question. The Southern Methodist Church is for prohibition, and could not condemn their bishops for their support of what the Church solidly supports. The Church has stood for prohibition so long that those laymen or leaders who support prohibition are in line with the teachings and practice of the Church and it took only a few minutes to decide that no action should be taken against their highest officials for teaching in pulpit and on platform the great moral issues of the Church.

The second charge which was brought against Bishop Cannon alone was that his speculations in the stock market were inconsistent with the character that the Church expects of its bishops. This charge was sponsored by a number of laymen of the conference, but it was withdrawn without coming to action against the bishop. The conference continued him as chairman of the commission on temperance, thus not only exhonorating him from any charge filed against him, but virtually endorsing him as their champion of the cause of prohibition in the future.

Christians should put moral principles above politics, prohibition above partisan issues, worship above war, and God above greed. They should follow the wise injunction of the wise apostle to the Gentiles when he said, "Whatsoever you do, do all to the glory of God."

"MAN WITH HOE."

Markham, thirty-one years ago, published the poem entitled "Man With Hoe." At the time of its publication, its author was moved by the inhuman treatment—the drudgery—that the working-man was undergoing, and this called forth the poem, which was published throughout the world and brought fame to Edwin Markham. He now, in his seventy-eighth year, sees a brighter future for the class which his poem describes as virtually slaves. In Russia he sees his poetic predictions coming true where "dumb terror shall rise to judge the world." Here he sees the Russian revolution and the progress of the peasantry, the slaves of that country.

This poem was first published in a paper in San Francisco in 1899, and immediately struck the heart-chords of the people and its popularity spread to other countries. Editors estimate that it has been republished in forty different languages. With popularity it became known as the "battle cry of the next thousand years." The author attributes his writing of the poem to the reading of three books, viz: "The Man Who Laughs," "The Social Problem," and the "Gospel of Jesus." These three books gave the author the inspiration for the poem.

Markham's theory is that poems find a fitting place in science and religion. "Science," he says, "gives us laws on how we live and how we have evolved, but it does not deal with the hopes and aspirations of the people. Poetry fills in this gap which science leaves."

"The relation of poetry and religion are identical. Poetry is the expression of beauty in a way as to elevate the soul. That is the main reason of religion." Poetry in the psalms and in the songs which we sing in our worship have rendered great service in giving inspiration to the souls of men. W. C. W.

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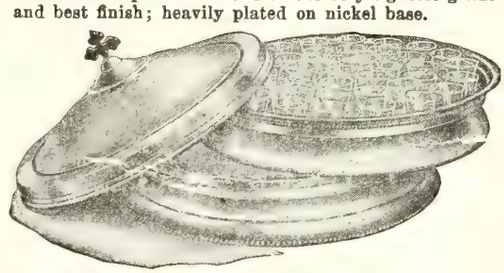
SILVER-PLATED.

The Silver-plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.



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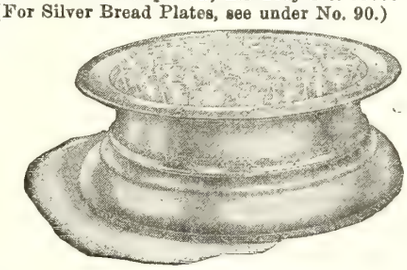
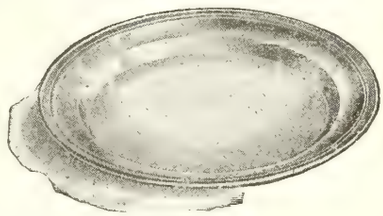
Tray No. 85—Interlocking only, with 36 glasses.$22.00
Base No. 1—Silver-plated; fits Silver Tray 85. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).$22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow rim.....$ 9.00
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Filler—Silver lined 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A PRAYER.

(June.)

Dear Father, Thou workest and we work. Not as a matter of course, nor fitfully, may this day be occupied, but firmly may we, Thy helpers, choose every activity according as Thou dost call and lead. Silent, profound as unfolding dawn, and as real as daylight's deepening hue, may Thy voice of guidance come to us. Bring to Thine aid the service, even the bodies, of those who professedly carry the cross of Jesus, that high and sure it may be planted where shall fall the gaze of all men and whereupon to look as truly is to live! For Christ's dear sake. Amen.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 31, 1930.

Sunday Schools.

Previously acknowledged	$ 3,124.06
Randleman, N. C.	2.50
Wood's Chapel, New Market, Va.	1.00
Old Zion, Norfolk, Va.	59.83
Ebenezer, Cary, N. C.	3.00
Morrisville, N. C.	.63
Mt. Pleasant, Vass, N. C.	5.00
Wakefield, Va.	3.06
Holy Neck, Holland, Va.	8.00
Franklin, Va.	9.05
Ether, N. C.	1.00
Biscoe, N. C.	2.10
Wadley, Ala.	1.30
Howard's Chapel, Wentworth, N. C.	1.00
Mt. Zion, Mebane, N. C.	1.04
Pleasant Ridge, Ramseur, N. C.	3.53
Holland, Va.	10.00
First Christian, Portsmouth, Va.	16.31
Total	$ 3,252.41

Individual and Church Collections.

Previously acknowledged	$ 3,835.96
Mrs. R. H. Riedel, Holland, Va.	5.00
Morrisville, N. C.	.91
Mt. Carmel, Walters, Va.	64.56
Mrs. Alice Corboy, Elon College, N. C.	1.00
Howard's Chapel, Wentworth, N. C.	11.00
New Hope, Abanda, Ala.	6.02
Berea (Nans.), Driver, Va.	25.00
United Christian, Lynchburg, Va.	25.00
Shady Grove, Martins Mill, N. C.	4.00
Total	$ 3,978.45

Specials.

Previously acknowledged	$ 1,311.72
Mebane Sunday School, Mebane, N. C.	2.00
Burlington Sunday School, N. C.	52.39
Total	$ 1,366.11

Woman's Board, S. C. C.

Previously acknowledged	$ 4,312.05
Raleigh Church, Raleigh, N. C.	900.00
Total	$ 5,212.05

Summary.

Previously acknowledged	$13,743.94
Sunday Schools, regular	128.38
Individual and Church collections	142.49
Specials	54.39
Woman's Board, S. C. C.	900.00
Total to date	$14,969.17

J. O. Atkinson, *Sec'y.*

AN AGE OF DOUBT.

Admittedly, ours is an age of religious doubt. Decided convictions are no longer considered in good taste. It is a fact that many good, moral people are deliberately repudiating some of the cherished doctrines of evangelical Christianity. Isn't it a fact that everywhere you meet men who speak disparagingly of creeds? In my judgment, the fundamental thing is the thing we believe, and everything else depends upon that. Therefore, it is of vital importance that we should reach stronger and clearer convictions respecting certain fundamental truths of evangelical Christianity.

I read with interest the splendid article entitled "Credo," written by our beloved Dr. Atkinson. He says, "I believe; I believe very intensely." Then he tells us in his own fine way just what he does believe. Yes, it does make a difference what you believe. Because it is what we really believe that determines what we are, how we live, what we say, what we do.

In this age of rationalistic philosophy we should not forget that the great apostle Paul left no doubt where he stood upon every doctrine he preached. He did not give up the form of pure doctrine. Brethren of the ministry, it seems to me that it is our solemn duty to preach the gospel so as to undermine the doubts, strengthen the faith, and promote the Christian spirit of sincere inquirers after truth. We, of the Christian Church, should adhere strictly and firmly to the Principles and Government and Directory of Worship adopted by the Christian Church when Rev. W. B. Wellons was President of the Convention. Read "Life and Labors of Rev. W. B. Wellong" (pages 217-219; also 229-232). It will do you good.

I am very proud of the fact that I have a cherished "credo," but I allow others the same privilege I claim for myself. As for me, I believe very intensely. I believe that there is one, and only one, living and true God, who inhabiteth eternity, who is from everlasting to everlasting, the Creator of all things, the Preserver of life; God is an infinite, intelligent Spirit, inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love (Ex. 20:2-3; Psa. 90:2; Ex. 15:11; Rev. 4:11; John 4:24).

In the unity of the Godhead there are three persons—the Father, the Son, and the Holy Ghost—equal in every divine perfection, and exercising distinct but harmonious offices in the great work of redemption (Matt. 28:19; John 15:26; 1 Cor. 12:4-6; 2 Cor. 13:14). I believe that the Lord Jesus Christ is the only begotten Son of God, full of grace and truth, the Saviour of the world, the word which was in the beginning with God, and by whom all things were made. God made a glorious manifestation of Himself in the person and work of Christ. For He is the brightness of the Father's glory, and the express image of His person. He is Mediator between God and man, Prophet, Priest and King; Head of the Church; the Heir of all things, and Judge of the world (1 Tim. 3:16; Eph. 5:23; Acts 17:31). I believe, therefore, in our Lord Jesus Christ as my Saviour and humanity's only hope of salvation. I believe that the Holy Spirit is a divine Person, equal with God the Father and God the Son, and of the same nature; that He was active in the creation; that He convicts of sin, of judgment and of righteousness; that He bears witness to the truth of the gospel; that He is the agent of the new birth; that He seals, baptizes, endures, guides, teaches, witnesses, sanctifies and helps the believer (John 14:16-17; Heb. 9:14; John 14:26; Luke 1:35; Gen. 1:13; John 16:8-11; John 1:33; John 16:13; John 14:26; Rom. 8:16, 26, 27).

I believe in the sacred Scriptures—the Old and New Testament—that the same Spirit that moved and brooded upon the face of chaotic darkness in the beginning is the same divine Spirit that moved upon holy men of old who wrote through sixteen centuries of time and gave the world a correct, infallible revelation of the will of God to man. The sacred Scriptures are sufficient for our correction in righteousness, and are designed to make us perfect and to thoroughly furnish us unto all good works. Any rule of faith and action offered to or imposed upon the Church other than the sacred Scriptures should be discarded (2 Tim. 3:16-17; Luke 24:25-27; 2 Peter 1:19-21; Psa. 19:7-11; Gal. 1:8, 9; Rom. 15:4; 2 Tim. 3:15).

Almighty God hath particularly enjoined upon all men everywhere to repent, and the Saviour hath expressly declared that, except ye repent, ye shall all likewise perish (Luke 13:3, 5; Acts 17:30, 3:9). The preaching of repentance was the chief business of the apostles when our Lord first sent them forth, and should be the chief business of every minister of the gospel now, and to declare the fact that we are saved by grace, through faith in the Lord Jesus (Mark 6:12; Luke 24:47; Eph. 2:8).

I believe in a general resurrection, both of the righteous and wicked. God hath appointed a day in which He will judge the world in righteousness by Jesus Christ, whom He hath ordained to be the Judge of the quick and dead; both small and great must appear before the judgment seat of Christ, the Chief Justice of the "Supreme Court of the Universe," to give an account of the deeds done in the body, whether they be good or bad (Eccl. 12:14; Rom. 2:16). I believe in the punishment of the wicked and the reward of the righteous (Matt. 25:41, 46; Rev. 14:11; Matt. 22:12; John 6:40; Matt. 25:33, 34; Rev. 21:4; Isa. 35:10).

Baptism is a sacred sacrament of the New Testament, instituted by the Lord Jesus, and I see no reason why it should not be perpetuated and strictly observed (Matt. 28:19; Mark 16:16; Gal. 3:27; Rom. 6:5).

The Lord Jesus Christ, the Saviour of the world, is the only divine Head of the Church (Col. 1:18; Eph. 1:22, 23).

Christian, the name which fully expresses the relation of His people to Him, is a sufficient name for the Church. It is the only appellation needed.

The sacred Scriptures—the Holy Bible—is a sufficient rule of faith and practice.

Christian character, or vital piety, is a just, and should be the only, test of fellowship and of Church membership.

In doctrines not essential to the salvation of the soul, the liberty of conscience and the right of private judgment should be extended to all.

It does seem to me that we should require, as essential to the very existence of Christian fellowship, correct views of God, of Christ, of the Holy Spirit, of the atonement, of the resurrection from the dead, and of future rewards and punishment. These are the essential doctrines of the gospel-doctrines which lie at the very foundation of our Christian hope and of the Church of Christ. (This has been stated by others.)

The writer would not, if he could, compel others to believe as he believes, but he does not see why any one should contradict some of the cherished doctrines of the Christian religion. We should not substitute human reason for the infallible authority of the Word of God.

In this age of "higher criticism," we must

choose between an inspired Bible and a virgin-born miraculous Saviour on the one hand, and rationalism on the other. May the Lord help us to unite on complete loyalty to God's Word and our Lord Jesus Christ, God the Son.

E. B. WHITE.

Windsor, Va.

PIEDMONT JUNIOR COLLEGE LETTER.

The board of trustees of Piedmont Junior College met in annual session at the Administration Building, Wadley, Ala., 10 A. M., May 26, 1930. In the absence of Dr. Frank E. Jenkins, chairman of the board, Dr. F. P. Ensminger was elected chairman pro tem. Minutes of the last annual meeting were read, as was also the minutes of the executive board meeting during the interval. A telegram of remembrance was sent to Rev. H. W. Elder, Richland, Ga. Dr. Frank E. Jenkins was re-elected chairman of the board, and Dr. S. L. Beougher was elected vice-president. The morning session was opened with Scripture reading by Rev. Ensminger and prayer by Rev. G. D. Hunt.

Bro. J. W. Payne was released from further responsibility as a board member, at his own request, and Bro. V. L. Carter was elected to fill the vacancy. T. J. Holland and G. D. Hunt, whose terms of office expired with the present session, were re-elected to their respective places on the board—G. D. Hunt re-elected secretary, and V. L. Carter re-elected treasurer. Dr. S. L. Beougher, ex-officio, and J. J. Carter, J. T. Gibson, V. L. Carter, Dr. G. H. Denney, and G. D. Hunt were elected an executive board for the ensuing year.

The afternoon session was opened with prayer by Rev. J. D. Dollar. The president's report was called for, read and adopted by items. The board agreed to give a scholarship to the member of the freshman class for 1930-'31 who makes the highest standard as a student along all lines. Prof. Jennings was elected to canvass for students during the summer. Dr. S. L. Beougher was re-elected president of the institution for the next term.

A resolution was adopted expressing our appreciation to Piedmont College, Demarest, Ga., for their fine spirit of co-operation shown during the 1929-'30 term of our school. We also desire to express to Dr. Frank E. Jenkins, chairman of our board, our profound gratitude for the deep concern he has manifested for our college, and we pray God to richly bless his life and labors for many years to come.

A resolution expressing our thanks to the Congregational Advisory Board of the Southeast for their favorable attitude to this institution and for their vote in favor of the amount needed to finance Piedmont Junior College as presented by Dr. Jenkins.

A committee was appointed, consisting of Dr. S. L. Beougher, V. L. Carter and Dr. T. H. Denney, whose duty it shall be to put the campus in order and beautify the grounds. We are happy to say that we have the lumber in hand with which to finish ceiling the auditorium. We hope to have this work done at an early date.

The treasurer's report was read and referred to the auditing committee. Election of the faculty was referred to the executive board. An expression of thanks was given our faculty for their faithful work.

The budget for next year was referred to the executive board. We thus close probably the best year in the history of our institution, and pray that we may have a great year in 1931.

G. D. HUNT,
Secretary of Board.

MISSIONARY PROGRAM FOR JUNE.

WOMAN'S SOCIETY.

As you all know, the month of June is set aside for our babies, and the program in the Woman's Societies usually is centered around the cradle roll. How fitting that we, as the mother society, should give of our interest both in attendance and help to these little ones! It is thrilling to watch their eager faces and to see how willingly they try to serve their Master in their little way. The following suggestions for a missionary cradle roll rally, by Mrs. L. T. Proctor, Dayton Ohio, superintendent of cradle roll of the General Convention, may be of help to those planning such a rally at the next meeting:

This year a theme has been selected for the rally program and suggestions will be given for the carrying out of the program, rather than a detailed program as in former years. The theme is "Jesus the Good Shepherd and Friend of Children."

Use any material you may find that is related to the theme. Show pictures of shepherds and sheep and of the good Shepherd. Point out the crook and tell how the shepherd uses it to guide the sheep and reach after them when they fall into places he cannot reach to get them. Talk about how the wool in the children's clothes once grew on the sheep.

1 Sam. 17:34, 35 tells the story of David and the sheep. Let some one tell how a boy named David took care of his father's sheep; was good to them; had names for them; found places where the grass was green, and water cold and pure; killed the bear, the lion, and said the words, "The Lord is my Shepherd." Have the 23rd psalm given in unison or by one child.

Using Luke 2:8-16, tell the story of the shepherds and the angels.

Have some one tell the story of how Jesus saw the shepherds out on the hillsides taking care of the sheep when he was a little boy, and when he grew up he told a story about a shepherd who had many sheep, etc. Matthew 18:11-14.

For one of the songs on the program, use "Saviour, Like a Shepherd, Lead Us." It is found in the books, "Joy to the World," "Hymns of Praise," "Awakening Songs," and others. Use any other children's hymns you prefer.

The poem, "Little Lamb," by William Blake, may be used as a recitation or read well by some one.

Little Lamb.

Little lamb, who made thee?
Dost thou know who made thee,
Gave thee life and made thee feed
By the stream and o'er the meadow,
Gave thee clothing of delight,
Softest clothing, woolly bright;
Gave thee such a tender voice,
Making all the vale rejoice?
Little lamb, who made thee?
Dost thou know who made thee?

Little lamb, I'll tell thee;
Little lamb, I'll tell thee:
He is called by thy name—
For He called Himself a Lamb;
He is meek and He is mild,
He became a little child.
I a child and thou a lamb,
We are called by His name.
Little lamb, God bless thee;
Little lamb, God bless thee!

Wm. Blake.

YOUNG PEOPLE'S SOCIETY.

Every-Day Contacts and Our World Friendship Ideals.

Purpose: To emphasize in our minds that our ideals and our deeds must be consistent if we are sincere.

Program.

1. Hymn, "O, Master Workman of the Race."
Story.
Prayer by leader.
Hymn, "Follow the Gleam."
2. Project committee report.
3. Leader's introduction of theme.
4. A diary.
5. The question.
6. Sentence prayers for courage to live out our ideals.
7. Hymn, "I Need Thee Every Hour."
8. Benediction, while music of last hymn is still played softly.

Suggestions.

Poster: Draw a calendar of one month. Write underneath it "Every Day a Test Day." Date, hour, place of meeting.

1. Leader should present the theme in the abstract, basing remarks on chapter 10 of Y. & W. O., the section called "The Test."

2. Prepare assignments enough for every person present. Some may be clippings from this chapter or other reading that pertains to the subject. Some should ask for personal observations of contacts with other races or nationalities, are they Christian contacts or not? Give two or three people question 3 under this chapter to answer. Express idea that if our daily contacts were kept in a diary and a stranger read that diary, it would be from our deeds that he would form his opinion of our ideals. It is what we do that the world sees.

3. Give the two paragraphs entitled "Popular Members," from chapter 10, and put to the group the question as to which was sincere in his or her ideals, George or Anne. Why? Would you act the way Anne did?

4. Let one person read the words of each verse before it is sung.

Note: Very interesting supplementary material may be secured from "Blind Spots," by Henry Smith Leiper, with special reference to race relationships.

JUNIORS OR WILLING WORKERS.

Theme: "Our Church."

Song: "When Morning Gilds the Skies."

Call to worship. Let the people praise Thee, O God; let all the people praise Thee.

Response: O let the nations be glad and sing for joy; for Thou shalt judge the people righteously, and govern the nations upon earth.

Song: "Jesus Loves the Children Dear."

Offertory song: Same as April.

Continue use of stories in leaflet. Carry on work begun last month. Let the children suggest topics for prayer, or make the prayer themselves for the group about whom you talk.

Close with Bible salute.

Bible over eyes. Open Thou mine eyes, that I may behold wondrous things out of Thy law.

Bible held over hearts. Thy word have I laid up in my heart, that I might not sin against Thee.

Bible pointing down. Thy word is a lamp to my feet and a light to my path.

Sing chorus of "Take It Wherever You Go." (Write Mrs. F. E. Bullock, C. P. A. Bldg., Dayton, Ohio, for free copy.)

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XI—June 15, 1930.

Jesus on the Cross.

Golden Text: "Looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and hath sat down at the right hand of the throne of God."—Heb. 12:2.

Lesson: Matt. 27:1-66.

The twenty-seventh chapter of Matthew is a grim chapter. It begins with the story of the pathetic but futile remorse of Judas when he came to a realization that he had betrayed innocent blood, and of his self-destruction by hanging. What a tragic end to a man who had had such an opportunity! To have spent three years, or the greater part thereof, with Jesus, and then to have come to such a tragic end—how terrible it all was! Whatever else it teaches, it teaches the truth that mere association with religious influences or with religious people is not enough. There must be a response to these things. Christ Himself could not save Judas, because Judas would not respond to Christ. Let every man take heed how he responds to the finer things of life.

And then there is the story of Pilate, another story full of tragedy. Here was a man who has gone down in history as one who symbolizes a tragic failure. There is ample evidence that Pilate knew better. His sense of Roman justice, his recognition of the innocence of Jesus, his wish to set Jesus free, his actions throughout the trial show that he knew what he ought to do. But Pilate loved his position; he wanted to please the people; he was more greedy than good; he lacked moral stamina and the courage of his convictions, and he delivered Jesus over to be crucified. And alas for Pilate! he tried to make himself believe that he could wash his hands of the whole matter. Judas, Pilate—they are names that have unwholesome associations. Both of them serve as warnings to us.

The central fact of this chapter is a still more grim thing—the crucifixion. Here, from one standpoint, is the world's grimmest and starkest tragedy. The holy and just and loving one dying on a cross—an offense to both the Jews and the Romans, and a symbol of shame and disgrace, to say nothing of being an instrument of indescribable suffering; Jesus crucified between two thieves, with soldiers mocking Him and throwing dice for His clothes even as He hung there; priests and religious leaders mocking and reviling Him, chiding and accusing Him; idle and curious passers-by railing upon Him and making sport of Him; an inscription above Him designed to add to His humiliation; and even those who were crucified with him casting slurs and blasphemy in His face. The cross of Christ was a grim, rugged, ghastly thing. The darkening of the sky as Jesus hung on it was symbolic of the whole thing. It was a dark hour in human history. The quaking of the earth was also symbolic—the foundations of life were being shaken to their depths.

Even to the end of the chapter there is a grim note. After Jesus had been taken down from the cross, the chief priests and Pharisees vented their spleen on Him by setting a watch at His tomb, so that nothing could be done to discredit them, and, as they thought, to put an end once and for all to any claims that might be made in His behalf later.

The chapter is not all dark, however. There were the women there, entering sympathetically into his suffering; there was Joseph of Arimathea taking the body and preparing it for burial; there was the testimony of the centurion.

But, after all, is not this chapter so dark because it appears against the Light that shone from the cross. Here was an expression of the length to which divine love would go to save others, even the worst. Here was an expression of divine forgiveness that was willing to forgive unto the uttermost. Here was an example of the power of vicarious suffering and sacrifice. Here was the assurance that right would eventually triumph. Here is the certainty that the hard things of life are to be seen against the fuller light of Easter and Pentecost. One of the most amazing things that has ever happened in human history is the fact that Jesus took the cross, which was the emblem of shame and disgrace, and made it the symbol of all that is finest and highest and best in life, both the human and the divine. Small wonder that Paul said, "God, forbid that I should glory save in the cross of our Lord Jesus Christ." He was putting in prose what Isaac Watts was putting in poetry when he wrote as follows:

When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to His blood.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, June 15, 1930.

Topic: "How Great Leaders Served Their Generations."

Scripture: Acts 20:17-35.

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife
We hear Thy voice, O Son of man.

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lure of greed,
We catch the vision of Thy tears.

From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.

The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face.

O Master, from the mountain-side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again.

Till sons of men shall learn Thy love
And follow where Thy feet have trod;
Till glorious from Thy heaven above
Shall come the city of our God.

—*Frank Mason North.*

Topics for Talks.

1. A leader who served alone.
2. An unselfish leader.
3. A leader who was humble.
4. Leaders who failed.

Questions for Discussion.

1. What do we owe to the leaders of the past?
2. Why are leaders unknown in their generation?
3. Are there any leaders in our group?
4. What are we doing to prepare ourselves for leadership?
5. What has challenged you to prepare for leadership?

Further Helps.

One of the early leaders in Bible history is Joseph, a dreamer. Yet the dreams of Joseph made him a leader. He was a practical dreamer. God worked through him.

Moses, the leader and maker of a mighty nation, stands out in Bible history. He was humble and felt unworthy to be a leader. Yet God was able to use him because he let God's way come first.

There are scores and scores of other great leaders mentioned in the Bible. Think of the work of Abraham, the man of faith; of Joshua, the man of courage; of the prophets; of the great preachers of the New Testament, John and Paul. Of what does leadership consist? What does one have to be to be a leader? "A young man stood at the mere beginning of what the world calls a career, and saw it all collapse about him. He had lived thirty-three short years, during which time he had dreamed the most wonderful dreams of a kingdom of which he was to be king and which was to cover the whole earth. Now at the threshold of mature manhood, his dream faded away. He was about to be executed as a criminal by the very ones whom he came to make citizens of his kingdom. As he looked out upon what he had attempted to accomplish, he could not see two stones that he had built, standing one upon another. Even the little handful of people to whom he had told his dream and who said that they believed in him, had left him, and he was alone. The bloody sweat of a broken heart poured from his brow." Would you consider that man a leader? Why?

"Booker T. Washington used to say that a man's success in life should be measured by the distance he climbs from the point at which he started. Measured by this standard, few men were ever more successful than Booker T. Washington himself. He started life as a slave boy on a Virginia plantation, and ended it as the head of a great educational institution and the leader of his race in America.

Theodore Roosevelt said of him: "For twenty years before his death he had been the most useful, as well as the most distinguished, member of his race in the world, and one of the most useful, as well as one of the most distinguished, of American citizens of any race."

He was born just before the opening of the Civil War. He was one of the slaves who were liberated by President Lincoln's emancipation proclamation. He worked in a coal mine in West Virginia at the age of ten. A few years later he made his way on foot to Hampton Institute, where he worked his way through the entire course, and on graduation was placed on the teaching staff. Shortly thereafter he founded Tuskegee Institute, in the black belt of Alabama, and built it up from literally nothing to be the largest industrial school for negroes in the world and one of the largest and most successful institution of its kind in the world for any race. Fourteen years later (1895) he represented his race at the Cotton States and International Exposition in Atlanta,

Ga., and there made a speech which raised him at once to the position of race leadership, which he held in an ever-increasing degree until his death in 1915.

NEWS NOTES.

The Christian Church, through its Christian Education Department, will sponsor ten summer schools this summer. Two of them will be in the South, one at Elon and the other at Piedmont Junior College. One of the schools will be in reach of every Christian Church.

During the past few years it has been the custom to have counselors or captains, who have charge of a group of students assigned to them for the week at summer school. The quotation given here from a personal letter concerning one of last year's summer schools reveals something of the spirit of summer school and what it does.

"One girl in my group had a rather arrogant attitude toward the institution and its ideals when she first arrived, and made the remark to me that 'indeed she was not going to pray . . .' I said nothing to her at the time, but realizing that she was homesick, I looked after her welfare as best I could without making it noticeable (throughout the week). She mentioned later on that she and the girl she came with were very lonesome and homesick at first, but she regretted losing time those first two days.

"She took an interest in things and classes after I started 'chumming' with her somewhat; and oh, I'm glad I did do as my conscience bade me, because I feel that I may have done a little good in this world after all, because when she told in the group meeting Friday evening, as the others did, what had done her the most good and what she had enjoyed most during her week at . . ., she said: 'When I came here I expected to have a dull and gloomy week to put through, and had no inclination to interest myself in the devotional and worship programs; but I have enjoyed and really benefited more by the "morning watch" and "evening watch," vespers and devotional services as a whole than anything else in the whole week.' I asked her Saturday morning if she were coming back next year, and she said, 'Absolutely; if there is any possible way to get here!' "

J. V. T.

FROM NEWS BULLETIN.

"The New Puritan Exodus" will be the theme of the keynote address by the Rev. Dr. William Horace Day, of Bridgeport, Conn., president of the Congregational Home Boards, at the opening session of their annual meeting Thursday morning, May 27, 1930, in Plymouth Church, Brooklyn. The address will be commemorative of the tercentenary of the founding of Boston by the Puritan migration of 1630, and introductory to three days' consideration of important problems in the religious life of America today.

The meeting will be attended by men and women as ministerial or lay delegates, missionary workers, or visitors from all States and territories of the United States. The oldest mission boards of any denomination are included in the Congregational Home Boards which were unified in 1925. They comprise seven corporations, among which are continued the American Education Society, founded 1816; the American Home Missionary Society, founded 1826, and the American Missionary Association, founded 1846. The invested funds and property devoted to their work amounts to more than $30,000. Additions of $768,753 were made to endowment and reserve funds last year, according to the report which the treasurer, William T. Boult, will make at the meeting next week. The work of the boards last year cost approximately $3,000,000; under their auspices are more than 2,500 missionary workers, while pensions and annuities were paid to 1,275 aged and disabled ministers and ministers' widows and orphans.

"The meeting next week," according to the Rev. Ernest M. Halliday, of New York, N. Y., general secretary for Church extension, in announcing the program, "will be the most important gathering this year in the interest of American Congregationalism. We are committed to the slogan, 'Believe in America.' The Congregational Churches, with more than three centuries of history in this country, find that the years have only strengthened their early Pilgrim faith in our great land. The fullness of this faith will be apparent as reports are made next week from Porto Rico to Alaska and from California to Maine."

"The New Paganism and the Coming Revival" will be discussed Tuesday afternoon by the Rev. Dr. Luther A. Weigle, chairman of the Home Boards' administrative committee for education and dean of Yale Divinity School. Other subjects on the program Tuesday afternoon are negro education, college students and religion, Italian mission work, and mission work among the ranchers and miners of the Rocky Mountains. Wednesday morning there will be five simultaneous open-forum discussions on interdenominational co-operation, rural and city Church work, interracial relations and religious education.

A fellowship banquet for delegates and visitors will be held Tuesday evening on the roof garden of St. George Hotel, Brooklyn. Following the banquet, addresses will be given in Plymouth Church by the Rev. Dr. Frank G. Coffin, of Columbus, Ohio, president of the General Convention of the Christian Church, and the Rev. Dr. George A. Buttrick, of the Madison Avenue Presbyterian Church, New York, N. Y. The Congregational and Christian denominations are now in the process of merging, and the Rev. Dr. Coffin will speak on "The Challenge of the New Order."—*News Bulletin.*

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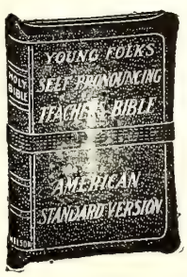

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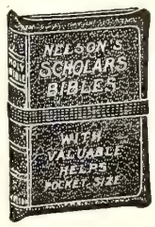

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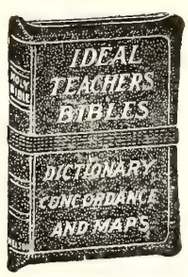

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One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

CLOUDS WITHOUT WATER.

"Clouds without water, carried along by winds." —Jude 5:13.

I am writing in the midst of a long drought. Day after day and week after week, the earth beneath has been iron, the sky overhead brass. The gardens are all withered, the crops are drying up in the field, the city reservoirs and the country cisterns are at the danger point.

This has not been for lack of clouds. Often the sky has hopefully darkened. But, alas! they have been empty clouds, clouds without water, promise without fulfillment, like the fig-tree which Christ transformed into an object lesson.

So let me take warning for my life. What have men a right to expect of me? What is God, who made me, requiring of me? It is a time of drought, a time of dearth, a time of exceeding spiritual need. Clouds with water—men are longing for them, looking prayerfully upward for them. Shall I, who might do something at least to meet this need and fulfill this expectation, shall I disappoint my fellows and my God? Let me consider all this with bended heart.

Prayer.—Holy Spirit, Thou whose emblem is a rushing, mighty wind, carry my soul over the ocean of Thy love and power, fill it with the water of Thy grace, lifted by the sun of righteousness, and waft me to the uplands of power on which the fructifying rain may fall. Without Thee I am nothing; but with Thee, O Spirit, what can I not accomplish? *Amen.*

TUESDAY.

ENDURANCE FLIGHTS.

"Behold, we call them blessed that endured."—James 5:7-11.

Just now the development of the airplane seems to be in the direction of endurance flights. First it was a question of how long a plane could remain in the air on its original charge of gasoline, but now the art of refueling in the air has indefinitely lengthened the flights. Endurance is a necessary airship quality. It vastly increases the range of flights.

So is it also with the far-more wonderful airplane of the human body and soul. Not how fast I can go, but how long I can hold out, determines finally my success or failure. He is blessed that endures, as James says, because he has an ever-growing opportunity to please God and help his fellows.

Prayer.—Therefore, our Saviour, we pray Thee for perseverance. May our faith be steady. May our purpose be firm. May we not yield to the winds and the waves. May we press right onward, buoyant and brave, and win at last from Thee the crown of victory. *Amen.*

WEDNESDAY.

PERMANENT WEEDING.

"Thoroughly amend your ways and your doings."—Jere. 7:1-7.

There are two ways to weed a gravel walk. One is by the use of a hoe, scraping the walk up and down, cutting off the weeds near the ground, and raking them up as well as one can. The result is that a lot of the weeds that were cut off take root again, and a lot of roots that were left in the ground send forth new shoots and flourish, so that the last state of that walk is worse than the first, and all the work must be done over again. The scraping was quickly done, and it made a fine showing, but the fine showing lasted only a few days.

The kind of weeding which is far preferable is weeding by hand. You must get a small box or get down on your knees, and you must pull those weeds out of the gravel one by one, getting every root.

Exactly so it pays to do a thorough job when one is pulling the weeds out of one's character. Scrape off the tops, and you will easily satisfy yourself, but you will really accomplish nothing. Go to the root of the evil, do thorough work, or your work will be in vain.

Prayer.—A clean life, O Christ! A life in which no root of wickedness remains. Though it is hard work, though the sun is hot, though the back aches, though the hands grow weary, a clean life, O Christ, and a thorough job. For Thy sake. *Amen.*

THURSDAY.

DYNAMITE GOLF.

"If ye live after the flesh, ye must die."—Rom. 8:1-13.

Three boys in Massachusetts found a dynamite cap and began to knock it about with golf clubs, organizing a game. Suddenly it exploded with a big report which terrified the neighborhood. All the boys were cut about their faces and heads, so that they had to be treated in a hospital, and it is a wonder that they came out of their folly with their eyes or their lives.

The ages of those boys ranged from five to nine, so they might have been supposed not to know better; but what is to be said of us adults who so often play golf with dynamite caps? That is what we are doing when we make a sport of any secret or open sin, of any vice or foolishness. There is dynamite in it. We may play with it for a while, but it is sure to explode before long, doing us irreparable injury. No one, after a game with dynamite, has the beauty and power and peace he had before. We should know better.

Prayer.—Our Father, we, Thy children, come to Thee for wisdom. Help us to put away childish things. Grant us Thy joy, which leaves no scars on the soul. For Christ's sake. *Amen.*

FRIDAY.

PUNISHMENT PRISONS.

"It is a fearful thing to fall into the hands of the living God."—Heb. 10:26-31.

One of the recent terrible outbreaks among prisoners took place in the Dannemora prison, New York. Criminals call this institution "Siberia," because it is isolated, and the country around it is of such a nature that an escaped convict—and many try to escape—is almost certain to be caught. More than twenty years ago it was designated as a "punishment prison," a place of stern treatment, where the recreations which other prisons allow would not be granted.

The tender-hearted grieve over the existence of such a harsh institution, but it has many parallels in the government of our merciful Father in heaven. In His perfect wisdom, he has ordained many punishment prisons, and keeps men in them with a strictness and irrevocableness unknown, even in Dannemora. Often a man's sins bring on terrible physical ailments, which last for life.

But God knows best. He knows how many thousands are debarred from sin by the existence of His Dannemoras. He knows how many, still held in His Dannemoras, find even in those dark abodes the light of life.

Prayer.—Yes, dear Lord, Thou knowest best. And if we, or any one dear to us, is sent to a punishment prison, we know that Thou art the Warden, stern only to be kind. Yes, it is a fearful thing, but also it is a safe and blessed thing to fall into the hands of the living God. *Amen.*

SATURDAY.

HELPING GOD.

"I am with thee to save thee and to deliver thee, saith Jehovah."—Jere. 15:15-21.

One of the many martyrs in the cause of the widest beneficence was a British officer, Inspector Kendall, who lost an arm the other day in Uganda, the famous British province of Central Africa. He was attempting to enforce inoculation against a terrible disease, that it might no longer take its fearful toll of human life, and in the course of this merciful task, he approached a village belonging to a native sect of fanatics known as Amalekites. These fanatics, believing that God decides whether man shall live or die, bitterly oppose any attempt to save life; and, pretending a friendly reception, treacherously set upon Kendall, so wounding him that his left arm had to be amputated, and he almost lost his life.

The fatalism of those "Amalekites" is more widely spread than many of us realize. Many men have no practical belief in heavenly co-operation. Their God is an arbitrary tyrant, solitary, cruel, who issues irrevocable decrees, and requires men to be helplessly submissive. They worship Fate, and not God.

Prayer.—Our Father, we rejoice that Thou dost permit us to be workers together with Thee. We glory in our trust. We are proud that we are permitted to help Thee conquer disease and purify and build up the world. May we be more worthy of that trust, our Father. We ask it in the name of Thy Son, our Saviour. *Amen.*

SUNDAY.

INSPECTION.

"Be ye also ready; for in an hour that ye think not, the Son of man cometh."—Matt. 24:32-44.

The other morning the newspapers announced that the police will inspect every motor car on the highways of my State. They will look at the driver's license and the car's registration, and will see that the brakes are in good order, and that the horn, the lights, and other equipment are working properly. If the police pass the car, a sticker will be placed on the right lower corner of the windshield; if the car fails in the inspection, it must wear a sticker on the left-hand lower corner of the windshield, proclaiming its deficiency to all observers.

It would be well if our characters and lives might be examined in some such way. And we dare not forget the great day of inspection of souls. The Son of man is certainly coming to judge us all, and to assign us either to the golden streets or to the junk-heap of the universe. We are apt in these modern days to decry introspection. Is any painstaking examination of ourselves too troublesome, in view of these solemn and sure prospects?

Prayer.—O Thou who wilt be our Judge, aid us by Thy Holy Spirit in our own review of our lives. Clear our eyes to our faults. Make our consciences sensitive to our sins. Set us at last before the presence of Thy glory without blemish and in exceeding joy. *Amen.*

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

A WELL BY THE SIDE OF THE ROAD.

"Jacob's well was there."—John 4:6.

There are many interesting thoughts centering around the ancient well mentioned in an incidental way by St. John in the 6th verse of the 4th chapter of the fourth gospel. It was at this well that the Master brought enlightened hope to the Samaritan woman. It was there that she learned to know Him as a Giver of living water. These blessings were afforded this woman of Samaria because an ancient Hebrew digged a well—not for himself, but for his son, Joseph. A well which to this day serves the weary traveler with refreshing water, and this well was an investment made four thousand years ago and which today continues in the accomplishment of its purpose.

So may a man project his works beyond his three-score and ten years. When Goodell completed his translation of the Bible into the Turkish language, he wrote: "Thus have I been permitted by the goodness of God to dig a well in this distant land at which millions may drink." Cecil Rhodes consecrated his vast fortune to educating young men at Oxford University, and thereby the great Englishman perpetuated a service to the youth of the world. He dug a well from which waters of knowledge would flow outward to men of every land and of every age. When Robert Raikes called his little children into his shoeshop and talked with them about the stories of the Bible, he never dreamed that he was digging a well which is today the world Sunday School movement.

In September, 1888, the Southern Christian Convention met in Graham, N. C., at old Providence Church, for the special purpose of establishing a college for the Christian Church in the South. A college which would be a well by the side of the road at which young men and women of the Church might receive a Christian education and thereby guarantee the homes and the Church efficient leadership. This faithful group of men realized that Christian education was necessary, and that a people could never rise without or above leadership. As long as the Christian Church has a memory, the names of these men will be hallowed for having digged a well at which place ministers could be trained, children taught in the principles of Christian character, and the Church we love strengthened. Like Jacob's well, Elon College was, first of all—

A Necessary Well.

In this section where Jacob's well was located there are long, dry and hot seasons. Water is a most precious possession in that desert land. It is essential toward the maintenance of life. With this thought in mind, Jacob digged a well. He knew it would be a necessity, not only then but in times to come. He would get little or less personal benefit from it. Just as Jacob's well was a necessity in those days, wells are essential today. Not only wells of water, but wells of knowledge, for knowledge is power, and a person without power is handicapped. As a well is essential to the supplying of good water, so the Christian college is necessary for the supplying of knowledge.

Elon was necessary for the best interest of a denomination then in its infancy. It has ever been one of the chief agencies of the Church for the promotion of the kingdom of God through educational processes.

"Education," said Dr. Frank Crane, "is the best efficiency in the world for efficiency; for no matter what a man's work is to be, he can do it better if he is trained." Mr. George Reynolds, one of the outstanding bankers of the West, said: "I did not go to college, but I recognize that the man who does has a tremendous advantage over the one who has to plod step by step along in the school of experience." Education, therefore, is fundamental to all social progress and reform.

The most advantageous institution for securing a good education is the denominational college. It is most often smaller than the State universities and offers exceptional opportunities in Christian training and service. Its student body and faculty come into close fellowship, and instruction is always more personal. The denominational college has been very effective in supplying Churches with ministers, missionaries and social workers. The Church, therefore, looks upon it as a necessity. When Elon opened her doors in 1890 there were but two ministers in the Southern Christian Convention who were college graduates—today there are 57 college graduates in its ministry, 51 of whom graduated from Elon. Elon has proved herself to be a necessary well within the Convention.

Jacob's well was located at the half-way point between Judea and Gililee. It was a most convenient place for the traveler to rest, to drink, and to make preparation for the remainder of his journey. It was accessible to all people.

In like manner, Elon, our educational well, is beside the road located near the center of the Southern Christian Convention. It is easily reached by automobile from any section of the several bordering States. It is conveniently located within a day's drive of the largest Church in the Convention. It is conveniently located near the Christian Orphanage, and but a few hours from Richmond, Va., the city wherein The Christian Sun is printed.

Dr. Russell H. Conrad use to say in his "Acres of Diamonds" of a man who felt that he did not have a chance near home. He longed to get away, he felt that he could make good in some other place; he, therefore, moved to a far country, and the man who moved on his home place found it covered with acres of diamonds. We may move to any part of the United States in search of a college embodying up-to-date equipment, instructors, and a high moral, but we will eventually find that Elon stands foremost in these things, and is conveniently located within reach of every youth of the Southern Christian Convention.

A Deep Well.

Medical science has shown that water from shallow wells is impure. Jacob's well was deep and its water pure. The Samaritan woman who went there to get water knew nothing of the findings of modern scientific discovery of the germ theory, but something must have told her to drink from the well that was deep.

I like to think of Elon as being a deep well, from which flows pure water. Modern tendencies are toward superficial things, shallow thought and surface water. Young people need as never before to drink from the well that is deep and to say with Cowper:

"Defend me, therefore, common sense, say I,
From the reveries so airy, from the toil
Of dropping buckets into empty wells,
And growing old in drawing nothing up."

Elon's depths contain sound thought, cultural training, and "Christian Character First and Always."

The woman of Samaria went to Jacob's well to draw plain water, but she found living water, such as would keep her from thirsting. Young men and women who go to Elon in search of an academic education come away with more. They come to realize that whosoever drinketh of her waters shall find within himself a well of deep water springing up, urging him to be of service to all mankind.

It costs something to have colleges, but it costs infinitely more not to have them. Elon is our college. Men and women of the past have paid great prices for her. From her depths have gone more than 500 graduates and between four and five thousand trained men and women.

Not all of us can translate the Bible into the Turkish language as did Goodell, or establish Rhodes scholarships as did Cecil Rhodes. Not all can dig such a well as Jacob dug, or become pioneers in establishing such an institution as Elon, but all may have a share in her maintenance. Let us, as members of the Church we love, be found faithful to this institution, our educational well, so necessary to the welfare of Church and State, conveniently located and accessible to all, and so deeply established upon Christian truths.

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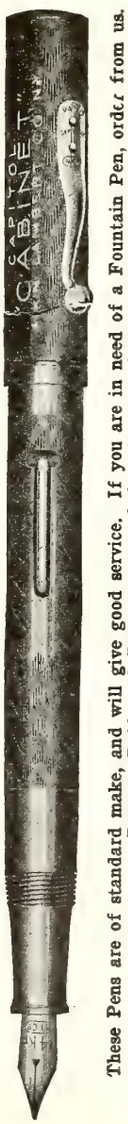

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THE CHRISTIAN SUN, 1536 EAST BROAD STREET, RICHMOND, VIRGINIA

Christian Orphanage

Dear Friends:

The extreme dry weather has been broken by a most excellent rain, and we all feel much better. Our garden has taken on new life, and our Irish potatoes that were needing rain so badly are looking refreshed and full of life. It won't be long now till we will have new Irish potatoes, garden snaps, cabbage, lettuce and other good vegetables to eat from our own garden. Owing to the extreme dry weather, our strawberries were almost a failure this season. Last year, the seasons were good, and we had all the strawberries all the buildings could use, and we canned lots of them. We have missed them this year. The Lord is kind and merciful, and some provision is always made, that we may not suffer.

I well remember twelve years ago when a hailstorm passed across our farm the last of July and literally wiped our crop off the face of the earth and left us blank, so far as a crop was concerned, with fifty children to feed. After the storm had ceased, we walked over the farm and saw the destruction wrought by the hail, and when we returned to the Orphanage we will never forget how the little children gathered around me, blue and disheartened. I remember we said to the children that our crop had been destroyed and we had nothing left, but God would provide, and we would not suffer. It was a dark, blue day for us; but in a few days that dear good brother, J. M. Darden, of Suffolk, Va., heard of our misfortune and came to see us. He saw the loss we had sustained, and his big, sympathetic heart swelled in pity. He called us in the living-room and made us a beautiful talk, and I remember he said, with tears trickling down his cheeks, that we need not be discouraged; the Lord would provide. The Lord did provide. He used Bro. Darden to visit Churches in Eastern Virginia and made up a carload of food and shipped to us freight prepaid, and supplied every need.

Last fall, when our large feed barn was destroyed by fire and our pretty Holstein cattle were left out in the snow and ice all day long and all night long and the writer was confined in the hospital helpless, the loyalty and the devotion of the trustees in our distress was as beautiful as the story of Damon and Pythias. They came together. They laid plans to raise funds to rebuild. They visited Churches, and the Churches responded beautifully and the contract was given. The contractor was faithful, and worked when the weather was bitter cold, that our cattle might have a warm, comfortable shelter in which to stay. Friends sent us truck loads of hay and straw to help us feed our cattle, that the little children might have milk. Our good brother, H. A. Carlton, of Raleigh, N. C., leased at his own expense more than 150 acres of fine oat and hay land in South Carolina and planted oats to thresh and oats and vetch to make hay, and the Orphanage will in a few weeks get probably more than three thousand bushels of oats and several carloads of hay, that he, out of the love of his heart, has provided for us. Today we have a splendid new barn, modern in every way and one of which the Church may well feel proud.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 6, 1930.

Brought forward	$7,367.00
Sunday School Monthly Offerings.	
N. C. & Va. Conference:	
Salem Chapel	1.45
Eastern N. C. Conference:	
Morrisville	$ 2.00
Henderson	3.40
	5.40
Western N. C. Conference:	
Mt. Pleasant	$ 2.00
Ether	.76
Burlington	59.19
	61.95
Eastern Virginia Conference:	
Holy Neck	10.00
Valley Va. Cent. Conference:	
Mayland	$ 1.48
Linville	7.67
	9.15
Alabama Conference:	
New Hope	1.03
Special Offerings.	
Junior Y. P., Holland Church	$ 1.30
Mrs. Lambeth, for milk	5.00
W. A. Lee, support of children	7.50
	13.80
Grand total	$7,469.78

CHURCH DEDICATED.

The Flint Hill Congregational Church, located four miles from the very center of North Carolina, was dedicated on Sunday, May 4th. The auditorium was full of a splendid group of people, all rejoicing in their new Church home. Rev. Milo J. Sweet, new pastor-at-large for the Southeast, preached the sermon. Dr. Edward F. Green, president of Country Life Academy, offered the prayer. The former superintendent, Dr. F. P. Ensminger, read the Scripture, and the pastor of the Church, Rev. S. M. Penn, conducted the dedicatory service. Following the morning service, a fine picnic lunch was served in the beautiful grove.

At the afternoon service, under the leadership of Dr. Green, the last dollar of debt on the new building was raised in a few minutes. Dr. Green then delivered an address on "Education as the Church Sees It," following which there was an address by the long-time friend of this Church, Dr. Ensminger. Rev. S. M. Lanier, a local minister of the Friends, was present and participated in the service.

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2 Take the sum of all the of the children of Is-ra-el, years old and upward, thro

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2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | to Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [z] or, *all*

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8 ¶ [2]Jĕ-hŏi'-ă-chĭn *was* e years old when he began t

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WHY WONDER!

"And ye shall know the truth, and the truth shall make you free" (John 8:32). Jesus is talking to people. He is talking to a mixed congregation. He seems to understand that a person without the truth is yet in bondage. In John 14:6, Jesus tells us He is the truth. He is the source of truth. Being Christian is simply living a Christ-like life; but when one would do good, evil seems to be ever present. When the time had come for Jesus to begin His public ministry on earth, immediately the devil came on the scene and began to do all within his power to capture Jesus in the very beginning, that His mighty power might be used at the pleasure of the devil himself. But Satan suffered defeat. Jesus fought him with the weapon which he tried to use, and Satan was soon outwitted. This was the beginning of the long siege. When Jesus told Satan to get behind him, we have every reason to believe Satan got behind Him, and he has been behind Him and His followers since that day.

What wealth can give so much pleasure and happiness to a child of God as to know that he has been set free by an application of the blood which was shed on the cruel cross? If the Son has set one free, he is free indeed. But the forces of Satan are still on his track. Satan is going to and fro, up and down the land, seeking whom he may devour. Many times he is present and actually takes part in the Sabbath-morning worship. He is not always in the form of the hideous picture that we see which is supposed to portray the character of Satan with horns on his head, a pitchfork in his hand, moccasins on his feet, and a spike on his tail. However, one often feels his presence. He usually appears well dressed, many times as one having authority.

Are the people who profess the name of Christ and place their names on the register of some Church free? Can one be free who is bound? Form and ritual have entered, together with self-pride, or I might say spiritual pride, and are serving as stocks and bonds, spiritually. Higher education has entered with hands full of adhesive plaster, and have succeeded in placing it firmly over the mouth of the modern Church member. They are to be taken into the Church without making an open profession. The minister almost makes it for him. The modern minister becomes almost indignant if a person gets happy and begins to shout. Some say the shouting age has had its day and is gone. We can't believe that Jesus meant it that way. Neither did the psalmist when he tells us to make a joyful noise unto the Lord. It is not stylish any more for people to testify. That time, too, has past and gone. If one should attend the mid-week services, he will agree that it is true; but this is not what the Christ meant should be done. Education comes along and teaches "that only the most ignorant class of people give vent to their spiritual emotions in the form of testimony, shouting, etc. Their day, too, has past. The time has been when they were all right, but not in this new day."

So rigid has the plaster been stuck in place that there are no more amens from the amen corner in the modern Church, because there is no amen corner there, and very seldom does one hear an amen from any other part of the Church, unless it is to end a carefully worded prayer. The old-fashioned "amen" in the pews are such rare utterances that the young people actually snicker when a brother or sister overflows and comes out with a good old "amen." The modern way to find out if a person is a Christian is to ask him, for so closely does the modern Church member walk with the world that one might work along by his side a long time without learning about it otherwise. In this modern day, the Church member seems to be permitted to take part in almost anything that a person of the world would engage in, without hesitating. We find them together at the movies, bathing resorts, dance halls, gambling dens, bridge parties, taking their social drink of whiskey together. Many times they are the leaders in the Sunday School and Church. Those who are supposed to be teaching the truth to the young people. Many times the pastor is found along with the rest of the leaders. In speaking about these things once with a brother-minister, the writer took a stand against Church people participating in them, and especially did he emphasize the fact that he never intended, the Lord helping him, to accompany another religious organization on a picnic to a bathing resort. The answer came back, "I go along to look after the rest and see that they get into no mischief."

If God's people of today are to be God's people in truth, the same command is to them that was of old: "Come ye out from among them." "Be ye a separate people." And we wonder what is the trouble with the Church—why people are not more interested in missions, why people do not attend Church services, why the young people do not come into the Church, why other enterprises of the Church are not better supported. Much time is spent in wondering about these things, when the family altar has almost entirely disappeared from the home. The "amen corner" has been taken out of the modern Church, and there is no more need for a mourners' bench in a revival meeting. And we wonder!

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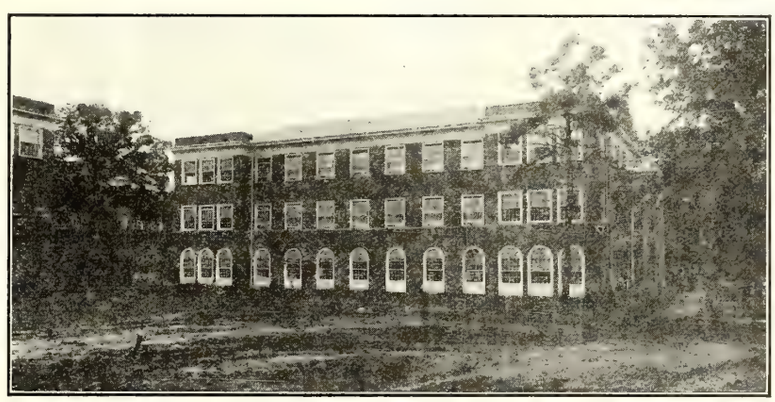

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OBITUARIES.

ELLINGTON.

Mrs. Eliza Rebecca Tunstall Ellington was born August 13, 1857, and died April 25, 1930, age 72 years, 8 months and 12 days. She was married to George W. Ellington in 1878, and to this union were born five children—James Thomas, Joseph, and three who died in infancy.

Spending most of her life in Vance and Warren County, N. C., she had a large circle of loved ones and friends. She joined Mt. Auburn Christian Church in her early young womanhood and lived a consistent, faithful life till her death.

She loved her home, her people, her community and Church. Those who are left to mourn are two sons, eleven grandchildren, two sisters, with many kindred and friends.

Burial services were conducted from Mt. Auburn Church, in the presence of a large congregation. The music was appropriate, and the beauty and fragrance of many flowers but spoke the silent message of her life.

In the absence of her pastor, Dr. W. C. Wicker, the writer conducted the service, assisted by Dr. Ellis, of the First Baptist Church, Henderson, N. C.; Rev. R. A. Hunter, of the M. P. Church, and Rev. H. E. Crutchfield, of the Liberty and Henderson Christian Churches. These brethren knew of her Christian life and came in sympathy to the family. She was placed by the side of her husband to await the resurection morn.

JAMES L. FOSTER.

GRISSOM.

Mrs. Margaret Fletcher Grissom was born in Durham County, N. C., May 10, 1857, and died May 2, 1930, age 72 years, 11 months, and 22 days. In 1873 she was married to Mr. A. T. Grissom, who preceded her to the grave a few years. To this union were born seven children, who survive.

In youth, Mrs. Grissom professed faith in Christ and placed her membership with Walnut Grove Christian Church. About thirty years ago she moved her membership to the Liberty (Vance) Christian Church, where she remained faithful until the end.

Mrs. Grissom leaves to mourn her departure seven children, thirty grandchildren, nine great-grandchildren and other relatives and a host of friends.

Services were conducted at the home by the writer. Interment was made in Liberty Cemetery. May the Holy Comforter ever abide with the bereaved.

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, JUNE 12, 1930. NUMBER 24.

THE SUN'S OBSERVATORY

Mrs N T Farmer

By Dr. W. C. Wicker.

CANADA'S CALL.—

Canada has a population of only nine million, and is capable of supporting a fifty-million population. She is sending out a call for settlers through the head of the British Settlement Society. That many people, he says, are already being fed in the United States and elsewhere throughout the world by Canadian farm products. The head of this society says that the first step towards this development should be to seek for 250,000 new British residents every year, in order that, as he puts it, Britishers may be kept numerically superior to non-Britishers. This policy adopted in the United States toward the admission of immigrants from the higher civilizations would cure many of our radical problems which arise from allowing too great numbers to enter our country from the lower strata of European countries.

WORLD'S POPULATION.—

New figures estimate the world's population at over two billion, divided among the continents as follows: Asia, 950 million; Europe, 550 million; North and South America, 230 million; Africa, 150 million; Australia, 7 million. Previous world figures published in 1927 estimated that the world held one billion nine hundred million people.

It would be interesting to have the figures showing what number of the world's population are nominal Christians, what number are real Christians, what number are yet unsaved, though they have heard the gospel, what number have never heard the gospel, what number each of the denominations are responsible for if they are ever brought to Christ, what number each saved person is responsible for in order that the whole population may be saved, and what is being done by Churches and individuals for the universal extension of the kingdom of God. It would make us reflect on the little done, the vast undone, and the meager support of our missionary offerings compared with the great task.

CHINA'S CRY FOR CHRISTIANITY.—

War, pestilence and famine have not decreased China's need for Christianity, and she is crying for more missionaries. Dr. C. Y. Chung, who is moderator of the Church of Christ in China (the recently organized united Church which has about one-third of all Chinese Protestants in its membership), declared at a recent conference in Canton that the Chinese Church today is in need of more missionaries, and the conference itself adopted the following resolution:

"That we, as a missionary conference, appeal to our home constituencies and to the youth of our home lands for the continued and increased co-operative support of the Christian movement in China. The call from China is for men and women of large vision and spiritual power. The problems that will confront them may be great, but the challenge is to the big, brave souls who wish to make a contribution to the greatest potential Christian adventure of today, and themselves to grow, by various experiences, into spiritual greatness."

If we can carry forward the missionary movement in China until enough of the native leaders in Church and State shall see the value of the Christian religion to civilization and society, we shall have less warfare, pestilence and famine and more friendship, fellowship and brotherly love between this sleeping giant and the other nations of the earth.

FEDERATION OF EUROPE.—

Aristide Briand, who has served many times as foreign minister and premier of France, proposes that the countries of Europe shall form a closer federation. In a note sent simultaneously to Europe's twenty-six independent nations, he advocates the establishment of a loose political federation under the sheltering wing of the League of Nations. This political federation, according to Briand's dream, will provide the long-sought-for European political security.

Briand's plan proposes that from this political federation there shall develop an economic union which will break down tariff barriers, join European industry across national boundaries, and enable continental business to join hands against the world. To facilitate these ends, Briand proposes a general conference board, representative of all the nations of Europe. This board will divide the continent into geographical regions and serve in a consultative capacity for the meeting of their common problems. It will operate, so far as possible, through the league, and be somewhat similar to the Pan-American Union. Its power will be moral and persuasive, and supplemental to the work of the league.

Briand's plan comes from the mind of a statesman who is both an idealist and a practical politician. He understands that economic barriers will not be broken down until political security is guaranteed, but he must realize also that the final success of such a program involves a long process of education which will make the citizens of twenty-six nations Europeans as well as nationalists.

That this plan is not directed against the United States is carefully explained in a memorandum sent by France to the American State Department. Despite this note, however, there is small doubt but that America's tariff laws and increasing American industrial supremacy comprise one reason for the advisability of closer European economic unity.

In union there is power which may prove a bane or blessing, according to how it is used. If the union formed operates and co-operates through love and good-fellowship and promotes amity within as well as with relation to other nations, it will prove to be a great boon to the happiness of people and nations by preventing warfare and pillage, plunder and rapine among the weaker and less-developed countries.

PENTECOSTAL ANNIVERSARY.—

The Christian world is celebrating the Pentecostal anniversary at this time. Nineteen hundred years ago, at the time of the Feast of Pentecost, the second of the great annual festivals on which all the males were required to appear before the Lord in the national sanctuary; the other two being the Feast of Passover and the Feast of Tabernacles—the disciples (one hundred and twenty) were waiting in prayer in the upper room at Jerusalem for the promise of the Father, that they might be endued with power from on high. When Pentecost was fully come, they were all of one accord in one place, and there was heard a mighty sound as of a rushing wind, and it filled all the house. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.

Something happened to the disciples on that day which changed the attitude, spirit, and disposition of the disciples to bold, active, courageous advocates of the teachings of Christianity. The young Church took on new life, people were aroused to enthusiasm, they preached the new doctrine of Christ with great boldness and success.

This anniversary of that great event will pass without meaning, motive, or movement in the Church for better things unless Christian people do like the disciples did in the first century. They expected something to happen, they prayed for it to occur, and they tarried in this expectancy until it came. Unless the Church repeats the same spiritual preparation by prayer, preparation, and expectancy, nothing unusual will happen to the Church in this anniversary of Pentecost.

The Church needs a great awakening, a great revival, a real Pentecost in evangelistic soul-saving resulting from special preparation of the Church by the infilling of the Holy Spirit and enduement, with power from on high. While the exact date for the Pentecost is seven full weeks after Easter, or the Passover, being June 8th this year, the Church should tarry with prayer and meditation, expectancy and dedication until Pentecost comes and all are filled with the Holy Spirit and power and preparation for a great evangelistic campaign.

NOTES-PERSONALS

At the inauguration of Dr. Lingle as president of Davidson College, N. C., Tuesday, June 10th, President W. A. Harper bore the greeting of Elon College. Dr. Harper reports a great assembly present for the inaugural and an exceedingly inspiring and dignified program worthy of the institution and the occasion.

The value of the proper influence over boys is appraised by Horace Mann, noted as scholar and humanitarian, as well as statesman, who said in a speech in opening a reformatory, that if it saved one boy it would be worth all it cost. Being asked later if his estimate was not too high, he replied, "Not if it was my boy."

Dr. W. W. Staley was with the pastor, Dr. W. C. Wicker, at Pleasant Grove, Halifax County, Va., Sunday, June 1st. It was home-coming and memorial day, and Dr. Staley preached to an audience that filled the large auditorium. He and the pastor spent some days visiting friends and members in the community, and the occasion was made joyous and happy to pastor and people and also to the heart of their beloved and life-long friend, Dr. Staley.

President W. A. Harper has generously consented to conduct in THE CHRISTIAN SUN from time to time a department of religious books, promising to review for CHRISTIAN SUN readers, as opportunity affords, some of the many worthwhile religious books coming from the press. Dr. Harper is a voluminous and a discriminating reader, and his review of religious books for our readers promises to be a valuable and worthwhile contribution to our columns.

The following is acknowledged with appreciation: "Mrs. Minnie Farmer Cook announces the marriage of her daughter, Mary Melissa, to Mr. Ralph Barksdale Cureton, Tuesday, June 3, 1930, Greensboro, N. C." The marriage ceremony was solemnized in First Christian Church, Greensboro, Dr. W. W. Staley, Suffolk, Va., an uncle of the bride, and Dr. C. H. Rowland, pastor, officiating. The young couple have our very best wishes. They will reside at 209 Butler Avenue, Greenville, S. C.

A "bill" was introduced before the General Conference of the Methodist Episcopal Church, South, in quadrennial session at Dallas, Texas, to grant women the right to preach. After a spirited but good-natured debate, the papers say, the women won by a margin of nearly thirty votes. However, the bishops promptly "vetoed" the measure. This meant that the general conference would have to send the matter to all the annual conferences, and when the question came of passing it to the annual conferences, the general conference failed to approve. So the women won and lost.

Bro. C. J. Crabtree, secretary Palm Street Sunday School, Greensboro, N. C., under date of June 2nd, writes: "The close of our series of meetings came last night, with over two hundred conversions during the three weeks' meeting. It was the greatest meeting I was ever in. We just had a real, old-time protracted meeting—a wonderful meeting, indeed." We rejoice with Pastor Neese and our Palm Street friends in the great spiritual awakening in their Church and community. Nothing rejoices the heart of a pastor and a Church like a genuine revival of religion. Over sixty members, we are advised, joined this Church, and many others joining other Churches.

Rev. W. S. Beard, of New York, at Rollins College commencement, said: "The only person who can be of any service to another is the man who has himself established his intellectual and religious citizenship. The parents of America have the right to expect that the colleges to which the finest fruitage of the home is entrusted during formative years should 'live, move and have its being' in an hypothesis that there is a God. The great unmet need of the modern world is not so much additional information, not more accessories for comfortable living, as it is conviction regarding the moral quality at the heart of the universe and determination to live in accordance with it."

Many of us believe in tithing our income. We are told that our Moravian friends and fellow-members take this literally and tithe not only their income but their numbers. From a recent exchange is the following interesting item: "Among the Moravians, it is the custom to send out as missionaries one in ten of its members, the other nine presumably being responsible for the support of the one sent. Unless this custom has been changed, the Moravian Church stands as a witness to the Christian world that it is possessed of the Spirit of the Master: for if this custom were to prevail generally, the evangelization of the heathen world would soon be attained and the kingdom of this world would soon become the kingdom of our Lord and His Christ."

The following correspondence of the Greensboro *Daily News* will be of personal and sympathetic interest to many CHRISTIAN SUN readers: "Mrs. Sue Garrison Walker, 79, wife of the late Joseph H. Walker and one of the best-known women of Burlington, died at the home of her son, Harrison H. Walker, Burlington, at 7 o'clock June 5th, after an illness of three weeks' duration. Mrs. Walker was a descendant of the Garrison family, among the early settlers of Orange County, a section of which is now Alamance County. She was a member of the Stoney Creek Presbyterian Church, which she had actively served for fifty years. She is survived by two daughters, Mrs. W. A. Harper, wife of Dr. Harper, president of Elon College, and Mrs. M. L. Holton, of High Point; and three sons, Harrison H., of Burlington; Rev. J. M. Walker, of Charlotte, and Ross L. Walker, of the northern section of Alamance County. Funeral service will be conducted at Stoney Creek Presbyterian Church Saturday afternoon by her pastor, Rev. J. S. Jones, assisted by Rev. W. R. Potter, D. D., of Burlington, and Rev. A. W. Hurst, of Elon College. Interment will be made in the Church cemetery." Our sincere sympathy is extended to Mrs. Harper and the other members of the family in the departure of their devoted Christian mother. Mrs. Walker often visited Elon, in the home of her daughter here, and was known as a woman of rare and devout Christian virtues and activities.

FORWARD FOR CHRIST.

The true Christian is eager to help advance the kingdom of Christ. To be most successful, three very important things are necessary:

1. To be really born again, after deep repentance and true faith, leading to full consecration of soul and body, to Christ the great and only Saviour.

Such Christians love each other, of whatever Church or denomination, and they readily join heart and hand to help advance the work of the kingdom. They are drawn together in the spirit of Christian love in answer to Christ's wonderful prayer, that they all may be one—one in spirit and effort; not to build a large denominational Church, but their primary object is to gather many souls to salvation and the kingdom, in the name of the Christ.

This blessed spirit is now wonderfully shown in the merging of Congregational-Christians and the devoted members of the Church that for 130 years have been known as the Christian Church—all true Christians granted Christian fellowship. This lovable spirit was again shown in the recent 100th anniversary of the New Jersey Christian Conference, some members of the Congregational Church meeting with them in the spirit of Christ.

2. To advance rapidly the building up of the kingdom, members should realize that large gifts of their means must be gladly given to send forth many consecrated ministers to many parts of the earth and also to sustain well the different branches of the work at home.

Too few Christians have yet learned that "the earth is the Lord's and the fullness thereof," and that God says, "The silver is mine and the gold is mine." The Lord entrusts Christians with material wealth. He wishes them as faithful stewards to rightly make gains, but it is plainly taught in His word that the tithe, the tenth part of gain, is the Lord's to be used to advance His kingdom. (See Mel. 3:8.) Yet in the majority of cases not quite one-third of the tithe of all is paid. The masses of the people are robbing God.

We could mention two or more Church denominations that are very faithful in paying the tithe, and they gladly give more when occasions demand it. God is wonderfully blessing them.

3. Purity of heart and life, by Christ's help, is absolutely essential for a sure home in His kingdom. "Blessed are the pure in heart, for they shall see God" (Matt. 5:8). "There is a future, and we live for it in purity." "Be filled with the Spirit, and you will not desire to satisfy the cravings of the flesh."

It is found that, to be truly successful in teaching purity principles in the home, very early the little children should be impressed with the exceeding sacredness of this greatly important subject which surely will get the attention of all soon, or a little later in life.

A leaflet has been prepared that beautifully sets forth to the child the first principles of purity teaching. After much experience, very helpful purity booklets, based upon Bible teaching and hygienic facts (the booklets graded to fit different ages in the homes), have been carefully prepared to assist in continued, necessary teaching. The World-Wide Purity Legion, under the International Purity Association, incorporated 1911, publishes these much-needed purity helps for human uplift and salvation in Jesus' name. These helps are not published for money profit, but for the great good of many. The officers get no salaries. At the one hundredth anniversary of the New Jersey Christian Conference, held at Dover, Del., May 15-18, 1930, their purity evangelist, who is also superintendent of the World-Wide Purity Legion, made his report of work done during the last year. He also recommended that good people everywhere make gifts as God may direct them to publish widely the greatly needed purity teaching. This report was adopted by the conference.

Note well, then, three essentials: (1) New birth and full consecration (support missions); (2) faithful stewardship (plan to give freely; the call is loud); (3) genuine purity of life (guard even your thoughts by prayer). Heed now the cry, Forward for Christ and His kingdom! Be a true seeker for souls. God will not forget you.

Tenafly, N. J. ALBERT GODLEY.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor;* REV. F. P. ENSMINGER, *and* REV. M. J. SWEET, *Associates.*

MIAMI (FIRST), FLA.: Rev. O. H. Denney is serving as summer pastor until the return of Dr. Robert McDonald in the fall. Mr. Denney was formerly pastor at New Port Richey.

KEY WEST, FLA.: The pastorate of Rev. E. Richard Evans has opened auspiciously and one of the indications is the program for extensive repair and redecoration of the Church. The money is being raised by the Church for this purpose.

JUPITER, FLA.: This Church has called to the pastorate Rev. Frederick Held, of Monroe Center, Ill., succeeding Rev. Walter Metcalf, who in turn succeeded Rev. Milo J. Sweet at Tampa. Mr. Held began his pastorate on June 8th, coming to this Church after a successful pastorate of five years in Illinois.

SANFORD, FLA.: On the cover page of the recent American missionary number of the *Congregationalist and Herald of Gospel Liberty* there was a large and interesting picture of the Christian Endeavor Society of this Church, gathered around the giant cypress near Longwood, Fla., a tree whose age is estimated at about 2800 years.

DR. NEIL McQUARRIE has been commissioned for specialized service in the Middle Georgia Association with residence in Columbus. He will visit pastorless Churches, making plans for the Middle Georgia Association meeting; and the next three months give special attention to the unification of the Congregational and Christian Churches in Columbus.

ALBEMARLE, N. C.: Mr. George Penn, just graduating from Piedmont College, went direct to Albemarle as pastor of our First Church there. This Church is noted for its young people. An exceedingly strong and large group of these greets the minister every Sunday. For four Sundays Mr. Sweet has carried on services, morning and evening, at this Church. There is wonderful spirit of loyalty. E. C. G.

SALISBURY, N. C.: The pastor-at-large has assisted Rev. W. T. Scott, pastor of the United Church at Salisbury, in making a thorough survey of the city, looking forward to a change of location of the Church building. The present site is surrounded by gas and oil stations on every side but one. The property is owned by the Church, and it is valuable as a business center, but quite undesirable for a Church. Two tentative locations have been chosen, and efforts are being made looking toward a purchase. Of course, the change will require time and cannot be made immediately, much as that is desired.

MISSIONARY TEAM: Dr. George N. Edwards, chairman of missionary promotion for the Conference of the Carolinas, is conducting an inspirational tour June 9th to 12th, and will visit the following Churches: Raleigh United, Monday, June 9th; Flint Hill and Sophia, June 10th; Salisbury, June 11th; closing with Albemarle First, June 12th. Dr. Edwards will have with him Rev. and Mrs. M. J. Sweet. Mrs. Sweet will speak on "Organization," and Mr. Sweet on "The Advance." Dr. Edwards will present "The Needs," and will probably use pictures of our missionary fields. There will be afternoon and evening sessions where both are practical.

SODDY, TENN.: Rev. and Mrs. A. L. DeJarnette have been rendering a unique and valuable service to their community, which had suffered severe economic reverses. The bank had burst, the great mine which had been operated for nearly one-half century was closed, the State highway, contrary to expectations, missed the town by a quarter of a mile. Efforts were made to meet the unemployment problem. The pastor tabulated the income of each family in the town and assigned employment on road building, which the county had authorized, according to the needs of the family. He became the active chairman of an industrial promotional committee, seeking new industries, the people responding sacrificially to such leadership.

COUNTRY LIFE ACADEMY: Dr. Edward F. Green, president, is visiting northern cities in the interest of the school for the next year. The academy owes its life to the efforts of Dr. Green and his wife, recently leader and teacher of music there, and their two daughters, one as teacher and general manager in the absence of Dr. Green, and the other as teacher and assistant treasurer. For the reason that the health of Mrs. Green prevents her doing further work and that one of the daughters is married and lives in Chicago and the other one is a student nurse in New York City, the work of preparing to care for the school next year is a very difficult one. It is taking considerable time of Mr. Sweet in helping in this emergency, and progress is very slow. It is hoped, however, that adjustments can be made in time for the opening day.

THE OLD MIDWAY CHURCH.

The Old Midway Church, near Dorchester, Ga., joined with the people of Massachusetts in the celebration of the landing of the Puritan colony at Dorchester, Mass., three hundred years ago this year. The old ship "Mary and John" brought a colony from Dorchester, England, to Dorchester, Mass., and sixty-five years later a colony left Dorchester, Mass., and settled at Dorchester, S. C., near Charleston. In 1752 this colony migrated to Midway and established a Church and colony there, one of the centers of which was also called Dorchester. This old independent Congregational Church at Midway has had an historic record. Here centered the struggle for liberty in the Georgia colony during the Revolution, and the Church and the community were nearly destroyed. Two out of the three Georgia signers of the Declaration of Independence came from this old Church, and in many other ways the old Church was a great force for righteousness and education.

The community had run down, and after the War Between the States ceased to function, and is now kept as an historic relic. Services are held occasionally.

The three hundredth anniversary of the landing of the first Dorchester colony was fittingly celebrated, the principle address being given by Justice James K. Hines, of the Supreme Court of Georgia. Rev. E. C. Gillette represented the Congregationalists at this celebration.

THE WEST TAMPA MISSION.

Rev. and Mrs. Carl H. Corwin report a very satisfactory year with the Latin-American Institute and Pilgrim-Latin Congregational Church. The institute is now in its twenty-fifth year, having been started by Dr. and Mrs. Fred P. Ensminger. For a number of years they conducted the work against great obstacles and bitter opposition. In more recent years the serious opposition has died out and the work is going forward well.

During the past year, twenty-two members were added to the Church, and on Easter Sunday seven more united. For ten days prior to Pentecost Sunday, daily prayer-meetings were held. Mr. Corwin holds street meetings, preaching to many in that way, and during last year made over sixteen hundred parish visits, always leaving some gospel leaflet or Bible portion at each home visited. There are seventy-nine members in the Church, and over one hundred in Sunday School.

The institution conducts a day school, with over one hundred pupils and with four consecrated Christian teachers, laboring for the love of the work and with small compensation. The institution is conducting at present a summer day school. Mrs. Corwin, who is the head of the school, is to attend summer school at Piedmont College this season.

The institution is in need of $2,000 for a building for a kindergarten and day nursery, and the Church is in great need of a new Church building. Dr. Ensminger continues his interest in the institution, and is a member of the board of trustees.

The need of this work is indicated by the fact that there are eight thousand Latin people in West Tampa and forty thousand in greater Tampa. The *Congregationalist and Herald of Gospel Liberty,* in the issue of June 5th, carried an illustrated article about this mission under the title, "Making Christians and Cigars."

BLUE RIDGE.

The annual Missionary Education Conference at Blue Ridge will open on the evening of June 28th and close on July 5th. The conference this year will be shorter in time than in previous years, but there will be just as high standards of work done as in previous years. With the reduction of time comes a reduction in expenses for board and room, and it is hoped that there will be a large attendance at this interdenominational missionary conference. The director of the conference will be Prof. C. C. Haun, of the Vanderbilt School of Religion, Nashville, Tenn., with Rev. Walter Getty as chairman of the program committee and Mrs. M. E. Tilly, of Atlanta, as vice-chairman. The list of faculty and leaders includes twenty-two names. Among those familiar to our Congregational-Christian constituency are Miss Pattie Lee Coghill, Miss M. Priscilla Chase, and Miss Marguerite Davison, extension workers in the Southeast; Prof. W. A. Harper, of Elon College; Prof. C. C. Haun, of the Vanderbilt School of Religion; Dr. Malcolm Dana, director of town and country department, Congregational Church Extension Boards; Dr. Geo. W. Hinman, of the American Missionary Association; Dr. C. Rexford Raymond, Chattanooga, and Rev. Ernest W. Higgs, secretary of the American Board of Commissions for Foreign Missions, Boston, Mass.

The Congregational group will miss the leadership of Dr. W. Knighton Bloom, who will be in England. Dr. E. C. Gillette will act as leader of the group, assisted by Dr. Rexford Raymond, Dr. Fred P. Ensminger, and Rev. Milo J. Sweet. Group meetings will be held each day following lunch for the discussion of Congregational programs and the promotion of fellowship.

The Blue Ridge Conference is held in the beautiful Robert E. Lee Hall, Blue Ridge, near Black Mountain, N. C. These desiring to register should write to Rev. W. K. Bloom, D. D., 528 Victor Building, Washington, D. C., or to Mr. J. J. King, Blue Ridge, N. C.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

PURCHASED FOR GOD.

Verses 9 and 10 of the fifth chapter of Revelation are exceedingly strong and significant in any translation of the Bible we have seen. They go straight to the heart of the matter of "redemption through the blood of the Lamb." However, Weymouth's translation is exceedingly striking and explicit in speaking of the Christ in this way:

"Thou hast been offered in sacrifice,
And hast purchased for God with Thine own blood,
Some out of every tribe and language and people and nation,
And hast formed them into a kingdom to be priests to our God,
And they reign over the earth."

Truly, some are bought with a price. It was a very great price. Yet God, in His infinite love and wisdom, saw fit to pay the price, to make the purchase and to redeem some unto Himself—even those who believe in His name, and accept Him as Lord and Saviour. When we consider the price He paid for our redemption, the most we can do is but little in comparison, to show our gratitude for His infinite sacrifice for us. All through the Bible we have record of the sinful and the unworthy being lifted out of their erring estate and put high upon a pinnacle of permanence and of power. Every element of environment is defied, and strong, mighty characters are constructed and developed even amid the most unwholesome and hurtful surroundings. God has the power to make the lily lift and open its spotless blossom from a stalk that rests in the muck and mire. As a writer pointed out recently, there is profound significance in Paul's reference to "the saints—that are of Caesar's household." The Caesar here referred to was one of the worst monarchs that ever disgraced a throne, and his court was notorious for its profligacy and debauchery; but even in such a place there were those who consistently served God. The only explanation of these serene saints in such surroundings is that Jesus had purchased them with His blood for God. "Ordinary men," says Carlyle, "is forever seeking in external circumstances, the help which can be found only in himself." This is another way of saying that which our Lord said to the woman of Samaria at the well. "Whosoever drinketh of the water that I shall give him, shall never thirst; but there shall be in him a well of water springing up into everlasting life." Jesus made the purchase for God, and with His own blood. Having paid such a price for us, we should be willing, out of sheer gratitude, to deny ourselves for His sake, and, by this self-denial and taking up His cross, show to Him that, as He is our dearest and best Friend, so will we be at least His friend. He wants and needs friends just as we ourselves do, and that He might have those friends, He paid an infinite price. What are we willing to pay, not to purchase His friendship, but, through gratitude, prove to Him that we accept His friendship and are and will be His friends.

We often sing, and we do well to sing, "What a Friend I Have in Jesus." That which our Lord who purchased us with such an infinite price wants to know is, "What sort of a friend are we to Jesus?" J. O. A.

PREACHING TO PERSONS.

One striking feature of Christ's preaching was that it was personal. Some of His longest recorded sermons were preached in the presence of one person, and was directed to that person and the needs of that person. He did not preach "about" folks; He preached "to" folks. He did not preach "about the gospel"; He preached "the gospel." He did not preach about repentance; He preached repentance. The third and fourth chapters of John are striking illustrations of this outstanding truth. In these chapters occur some of the most striking utterances of our Lord, and they were made as He faced one person. Jesus was talking to Nicodemus when He said: "Except a man be born again, he cannot see the kingdom of God." He was there telling this man what must be done before he could see the kingdom of God. The Spirit power, and necessarily of the new birth, was preached and carried home to Nicodemus by our Lord. And then the text which is used more than any other in the Bible (John 3:16), was employed in preaching to the same man. In chapter 4 we have again one of the great sermons of our Lord. It was delivered to just one person—a woman. How often do we speak of worshiping God "in spirit and in truth." This is quoting from our Lord's words to the woman of Samaria: "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth."

And it was to this woman, this audience of one, that our Lord announced His Messiahship.

These facts are called to mind from a declaration in Dr. Chas. E. Jefferson's book, "The Building of the Church," in which this eminent divine says, and, we think, truly: "Preaching in many pulpits has grown increasingly impersonal. Sermons have become more and more discussions of social questions. To urge upon the individual in the congregation an immediate surrender to Christ as Lord seems to certain preachers somewhat irrelevant, to others quite ill-mannered." It is pointed out that much of the preaching of our day is "about the gospel" rather than "the gospel itself"; "about sinners" instead of "to sinners"; and, as one declares, much of our present-day pulpit utterance studiously avoids being personal "in the sense of making the impression on any one present that he is the man."

Just as the most earnest and eloquent pleading of a lawyer at the bar is for "a verdict," so was the character of the preaching of our Lord, and so has been the character of the most fertile and fruitful preaching of the ages. It may be delightful to dwell on "social themes" and easy to discuss "social problems," very easy to discuss psychology, physics, biology, botany. Such discussions may be well in its place, but its place is not in the pulpit, save as it gives point and power to personal approach and personal appeal. Our Saviour's method of winning men and women to Him, one by one, through personal approach, contact and application has never been improved upon and likely never will be. This is the method employed by all great evangelists—Chas. G. Finney, Moody, and the rest. "For the gospel is the power of God unto salvation to every one that believeth." The power of the preacher is that of the attorney only as he gets a "verdict," and brings "conviction" to the individual mind and heart. J. O. A.

THE REALIZATION OF LIFE.

The Church of today seems to be lacking in an adequate evangelistic motive. The motive which was so impelling a generation or two ago has lost much of its power. The motive that was so impelling in former days was the salvation of the soul. Preachers talked much of the torments of hell. They pictured with fiery vividness the tortues of the soul writhing throughout eternity in the pit where the fire never dies. It becomes a sort of maddening motive to escape this awful fate, and to save all one's friends and acquaintances from perdition.

This was a very worthy motive. It deserved a far better fate than that which has befallen it. It ought still to be a driving motive in the Christian life of today. It has suffered from over-emphasis; or rather it has suffered because salvation came to be thought of as a sort of mystical process which was entirely separated from life. Christian thinkers fell into error by trying to draw the lines between the saved and the unsaved too hard and fast. It led the preacher into usurping the prerogative of the Almighty.

Christ never separated, in His thinking, the saving of the soul from the saving of the life. The process of salvation as taught by Jesus is mysterious, but it is not magical. It changes the entire current of life, lifting life to a higher plane. It sets eternity in the heart of man, and man becomes immortal because the Spirit transforms his life and makes him a new creature in Christ Jesus.

Not only do the New Testament writers teach that salvation has to do with the saving of both life and soul; but they make the changed life a test whereby men may know that they have experienced the work of grace. They expected, in the Christian life, the fulfillment of Christ's promise: "I came that they might have life, and that they might have it more abundantly."

Not only does the transformed life carry the evidence of the work of salvation wrought in the heart; it is the source of the strength of the evangelistic appeal. Men have no faith in a salvation which does not work a marvelous change in the life of him who professes it. Nor is it a question of the man in the street being interested mere-

ly in the question of temporal well-being. The inherent common sense of the average man tells him, and the Scriptures bear evidence to the truth of the conviction, that if salvation is great enough to prepare men for heaven it ought to be great enough to work a change in their lives here and now.

The tragedy of modern Christianity is that so many who profess it are not living the abundant and the abounding life. That which so many Christians are missing is the very thing for which the man who knows not Christ is so earnestly seeking. The tragedy of modern life, especially as it is lived in America, lies in the fact that modern man has about everything that is necessary for happiness, save the one absolutely indispensable element, which is offered in Jesus Christ.

We need to realize the truth which Stanley Jones so trenchantly expressed. Somebody asked Mr. Jones if the people of India were not getting along pretty well without Christ. Mr. Jones replied that he did not know any one in India or any other place that was getting along pretty well without Jesus. That is the one truth that ought to be the impelling motive back of all our evangelistic programs. Christians must needs show the world that they are enjoying a fullness of life about which the non-Christians know nothing. And then in the spirit of love invite others to share in the blessings which Jesus brings into the heart and life. S. C. H.

THE CHURCH AND THE COLLEGE.

The first colleges were Christian, and as a noted educator recently said, designed to "train young men to live in the next life or to preach in this one."

Denominational colleges are important also because of the young people to whom they give the advantage of higher education. Despite the fact that so many State institutions are powerful in resources, it is yet true that more than 60 per cent of those who receive the advantage of higher education are cared for in denominational colleges.

The denominational colleges are in no danger of being submerged or discarded. They give a type of education that is different, not in the informational courses which they offer, but in the attitudes which they inculcate. And so long as religion is the most vital interest of the human heart, so long will denominational colleges that have set themselves to the task of motivating young life religiously have place in the educational program of the world.

The Church supplies financial resources, student personnel, and the prestige of her endowment for her college, and has the right to expect a commensurate return.

In two particulars, denominational colleges are under obligation to serve the people:

(1) In the first place, denominational colleges are under obligation to lead young people to be religious, to live religious lives, to interpret life in terms of Christian ideals, aspirations and programs of living.

(2) In the second place, these colleges are under obligation to equip young people to become teachers of religion to others. That is why there is so great emphasis in this day upon courses in Bible and religious education. W. A. H.

"Young people are apt to overrate both men and things from not being enough acquainted with them."

Endeavor as much as you can to keep company with people above you. Most people are about as happy as they make up their minds to be.

CHURCH SUPPORT.

Two families—that of my own and another, formerly of Ohio, but now of Baltimore—have long been close friends. Through occasional visits, their friends have become our friends, and vice versa. One personal friend of this Baltimore family is a Danish sea captain who plies the charted seas with precious cargoes of freight of all sorts from America to divers foreign ports. None of our family had ever met the Danish sea captain, yet, through our Baltimore friends, an interesting friendship had arisen. Various personal exchanges of courtesies had become frequent, and recently it was our privilege to entertain this stranger in our Elon home.

To hear this sea-faring man tell of his ocean experiences, of the storm-tossed sea, of wrecks and sinking ships, of being submarined during the World War, of the strange people and their customs in the various ports visited, was most fascinating indeed.

The point of most particular interest to me in hi sracy sea stories was that of his own country and how the Church was supported there. He recounted how that in Denmark the Lutheran Church was the State Church, and that the State provided the means of support for the Church just as it supported other State institutions. An income tax is levied upon each person of about one-tenth of his income, which is paid to the government and constitutes the individual's entire support for Church, State and all other purposes.

He said, "Why should not everybody support the Church? There are several times in one's life when he needs and does use the Church or its offices: for confirmation, marriage, funerals, etc." But coming to the exact point which was of particular interest to me, he told how the government faced the problem of rural Church support, where from the amount of income paid into the government by a rural Church constituency, the amount refunded for Church purposes was not sufficient to make the Church self-supporting. This deficit was met by providing a suitable and sizable farm for each such Church, or group of Churches, to be supervised by the pastor, who gives his whole time to the care of the Church and farm supervision. The farm income supplements the government allowance and provides an adequate income for the pastor, and the rural Church is not regarded as an object of charity or a mission point.

The dream that has since come into my mind is concerning the feasibility o fthis plan among our own rural Churches. The rural Church problem is not yet solved, and despite all that has been said and written upon the subject, the solution for this problem has not been reached for the rural Church beyond the written or printed page. It is true that some of the rural Churches have improved their buildings and equipment and have the services of a pastor for half or possibly full time. These are usually strategic points where there is adequate wealth and leadership, potential, if not already developed. But what about the vastly larger number of rural Churches which do not possess the financial and leadership ability to come up to a self-supporting basis?

The ancient and archaic system of Churches being served by preachers coming from afar, passing a half-dozen other Churches of the same faith on the way, thus necessitating a ridiculously unwarranted amount of travel expense, is a system that should speedily yield to a better plan. What is the service rendered? A sermon, a meal and perhaps a night spent in one of the select homes and an adieu until the next first or fourth Sunday.

There are clergymen yet, and not a few, who still think in these archaic terms, that such service is good enough, and desire no better for themselves or the Churches. Were it not that the Master Himself said, "Upon this rock I will build my Church and the gates of hell shall not prevail against it," one would be at a loss to explain how the rural Church has been able to exist down to the present day.

A number of Conferences have attempted to group their Churches into pastorates; but the indifference or the actual opposition to this procedure has prevented any marked progress. It is a step in the right direction, but the plan must not stop with mere grouping of the Churches. That is not sufficient to furnish a strong appeal to either the preachers or the Churches.

If a careful and scientific survey were made and the Churches properly grouped, the first important step has been taken. The North Carolina and Virginia Conference, at its last session, adopted a plan of grouping its rural Churches as a future working basis. How far in the future it will be, there is no way of knowing. It is also true that scarcely one of these groups is at present able to support a pastor who is qualified to go upon the field and devote his full time to the work. Here is a wonderful opportunity for some home mission work that will tell for the future. Foreign missions cannot hope to succeed, or even hold its own, under a procedure that is constantly impairing the home base. The home fires must not only be kept burning, but burning brighter and brighter, so that their light may reach out into the world of darkness and despair.

If these groups of Churches that are not able to support a pastor by their own gifts had a suitable and productive farm to be supervised by the pastor and Churches and supplementing the income, the financial problem would practically be solved. This farm should be purchased by the Churches, if possible, or with the aid of the Home Mission Boards, and the deed properly made, so as to secure the future ownership of the farm.

This, of course, could not be done for all such Churches or groups of Churches at one time, but only as rapidly as such Churches are ready to respond and the mission funds are available. If a single rural Church with such a farm can be made self-supporting, so much the better. By all means, keep the group as small as possible so that effective pastoral work can be done. In cases where the consolidation of Churches in a community can be effected, this should be carefully considered.

It is not my thought to make a farmer out of the preacher. The supervision of the farm and the marketing of crops could be managed by the pastor and a committee from the Churches or some similar plan, leaving the pastor to devote his time generally to pastoral and pulpit work. The vital factor about the plan is that the pastor is no the field and in the midst of his people to minister to their needs.

This dream appears to have a practical side to it. It is in successful operation under a State-supported Church in Denmark, and since holding converse with a number of brethren on the subject I have heard of several local instances when the plan is being successfully carried out.

The great concern is, when will all this theorizing about the future of the rural Church begin to become practical? When will some plan that is feasible and possible be presented to the rural Church and then a helping-hand and a guiding spirit be extended to aid in putting this plan into operation before the rural Church situation gets beyond hope?

True, this may be only a dream, but if the thought will provoke some Church or group of Churches to try it out or devise a better plan by way of coming to a self-supporting basis, the effort is worth while.

Elon College, N. C. W. M. Jay.

CONTRIBUTIONS

SUFFOLK LETTER.

Sunday, June 1, 1930, was Memorial Day at Pleasant Grove, Halifax County, Va. Rev. W. C. Wicker, D. D., is the pastor. This Church is about one hundred and twenty-five years old. It is historic in membership, pastors, and loyalty to the Christian Church. It is located in a good agricultural section and has maintained a good reputation for successful farming. The Church is located between News Ferry, on the Dan River, and the mountain hard-surface highway between Halifax and Danville. The products are chiefly grain and tobacco. The population is notably religious, and Pleasant Grove Christian Church is not a misnomer.

There was preaching on Saturday afternoon, and Sunday School and preaching on Sunday. The day was ideal and four hundred people filled the Church and entered religiously into the memorial service. It was a pleasure to be with the congregation in that historic Church and to enter with them in the celebration of their memorial service. After the service closed in the Church, where the flowers had been banked around the pulpit and on the platform, Mr. George C. Talbert, superintendent of the Sunday School, and ladies delivered the flowers to a large group of boys and girls who, with the flowers, led the procession from the Church to the cemetery. While the flowers were being distributed, the congregation stood in quiet meditation. The songs were all appropriate. The cemetery had been put in good shape, the silent tombstones spoke of other days and lives held in precious memory. A prayer was offered in the cemetery and then the flowers were laid upon the graves of the departed. The green grass, the white marble, the beautiful flowers and the thoughtful faces made a scene lovely in its Christian beauty. The grave is the dearest spot on earth because it is the window through which we see by faith reunion in heaven.

Pleasant Grove has had twenty-three pastors in its history of more than a hundred years—twelve of them have passed over the river and eleven of them remain. They are as follows: Wm. Moore, Lewis Craven, Jarrell Cook, Thomas Jeter, R. G. Tinnen, Solomon Apple, Alfred Apple, John N. Manning, J. W. Wellons, William T. Walker, W. S. Long, Sanders Klapp. The surviving pastors are W. C. Wicker, J. W. Patton, J. O. Atkinson, J. G. Truitt, W. C. Hook, Rev. Terrell, F. T. Wright, and Victor Lightbourne. Not only were the dead remembered, but the living pastors are held in loving memory by the congregation.

The following gives some of the family names of historic, financial and spiritual value in the Church and the community: Farmers, Boyds, Russells, Mills, Jones, Thompsons, Crews, Covingtons, Carltons, Raglands, Elliotts, Pierces, Moores, Franklins, Mebanes, Hedgepeths, Dunns, Vaughns, Croxtons.

The above lists may not give all the pastors and in order, nor all the families that should be included, but they represent both the best I could get without real records.

I had dedicated that Church and conducted revival meetings there years ago, and it was a real pleasure to be with Dr. Wicker and the people.

W. W. Staley.

ELON LETTER.

PRESIDENT'S REPORT.

Since the state of the college is reported to you by the business manager, the dean, the dean of women, the registrar, the librarian, the graduate manager, and the several departments, it is not necessary that my report should be lengthy or cover many items.

The Million-Dollar Campaign.

The whole future of the college is conditioned on the outcome of the proposed million-dollar campaign. Last year you elected the following committee to have general oversight of the campaign: L. E. Smith, ex officio; P. J. Carlton, J. O. Atkinson, Chas. D. Johnston, E. E. Holland, and J. E. West. You empowered this committee to add to its membership as it might deem advisable, and so far J. H. Harden and F. F. Myrick have been added. Dr. L. E. Smith has been chosen as chairman of the committee. A meeting has been called for July 15th, and from this meeting, no doubt, additional information as to plans and procedures will be later reported to you.

The General Education Board has been very patient with us in allowing us to postpone the decision as to details of the campaign to them. Shortly your special committee will put matters in shape to submit to the General Education Board for approval.

The Congregational-Christian Merger.

The merger of the Congregational and Christian Churches bids fair to be perfected in orderly fashion. The leaders in the Congregational Church have personally and officially expressed the deep interest in Elon and in the million-dollar campaign. Whatever is done to aid the college, however, will be on an individual basis, though with official sanction.

At the recent meeting of the two Churches in Raleigh, the Congregationalists nominated five persons to serve on the campaign committee if it should be desired, and twelve persons as candidates for the trusteeship. The twelve nominees as trustees were approved by the Southern Christian Convention. It seems that the Congregationalists are willing and anxious to co-operate with Elon.

Insurance of the President's Life.

There is carried on the president's life insurance in the total amount of $200,000. One of these policies for $50,000 is a term policy. Mr. P. J. Carlton is anxious that we carry the full line and convert the term policy to ordinary life, which can now be done without examination.

He proposes as follows:

That the college pay	$ 662.00
That friends pay	312.00
That he pay	2,600.00

That the remainder necessary to carry the policies be borrowed on the policies. The Virginia Trust Company, which holds the policies as collateral, has agreed to this arrangement, and I recommend its approval.

This recommendation comes as the result of a conference held with Mr. Carlton and Mr. J. F. West, Jr., in Richmond, the latter part of April, just before Mr. Carlton sailed for Europe.

Carnegie Corporation.

Following the visit of Dr. Robert L. Kelly, the Carnegie Corporation of New York City voted us $10,000 for library books, to be paid over a period of five years.

I am still pressing our appeal to this organization for a grant of $100,000 for the library as a part of the million-dollar campaign.

Our secretary should express our official appreciation for their grant and respectfully urge the larger appropriation.

Financial Campaign.

You will see from the business manager's report that our financial campaign has been a success, despite the hard times. I should like to add the following human facts to the statistics given in the business manager's report:

Southern Christian Convention Fund.

	No. of Contributors.	Amount.
Through Convention Treasurer...	.....	$ 4,317.42
Through Sunday Schools.....	.....	1,739.81
Through individuals	1,067	30,692.77
Alumni 1930 fund	434	4,483.75
Alamance interest fund.....	161	2,421.22
General donations	112	26,976.95
Grand total	1,774	$70,631.92

So many of the alumni this year gave through other funds that the total given by them appears much less than the actual facts warrant. They have surpassed the $10,000 goal set for them.

It is gratifying to note that every Church in the five Conferences in North Carolina and Virginia is represented in the list of contributors through gifts from its members except twenty-seven.

It is also gratifying that your suggestion that pastors and local leaders take the leadership in raising the funds for the college has met with hearty response.

The fine way in which the citizens of Alamance County have rallied to the support of the college is a major cause for satisfaction. When the pledges in hand are paid, the $3,000 they undertook to raise for the interest obligation this year will be slightly overpaid.

Death of Trustee Watson and Mrs. Watson.

On March 4th, Dr. G. S. Watson, member of the committee on location and of the board of trustees from the chartering of the college, died. On May 9th, Mrs. Mary Virginia Watson, his wife, died. You will wish to appoint a committee on memoirs to express your appreciation of their services to the college.

W. A. Harper, *Pres.*

FROM REV. G. D. HUNT.

Permit me to ask the pastors of the Alabama and Georgia and Alabama Christian Conferences to give special attention in your various Churches to our Summer School of Christian Education, to be held at Wadley, Ala., beginning June 11th. We want every Church and Sunday School to have representatives in the school, and we solicit every Church to contribute such items of food and vegetables as will be convenient for them to give; and if the pastors will look after this matter, the Churches will be glad to contribute. Our people are liberal and loyal, and will take care of the situation if you will insist upon and encourage the work. We want to have a good school, and we can and we will if every one will do their part.

G. D. Hunt.

ELON NOTES.

The fortieth annual session of Elon College, which closed recently, was made noteworthy by the election of a woman to the trusteeship of the corporation. Mrs. R. J. Kernodle, class of 1906, was elected as the first woman member of the board of trustees. She was also made a member of the administrative committee of the board of

trustees, which recommends faculty members and meets several times during each academic year.

Dr. George B. Swann, M. A., Ph.D., was elected head of the English department, to succeed Dr. W. M. Jay, resigned. Dr. Swann received his master's degree from the University of Virginia, and his Ph.D. degree from the University of Pennsylvania. For several years he has been professor of English language and literature at Baker University.

Dr. L. G. Bryngelsson, M. B. A., of Northwestern University, becomes head of the department of business administration. After graduating. from Hamilton College, he entered upon a business career, and then decided to prepare himself for teaching in business administration. His practical experience and his previous preparation give him a unique equipment for the headship of such a department. For the past three years he has been an instructor in Northwestern University.

Miss Liccie M. Fayne, M. A., of Peabody Teachers' College, becomes head of the department of domestic science and household arts. For the past several years she has been engaged in teaching in this department and comes to Elon College from a similar position in Chowan College.

Miss Hilton Jones, B. O., M. A., becomes head of the department of physical education for women and expression. She received the B. O. degree from King's School of Oratory, at Pittsburgh, and her M. A. from the University of Virginia.

Mr. Alton T. West, who has served as assistant business manager since November, 1929, upon the resignation of Dr. T. C. Amick, who is to give himself entirely to teaching and research, becomes business manager.

Miss Louise Savage, who for seven years has served as head librarian and dean of women, has accepted a position as chief of accessions of the library of the University of Virginia. Miss Savage came to Elon just after the fire in 1923, when there was no library. During seven years she has built it up until the library now has more than 17,000 volumes, in addition to magazines and government documents.

Several members of the faculty will be engaged this summer in graduate study in various universities. Prof. T. E. White will study at the University of North Carolina; Prof. VanCleave at the University of Indiana; Rev. A. W. Hurst and Prof. S. A. Bennett at the University of Chicago; Prof. J. W. Barney and Miss Hilton Jones at the University of Virginia.

Beginning this summer, the department of biology, under the direction of Dr. T. E. Powell, Jr., will offer a field course for young men. This course will carry six semester hours' credit toward graduation at Elon or any other college. It will be an intensive course over five weeks. This is the first time that Elon has offered this extension work during the summer, but there has been a general demand for it, and Dr. Powell has arranged for the course.

The trustees were greatly pleased that the college closed its session without a financial deficit. In order to do this, however, President Harper had to raise for the current expenses more than $70,000, the largest sum of money Elon has ever secured in any other year from her friends for this purpose. Friends in Alamance County particularly rallied in a whole-hearted way to the support of the campaign. C. M. CANNON.

A MEMORIAL ADDRESS.

(Delivered at Apple's Chapel by Col. F. Eugene Hester, Reidsville, N. C., on Memorial Day, May 25, 1930.)

I never had the privilege of addressing people on a Memorial Day in a cemetery before, and as I was standing here waiting for the children to place the flowers upon the graves I was thinking of two other occasions when an address was delivered in the city of the dead. One was by John Wessley, the founder of the Church to which I belong, when he stood upon the grave of his father when the Church to which he belonged refused him the privilege of preaching in the building.

The other was by one who most people call an infidel; but we have to admit that he was one of the greatest orators of all times—Bob Ingersol. When he delivered the memorable address at the grave of his brother, he said, "Love was the first to dream of immortality," and that "life is a narrow valley between the peaks of two eternities."

We would rather follow the life of the first of these two noted men. We know that those who sleep here are not dead. We shall see our loved ones again. A few years ago a man went to Dr. Harry Emerson Fosdick. This man had recently lost his only daughter. He said, "Doctor, I need consolation. I do not care for the usual quotations that are given people in my condition about the Lord gave and the Lord taketh away, but if you can give me real consolation I want it." Dr. Fosdick reasoned with him about God and the soul and immortality, and the man went away feeling better for the consolation that Dr. Fosdick had given him.

I come to you today not so much to help you honor your dead, for we are not ancestor worshipers; but rather to reason with you and to console you and to make fresh in our minds the great lives and good deeds of those who sleep here. They shall rise again. Christ arose from the dead and ascended into heaven in the presence of many witnesses, and St. Paul said, "If Christ be not risen, then is our preaching vain, and your faith is also vain."

We long for immortality, and we seek it in nature. We ask Isaac Newton, who was possibly the greatest physicist: "Do you find immortality in nature?" The only answer we get is that all those pass away. We ask William Herschel, the great astronomer: "Do you find the home of the soul in all of the stars you have surveyed?" The only answer we get is that change is written there, and that sufficient time will make the heavens blank. We shout to old Socrates across the centuries, the greatest of all the philosophers of the ages: "If a man die, shall he live again?" And we strain our ears to get his reply, and all we hear is the echo of our own words, "If a man die, shall he live again?"

There is only one place to which we may look to find immortality. It is recorded in the blessed Book. We must look to Him who conquered death and ever liveth.

Another Memorial Day, with its priceless recollections and inspiring lessons, finds us wreathing afresh the blessed mounds where lie the dead.

We proclaim by our presence here today that, though dead, they are not forgotten. This is no place for hasty speech—to flatter would be well-nigh sacrilegious; to boast would be unseemly. Here, meditation walks with troubled brow; here, recollection weeps bitter tears; here, resolution, with flashing eye and manly front, presses to the heart the sacred mementoes of the undying past, and with firmer tread steps forth to build more stately mansions wherein shall be healed Jehovah's children, to the everlasting glory of our beloved Saviour.

No harsh sound from the busy world here breaks the solemn requiem of sighing winds; no glowing eulogy from mortal lips can add to the glory of their immortal spirits. I would that I

(Continued on Page 15.)

O'KELLY MEMORIAL.

Total cost of memorial		$1,275.00
Previously acknowledged	$1,085.25	
J. A. Kimball, Manson, N. C.	5.00	
		1,090.25
Balance to be secured		$ 184.75

Elon College, N. C. J. O. ATKINSON, *Treas.*,
Committee on O'Kelly Mem'l.

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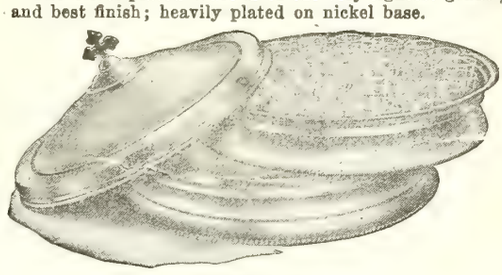

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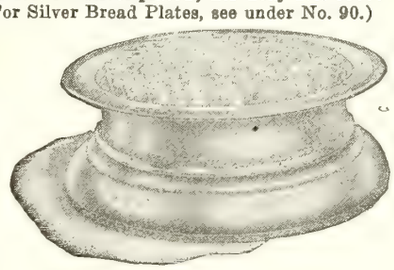

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Filler—Silver lined 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A PRAYER.

(June.)

Dear Father, Thou workest and we work. Not as a matter of course, nor fitfully, may this day be occupied, but firmly may we, Thy helpers, choose every activity according as Thou dost call and lead. Silent, profound as unfolding dawn, and as real as daylight's deepening hue, may Thy voice of guidance come to us. Bring to Thine aid the service, even the bodies, of those who professedly carry the cross of Jesus, that high and sure it may be planted where shall fall the gaze of all men and whereupon to look as truly is to live! For Christ's dear sake. Amen.

NEARLY A HUNDRED CHURCHES.

There are yet nearly one hundred Churches in the Southern Christian Convention who, if they have taken the Easter offering for missions, have not sent in the offering. Many of these Churches, we are sure, took the offering, but are holding the same, trying to increase the amount. We have no way of knowing yet how many failed to take the offering, but we fear there are quite a few. The month of June is rapidly passing, and at the end of the month our mission period for taking the Church offering ends. We cannot see how any Church can afford to make no offering at all during the year for missions. Our Lord planted His Church for this purpose, and for this purpose only, that His gospel might be preached and that the message of His redeeming love and life might be given to the world. It is through our missionary offering that this message is carried beyond our own doors, to regions that are not blessed with the gospel and to communities that have not Churches at home or abroad.

The goal set for every Church, through its annual offering at or near Easter, and through its Sunday School, is one-third the amount paid the pastor. This is a most reasonable goal, and it does seem in all reason that every Church would be willing to give at least as much as one-third to carry the gospel to others as it pays to have the gospel preached to itself. It is devoutly to be hoped that every Church will at least give its membership a chance. This will not hurt, but will help the Church; it will not hurt, but will help the pastor; it will not hurt, but will help the finances of the Church; it will not hurt, but will help the spiritual life of the Church. We should make it unanimous at least in giving every Church and every member of the Church an opportunity of contributing something to missions. J. O. A.

THE HOLY SPIRIT IN FOREIGN MISSIONS.

The missionary enterprise is pre-eminently a spiritual one, and therefore if it is to be successful it must be conducted by spiritual men and women. God has ever chosen workers of this type. We read that the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." So clear was the call of the Holy Spirit in the case of William Carey that Dr. Ryland declared that "God Himself infused into the mind of Carey that solicitude for the salvation of the heathen which cannot be fairly traced to any other source." Alexander Duff wrote: "When, by the grace of God, I was led to care for my own soul, then it was that I began to care for the heathen abroad. In my closet on my bended knees, I then said to God: 'O Lord, Thou knowest that silver and gold to give to this cause I have none; what I have I give unto Thee. I offer myself; wilt Thou accept the gift?" The inner history of almost every missionary who has been largely used of God reveals similar experiences.

The Christian should not be content with a general knowledge of the Holy Spirit. Charles Finney used to say that "conversion to Christ is not to be confounded with consecration to the great work of the world's conversion." The man who receives the grace of God for his own salvation and not for the salvation of others, not only learns little of the real joy of the Christian life, but defeats one of its main ends. The disciples were Christians before Pentecost, but they could hardly be considered effective ones. They were staggered by the commission of Christ. A few obscure men commanded to disciple all nations! They would have ignominiously failed if they had attempted such a task in their own strength. And so, though the urgency of field conditions was as great as it is now, Christ said to them: "Tarry ye in the city until ye be clothed with power from on high." When they were thus clothed, they at once became aggressive. They preached with such irresistible fervor that men "were pricked in their heart," and cried: "What shall we do?" Peter, who had cowered before a servant girl, sternly arraigned the Sanhedrin, and when he was "charged not to speak at all nor teach in the name of Jesus," he replied: "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye; for we cannot but speak the things which we saw and heard."—*Missionary Review.*

TRY THIS ON YOUR VIEWPOINT.

If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go!"

If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ.

Resolved: I do believe in greatly increasing the present number of missionaries; therefore, I will increase my former offerings to missionary work. —*Missionary Review of the World.*

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 7, 1930.

Sunday Schools.

Previously acknowledged	$ 3,252.41
Winchester, Va.	7.04
Liberty (Vance), Henderson, N. C.	4.41
Zion, Sanford, N. C.	1.61
Palm Street, Greensboro, N. C.	6.00
Ramseur, N. C.	4.33
Piney Plains, Cary, N. C.	1.00
Sanford, N. C.	4.45
First Christian, Norfolk, Va.	6.77
Elm Avenue, Portsmouth, Va.	14.12
Liberty, N. C.	8.23
Shiloh, Kemps Mill, N. C.	1.00
Mt. Auburn, Manson, N. C.	2.58
Mt. Bethel, Summerfield, N. C.	1.95
Palmyra, Edinburg, Va.	3.44
Berea (Norfolk), Hickory, Va.	4.64
Youngsville, N. C.	1.00
Lebanon, Semora, N. C.	1.29
Graham, N. C.	4.45
Newport, Stanley, Va.	1.50
Amelia, Clayton, N. C.	3.00
Providence-Memorial, Graham, N. C.	20.26
Long's Chapel, Mebane, N. C.	1.43
First Christian, Greensboro, N. C.	22.80
United Christian, Lynchburg, Va.	3.23
Suffolk, Va.	25.00
Elon College, N. C.	12.50
Berea, Elon College, N. C.	4.00
Total	$ 3,424.44

Individual and Church Collections.

Previously acknowledged	$ 3,978.45
Berea, Altamahaw, N. C.	8.35
Salem Chapel, Walnut Cove, N. C.	8.75
Webster, Havre de Grace, Md.	10.00
Miss Aylmer Goodwin, Columbus, Ga.	5.00
Grace's Chapel, Sanford, N. C.	3.00
Pleasant Grove, News Ferry, Va.	20.00
United Christian, Raleigh, N. C.	20.00
Christian Temple, Norfolk, Va.	1,000.00
Total	$ 5,053.55

Summary.

Previously acknowledged	$14,969.17
Sunday Schools, regular	172.03
Individual and Church collections	1,075.10
Total to date	$16,216.30

J. O. Atkinson, *Sec'y.*

NEW PUEBLO DICTIONARY.

In the past fifty years several Protestant denominations have made earnest attempts to evangelize the Pueblos, but efforts were baffled by the language. Several years ago the Rev. H. C. Whitener, formerly missionary to Japan, when visiting New Mexico was impressed with the remarkable similarity between certain words in the Pueblo tongue and the Japanese language. He became interested in them, and last July saw him on the field as a missionary.

The first tasks to which he set himself were to acquire a knowledge of the language, to visit the Pueblos; and now the preparation of a grammar and a Keres dictionary, which will contain upwards of 10,000 words when completed. The dictionary will make possible a translation of the Bible.

Of the language, Mr. Whitener writes: "The Keres, with which I am now working, is an Oriental language, cognate with Japanese, Korean, and the language of the Loochoo Islands. Of course, during the centuries great differences have arisen, but it is clear that originally these languages had a common base. About one-third of the Keres words are the same as are used in Japan today, though on account of the influx of Chinese into the Japanese language it is far richer now than the Keres."

So far as known, this is the first attempt ever made to write the language. The dictionary will shortly be ready for the first revision. C.

The first Christians "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2:42). Are you following their example? Why not? Do you think you have a way the Lord likes better? Better be careful.—*Selected.*

MISSIONARY PROGRAM FOR JUNE.

Woman's Society.

As you all know, the month of June is set aside for our babies, and the program in the Woman's Societies usually is centered around the cradle roll. How fitting that we, as the mother society, should give of our interest both in attendance and help to these little ones! It is thrilling to watch their eager faces and to see how willingly they try to serve their Master in their little way. The following suggestions for a missionary cradle roll rally, by Mrs. L. T. Proctor, Dayton Ohio, superintendent of cradle roll of the General Convention, may be of help to those planning such a rally at the next meeting:

This year a theme has been selected for the rally program and suggestions will be given for the carrying out of the program, rather than a detailed program as in former years. The theme is "Jesus the Good Shepherd and Friend of Children."

Use any material you may find that is related to the theme. Show pictures of shepherds and sheep and of the good Shepherd. Point out the crook and tell how the shepherd uses it to guide the sheep and reach after them when they fall into places he cannot reach to get them. Talk about how the wool in the children's clothes once grew on the sheep.

1 Sam. 17:34, 35 tells the story of David and the sheep. Let some one tell how a boy named David took care of his father's sheep; was good to them; had names for them; found places where the grass was green, and water cold and pure; killed the bear, the lion, and said the words, "The Lord is my Shepherd." Have the 23rd psalm given in unison or by one child.

Using Luke 2:8-16, tell the story of the shepherds and the angels.

Have some one tell the story of how Jesus saw the shepherds out on the hillsides taking care of the sheep when he was a little boy, and when he grew up he told a story about a shepherd who had many sheep, etc. Matthew 18:11-14.

For one of the songs on the program, use "Saviour, Like a Shepherd, Lead Us." It is found in the books, "Joy to the World," "Hymns of Praise," "Awakening Songs," and others. Use any other children's hymns you prefer.

The poem, "Little Lamb," by William Blake, may be used as a recitation or read well by some one.

Little Lamb.

Little lamb, who made thee?
Dost thou know who made thee,
Gave thee life and made thee feed
By the stream and o'er the meadow,
Gave thee clothing of delight,
Softest clothing, woolly bright;
Gave thee such a tender voice,
Making all the vale rejoice?
Little lamb, who made thee?
Dost thou know who made thee?

Little lamb, I'll tell thee;
Little lamb, I'll tell thee:
He is called by thy name—
For He called Himself a Lamb;
He is meek and He is mild,
He became a little child.
I a child and thou a lamb,
We are called by His name.
Little lamb, God bless thee;
Little lamb, God bless thee!

Wm. Blake.

Young People's Society.

Every-Day Contacts and Our World Friendship Ideals.

Purpose: To emphasize in our minds that our ideals and our deeds must be consistent if we are sincere.

Program.

1. Hymn, "O, Master Workman of the Race."
Story.
Prayer by leader.
Hymn, "Follow the Gleam."
2. Project committee report.
3. Leader's introduction of theme.
4. A diary.
5. The question.
6. Sentence prayers for courage to live out our ideals.
7. Hymn, "I Need Thee Every Hour."
8. Benediction, while music of last hymn is still played softly.

Suggestions.

Poster: Draw a calendar of one month. Write underneath it "Every Day a Test Day." Date, hour, place of meeting.

1. Leader should present the theme in the abstract, basing remarks on chapter 10 of Y. & W. O., the section called "The Test."

2. Prepare assignments enough for every person present. Some may be clippings from this chapter or other reading that pertains to the subject. Some should ask for personal observations of contacts with other races or nationalities, are they Christian contacts or not? Give two or three people question 3 under this chapter to answer. Express idea that if our daily contacts were kept in a diary and a stranger read that diary, it would be from our deeds that he would form his opinion of our ideals. It is what we do that the world sees.

3. Give the two paragraphs entitled "Popular Members," from chapter 10, and put to the group the question as to which was sincere in his or her ideals, George or Anne. Why? Would you act the way Anne did?

4. Let one person read the words of each verse before it is sung.

Note: Very interesting supplementary material may be secured from "Blind Spots," by Henry Smith Leiper, with special reference to race relationships.

Juniors or Willing Workers.

Theme: "Our Church."

Song: "When Morning Gilds the Skies."

Call to worship. Let the people praise Thee, O God; let all the people praise Thee.

Response: O let the nations be glad and sing for joy; for Thou shalt judge the people righteously, and govern the nations upon earth.

Song: "Jesus Loves the Children Dear."

Offertory song: Same as April.

Continue use of stories in leaflet. Carry on work begun last month. Let the children suggest topics for prayer, or make the prayer themselves for the group about whom you talk.

Close with Bible salute.

Bible over eyes. Open Thou mine eyes, that I may behold wondrous things out of Thy law.

Bible held over hearts. Thy word have I laid up in my heart, that I might not sin against Thee.

Bible pointing down. Thy word is a lamp to my feet and a light to my path.

Sing chorus of "Take It Wherever You Go." (Write Mrs. F. E. Bullock, C. P. A. Bldg., Dayton, Ohio, for free copy.)

ALL SELF-PRONOUNCING

holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.
AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Je'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104.	Dark Blue Silk Finished Cloth, with edges colored to match, gold titles	$ .50
2103K.	Morocco Grained Binding, flexible limp, gold edges and titles	.60
2114.	French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges	.85

VEST POCKET TESTAMENT AND PSALMS

2103KP.	Morocco Grained Binding, limp, gold titles, round corners, gold edges	.70
2114P.	French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges	.90
2115P.	French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges	1.10

RED LETTER VEST POCKET TESTAMENTS
With all the words of our Lord and Saviour printed in red.

13RL.	French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges	.90
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The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

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One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 *The three wise men*

carrying away into Bab'-y-lon *are* fourteen generations; and from the carrying away into Bab'y-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jo'seph being raised from sleep did as the angel of the Lord had

5003X.	Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges	$1.00
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Holman GEM Testament

POCKET SIZE 3⅜x4½ inches

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Je'sus to the multitude, and to his disciples,

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In size, 3⅜x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

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4113.	French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges	1.35
4115P.	French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included	1.90

RED LETTER GEM TESTAMENT

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XII—June 22, 1930.

The Risen Lord and the Great Commission.

Golden Text: "Go ye, therefore, and make disciples of all the nations."—Matt. 28:19.

Lesson: Matt. 28:1-20.

The Risen Lord.

The women were last at the cross and first at the tomb. Women have always shown a deep devotion to Christ. And well they might, for Jesus has done a great deal for women. It is the teaching and spirit of Jesus that have exalted womanhood, given dignity to women, and made possible their larger freedom.

When these women came to the tomb they found it empty. According to one record, they were filled with sorrow because of this fact. As a matter of fact, it would have been earth's saddest tragedy if these women had found the closed tomb and the body of the Lord Jesus. There is indeed a great deal involved in the resurrection of Jesus Christ. For if Christ be not risen from the dead—well, the Christian gospel is all untrustworthy, for it asserts that Christ rose from the dead; Christ himself is not to be depended upon, for He confidently predicted and unhesitatingly asserted that He would rise from the dead; there is no resurrection of the dead, for if such an one as Christ has been blotted out, then there is no grounds for believing that any of us will rise from the dead; one of the most dynamic moral incentives will be taken away, for if we do not rise from the dead, we can eat, drink and be merry; if Christ be not risen from the dead—one shudders to think of what is involved!

But now is Christ risen from the dead. His resurrection is as well attested as any historic event could possibly be. Those women found an empty tomb, and later they saw a living Christ. Moreover, Christ showed Himself alive for forty days, in several places, to a number of people and in several ways. The only way to account for the change in the disciples and for the early history of Christianity is to accept the fact of the resurrection. The disciples were not fooled—they knew they had seen their Lord alive after His death. This was the central theme of their preaching, and it was the central conviction of their lives. They knew. Paul knew. And multitudes since them have known.

And because Christ is alive, we, too, shall live. His resurrection is a pledge of our resurrection. It is good to know that this same Jesus has by God been made Lord and Christ. He can be counted upon to exercise the same ministry in the spirit that He exercised in the flesh. And just as God brought Him back again from the dead, just so will He bring us back again from the dead. Wherefore, my beloved brethren, let us be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord.

The Great Commission.

"Go ye therefore and make disciples of all the nations." That is one of the most amazing utterances of all history. Here was a man commanding a small group of men, eleven in number, without social standing, political position or power, technical training or material wealth, members of a subject race in a vast and powerful empire—commending them to go into all the world and to make disciples, to evangelize all the nations. On the surface of things, it looks like the remark of an unbalanced and utterly impractical idealist. And yet the man who gave this commission was never more sane or more serious than when he spoke on this occasion. He was fully conscious of all that was involved. But He knew that at last all authority or all power had been given unto Him. And in that power He gave His command. Because of that power He could give that command. For as they went, He promised them that He would go with them—they would have a power not of themselves, power adequate for anything and everything. All the resources of God are at the disposal of those who do the work of God. There had been a time when Jesus had told His disciples to come. Then He had told them to tarry. Now He tells them to go.

And why? Because He believed first of all in His gospel. He knew the needs of men, but He knew the adequacy of the gospel. He commanded them to take His gospel because He knew that His gospel had the supreme and final ethical conception of God, a God who was and is Christ-like. He knew that men would never get beyond that; they did not need to get beyond that. Then, too, He knew that His gospel had adequate power to effect a positive and perfect salvation by the development of a full and free personality. The gospel of Jesus in its revelation of the character of God and its ability to reproduce that character in men stands alone. It is supreme and adequate.

Jesus also believed in men. He believed that they were worth saving and could be saved. And He believed that these men to whom He was speaking would take Him at His word and go out to make disciples of all the nations. His faith was justified and is being justified. The kingdom of God has not always moved as fast or as far as it should, but in every age there have always been those who have kept the faith. The missionary passion still burns in human hearts.

There is, of course, much yet to be done. And the great commission still comes to every follower of Christ to go in person and purse and prayer according as one has opportunity. In the final analysis, a man cannot be a Christian if he does not believe in missions. Unless a man gives away his religion, he will soon have no religion to keep for himself.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, June 22, 1930.

Topic: "How Jesus Made Leaders of His Disciples."

Scripture: Mark 1:17, 5:18-26, 6:7; Acts 1:4-8.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—*Bible.*

"Regard not much who is for thee or who is against thee: but give all thy thought and care to this, that God be with thee in everything thou doest. For whom God will help, no malice of man shall be able to hurt."—*Thomas a' Kempis.*

Jesus' idea of leadership. "Let him who would be great among you be the slave of all," He told them. Again He told them that except they become as a little child they could not even get into the kingdom; and again He told them that if they would be leaders in His kingdom they must take up a cross and follow Him. He was their leader, and leadership in His kingdom did not mean an earthly glory and earthly power, but it did mean misunderstanding. It meant persecution and dying for the cause He loved. It meant anxiety for the weakness of His followers; it meant leaving His work in the very bud of its fulfillment and leaving it in the faith of others. It meant relying on God in the utmost of faith that His great life-purpose should be accomplished. The leadership which Jesus offered to His disciples was not a leadership of pomp and of power; not a leadership of authority, where they lorded it over one another; but a leadership in brotherliness, in sacrifice, in love and devotion to one another and to others, even their enemies; a leadership in godliness and in death for a great purpose. Jesus called His beloved twelve to a leadership which demanded that they give everything that was dear to them, and in return receive misunderstanding and a cross, but in the end, through faith, the approval of the Heavenly Father.

Jesus trained His disciples for leadership by giving them work to do. He was preaching constantly and traveling over the country far and wide. He was followed by crowds who wanted to hear and to be healed. The disciples must learn from Him as they journeyed with Him because they were to preach the "good news" later. They shared in the work of healing and casting out demons. Theirs was a difficult and exhausting task. It required great faith, and it took energy of body and mind.

Jesus taught. He was a teacher. That is what the words rabbi, master, lord, used so frequently in reference to Him, mean. He spent a great deal of His time teaching the twelve, especially toward the end of His life.

Jesus taught His disciples to pray. When they asked for a prayer, He gave them the words of the Lord's Prayer. The Lord's Prayer is hard for us to pray in truth. When we pray, "Give us this day our daily bread," we should have faith and leave off our anxieties about our receiving the bread. "Thy will be done" is probably the hardest for most of us to pray. What do you think of this prayer as a prayer for leaders? Give its strong points; its weak points. Does it include everything?

Jesus tried to teach His disciples how to live. Read Matthew 5:21-26. Jesus warned against our holding grudges and quarreling with others. He said, "Agree with thine adversary quickly."

Jesus tested His disciples. He gave them a chance to work without His direct guidance. Matthew 10:1-15 gives the story.

Jesus gave them the Holy Spirit (John 20:19-23). He sent them out to work in the same spirit that the Father had sent Him.

A Parable of Thee Preachers.

There were three preachers. Each of them had different ideas of how to run their respective Churches. One day they compared their ideas. This is what they learned.

Preacher No. 1 believed that he should be the head of his Church, so he was superintendent of the Sunday School and chairman of the official board. He met with his young people each Sunday evening (which was very good) and made a long address each time(!) He made things hum at his Church.

Preacher No. 2 declared that he had a different plan. He had nothing to do with any of the organizations of his Church. He let each organization do as it pleased. He took care of the preaching. Preaching was the big thing in his Church, so far as he was concerned.

Preacher No. 3 thought that it was his task to develop the Christian life of his people. He

held no offices in his Church, but he knew what was going on in every organization. Whenever any one was elected to an office he made it his job to see that that one was instructed in how to do the work required of him. Of course, everything did not run as smoothly as it might if he were doing it, but he felt that it paid to let his folks share in the work. It was their Church as well as his.

Which is the Jesus way to run a Church?

YOUNG PEOPLE'S BANQUET.

On Thursday evening, May 1, 1930, one hundred and fifty young people of the Southern Christian Convention gathered in the banquet hall of the Raleigh United Christian Church for the young people's banquet. It was a happy, spirited group and enthusiasm was abundant throughout the evening.

Rev. F. C. Lester, who acted as toastmaster, welcomed the young people and mentioned the fact that this gathering of young people during the Convention was the realization of a plan several years old.

The theme for the occasion was "Young People Serving." The subject was introduced by Miss Lucille Mulholland, who spoke on "Things Young People Want to Do." Miss Marguerite Davison followed with "Serving in the Sunday School," and gave some practical suggestions as to how young people could efficiently serve in the Sunday School. Then the Elon College Glee Club, under the direction of Prof. C. James Velie, rendered several selections.

Herman Truitt, speaking on "Serving in Christian Endeavor," mentioned the joy, thrill, and real good that service in Christian Endeavor gave to one. James Stewart told of "Summer Schools and Service," and of how the summer schools were training for service and how they grow through service. Following this, the Elon Glee Club gave another selection.

Miss Pattie Coghill spoke on "Youth Congresses and Service," and suggested a well-rounded program for youth congress work. Miss Priscilla Chase told of "Student Summer Service." This is the sending out of students and young people during the summer months to do definite Christian work.

The Convention President, Dr. L. E. Smith, spoke of "Young People and the Convention," and expressed the desire of having a young people's afternoon service, followed by a banquet, during each Convention session.

After Miss Viola Worsley spoke on "Young People and Missions," Mrs. Garman, a missionary from Japan, greeted the young people and expressed appreciation for their interest and desire to serve.

This concluded the program. A brief business session followed, in which three young people were elected to confer with the boards of both Christian and Congregational Churches for the purpose of forming a permanent young people's organization, subsidiary to the Convention. The three elected were Herman Truitt, of Burlington, N. C.; Miss Elizabeth Sharpe, of Waverly, Va., and Miss Lucille Mulholland, of Durham, N. C.

A vote of thanks was extended to the women of the Raleigh United Christian Church for the splendid banquet which they arranged and served, and to Mr. Lester and Miss Jewel Truitt, and all others who were instrumental in arranging this banquet.

This very inspiring and enjoyable banquet and meeting was closed with the singing of "Blest Be the Tie that Binds."

Committee Meeting.

Immediately following the Young People's banquet of the Southern Christian Convention, the committee of young people elected during the banquet—Mr. Truitt, Miss Sharpe and Miss Mulholland—met with the Boards of Christian Education of the Christian and Congregational Churches. The purpose of this meeting was to discuss plans whereby the young people, of what is now the Southeast Convention of Congregational and Christian Churches, might form a central organization.

It was decided that the young people needed a central organization, functioning as a part of the Southeast Convention, and having the support of the Board of Christian Education and Education Society. This organization would have a part on the Convention program. It was decided that this same committee of young people would meet during the Elon Chautauqua and work out plans for the organization of the young people and formulate a constitution and designate work.

Temporary officers elected were: president, Herman Truitt, Burlington; vice-president, Lucille Mulholland, Durham; secretary, Dorothy Cook, Raleigh; and as advisers, Miss Pattie Coghill, Miss Priscilla Chase, Miss Marguerite Davison, and Miss Jewel Truitt.

The young people want to make this organization worth while, and suggestions as to how this may be done will be welcomed.

REPORTER.

PROGRAM.

Following is the program of the Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Christian Conference, to be held at Pleasant Ridge Christian Church, Guilford County, N. C., June 19-20, 1930:

THURSDAY, JUNE 19, 1930.

Morning Session.

Theme—"Building With Christ."

10:00. Called to Order—Mr. W. B. Truitt, President. Song Service in Charge of Higgins Sisters.
10:10. Devotional Services—Rev. R. A. Whitten.
10:20. Address of Welcome—Mr. A. B. McFarland, Superintendent Local Sunday School. Response—Mr. W. T. Dunn.
10:30. Roll Call of Sunday Schools and Christian Endeavor Societies.
10:50. President's Annual Message.
11:15. Hymn; Business Session; Appointment of Committees, Etc.
11:35. Address—"Missions a Spiritual Task," Mrs. W. M. Jay.
12:00. Announcements.
12:10. Adjournment for Lunch on Church Lawn.

Afternoon Session.

1:30. Called to Order—Mr. W. B. Truitt, Presiding. Music by Higgins Sisters.
1:45. Devotional Services—Rev. G. C. Crutchfield.
1:55. Program by Representatives of Orphanage.
2:40. Special Music—Higgins Sisters' Quartet.
2:50. Address—"Our Educational Task in the Sunday School and C. E.," Rev. W. T. Scott.
3:15. Group Discussions—Departmental Secretaries in Charge. (Groups will be composed of those interested in the Departmental work. Recommendations may be made from these groups as a part of Departmental Secretary's Report.)
4:15. Adjournment.

Evening Session.
(School Auditorium.)

8:00. Program Under Auspices of First Christian Church, Greensboro.

FRIDAY, JUNE 20, 1930.

Morning Session.

9:30. Called to Order—Mr. W. B. Truitt, Presiding. Music Directed by Higgins Sisters.
9:40. Devotional Service—Rev. J. F. Apple.
9:50. Report of Departmental Secretaries. Discussion. (Speakers, except Secretaries or those speaking for them, limited to three minutes.)
11:15. Special Music—Higgins Sisters.
11:30. Address—"Building in Christian Endeavor," Mr. H. N. Truitt.
11:50. Address—"Building With Our Young People," Miss Jewel Truitt.
12:10. Adjournment for Lunch on Church Lawn.

Afternoon Session.

1:30. Called to Order—Mr. W. B. Truitt, Presiding. Music Under Direction of Higgins Sisters.
1:45. Devotional Service—Rev. J. L. Neese.
1:55. Address—"Building Stewardship Lives," Rev. F. C. Lester.
2:20. Discussion—"What Shall We Do When We Get Home," Mrs. O. H. Paris.
2:40. Address—"Why I Want to Go to Elon Summer School," James Stewart.
2:50. Special Music—Higgins Sisters' Quartet.
3:00. Reports of Committees.
3:30. Closing Service—Dr. C. H. Rowland. Final Adjournment.

THE GOOD-WILL TOUR.

A large band of Congregational and Christian pilgrims will be sailing on the White Star Line S. S. "Adriatic" on Saturday, June 14th, headed for the fifth International Congregational Council, which is to be held at Bournemouth, England, July 1-9. The Southeast will be represented by Dr. W. Knighton Bloom, of Washington; Dr. J. O. Atkinson, of Elon College, and Dr. L. E. Smith, of Norfolk, Va. What a fine fellowship these men will have. Dr. Bloom writes that he will stay in England until August 23rd, and while there his address will be: care of Memorial Hall, Farrington Street, London E. C. 4, England. He says he "will tarry for a while in Mansfield College, Oxford; wander by the seacoast or through rural byways, roaming, writing, reading, resting, after nineteen years in State and national Congregational service; and getting ready to face my part of our united job again next fall."

Among prominent American Congregationalists who will be upon the program of the International Council will be Dr. Fred B. Smith, moderator of the National Council; Dr. Wm. E. Barton, of Atlanta Seminary Foundation and the Vanderbilt School of Religion; Dr. Wm. E. Gilroy, editor of the *Congregationalist and Herald of Gospel Liberty;* Dr. Albert W. Palmer, new president of Chicago Theological Seminary; Dr. Jason Noble Pierce, of Washington, and Dr. Russell H. Stafford, of the Old South Church in Boston. Dr. J. D. Jones, of Bournemouth, England, is moderator of the International Council.

From the *Western Christian Advocate*: "The astronomers of the world are doing some pretty big things these days. Recently they announced that this universe in which we live is only 586,569,600,000,000,000,000 miles across. Can you read this? If not, take down your old arithmetic. How this was figured we do not know. The universe is pretty large. However, the biggest mystery we see in the whole business is the dimensions of the mind that is able to comprehend its immensity." Only the infinite mind can comprehend the immensity of this universe.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

GOD'S WORKMANSHIP.

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. 2:10.

Paul, in his letter to the Ephesians, comparing what we are by nature with what we are by grace, declares that we are made for good works. May we ever bear in mind that all of our labors are under divine inspiration. The world may never know the many prayers that have ascended to the throne of God in behalf of precious souls, the kind words that have been spoken, the smiles that have cheered sad hearts, and the little deeds of kindness that have been shown. But the Lord knows it all, and in the end He will know just how to distribute the rewards.

Prayer.—Dear Lord God, we desire to see more of the glory for which we have been created. We seek of Thee that glory, and do Thou reward us according to Thy love and mercy. *Amen.*

TUESDAY.

HOPE OF THE CHILD OF GOD.

"Happy is he whose hope is in the Lord his God."—Psa. 146:5.

The psalmist David said, "And now, Lord, what wait I for? My hope is in Thee."

There is a hope that reaches far beyond that which is found in the world, or in friends, or in self. It is that blessed hope which maketh not ashamed—the hope of eternal life—and happy is that soul who has that glorious hope, and can say, "My hope is built on nothing less than Jesus' blood and righteousness. I dare not trust the sweetest frame, but wholly lean on Jesus' name."

Prayer.—We look to Thee, our Father, today for more of the life that brings the joys of real values, and we pray for the everlasting consciousness of the hope that leads on and inspires us to rise from what we are to what we ought to be. *Amen.*

WEDNESDAY.

"WE HAVE SEEN THE LORD."

"The other disciples, therefore, said unto him, We have seen the Lord. But he said unto them, Except that I shall see in His hand the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe."

The hearts of the disciples must have been sad as they thought of the absence of their Lord, the one who had walked and talked with them and had comforted them day by day. Now, Jesus had been led to the cross, crucified, dead and buried. Seemingly, their hopes were gone. But what a glorious day dawned when in their lives Jesus stood in the midst of them and said, "Peace be unto you."

In comforting His disciples before ascending to the Father, Jesus said, "Because I live, ye shall live also." This is the message of calvary. What a wonderful change when the Christ of Calvary arises in the hearts and perfect life for us!

Due to his absence at the first appearing of Jesus to His disciples, Thomas could not believe that Christ had risen from the dead. But when he saw himself he said, "My Lord, and my God." Jesus said to him, "Because thou hast seen me, thou hast believed. Blessed are they that have not seen, and yet have believed." Our heritage is the greater blessing. Can we see Him?

Prayer.—We praise Thy name, our Father, that all doubts may be settled through faith in Jesus and through following Him. Give us more faith and make us to follow Him all the way. *Amen.*

THURSDAY.

TOO CHEAP.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."—Isa. 55:1.

A collier came to me at the close of one of my services and said, "I would give anything to believe that God would forgive my sins, but I cannot believe that He will forgive them if I just turn to Him. It is too cheap." I looked at him and said, "My dear friend, have you been working today?" "Yes; I was down in the pit." "How did you get out of the pit?" "The way I usually do—I got into the cage and was pulled to the top." "How much did you pay to come out of the pit?" "Pay! Of course, I didn't pay anything!" "Were you not afraid to trust yourself in that cage? Was it not too cheap?" "Oh, no," he said; "it was cheap for me, but it cost the company a lot of money to sink that shaft."

And without another word, the truth of that admission broke upon him, and he saw that if he could have salvation "without money and without price," it had cost the infinite God a great price to sink that shaft and rescue lost men.—*G. Campbell Morgan.*

Prayer.—Dear Lord, today we bring to Thee all our sins, search our hearts and bring us to repentance. Forgive us and make us clean. *Amen.*

FRIDAY.

EXAMPLE OR SUBSTITUTE.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isa. 53:6.

At the close of a service in Germantown, Philadelphia, some time ago, a stranger accosted the late Dr. D. M. Stearns as follows: "I don't like your preaching. I do not care for the cross. I think instead of preaching the death of Christ on the cross, it would be far better to preach Jesus, the Teacher and Example." "Would you then be willing to follow Him if I preach Christ the Example?" replied Dr. Stearns. "I would," said the stranger; "I would follow in His steps." "Then," said Dr. Stearns, "let us take the first step—'Who did no sin.' Can you take this step?" The stranger looked confused. "No," he said; "I do sin, and I acknowledge it." "Well, then," said Dr. Stearns, "your first need of Christ is not as an example, but as a Saviour." And this is every man's need. (See Rom. 3:23-26.)

Prayer.—Dear Father, who art able to lead us into the fullness of Christ's salvation, lead us in our daily thoughts, that Christ may be more than example, but a power unto everlasting life. *Amen.*

SATURDAY.

WON BY LOVE.

"Inasmuch as ye did it unto one of the least of these, ye did it unto me."—Matt. 25:45.

In one of the large convict prisons was a well-educated man who was a thorough agnostic, and no amount of argument or pleading could move him from his belief. He remained, in spite of all attempts to get in touch with him, hard and sour as ever. But one day, while the chaplain was talking to him, his attention was drawn to the convict's wounded foot. It was evidently a source of pain, and the chaplain left off speaking, bent down and examined it, then bound it up more comfortably. As he did so, he felt a great teardrop upon his head. That little act had done what no amount of pleading could accomplish.—*The Sunday Circle.*

Prayer.—Our Father, who art in heaven, teach us day by day the way of the Lord. *Amen.*

SUNDAY.

THE TONGUE.

"The tongue can no more tame; it is an unruly evil, full of deadly poison."—Jas. 3:8.

Among the deadly instruments of destruction are guns, cannon, submarines, aircraft and poisonous gases. But greater than any of these is the destructive agency of the human tongue. Contemplate the millions who have been slain by instruments of war, yet this number is very small compared to those who have suffered distress, sorrow, pain and death through the crimes of the tongue. Friends have been separated, families broken up, reputations killed, character ruined, hearts crushed, and the laughter and hope of life blighted.

These crimes of the tongue are principally words of criticism, unkindness, envy, jealousy, gossip and lying. Many people who are guilty of these things do not mean to be criminal or untrue. Nevertheless, they are, and the worst of it is that words once uttered can never be recalled.

How much better it would be could we suppress our unholy emotions, hold our tongues, and go directly to the offender and counsel with him. In that way, both would catch from the other the true spirit each bears. It may be that the one who is criticised is the one who is doing the most for others, and he may be found very pure in his motives.

To bring peace and contentment to any one is accomplished by controlling the tongue.

Prayer.—Dear Lord, our God, we feel lost when we contemplate our faults. We come to Thee, the fountain of love, through Jesus Christ our Lord, and pray that we may be given the power to conquer ourselves, our tongue, our greatest enemy. *Amen.*

SUPPOSE.

Suppose some one were to offer me a thousand dollars for every soul that I might earnestly try to lead to Christ, would I endeavor to lead any more souls to Him than I am endeavoring to do now? Is it possible that I would attempt to do for money, even at the risk of blunders or ridicule, what I hesitate or shrink from doing now in obedience to God's command? Is my love of money stronger than my love of God or of souls? How feeble, then, my love of God! Perhaps this explains why I am not a soul-winner. "Lovest thou me more than these?" (John 21:15.)

Suppose I were to see a blind man unknowingly approaching the brink of a high precipice, and that I were to sit by without concern or any effort to warn or save him from certain death, would I not be as guilty of his death in God's sight as though I had murdered him outright? The death of a body, which might have been (but was not) prevented, is a terrible thing, but what about the preventable death of a human soul—perchance of many souls—for which God may hold me responsible?—*Exchange.*

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

THE SUPREME SACRIFICE.

"Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation—but with the precious blood of Christ as a lamb without blemish and without spot."—1 Peter 1:18-19.

One day a man lay in a hospital. Just outside his window, on a hill, he noticed two beautiful little lambs as they nibbled the green grass and played merrily upon the lawn. One day the patient asked the nurse in charge to whom the lambs belonged. Her reply was that the lambs belonged to the hospital, and that the laboratory received blood from them for making blood tests for transfusions into the veins of human beings. She said when a blood test is to be made, a bit of blood is drawn from the juglar vein of the lamb. Only a little is required and the lamb is never injured by giving of its blood in this way and for so great a purpose. She also said, "We used to send to the slaughter-house for blood, but discovered that it was not always safe, for often the blood was impure; but when we keep our own lambs we know that their blood is pure and without spot or blemish.

The pure blood of one of these little lambs, when mingled with the impure blood of a diseased man, reveals facts that are necessary to ascertain whether or not the individual can stand an operation or infusion. In like manner, the pure blood of the Lamb of God, without spot or blemish, has been injected into the blood-stream of the human race as evidence that His blood will save and that there is no other plan of salvation, save by the blood of Him.

When the apostle Peter was writing his first epistle to the Jews he gave much thought and great concern about the matter of salvation and redemption. Simon Peter was among the first to be called of our Lord as one of his fellow-workmen, and being a man of quick apprehension and excellent endowments he took particular notice of the stress the Master put upon the great questions. When Peter wrote the newly converted Jews, he sought to explain more fully the doctrines of Christianity. Peter put special emphasis, right in the first part of the first epistle, on the major experiences of the Master. He sets forth the fact that holiness is to be attained by all who would be His disciples. To be holy, he says, one must bear in mind the sacrificial gift of God through Jesus Christ.

In the words of our text we find at the outset a statement which clearly tells the Jews how they were not saved. In this negative statement he reminds them of that which we need often to bear in mind, *i. e.,* "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation. So it is well for us on this communion day to remember that we were not saved from our sins by anything material. For the corruptible things of the world cannot save even so much as one soul. Rather, corruptible things such as silver and gold are often snares in our way, and instead of saving us, these things hinder us. Silver and gold can do much for us. It can afford travel, transportation, build our Churches and schools; it can send missionaries to the fields, but it cannot of itself save any man from his sins. The things that are corruptible can never save the incorruptible soul.

Silver and gold has been the means of saving many a person from disgrace in the eyes of the public. Money and finery can cover up many a transgression before man, but it cannot save a person in the eyes of God. Money can sometimes save a person from social degredation and elevate him to the highest levels of society, but it cannot save his soul from sin. Money has been the means of saving many a man from going to the battle-front, for in other wars than the late world conflict men used to employ some one to go in their places—money was the medium. Therefore, money saved many a man from death and the dangers incurred by war, but it has never been the direct means of saving a man from hell; for, "Ye were not saved from your vain conversation, your sins of omission and commission by such corruptible things as silver and gold." No man can buy salvation with the contents of his purse nor the checks of his bank-book. Salvation came to the Jews and Gentiles of long ago by a different plan. To us it comes the same way. Having listened to the words of Peter telling us what salvation was not, let us read a bit further and behold how we were saved and from whence salvation came.

"But with the precious blood of Christ, as of a lamb without blemish and without spot." When a child is told what he shall not do, he next expects to be told what he may do. When Peter tells us what salvation is not and from whence it did not come, he follows by telling us the positive source. Listen to Him: "With the precious blood of Christ as a lamb without spot and without blemish." Just as the little lambs used in the hospital laboratory gave their life-blood to save man from physical disease, so the precious blood of Jesus was given to save man from his spiritual disease, sin, and degradation.

"What can wash away my sin?
Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus.
For my pardon this I see—
Nothing but the blood of Jesus.
For my cleansing this I plea:
Nothing but the blood of Jesus."

Lately we have gotten away from the dynamic truths about the blood of Jesus, and we refrain from singing such wonderful hymns in which we gladly and joyfully exclaim that "Nothing but the blood of Jesus can save" and "Precious is the flow that makes me white as snow." The blood of the Saviour, shed from Calvary, is the only saving power in all the world. It is the atoning medium for all wrong, and for the whole world it is given. It is called by the apostle "the Precious Blood." And rightly should we think of His blood as being very precious.

"So precious is Jesus, my Saviour, my King,
His praise all the day long with rapture I sing;
To Him in my weakness for strength I can cling,
For He is so precious to me.

I praise Him because He appointed a place,
Where some day, through faith in His wonderful grace,
I know I shall see Him and look on His face,
For He is so precious to me.

Our salvation came to us by the precious blood of Him who, like an innocent lamb, went to the slaughter and willingly died in our stead. There He atoned for the world, for you and for me. Some years ago, a party of which I was a member was conducted through the stockyards and the slaughter-house of Swift & Co., in Chicago. On this sight-seeing expedition there were many who would not go into the room in which the lambs were slaughtered. Prior to this point on the trip, the guide said that the slaying of the lambs was the most touching sight he had ever beheld. He described the manner in which the lamb, pure and spotless, innocent and humble, approached the chopping-block and, without struggle and resentment, placed its head there for the slaughterer's knife. As I think of the Christ in terms of the Lamb of God, I am sure He must have gone to the cross in just such a way as the little lambs there in Chicago approached their doom. Jesus shed His blood for the world in order that the world, through His love and sacrifice, might be saved. So let us say with the hymn-writer:

"Nor silver nor gold hath obtained my redemption,
Nor riches of earth have saved my poor soul:
The blood of the cross is my only foundation;
The death of my Saviour maketh me whole."

(Continued on page 15.)

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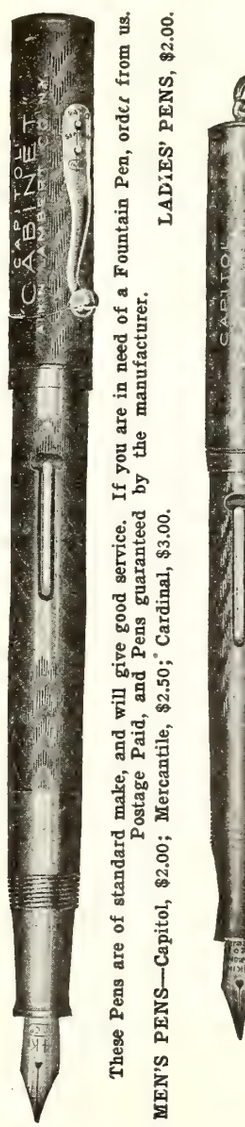

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Christian Orphanage

Dear Friends:

I read a story some time ago where a little boy was taught at home to always wait at the table until he was waited on, and keep quiet. His mother carried him visiting one day, and when they went to the table, it seemed somehow the little boy was overlooked at the table and his plate was not helped. He sat quietly for a few minutes and whispered rather loudly to his mother, "Mother, do little boys go to heaven who perish to death?"

We just want to call the attention of our Sunday School and friends to the fact that our income since the first of the year has been about half enough to take care of our expense account. We have cut every expense we can cut, but the children eat and wear clothes, whether the income is large or small. The helpers must be paid, insurance on the buildings must be kept up, and a hundred other items to be met. We appeal to all the Sunday Schools to be liberal, so we may not have to borrow money for running expenses. Let every Sunday School take a part in helping us in this work of love and charity.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 12, 1930.

Brought forward		$7,469.78

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Mt. Bethel	$ 1.44	
Berea	3.75	
Happy Home	2.30	
High Point	5.73	
Greensboro, First	14.28	
Lebanon	1.55	
Berea	3.62	
Elon College	18.75	
		51.42

Eastern N. C. Conference:

Pleasant Hill (J)	$ 1.58	
Catawba Springs	10.82	
Liberty Vance	4.39	
Plymouth	2.75	
		19.54

Western N. C. Conference:

Liberty	$ 4.77	
Pleasant Hill	4.96	
Biscoe	2.04	
Hanks Chapel	2.32	
		14.09

Eastern Virginia Conference:

Holland	$10.00	
Elm Avenue	5.00	
First, Norfolk	6.20	
Suffolk	30.00	
Franklin	6.75	
Mt. Carmel	5.34	
		63.29

Valley Virginia Central Conference:

Timber Ridge	$ 3.31	
Concord	3.10	
Wood's Chapel	1.00	
Mt. Olivet (G)	7.22	
Mt. Olivet (R)	1.47	
Dry Run	1.25	
		17.35

Alabama Conference:

Forest Home	$ 1.00	
Noon Day	.60	
Pisgah	1.25	
Mt. Zion	4.92	
		7.85

Special Offerings.

First Sunday School, Reidsville	$12.77	
R. B. Wicker, support of Edna	30.00	
W. V. Huffines, to correct error	10.00	
Sale of calf	7.00	
C. W. Isley, Altamahaw, N. C.	1.00	
James Sloan, Redlands, Calif.	200.00	
R. J. Miller, support children	50.00	
C. A. Penn, N. Y. City, for children	50.00	
W. A. Lee, support of children	7.50	
A Friend, Durham, N. C.	5.00	
Porterville Church, Robinson, Ill.	2.97	
Mr. Lambeth, for milk	1.20	
		377.44
Grand total		$8,020.76

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2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

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11 Truth shall sprin

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all*

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8 ¶ 25 Jĕ-hŏi'-ă-chĭn *was* e years old when he began t

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A MEMORIAL ADDRESS.

(Continued from Page 7.)

had some stately phrase that might wind itself about your hearts in tender memory with the associations of this hour, some seraphic, flaming sonnet that might ring over the fields of your memory like the angel's song and bring "peace and good will" to you.

But today we wrestle with the great, incomprehensible and unsolvable problem of death. At its threshold, king and commoner, president and citizen, prince and pauper, all stand on an equal footing, and what lies beyond has never been unveiled by any fine-spun theories of logic or principles of profound philosophy. Those portals through which the future will be disclosed can only be opened by the key of faith. Whether the traveler passing through those portals enter into Nirvana, or lives on with his own identity, has been a fruitful field of speculation since the dawn of time. In the city of the dead we are brought face to face with the greatest truth of individual redemption, "without the shedding of blood there is no remission," and that out of death God brings a fairer life.

It is well to pause and listen at times to the stern monitor that warns us that we are but shadows in a world of shades. We love to seek converse with sorrow and the dead, where the outer world seems in sympathy with the mourner, where the trees gather in gothic gloom about the grave, and where nature, with the touching similitude of her own brief bloom and transient beauty and sure renewal of life, may image the brief flower of our mortal being and its immortal hope.

We feel that it is fitting to enshrine our departed friend in the bosom of sympathizing nature. Let the violet and the blue bell kiss the turf above them; let the rose and ivy embower and the oak and evergreen wave above their silent rest; let the zephyrs freely visiting sigh through the whispering leaves with the voice of the past; let the night winds, through the solemn woods, wail the requiem for the departed, let the moonlight stream over them through the shadowy branches, like the light of other days, and let the stars of evening, in tranquil and holy watch, look down upon their graves like celestial love watching their resurrection.

We look above, and there burns Orion in the sky as he burned over the birthyear of time and will burn ever; yea, as he burned over our own far-fled years of dream-like childhood and glorious youth. But, beyond his fires we see them—the shining faces—there, there, they live and love; they beckon us with their white hands, but no whisper comes, save rifts of angel melodies from that far-off world.

Let pyramid, column and statue with graven cherubim which speak with heavenward hand, and slab, of immortality and God; let them be to us ever the index finger which time in the shadows of vanity still extend towards the world of everlasting light, point ever to Him who sitteth above the stars wearing the vesture dipped in blood—the Conqueror of death, the Achiever of immortality for man.

He who died at Azan sends
This to comfort all his friends:
Faithful friends! It lies I know
Pale and white and cold as snow;
And ye say, "Abdallah's dead!"
Weeping at the feet and head.
I can see your falling tears,
I can hear your sighs and prayers;
Yet I smile and whisper this:
I am not the thing you kiss.
Cease your tears and let it lie;
It was mine—it is not I.

THE SUN'S PULPIT.

(Continued from page 13.)

From these dynamic words of Peter, written not only to the Jews of the dispersion, but to you and to me, we learn something of the great sacrifice of the Master for a sinful world. We come to realize very truly that "Jesus paid it all—all to Him I owe; sin had left its crimson stain, but He washed it white as snow."

To you and to me, of this generation in which we live and enjoy happiness and pleasure, He is saying:

"I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead.
I gave, I gave my life for thee—
What hast thou given for me?"

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MARRIAGES

TOWE—MARSH.

At 11 A. M., April 23, 1930, Mr. Henry Harley Towe and Miss Nannie Aline Marsh motored to Rocky Ford Church, where I was teaching school, and there were united in the bonds of holy matrimony.

The bride is the daughter of Mr. Ken Marsh, a farmer of this section, and the groom is the son of Mr. Houston Towe, a merchant of the same neighborhood. The bride and groom will make their home with the groom's father.

We wish for them a long and happy married life.

S. E. MADREN...

BIRTHDAY CELEBRATED.

On May 25th a dinner was given in honor of Mrs. M. S. Brown, being sixty-nine years of age. A beautiful table was spread, and a large crowd of nearly two hundred relatives and friends were present. It was highly appreciated by Mrs. Brown and family, and greatly enjoyed by every one present.

She is held in high esteem and loved by all who know her.

B. H. LOWDERMILK.

HAMPTON SINGERS AT LIVINGSTONE'S TOMB.

A few days ago, a group of forty American negro singers assembled in Westminster Abbey and sang the songs of their people at the tomb of David Livingstone, famous African explorer and missionary.

The Hampton singers, directed by Dr. R. Nathaniel Dett, composer and director of music at Hampton Institute, Virginia, were heard by great crowds which had stood for an hour outside the Abbey waiting for the opening of the doors.

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We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.—Heb. 4:15.

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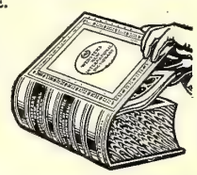

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, JUNE 19, 1930. NUMBER 25.

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By Dr. W. C. Wicker.

CHURCH MERGER IN NEW YORK.—

The approach to the union of the Christian and Congregationalists and other bodies in New York State takes a somewhat different form from that in Ohio, where the State Conference was first formed and the local associations merged afterward. According to the New York plan, the local units will form first and blend into the State organization. The Congregationalists and the Disciples of Christ have already progsessed far in a plan of union in the State of New Yosk and will hold a joint meeting in 1931 to consider the question further. The spirit of Church union is not only being taught in other Churches, but is actually being caught and is moving towards the consolidation of all God's people into closer fellowship, if not into organic union.

RURAL PASTORS' SCHOOL.—

The two weeks' session of the annual school for rural pastors at the Vanderbilt School of Religion has just closed. This is said to have been the best of all sessions, both because experience has perfected methods and program and because the student body of 365 came by selection from a list of applicants numbering more than one thousand. This school is a serious effort to grapple with one of the South's serious problems, namely: the proper cultural and religious provision for the countryside. The undertaking is confessedly complex. Incidentally, the census returns now coming in show a continuance of the drift from country to town. Several counties in the Southern States show a loss in population; all the cities and towns a gain. The pastors of the rural Churches in our denomination would do well to take advantage of this school for the study of rural conditions and how best to meet them.

WASHINGTON AND THE DIGEST POLL.—

According to the tabulation published by the *Literary Digest,* the ministers of Washington, D. C., voted as follows in the recent poll: For enforcement, 42; modification, 38; repeal, 234—total votes cast, 314. The publication of this tabulation gave rise to indignant protest. Nor was it long in receiving denunciation from the Protestant Ministers' Union. Dr. Melton, president of the union, says: "Counting all Catholic priests, Jewish rabbis, Protestant pastors, both white and colored, there are less than 314 pastors in Washington," and he continues the information that of 198 Protestant ministers, only 109 received the ballot. Of this number, only 80 per cent voted, there being 87 for enforcement and none for repeal. Of the 198, eight were in favor of modification. With these figures before us, the origin of the *Digest's* 314 votes from Washington's ministers becomes subject for doubt and speculation.

HIGH TRIBUTE.—

On the occasion of the conferring of the degree of doctor of divinity on Dr. J. H. Holmes by the Jewish Institute of Religion, New York City, May 25th, Rabbi Stephen S. Wise, president of the institute, characterized him as follows: "John Hayes Holmes, religionist-humanist, battler for divine value in human life, clear-eyed seer of truth, sub-specie aeternatatis et humanitatis, hospitable to truth whether uttered by Isaiah or Marx, Jesus or Lincoln, Tolstoi or Gandhi; mighty apostle of justice and resistant militant prophet of peace, foremost in his generation in the American pulpit measured by the standard of Theodore Parker and David Einhorn, Phillips Brooks and Isaac Wise, Washington Gladden and Emil Hirsch, defender of Israel because friend of man, servant of justice and helper of the wronged."

Such an encomium when worthily worn is an inspiring ideal that should fire the ambition and kindle the smoldering fires of aspiring youth in entering upon the work of the Christian ministry. No other profession or calling offers greater opportunities for the investment of human genius, the attainment of human greatness, or the service of the human race than the Christian ministry.

THE INDIAN CRISIS.—

Dr. Norwood, the chairman of the Congregational union, a man who, as we know, speaks with gravity and courage, said that the best means of reducing the trouble in India would be the immediate proclamation of generous British proposals for Indian self-determination and self-government, with special emphasis upon their early consummation. Confidence should be reposed in the good will of the great multitudes in India who are believed to be sympathetic toward Britain, and the spirit of repression should give place to a more liberal attitude. Order should be maintained, for India's sake as well as for that of Britain.

Repression, domination and despotism over nations, peoples, States, Churches, or schools are repulsive to the fundamental nature of mankind. The race has always rebelled against bondage and struggled upward towards light, liberty and self-realization. Christ knew what was in man and recognized not only his actual but also his potential capacities. Confidence, insight and belief in people will less rarely be betrayed than otherwise, and such an attitude will bring out the best that is in man. Lack of such an attitude has caused more war, carnage and bloodshed than all other causes. This is paganism in the Christian nation against Christianity in the pagan.

CHURCH UNION.—

Through the merger of the Congregational and Christian Churches, the Christian Churches become the foster-children of the Pilgrim fathers and at the same time enter into the heritage of stronger organization and, to some extent, the financial endowments of the larger body.

The *Christian Century* says: "The only competition between the two groups has been in the matter of extending courtesies to the other. The disposition at all times has been to go far more than half-way. The matter of a name has been more a cause for merriment than a problem. 'Congregational' is not a very meaningful title, while the name 'Christian' was originally inspired by the desire to avoid a denominational label. Latterly it has led to confusion with the Disciples group, while outsiders have regarded it as a bit presumptuous. In Ohio the two names are to be combined without conjunction or hyphen, as 'Congregational Christian.' The Christians were already congregational in their polity, while the qualifying adjective removes any possible assumption that they are the only Christians in the world. As for the Congregationalists, they have always tried to be Christian, and can hardly object to the name."

It seems that the name 'Congregational Christian' for the merger could not be improved upon, and might well be adopted as the official title for the newly wedded pair of loving companions.

MISSIONARY SOCIETIES TO UNITE.—

January 1, 1931, is the date set by a joint resolution of the Congregationalists and Christian Boards to unite their Church extension, missionary, religious education and ministerial pension work. This resolution was a part of the work of the recent General Council of the Congregational and Christian Churches at Plymouth Church, Brooklyn, held in May. The national offices of the Christian home mission work will be moved from Dayton, Ohio, and consolidated with the Congregational offices in New York City. The next annual meeting of the Congregational Home Boards will be held in Seattle, July, 1931, in connection with the meeting of the new General Council of the Congregational and Christian Churches.

"Representatives of the departments of the General Convention of the Christian Church met with Dr. C. C. Merrill, secretary of the Commission on Missions of the National Council of the Congregational Churches in the New York offices, to face the matter of a joint promotion of the mission and benevolent funds of the two bodies. It is hoped that plans may be laid, to the end that in 1931 such joint promotion may be in working order. The Plan of Union agrees that until such plans are completed that each Church carry on its own mission and benevolent obligations in its accepted way, and that funds be sent through the usual channels for the support of the work."

NOTES-PERSONALS

A revival began Sunday, the 15th, at Monticello Christian Church. Rev. Luther A. Nall, of Elon College, who assisted the pastor, Rev. J. L. Neese, at Palm Street so successfully, will assist him in these services.

During the editor's absence on his trip to Bournemouth, England, his editorial work will be attended to by the news editor. THE SUN wishes him a pleasant trip and a much-needed rest from the strenuous duties of the office.

Rev. J. M. Allred, pastor, assisted by Rev. J. B. Trogdon, will begin an evangelistic meeting with our High Point Church Sunday, June 15th. A Good revival is greatly desired, and prayers of SUN readers in this behalf are requested.

Memorial services were held at Hines Chapel Sunday, June 1st. The pastor, Rev. J. L. Neese, preached at the morning service; Rev. Raymond Lanier, of Bessemer, preached in the afternoon. A large congregation was present. After the morning service, the little folks marched through the cemetery and placed flowers on each grave.

Rev. J. F. Apple, Elon College, reports a most interesting service at Mt. Zion, Orange County, Sunday, June 8th. After a very largely attended and enthusiastic Sunday School, the best for many months, the Woman's Missionary Society, under the efficient leadership of Mrs. Lynch, as president, had its first regular meeting with a large attendance of members present. Bro. Apple is very hopeful of the Missionary Society and the Sunday School.

Rev. R. Lee House, Duke University, Durham, gives this information of interest under date of June 7th: "Miss Lucille Mulholland and I drove over to Henderson last evening. Thirteen young people met at the Christian Church, and Miss Mulholland organized a Young People's Missionary Society. These young people are quite enthusiastic, and I am expecting them to do much work for the kingdom. Miss Elizabeth Newman, 211 William Street, was elected president; Miss Lucy Gill Ayscue, vice-president; Miss Josephine Smith, secretary, and Miss Katherine Newman, treasurer."

Berea Christian Church, Alamance County, N. C., observed the annual memorial occasion on Sunday, June 1st, with one of the most successful services it has ever enjoyed. Several visiting ministers participated in the program, including Revs. P. T. Clapp and J. W. Patton. The memorial address was delivered by Prof. S. A. Bennett, head of religious education at Elon College, and may be classed as one of the best to which we ever listened. The speaker spoke of the relationship of men to the universe in which he lives, his recognition of a Supreme Creator, and his belief in a life beyond the grave. An additional feature, as well as a spiritual inspiration, was furnished by an abundance of good music, supplementing the work of the choir. The Riddle male quartet and the girls' junior quartet, both of Burlington, each rendered several appropriate selections which were thoroughly enjoyed. Dinner was served on the grounds, after which the pastor, Dr. W. W. Jay, of Elon College, brought to us a very forceful sermon on "The Ministry of Small Things." These services were well attended, and we feel sure were greatly beneficial.

The announcement last week in THE SUN that "the trustees were greatly pleased that the college (Elon) closed its session (this year) without a financial deficit," will be a source of deep gratitude to all SUN readers as well as to the trustees and all friends of Elon. The statement, of further interest to all and of great significance, is "in order to do this, however, President Harper had to raise for the current expenses more than $70,000, the largest sum of money Elon has ever secured in any other year from her friends for this purpose." That Dr. Harper was able to go out among the friends of the college in a time of financial depression and unemployment, such as we are passing through the last few months, is wonderful, and reveals in a marvelous manner how near and dear to the hearts of our people Elon College is and how our people are willing to deny themselves and sacrifice for their college. Nothing of greater significance, as showing the hold that the college has on our people, has occurred in many years than the fact that without any other than the annual effort and appeal, the largest sum of money was contributed by the friends of the college at this time that has ever been contributed in any other year for this purpose. Dr. Harper was able to report to the trustees that practically every alumni approached responded with an offering and with a ready hand to help the college in her time of need. Our felicitations are made both to President Harper and to the college, and we join most heartily in rejoicing with him in his great achievement and with all friends of the college for this remarkable evidence of loyalty and devotion to our beloved Elon.

The Christian Temple "Bulletin," Norfolk, Va., for the service June 1st, carried the following item, which is of interest to CHRISTIAN SUN readers as well as to the congregation worshiping in Christian Temple on June 1st: "The International Council of the Congregational-Christian Church will meet in Bournemouth, England, July 1st-8th. A ship has been chartered and will sail from New York June 14th. Many hundreds of Congregationalists, a number of Christians, and others will make the trip. Our pastor, Dr. Smith, has been elected a delegate representing the Southern Convention. This is a distinct honor to Dr. Smith, and is as it should be for various reasons, of which I mention two. First, he was a member of the commission that studied the question and evolved the plan of union of the two Churches that has been adopted, and is being put into effect as rapidly as the details can be worked out, making the union complete. Second, as President of the Southern Christian Convention, he is logically the one to represent us. It will be a wonderful opportunity for him to meet the leaders of the Congregational brotherhood and have them to know him better, and there will be lectures and addresses, as well as group and council meetings on various subjects, such as young people's work, missions and other subjects conducted by men of outstanding reputation on board the ship each day. It is an honor to the Church to have our pastor selected for this trip. It should be our wish and pleasure to give him time from the pulpit to make this trip, and I am sure that every member of our Church who has given the matter serious consideration will feel that way about it. We can show our loyalty to our Church and that the cause it represents, and also to Dr. Smith, and our appreciation of this honor that has been shown him by being in our place at the services of the Church and being present when we have visiting ministers in the pulpit during his absence. Our earnest prayers for a pleasant and profitable trip and a safe return will follow him."

UNION COMMUNION SERVICE.

I submit the following experience which proved most helpful to the Churches of Lewisburg, Pa., in the hope that it may inspire other Churches to "go and do likewise."

Near the beginning of the new year, I proposed to our ministerium that we arrange for a union Communion service some time during the year. The proposal met with the hearty approval of all the ministers, and arrangements were made to have the service in connection with the celebration of Pentecost. There are seven denominations, all Protestant, represented in Lewisburg, which is the seat of Bucknell University. The proposed service could not be held on Pentecost Sunday on account of the University commencement program, so arrangements were made to hold the service the first Sunday in June. The respective Churches participating, each conducted its own Sunday School at the usual hour, and then at the hour of worship all assembled as one congregation in the Lutheran Church, as it has the most commodious auditorium.

The Churches participating in this union Communion service were as follows: Baptist, Christian, Evangelical, Lutheran, Methodist, Presbyterian, and Reformed. The method of observing the Lord's Supper was somewhat different than that which any of the participating Churches were accustomed to, incorporating as we did features used by each and at the same time omitting some features peculiar to each.

From the first note of the organ prelude until the large audience was dismissed, a spirit of reverence and joyful expectancy was increasingly manifest. The entire service, consisting of the call to worship, special music features, responsive reading, Scripture lesson, congregational singing, prayers, a ten-minute Communion meditation, and the passing of the Communion emblems consumed but one hour. Something near a thousand communicants were served by thirty elders and deacons from the different Churches.

The large audience, made up of boys and girls, young men and young women, and men and women from every walk in life, was caused to realize in a forceful manner the truth of the paraphrased text, "How good, how pleasant, and how profitable an experience it is for believers to worship together in unity." In my fifty-five years of ministerial experience in cities, small and large, I have never witnessed a more impressive service. The following day at the monthly ministerial meeting it was decided to hold a union Pentecost Communion service each year in harmony with the expressed wish of representatives from the different congregations.

D. M. HELFENSTEIN.

Lewisburg, Pa.

A BARGAIN.

It was once proposed to the Duke of Wellington to purchase a farm in the neighborhood near to his estate, and therefore valuable. The duke assented. When the purchase was completed, the steward congratulated him upon having made such a bargain, as the seller was in difficulties and forced to part with it.

"What do you mean by a bargain?" said the duke.

The other replied: "It was valued at 1,100 pounds, and we have got it for 800 pounds."

"In that case," said the duke, "you will please to carry the extra 300 pounds to the late owner, and never talk to me of cheap land again."—*Selected.*

CONGREGATIONAL NEWS

Rev. E. C. Gillette, *Editor;* Rev. F. P. Ensminger, *and* Rev. M. J. Sweet, *Associates.*

REV. L. M. PENN, Sophia and Flint Hill, is holding a series of revival meetings, which are attracting much attention in these neighborhoods. Mr. Penn is a hard worker and very popular among his people.

REV. GEORGE B. WALDRON, former superintendent for Florida, but more recently pastor of the Congregational Church at Melstone, Mon., is visiting his daughter at Tampa. Mr. Waldron is well known to all Congregational Churches of the State.

SOUTHERN PINES: Rev. Elmer Willis Serl, D. D., of Southern Pines, has closed his work for the season at the Church of Wide Fellowship, and Rev. Ruth Sargeant, the assistant pastor, will have charge of the work until the pastor's return in the fall.

DR. J. EDWARD KIRBYE, Raleigh United, leaves for Frankfort, Mich., the last of June. He has charge of the summer assembly there. Services in the Church will be carried on through the summer months with guest-ministers in charge. The young people of this Church, instead of a letdown, have organized to carry out a strong program of religious education during the summer.

ISLE OF SHOALS CONFERENCE.

Some of our Church people in the Southeast may be looking for an interesting place where the rest and recreation of a vacation may be combined with the inspirations and benefits of a Conference. One of the most interesting and delightful places for such is the Isles of Shoals, off Portsmouth, N. H., where the fifteenth annual conference for Congregationalists will be held August 9-23. We print the following concerning it:

The following well-known speakers take part in the program: Rev. C. H. Merrill, secretary of promotion for the Commission on Missions; Mrs. A. J. Lyman, assistant moderator of the National Council; Dean J. S. Stevens, of the University of Maine; Rev. G. W. Hinman, secretary of the Spanish-speaking work for the A. M. A.; Miss R. I. Seabury, an associate secretary of the American Board; Prof. Daniel Evans, of Andover Seminary; Rev. R. W. Roundy, superintendent of the Maine Conference; Prof. C. G. Cumming, of Bangor Seminary; Mr. J. J. Ankoolam, a native of South India and a graduate of Madura College; Rev. F. W. Tomkins, of Philadelphia; Rev. E. A. King, of Community Church, Miami Beach, Fla.; Rev. T. A. Greene, of First Church, New Britain, Conn. All these speakers are able to give most interesting and inspirational messages from their several departments of work and experience. The beautiful candlelight service in the little stone chapel by the sea will again be a feature of the Conference fellowship.

The young people will meet for one hour each morning, and in the afternoons will enjoy devotional services on the rocks. Rev. A. A. Rouner, minister of North Church, Portsmouth, will be the chairman, and special emphasis will be placed upon the second week's exercises under the leadership of Prof. S. R. Harlow, of Smith College. The women's interests will also be represented, Mrs. R. M. Holyoke being the guild's president. Recreation will be amply provided for, with fishing, boating, games, and parties.

The expenses of the Conference are met by the annual dues. Active membership is $5.00; associate membership, $2.50. The cost of board and room will be $22 to $26 a week. Reservations should be made early. Dues should be sent to Rev. Charles E. Dunn, secretary, 23 Sunderland Avenue, Rutherford, N. J., from whom programs and all further information may be obtained.

ROLLINS COLLEGE COMMENCEMENT.

The commencement at Rollins College this year was a notable event, in that the largest class ever graduated in the forty-five years of the college history received degrees, and this was the first class graduating whose whole course had been conducted along President Holt's conference plan of study, now so well known. Sixty-six graduates received diplomas, fifty-six of them with the degree of bachelor of arts, six with the degree of bachelor of science, and one a degree in music. Three more received the degree of master of arts. Dr. William S. Beard, secretary of the Layman's Advisory Committee of the National Council of Congregational Churches, delivered the commencement address, speaking on the subject, "The Pilgrim Spirit at Work."

Miss Aurora McKay, daughter of the mayor of Tampa, and Robert G. Sprague, Winter Park, son of a former member of the faculty, were presented with Sullivan medallions in recognition of "attainment of the finer elements of character, integrity, helpfulness, purity of motive, exalted ideals of service, faithfulness to the demands of duty, and the steadfast pursuit of the nobler purposes of life." The medallions are considered the highest awards of the college.

C. REXFORD RAYMOND, D. D.
Pastor of Pilgrim Congregational Church, Chattanooga, Tenn.; President of the Congregational Advisory Board of the Southeast.

NEW ORGAN AT CHATTANOOGA.

Pilgrim Church at Chattanooga, on May 18th, dedicated, with a beautiful ceremony, a new pipe organ. This organ had been in the Mizpah Temple and had the reputation of being the sweetest toned organ in the city, and was rebuilt, with new electro-pneumatic console and complete electrical equipment. The organ is proving thoroughly adequate for the auditorium in volume and tone. Many friends inside and outside of the Church contributed toward making this organ possible. At the dedication service, Dr. Marston S. Freeman and Rev. George W. Blount participated in the service, and the pastor, Rev. C. Rexford Raymond, D. D., preached on the theme, "The Ministry of Music." Mr. Howard Emerson Taylor, of Berea College, Berea, Kentucky, was the guest-organist. Beautiful music was rendered upon the organ and by the choir.

Dr. Raymond assumed the pastorate of this Church in February, 1927, and during his pastorate the Church has made rapid progress, the membership having increased from 116 to 286, with the expectation that the membership would pass 300 by vacation time. This growth is substantial, and the pastor and the Church are steadily growing in influence in the life of the city. Chattanooga has increased 100 per cent in population in ten years, but Pilgrim Church has more than kept pace with that growth.

Dr. Raymond has assumed a position of leadership in the Southeast, and as President of the Cnogregational Advisory Board of the Southeast, took an active part at the recent Raleigh meetings in bringing the Congregational-Christian merger to an effective issue. Prior to coming to Chattanooga, Dr. Raymond had held important pastorates in Bellevue, Ohio; Flushing, N. Y.; South Church, Brooklyn; First Church, Greeley, Colo.; and had been vice-president of Berea College.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE EDITOR BEGINS A JOURNEY.

(Editorial Correspondence.)

New York, June 13, 1930.

By the grace of God and the generosity of a good friend, the writer is off for Europe. Last December, at Dayton, and last January in Chicago, when ministers, Congregational and Christian, were talking and planning a good-will tour to England this summer, it never entered this scribe's head that he was to be of the party. But we never can tell what time and chance will bring, and so to my utter amazement and surprise here I am ready to "sail" tomorrow on the S. S. Adriatic, and should, with good luck, land in Liverpool seven days later.

I will write later what it is all about, but now the trip itself is engaging. Being told recently that I might and I must go, some preparations were necessary, and I have learned a few things. Here is the first, and so far the most obvious: Whatever we get, or wherever we go in this life, we have to pay twice. Look at this. I wanted to go out of the United States; wrote to Washington, D. C., and sent the Secretary of State $10.00 for a passport (permission to pass out of Uncle Sam's ports). So far, simple enough, except I failed to see why Uncle Sam, never having paid much attention to me save to take my census, now loves me so and will miss me so much while I am away that I must pay him $10.00 "heart balm"—a sort of soothing syrup for his sobs over me. And then comes a letter: "Well, since you are leaving, where do you think you are going?" I thought that was my own business, but to be polite I replied: "Going to England, France, Germany, Italy, Switzerland. If that isn't sufficient, write me again and I will advise as to other countries and particulars." Then this comes: "Your English cousins love you very much, so you must send $10.00 to be allowed to enter their country. France will receive you for $2.00; Germany cares so little about you that they will let you visit them without charge; so will Italy; ditto Switzerland."

Well, here I was paying to get out of my country and then having to pay to get into another country. Gentle reader, that principle holds in this life. Leaving Elon for Norfolk by night, I paid the Pullman my fare for a bed to sleep on. Then next A. M. I had to pay a porter to wake me up and put me off. Coming on the boat from Norfolk to Baltimore, I had to pay $1.25 for dinner, and then had to pay a waiter 25 cents to let me go after I had finished. Had to pay the boatman full fare to bring me, and then had to pay a porter to help and let me get off.

We certainly pay twice in this life—once to get in; again to get out. Some other scribe discovered that when he wrote that we had to pay a doctor to bring us into the world and the undertaker to take us out. That boat supper from Norfolk was all that could be desired, however. Dr. L. E. Smith and the treasurer of his Church, Mr. C. E. Reynolds, both of Norfolk, were at the table. Smith ordered chicken. He remarked, "Preachers do not get chicken now like they used to. I went out once and held protracted meetings in the country for six weeks, and had chicken every day. We don't find it that way now." The trouble with Smith is that he lives in the city, and city folks do not have as much good food (certainly not as much good chicken) as country folks have. Smith also ate "Ocean View spots," with cornbread covered with molasses. Now, what is one to think of a body eating fish with bread soaked (or sopped) in molasses! That is also city taste, we presume. This writer took clams on the half-shell and two luscious and juicy soft crabs. A highlander will show his rearing when he gets a chance.

But we had good talk at the table. Bro. Reynolds was on his way to New York to meet his Gold Star mother returning from France, where the government had carried her as its guest to see the last resting-place of her soldier boy, who sleeps beneath the poppies now.

But we are in New York, and the hour is late. Early tomorrow we leave on the big boat to sail in big waters. And of the journey and what I may see and run into, more anon. Till then, good wishes to SUN readers. J. O. A.

WOMEN, WEALTH AND WORTH.

Women have not only won their way to positions in industry, trade, politics and religion, but also into possession of wealth. Ours is called an industrial age, and we are told that "money talks." This being so, the women are in a position, and have now the right, to talk. It was recently pointed out in an international broadcast over the radio that women now outnumber men as stockholders of the leading American corporations, and exceed the number of men reporting annual incomes of over $500,000. Take the largest corporation—that of the American Telephone and Telegraph Company. At the end of 1929, this company had 251,000 women stockholders, as compared with 153,000 men. Or the American Tobacco, preferred, women stockholders in this corporation outnumber the men by 5,000. It is declared that similar proportions in the number of women over men existed in transportation and oil companies. Last year 129 women paid income taxes on individual incomes of more than $500,000, but only 123 men did so. Of those reporting individual income of $1,000,000 or more, there were forty-four women against forty-two men; and of those reporting individual incomes of between $4,000,000 and $5,000,000, there were three women and only one man. In this broadcast it was declared that the women of the United States own approximately one-half of the wealth of the country.

Without analyzing the causes or the processes resulting in this situation, one must acknowledge that the women of America have not only acquired rights, but have asserted their right, as economic, moral and social factors in our modern-day American life. All of this is significant, and should mean much for the morality and the religion of the future. The fact is obvious that the Church life of America is more in the hands of the women than of the men, in that more women attend Church services regularly and take more seriously to heart the work and welfare of the Church. It has often been pointed out that if one wishes to find an assembly in which the men were largely in the majority, go to our prisons; if one in which the women are largely in majority, go to our prayer-meetings. And so with her rise to the authority, power and prestige that wealth confers, it may be expected that the Churches will be the benefactors of elevation to her rightful place in society and the world.

Who was it long ago that turned that suggestive phrase about women? "When God made woman He did not take a part from man's head to make her, that she might be his superior; nor from his feet, that he might trample upon or ignore her: He wisely and lovingly took a piece from man's side, that she might walk with him and be his equal; from beneath his arm, that he might protect and defend her; and from near his heart, that he might love her and yield to her his elevation." J. O. A.

THE CHURCH IN THE MIDST OF CHANGE.

The United States census report shows that there has been a considerable change in population in this country during the past ten years. In many rural communities where there was a good-size village ten years ago, practically all the people have moved away. In many instances, the old, substantial families are moving out. They are answering the call of the large town or city. The automobile and good roads are making it possible for those who remain in the rural communities to find amusements elsewhere. What does all this mean? What effect does it have on the Church?

In former days, the Church was the social center of such communities. But now the week-end is a time for many to get away from home for various reasons. In the midst of these changes the Church is the first of the public institutions to suffer. Just now there is a great falling away of attendance in many Churches. The rural Churches are the hardest hit by this change. The regular attendance at Sunday School and Church services in many places is decreasing. This condition should claim our attention. What are we going to do about it? What is the best thing we can do? The answer to these questions and solving of the problem must be faced and worked out by the Church. The old way of doing things in a Church community will not meet the need of the present day. The one service a month with occasional visits from the preacher will no longer attract and hold those who prefer to live in the rural community. Just how the problem is to be

solved, I cannot say. It cannot be answered by the editor's pen, nor from the secretary's office. Each community, under the leadership of a competent pastor, must work out the problem according to the needs of the local community.

What might work in one community might be an utter failure in another. But there are a few fundamental facts that stand. First, the Church is a vital factor in every community, whether it be properly or poorly equipped. Second, it supplies a vital need in some way. Third, it should be the most alert of all organizations of the community to supply the needs and fulfill its missions. Fourth, the Church should take all suggestions that come from other sources of help, but not depend on any to solve the local problem. The Church must change with the changing age. This does not mean in its fundamental principles, but in the method of adapting itself to a given situation. When the Church does do this, then society will seek her counsel. It is to be hoped that the Church will not be left as far behind in the changes that are taking place as it has been in former years. Personally, I do not believe it will.

The rural Church is not alone in this. The city Church must be constantly changing to meet its demands. The automobile and good roads are making changes in the city Churches, too. People that lived in the down-town communities a few years ago, are moving out to the suburbs. In many instances, the members move across a large city of several miles' distance. The old down-town Church community is being crowded by foreigners, negroes, and others who are not interested in its problems. The Church must sell out and build near its members or become a mission Church. This, too, involves a change; a change which is just as acute as the rural problems, and one that challenges just as much care and wrok. To solve the problem is for the congregation to face it just as the rural community does, and work it out according to the needs of the local Church. This will keep the Church in the midst of a change. J. E. McC.

"JEHOVAH-JIREH."

We were poor, but my mother loved and wanted beautiful things. She did so much hard, manual work on the farm where she lived, I have often wondered when she got time to do the lovely crocheting which she so delighted to do. It was just a very plain rocker, but she decorated it with a dark cashmere, beautifully crocheted, and the strange, big word adorning its middle was "Jehovah-jireh." I suspect mother knew her children were going to ask her what it meant. And the little boys that gathered around her that night after supper to hear the meaning of that strange word and the story about it did not realize that some of them would learn to read the Hebrew language from which the word came.

How that word shone when I met it in a Hebrew class-room in Princeton years later! She told us the word meant "God will provide," and with her the Princeton professor agreed; but that is not the real way in which we learned its meaning. We learned its meaning from mother's own life. It was more than a strange foreign word to her, for to her it was a prayer, a bit of personal biography, and a mighty prophecy. How often that word glowed in the warm firelight of that North Carolina hearthside.

Mother passed on to God last summer when the first hint of autumn appeared, but somehow I think she wrote that divine word and promise even far more enduringly upon her children's hearts than upon the drapery of her dear old armchair.

JOHN G. TRUITT.

Dayton, Ohio.

WHAT THE WORLD NEEDS TODAY.

Friendly reader, it does seem to me that we are living, we are dwelling in a swift and reckless age. More speed, more haste, seem to be the great objectives which all classes of people are seeking with feverish excitement to attain. Today many people (not all of them immoral) live high and fast, without the fear of Almighty God or consideration of ought but the indulgence of a worldly life. That's why so many vain and empty lives abound. Why are so many people intellectually, morally and spiritually out of breath? Because they live too fast. They live as though they have concentrated all their physical, mental and spiritual energies to one awful determination to be lost forever.

Isn't it a fact that there is a great deal of activity in all our Churches, but a surprising lack of power? Yes, there are a great host of Church members, but a surprising lack of spirituality. Indeed, there is a wealth of organization and large sums of money are raised, but a surprising lack of the sense of the need of the blessed Holy Spirit. We need the presence and the leadership of the Holy Spirit in the Churches today.

Sin has filled the heart with a longing after what is vain and unsatisfying. But man's destiny is not the satisfaction of appetite. His destiny is eternal life. Man is made for spiritual beauty. The eternal God has so made the soul that its hunger and thirst can only be satisfied by Himself. The life most worth living must be dedicated to God and righteousness. Surely we cannot be wrong in "doing justly, loving mercy and walking humbly with our Heavenly Father.

We should not squander our God-given powers away in the quest of false ideals, but dedicate every talent to the service of God. This alone will make our lives beautiful and blessed in themselves, a gracious benediction to all mankind, and a glory to God. It is our duty to invest what we possess where it will be secure and satisfying—in deeds of kindness, generosity and helpfulness. Then will life be worth living.

What the world needs today is a rediscovery of Christ as the Way, the Truth, and the Life. The immaculate Christ is the great incentive to the highest and best. He is the world's supreme Pattern in character and work. All th peroblems of life become simplified when we apply to them the simple and universal rule of love which our Lord laid down.

Those who trust in the God of the universe are never brought to shame. His love is as unexhausted as His power is unlimited; His grace is as abundant as His wisdom is profound, and His might omnipotent. Happy, thrice happy, are they who lean upon His great heart and who trust His everlasting arm.

Beloved, train yourself to be on the alert to see the good things in others rather than the evil things. Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus.

Yes, we need the rediscovery of Jesus because He is the Way to the highest possible standards of life. Let us labor to be like Him, who, in His matchless life, was the true likeness of our kind, loving Heavenly Father.

Windsor, Va. E. B. WHITE.

WHAT YOUNG PEOPLE WANT TO DO.

We have heard John McCrae's challenge: "To you from failing hands we throw the torch: be yours to hold it high." If we are to accept and fulfill this challenge in a Christian sense, let us as young people set sail on the sea of heroic adventure in ship service. As we start out, let us resolve to forget imperfections and unpleasant events which we may encounter, and remember only the happy, thrilling ones. So tonight, as we turn our attention to "What Young People Want to Do," let us think of youth ideally. Not boastfully do we do this, but because the higher the ideals we have, the harder we strive to attain them.

From the multitude of things young people want to do, let us consider three which are applicable to all Christian young people:

1. To grow and to advance.
2. To give.
3. To influence.

Jesus grew, Jesus advanced. He is our example. We, too, must grow; we, too, must advance. We can grow through friendship with Christians; through daily devotions; through open-mindedness and systematic study, and through giving and saving.

Friendships, daily devotions, study, service, giving—these are the essential nourishments for growth, and incidentally for real happiness. Perhaps our greatest joy comes from giving. Young people want to give. Many of them can say, "God so loved the world that He gave." What? "His best, His all, His only Son." I so love that I give. What? My best, my all. And we want to give sacrificially, just as the "artist who painted a picture which was touched by a lovely and fascinating crimson that no other artist could imitate. They studied the picture and sought for its secret in vain. But when the artist was dead and they were preparing him for burial, they noticed above his heart a half-healed wound. Then it was that they understood. As the artist had painted, he had dipped his brush into his own heart's blood. That was the secret of the fascinating picture that had cast a spell on them."

That is how young people want to give—and continuously—just as the stream of water that gives all and asks nothing in return; whose heart is ever open to an unseen fountain and every moment is receiving new supplies of pure, living water. And because its heart is ever open to this unseen fountain, it is flowing forth in a little stream of service to the world. May we think of our time, our abilities, and whatever we have as belonging to God, and loaned to us for wise investment?

And as we grow and as we give, we want to influence. "The sun sets behind the western hills, but the trail of light it leaves behind guides the pilgrim to his distant home." Young people want the world to see Jesus in them, for they realize that—

"We are the only Bible
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and word—
What if the type is crooked
What if the print is blurred?

"What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurement is?
What if our tongues are speaking
Of things His lips would spurn!
How can we hope to help Him
And hasten His return?

"Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongue but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side."

Durham, N. C. LUCILLE MULHOLLAND.

CONTRIBUTIONS

SUFFOLK LETTER.

There are more failures than successes among men. The main reason may be found in failure to find the true place in life. The first essential is for the individual to find out through a plain gift, or careful discovery of less important gift, just what talent has been bestowed by nature, and then set to work to cultivate that gift for useful service in the field where it belongs. In so many cases, individuals are unwilling to take the place for which nature has qualified them. Pride often keeps individuals from taking the place for which they are fitted. In such cases, failure is voluntary, though often unconsciously so. In such cases the individual may be pitied, but there is no remedy, and no satisfactory excuse. Such persons, in some cases, know where they belong in the world's activities, but their pride keeps them from accepting the station and the work for which they were born. In such cases they are to be blamed rather than pitied.

The first consideration for an individual is to discover what he was born to be and to do, and then to accept that place, whether behind the plow, the handle of a spade, the guiding of a machine, the use of a pen, or some profession as medicine, architect, teacher, lawyer, or that special call from God to preach the gospel. No matter what place it is, the individual should accept it gratefully, prepare for it, and then enter it for life. It is better to be a good hod-carrier than a poor architect; it is better to be a good farmer than a poor doctor; a good wage-operator than a poor mill manager. The distinctions made between the workers in various fields of enterprise are useless. The potato that grows underground is as important as the cotton that is spotless-white along the row. Eating is as important as wearing, and the kitchen is as important as the cotton mill. The shoemaker is just as important as the shoe salesman, though he may not feel as important as the man dressed up behind the counter or on the road. Society must learn, and is coming to learn that society is a product of individuals in co-operation, whether they realize it or not. "No man lives to himself." The importance of the President is representative, not personal. Outside of the chair, he is only an individual.

If every individual occupied his true place, and discharged the obligations of that position, unemployment, unpaid bills, oppression, animosities and envies would be healed and the world would move on in harmony. If all the parts of an engine are in good condition and co-operate, the train follows in safety and success. If all men had their place religiously and willingly, the world would move on in success and harmony. Society is not an organization for distinctions, but for unity and co-operation.

W. W. Staley.

ELON LETTER.

Because Elon College is the property of the Church, I think readers of the Elon Letter will be interested in the by-laws by which the board of trustees conduct the institution, and so I am printing them in full herewith:

By-Laws of Board of Trustees.

1. The president of Elon College shall be president of the board of trustees and perform all the duties prescribed by law and this board in his capacity as the chief executive officer of the corporation.

2. The chairman of the board of trustees, elected annually by the board from its membership, shall preside at all regular and called sessions and counsel with the president at any time he may deem desirable.

3. The president and chairman of the board of trustees shall jointly appoint the committees ordered by the board, unless their appointment is otherwise provided.

4. The secretary of the board of trustees shall perform the duties usually devolving upon his office, together with such others as the board of trustees may order.

5. The business manager of the college is empowered to perform all the duties required in the financial conduct of the college. He shall collect the interest on the endowment and expend it as ordered by the board of trustees. He shall serve as custodian of all the funds and securities of the college. He shall not make investments of endowment funds except as ordered by the investment committee of the board of trustees. He shall sign all bonds to be given to the U. S. Federal government for the purchase of alcohol for laboratories and all similar bonds. He shall preserve the bonds of all persons employed by the college or any of its departments as ordered by the board of trustees. In co-operation with the president of the college, he shall submit a budget for the ensuing academic year to the board of trustees at their annual May session, and he shall execute this budget when and if adopted. With the approval of the administrative committee, evidenced by the signature on notes of the chairman and secretary of said committee, he may from time to time negotiate bank or private loans in anticipation of funds provided in the budget. He shall sign all checks, drafts, trade acceptances, notes, contracts, and similar documents necessary in the orderly financing of the college. Except for proceeds of loans, he shall make deposits in only such banks as may be approved by the board of trustees or executive committee, the executive committee in this specific case having power to change the action of the board of trustees. He shall have the power to employ and remove from office all servants and other employees of the college not regularly elected by the board of trustees. He shall perform such other duties as the board of trustees may order.

6. The board of trustees shall meet in regular session twice annually: on Tuesday after the third Sunday in February at 9 A. M., and Tuesday after the fourth Sunday in May at 9 A. M. Called meetings may be held at any time, as provided in the charter.

7. The president and business manager shall report in writing to the board of trustees at each and every regular meeting, and at such other times as the board may require.

8. The books of the business manager shall be audited annually as of May 31st, by a certified public accountant. One copy of the audit shall be preserved in the vault of the college. The others shall be sent to the committee on audit of the board of trustees. The certified public accountant shall supply a certificate of his audit to each individual trustee.

9. The dean, dean of women, registrar, librarian, secretary to the faculty, and faculty auditor of student activities and the affiliated boarding departments shall report to the board of trustees in writing annually at the May session, and at such other times as the board may require.

10. The board of trustees, upon written notice of the president, given ten days in advance, may require a written report on any matter it desires from any committee of the faculty or individual faculty member or officer of administration. Such persons may be summoned before the board or any of its committees for oral testimony at any time, notice in advance not being required.

W. A. Harper.

(To be Concluded Next Week.)

VALLEY LETTER.

I have just finished reading one of the most interesting issues of The Sun for many a day—the issue of June 6th. It was good and interesting to me to read about the work of the Congregational-Christian Church of the Southeast. I am sure that this fellowship is going to mean more and more to all.

The following clipping from today's Harrisonburg *Daily News* tells of a conference we had on June 5th. We were glad to meet the men and enjoyed the association. We reprint the following:

"An informal meeting of ministers and representatives of the Congregational Church from Washington, and a number of the ministers of the Christian Churches in the Valley was held yesterday morning at the Kavanaugh Hotel, with the view of fostering and developing a better understanding and a more thorough co-operation between the leaders of the two Churches in this part of the State. The group of Congregational leaders included Dr. M. A. Lovell, Dr. Kayle Booth, moderator of the Congregational Association of New Jersey; Dr. B. B. James, president of the Congregational Ministerial Asscoiation of Washington, and N. M. Little. The pastors of the Christian charges in the county who attended were Rev. A. W. Andes, Rev. W. B. Fuller, Rev. B. J. Earp, Rev. Joe French, and H. M. Hossler.

"At the combined meeting of the National Convention of the Christian Church and the Congregational Church last October, at Piqua, Ohio, the two Churches merged. At that time a National Council of the Congregational and Christian Churches was formed, consisting of seventy members, to direct the executive matters and govern the work of the Churches. The meeting yesterday was the result of a growing sentiment among the leaders of the denominations to become more closely organized and to consider at this time matters of relative importance to the two Churches. Preliminary arrangements were made for the Congregational Church to send two speakers to the Christian Conference, which will be held at Newport in August. In turn, the Christian Churches of the Valley agreed to send representatives to Washington in November to attend the Congregational Conference.

"It was stated that, at the April meeting of the Southern Christian Convention and the Southeastern Congregational Association, which took place in Raleigh, N. C., a merger of the publishing interests of the two congregations in the Southeast was effected, which will have an important bearing on the growth and spiritual work of the Churches in the South."

The committee elected by our Conference last August has been studying the matter of grouping the Churches into pastorates, and has recommended that the Churches be grouped according to geographical location, so that the Churches in a given location can be served by a single pastor.

Our Sunday School and Christian Endeavor Convention meets at Linville, Va., June 12th and 13th. Our Conference year closes July 31st and Conference meets at Newport, August 6th to 8th.

The Mayland and Bethlehem people of my pastorate had the privilege of hearing Prof. C. H.

Hamilton, rural sociologist at V. P. I., Blacksburg, in the observance of "Rural Life Sunday." My Churches also observed Mothers' Day during May.

Yours in His service,
JOE FRENCH.

FIRST CHURCH, NORFOLK.

The First Christian Church, 505 South Main Street, Norfolk, Va., sends greeting to the rest of the brotherhood of the faith. We are progressing very nicely with our work in general. There seems to be the finest spirit existing that has prevailed for some time; but none other could be expected just now.

The initial services of the new year were an inspiration to both pastor and people when the members promised to join with the pastor in prayer for a period of three months or more for the officers of the Church and Church school, for each organization, the Church's influence upon the disinterested members, the unconverted and the spiritual growth of the Church as a whole. I feel sure that many kept the pledge and that God heard and answered our prayers. The following visible results have taken place.

Soon after we entered into the above-mentioned covenant, a friend of the Church made a proposition that if we would raise three hundred dollars he would give two hundred and fifty dollars to pay off a $550 note which we owed on our organ. The Church accepted the challenge. It was about two weeks before the money was raised and the note met in due time.

In the meantime, there was an opportunity opening up for blessings in another way. During a short illness of the pastor, Dr. Lee W. Ames, of the Moody Bible Institute, supplied at both services the first Sunday in February. His messages were of such power and force that many members of the Church expressed a desire to have him for our post-Easter services. His services were secured, but he could not come to us just after Easter. We started our special services on Sunday, May 11th, and closed Sunday, May 18th. Dr. Ames preached twice on both Sundays and once each night of the week. His messages were scholarly, forceful and inspirational. I do not see how any individual could hear such messages and not feel the power of the Spirit.

As a result of the week's work, there were twenty-five decisions. The Church seems to be greatly built up spiritually. But we can never judge the real value of such services. We do not know what God has wrought in the hearts of His people which will bear fruits in its season.

We are thankful for the blessings we have received at God's hand.

JOSEPH E. MCCAULEY.

PALM STREET CHURCH.

We have just closed one of the most successful revivals the Church has ever had. Two hundred and five were saved and reclaimed. It was indeed beautiful and inspiring to witness this constant gathering of souls for the Master. Surely these were great days for Palm Street Church.

The meeting began Monday, May 11th, and closed Sunday, June 1st, with Rev. L. A. Nall, of Elon College, doing the preaching. Bro. Nall is an earnest preacher, and he believes in preaching the old-time gospel in the old-time way. He believes in the old-fashioned altar, and there were several nights between fifteen and twenty-five people came seeking Christ as their Saviour. With the aid of personal workers, we were able to lead most all of them to Christ. On the closing night of the revival, seventeen were happily saved. We are, indeed, grateful for these blessings. Hundreds came to hear this preacher pour out his soul in heart-searching messages. We feel we were greatly blessed by the ministry of this man these special days.

Our Church, including main floor, balcony and Sunday School rooms, will seat about five hundred people when crowded, and while the Church was full every service, there were several nights a good many were turned away because we were not able to take care of them. So far, about one hundred of these converts have united themselves with the Churches of the community, and up to the present time sixty-three have joined our Church. There are others we are expecting later.

Last Sunday we ordained the following brethren for the office of deacons in our Church: T. C. Apple, S. C. Brady, Z. V. Myrick and O. D. Taylor.

The work at Palm Street has grown to the extent that we feel it is best to add four more to our present board of deacons. These brethren are all faithful and loyal and will be quite an aid to the Church as they serve in their new office. We are happy in our work at Palm Street, and we just feel that this year is going to be the best in the history of the Church.

IN THE SOUTHLAND.

Under this heading, Dr. Wm. E. Gilroy, editor of the *Congregationalist and Herald of Gospel Liberty*, published two interesting and appreciative editorials following his visit to the Raleigh meeting and to Elon College. We quote this paragraph:

"In this connection I gathered some interesting facts and gained some new insight into the backgrounds of early Puritanism and independency in the South, and in discovering the significance of the coming together of Congregationalists and Christians in a region where the union is likely to prove immediately more real and vital than anywhere else in the country, I think I saw in a new light the meaning of the effort to build up a unified movement and a unified consciousness in accordance with the ideals suggested by Congregational and Christian in a national life, which, as I have pointed out, is inevitably becoming one."

PLEASANT RIDGE.

Our Pleasant Ridge people have been moving forward. They finished the five Sunday School rooms in a short time after they had begun them; also a place for the choir back of the pulpit. They have the rooms seated with chairs and had Sunday School the fourth Sunday in May in the rooms. The good part of it is that it is all paid for.

We held the memorial service in the afternoon, beginning at 2 o'clock, the fourth Sunday in May. Rev. M. A. Pollard preached a powerful sermon on "Setting Up Memorials" to a large and attentive congregation. After the sermon, several others made good talks, and then we marched out to the cemetery and had a song and prayer that closed the service.

JOHN M. ALLRED, *Pastor.*

RAMSEUR, N. C.

On June 8th we held our memorial service at Pleasant Union, beginnnig at 10:30 A. M. with devotional services, and followed by recitation by the children at 11:15, and preaching by the pastor. We were favored with quartet singing rendered by Denton and Greensboro quartets, which was well rendered and greatly enjoyed.

In the afternoon, another service was given by the children and Greensboro quartet, after which a number of testimonies were given that were spiritual and inspiring. The day was enjoyed by all present. As pastor, we want to thank the children and good people of Union and all who had part in the service.

On July 27th we will begin our revival, with Rev. T. J. Green to preach for us. We ask that all SUN readers pray for the results of the revival.

B. H. LOWDERMILK.

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Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

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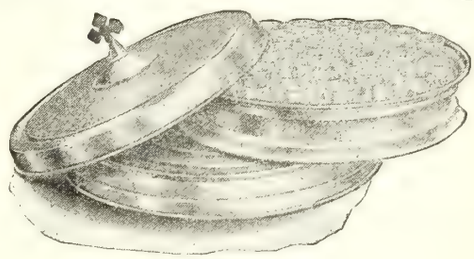
Aluminum is light in weight, durable, and does not tarnish.



Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60

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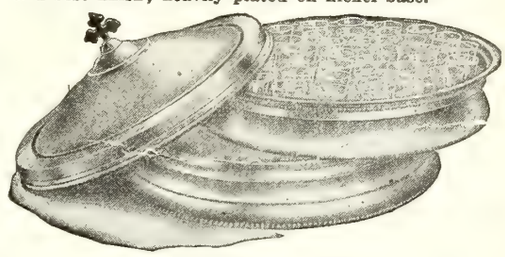
The Silver-plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses.	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85.	11.00
Cover No. 5—Silver-plated; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)

Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00

Bread Plate No. 3—Narrow rim	$ 9.00
Bread Plate No. 4—Broad rim	9.00
Filler—Silver lined	6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A PRAYER.

(June.)

Dear Father, Thou workest and we work. Not as a matter of course, nor fitfully, may this day be occupied, but firmly may we, Thy helpers, choose every activity according as Thou dost call and lead. Silent, profound as unfolding dawn, and as real as daylight's deepening hue, may Thy voice of guidance come to us. Bring to Thine aid the service, even the bodies, of those who professedly carry the cross of Jesus, that high and sure it may be planted where shall fall the gaze of all men and whereupon to look as truly is to live! For Christ's dear sake. Amen.

SUBSIDENCE OF OUR FOUNDATIONS.

This was the disconcerting phrase in President Hoover's address in New York. "What we are facing today," he said, "is the possibility that respect for law as law is fading from the sensibilities of our people. We are not suffering from an ephemeral crime-wave, but from a subsidence of our foundations." Such words from the chief magistrate of the nation constitute a solemn challenge to the Churches. The laws of Congress and State legislatures deal only with the external acts and relations of man. They do not create new "foundations" or keep present ones from subsiding. This is distinctably the work of Churches which represent and apply the principles of the gospel of Christ.

Never has the need been more pressing. Humanism, behaviorism, a mechanistic interpretation of the universe, and other cults and isms that seek to improve conditions without Christ, to secure the fruits of Christianity without its roots, are deceiving many. This is the time of all times for the followers of Christ to hold fast to their faith and to proclaim it with redoubled vigor. "To be sure," said that great Chinese Christian Chang Po-ling, "it is a discouraging outlook just now. But why should we let go of our faith because things look bad? If everything looked promising we might do without faith. In discouraging times when all that we see is depressing is the very time when faith helps most. Right now is exactly the time to have faith."

St. Paul wrote to the Corinthians: "For a great door and effectual is opened unto me, and there are many adversaries"; "and," not "but," as if adversaries were to be accepted not as a deterrent but as a part of the opportunity—an emphasis of the challenge to press forward into that "great and effectual door.

Are the Churches Losing Ground?

This is the title of an impressive article by the Rev. Dr. Henry K. Carroll in the *Chrsitian Herald* of April 26th. The statistics that are cited by this eminent authority shows that "despite the decrease in some instances, the result on the whole is encouraging." They can hardly be termed satisfactory, however. As compared with the figures for preceding years, "there is less proportionate gain and several losses in unexpected places." For the first time in its history, the largest denomination in America, which has long been notable for evangelistic results, shows "a net decrease of 2,440." The survey of the whole situation leads many anxious Christians to fear that the spiritual tide in America is ebbing. But we repeat our former statement that there is no ground for pessimism. The tide will turn. Tides always do. No one who understands what Christ is and what He came to do can doubt for a moment that the recession is anything more than temporary. When the then known world appeared to be crumbling, Augustin cealmly said, "It is a little cloud; it will pass." And he sat down and wrote his inspiring book on "The City of God." Jesus Christ is still the solution of all of earth's problems, the goal of all human progress, the Saviour and King of men. To His inspiring service let every Christian consecrate himself anew.—*Missionary Review of the World.*

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 14, 1930.

Sunday Schools.

Previously acknowledged	$ 3,424.44
Triangle Bible Class, Norfolk, Va.	5.00
Wake Chapel, Fuquay Springs, N. C.	5.00
Damascus, Chapel Hill, N. C.	2.40
Windsor, Va.	2.50
Wake Chapel, Fuquay Springs, N. C.	6.27
Lawrence Mem'l Bible Class, Elon	1.00
Elon College, N. C.	12.50
Linville, Va.	8.30
Shallow Ford, Elon College, N. C.	2.00
Mayland, Broadway, Va.	1.00
Waverly, Va.	12.13
Leaksville, Luray, Va.	2.40
People's, Dover, Del.	44.06
Total	$ 3,529.00

Individual and Church Collections.

Previously acknowledged	$ 5,053.55
Mrs. J. H. Pierce, Sunbury, N. C.	1.00
Lanett, Ala.	3.50
Providence-Memorial, Graham, N. C.	5.00
Bethlehem, Suffolk, Va.	17.00
Ivor, Va.	10.00
Friends	2.00
Suffolk, Va.	590.54
Graham, N. C.	3.00
Biscoe, N. C.	1.00
Antioch, Cumnock, N. C.	1.50
Antioch, Harrisonburg, Va.	45.00
New Hope, Stokesdale, N. C.	1.60
Total	$ 5,734.69

Specials.

Previously acknowledged	$ 1,366.11
L. E. Carlton, Raleigh, for bldg. fund.	500.00
Total	$ 1,866.11

Summary.

Previously acknowledged	$16,216.30
Sunday Schools, regular	104.56
Individual and Church collections	681.14
Specials	500.00
Total to date	$17,502.00

J. O. Atkinson, *Sec'y.*

O'KELLY MEMORIAL.

Total cost of material	$1,275.00
Previously acknowledged	1,090.25
Balance to be secured	$ 184.75

J. O. Atkinson, *Treas.,*
Committee on O'Kelly Mem'l.
Elon College, N. C.

FROM WORKER AMONG INDIANS.

Today has been a happy one. Oh, no; nothing big has happened, but you know it's the little things in life that count most, anyway. It was the last meeting of my Monday group of Sunbeams. The weather was so lovely we decided to go out on a hill behind the school-house and have our meeting. We took our song-books which we had made ourselves, and, sitting in a circle under a shady tree, we sang, "Jesus wants me for a Sunbeam," "Skin-a-ma-Rink," "Under a Spreading Chestnut Tree," etc. Then we talked about the Eskimos and sang the Eskimo song; also the Japanese. They told me what they liked best in Sunbeams and what they wanted to do next year. With hands clasped with one another, we bowed our heads and each little girl said a sentence-prayer. Afterwards, Minne Haha, whose smile really does make you think of "Laughing Water," gave me a little Navajo cradle which she had made. Giving is novel to these children, who receive so much; so I was rightfully pleased. On walking home I met Guy, a little second-grade boy. He is one of the Yssilth twins, and I confess a pet of mine. I said, "Hello Guy." He said, "Hello! Want some candy?" That was too much—a cradle from Minnie and candy from Guy. He finally fished six or seven pieces out of his pocket, and, with a satisfied grin, left me.

Then tonight I had the last meeting of my Romona Club Girl Reserves. I have scratched my brain for a week to think of something impressive for our last meeting. Remembering the effectiveness of the candle-lighting services I have attended, I decided on that. And it was impressive! Each of us lighted our candle on the large candle representing Christ, and then as we stood with lighted candles we sang, "Jesus, Tender Shepherd" and "Follow the Gleam." I feel that it is something each girl will cherish in her pleasant memories of Fort Apache.

One morning last week Miss Ketchum and I went out with the six girls in the graduating class and cooked breakfast. It was lovely out so early, and there was food galore. Really, I never did see those girls enjoy themselves so much. Then, on Saturday, there was the big picnic for the whole school. It rained in the morning, and we thought that our plans were spoiled. About noon, though, Old Sol came smiling through and we rushed down, started the big fire, and had a glorious dinner. Ball games, ice cream cones, races and jumping rope filled the afternoon. After supper we returned to the fort, tired but happy.

During the last month we Sunbeams have spent our time in finding as many different kinds of flowers as we could, drawing the birds which we see around here, and learning the names of the different kind of cacti. The walks we took to find the flowers also provided an opportunity for eating "salt berries." They are small, soul berries which the children dearly love. They told me that at home they crush them between two rocks, sugar them and make pies.

The first Sunday night assembly of the month was in charge of my Blue and White Girl Reserves. We built a "make-believe" fire in the center of the stage, and all of us sat around it like we do when we go out for supper. With all the other lights out, it was very effective. Quite informally the girls would suggest songs to sing. Mr. Royos passed by, so they asked him to play a saxaphone solo. Later, Ella Secody came in, and they asked her to play on her mouth harp. They themselves played on their toy orchestra instruments. From the first song to "Taps," sung standing with their arms around each other's shoulders, it was good.

Last Sunday night twelve of the largest girls in my Sunday School gave the program. They

sang, "Help Somebody Today," "I'll Be a Sunbeam," "Jesus Bids Us Shine," "Follow the Gleam," and other old Sunday School songs. Two girls sang "Beautiful Isle of Somewhere," and four others sang "Somebody Did a Golden Deed." With a solo by Mr. Schwirtz, and cornet and saxaphone solos by two of the boys, it was also a very good program.

From now on, things will be one grand rush. Exams, party for the eighth grade, party for a newly married couple, baccalaureate sermon, commencement, Memorial Day. But the thing I am looking forward to most eagerly now is the Girl Reserve Conference at Granite Dells. Only four Indian girls will be allowed to go, and Fort Apache is sending two of these. Dade Dawes and Julia Multin are the girls to go. I am hoping that you will hear about the conference later from the girls themselves.

GRAHAM ROWLAND,
Ft. Apache, Ariz. *Religious Work Director.*

OUR IDEAL AND OUR DEEDS.

The Christian's ideal is Christ, for Christian means Christ-like. When the ideal is Christ, who is all-purity and loveliness, the embodiment of truth and righteousness, the very thoughts and intents of the mind and heart are centered upon the accomplishment of His will in the hearts of men. The Christian realizes that he is his brother's keeper. So many of the weaker brothers are watching the Christian in his daily walk and talk and patterning their lives accordingly.

In the summer-time the human contact is so much more pronounced than at any other season of the year. The open doors of the home, the recreational centers, the seaside resorts, the excursion trains, the wayside stops of the tourist, all bring together people of different religious and of no religious beliefs.

As the Christian mingles more or less with the motley throng, the words of the apostle Paul to the Corinthians need to be taken seriously: "Let no man seek his own, but every man another's wealth." The wealth of the soul which must not be diminished even in the recreational moments when many are tempted to let go of their ideal. At just such times the Christian is being closely watched, and lives are made stronger or weaker as the Christian keeps close to his ideal or lets down in a moment of weakness.

Paul sums up the whole attitude of the Christian in the words: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God. Give none offense, neither to the Jews nor to the Gentiles, nor to the Church of God: even as I please all men in all things, not seeking my own profit, but the profit of many, that all may be saved."

Does our conversation, our songs, our good times glorify our ideal, Christ Jesus? Do those around us feel their need of our Saviour to help them in the journey of life and bring them to the better world? May we, as Christians, as we work or play, ever press toward the mark for the prize of the high calling of God in Jesus Christ, knowing that as we attain, those who are watching and following us will also attain unto the same high calling of our ideal, Christ Jesus.

The words of an old hymn come to mind in this connection, with a slight change in the last line:

"A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the skies.

"Help me to watch and pray,
And on Thyself rely,
Assured, if I my trust betray,
Some other soul shall die." W.

MISSIONARY MEETING.

The Woman's Missionary Society of Antioch Church held its monthly meeting at the home of Mrs. W. N. Bland. Our pastor, Rev. E. B. White, and his wife were present. He made a most inspiring and helpful talk on the Book of Genesis. We have taken up the study of "Bible Study by Periods," by H. T. Sell, D. D. It is a most interesting book. We are making splendid progress at Antioch.

MRS. J. H. GODWIN, *Sec'y.*

REV. G. D. HUNT'S LETTER.

Dear Dr. Atkinson:

I am delighted to know that you are to take the trip across with the brethren. I hope you may have the pleasure of your life on this voyage, and a safe return. I am here with Rev. Gray, at East LaGrange Church; had our first service last night. I may be premature in my judgment, but I was impressed that we had a fine service to begin with and I am expecting a good meeting. I am of the candid opinion that this Church is a necessity in that part of the city in which it is located, but it surely needs leadership. I am praying that there may be some way provided by which that Church can be saved to the cause of the Christian denomination. I believe, with the proper leadership, it could be done, but just how and who I do not know. I am trusting God to lead.

I go from here to Lowell, at Roanoke, Ala., with Bro. Meacham, for the fourth Sunday, and then to Providence Chapel, with Rev. Veazey; then to summer school a week; then to Roanoke Church, and so on.

Yours very truly,

LaGrange, Ga. G. D. HUNT.

A PRAYING CHURCH.

A prosperous Church is a Church which prays. It is written, "My house shall be called a house of prayer." We must never lose faith in prayer. We must never abandon prayer. We must never lose the spirit of prayer. A Church can get on for a considerable time without singing, and can go on indefinitely with indifferent singing. A Church may do well with poor preaching, and even without preaching of any kind. But a Church without prayer is no Church at all. We might as well expect a man to live without breathing as to expect a Church to live without praying. Pray for the minister. Pray for the sick and afflicted. Pray for the children. Pray for the lost. Pray for the community. Pray for one another. Pray ye the Lord of the harvest, that He may send forth laborers into His harvest. Pray without ceasing. Pray everywhere. Let the Church be characterized by prayer, filled with the atmosphere of prayer, and crowned with the trophies of prayer.—*Southern Churchman.*

OVERHEARD IN AN ORCHARD.

Said the Robin to the Sparrow:
"I should really like to know
Why these anxious human beings
Rush about and worry so."

Said the Sparrow to the Robin:
"Friend, I think that it must be
That they have no Heavenly Father
Such as cares for you and me."

—*Elizabeth Cheney.*

"Nothing is eternal but that which is done for God and others. That which is done for self dies."

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ST. MATTHEW 2 *The three wise men*

carrying away into Bab'-y-lon *are* fourteen generations; and from the carrying away into Bab'y-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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THEN spake Jē'sus to the multitude, and to his disciples,

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XIII—June 29, 1930.

Jesus Teaching in the Open.

Golden Text: "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Matt. 5:20.

Lesson: Matt. 7:21-29.

The golden text deserves some attention. What does this young Teacher mean when He says that if one is to enter into the kingdom of heaven, he must have more righteousness than the scribes and the Pharisees? The scribes and the Pharisees were the religious leaders of the day. They were specialists in religion. They were supposed to have religion, and then to spare. And yet Jesus says unless one has more, or unless one's righteousness exceeds that of the scribes and Pharisees, he cannot enter into the kingdom of heaven. What can he mean?

Well, if we examine the righteousness of the scribes and Pharisees, we will see that it was legalistic—it was concerned primarily with observing minute and petty details of the law and tradition; it was outward—it was concerned with how a man performed ceremonies, and not with the spirit within the man; it was self-sufficient—there was no sense of deep need as is reflected in the self-sufficient Pharisee who stood and prayed thus with himself, "I thank Thee, Lord, that I am not like other men. I do so and so. I am not like this poor publican"; it was exclusive—there was no sense of brotherhood, no outreaching for others; it was lifeless and dead—it had no power to renew and regenerate. On the other hand, the righteousness which Jesus set us as an ideal was based on glad obedience, the yielding of the heart to the spirit of Jesus; it was the righteousness of grace, it was inner, inclusive, vital, dynamic, re-creative. It was this type of righteousness that made it possible for a man to enter into the kingdom; that is, to enter into that relationship with God in which the will of God was done.

Possession Not Profession.

Jesus says that it is not those who cry out the loudest or the longest, Lord, Lord, who shall enter into the kingdom, but those who do the will of His Father. In other words, it is not so much a case of profession as of possession. Many who have not the spirit of Christ may do work for Christ and may even make some contribution to the progress of the kingdom in limited ways. But the secret of the kingdom is with those who try to do the will of God; those who have His spirit in their hearts; those who are trying to make the will of God effective in life by making it effective in their own lives and in the lives of others.

Wise and Foolish Builders.

"He that heareth these sayings of mine and doeth them" shall be likened unto a wise man. It is interesting to note in all the teachings of Jesus the emphasis that He put upon doing. In one place He says, "If ye know these things, happy are ye if ye do them." Now this does not mean that Jesus taught that a man is saved by works. It did mean that the primary appeal which Jesus made was to the will. Intellect and emotion have their place in religion, but the will must become active if religion is to be at all vital. Furthermore, the fact that schools have laboratories, and educators insist that there must be opportunity for expression if there is to be any lasting impression are only illustrations of the principle that Jesus was announcing here. It is by doing that a man becomes, that he makes real the thing he is trying to learn, or to become.

"He that doeth them not shall be likened unto a foolish man." Hearing, giving intellectual assent, or feeling emotional impressions and then failnig to give expression to them, exacts a deadly toll. He is foolish indeed who, in the presence of larger truths or of higher ideals or finer impulses, does not try to do the things he sees and hears and feels.

There is many a Church member who is not enjoying his religion because he is not doing anything about it. Impression without expression leads to depression. "Be ye doers of the word, and not hearers only," said one who had the mind of Christ.

CHRISTIAN ENDEAVOR.

Sunday, June 29, 1930.

By Jewel Truitt.

Topic: "Great Missionary Leaders."

Scripture: Eph. 3:7, 8; 4:11-13.

For this meeting, assign talks on the life of present-day missionaries. Read current magazines that are available for materials for these talks. Our own Church missionary magazines—the *Missionary Herald* and the *American Missionary Magazine*—can be used with any other magazines that you can get. These two magazines are always filled with many interesting articles about our mission work and on missions in general.

Talks may be assigned on the following talks: "An Outstanding Missionary of Africa," "Our Missionary Work in China," "The Missionaries and India's New Day," "My Favorite Missionary," "Our Home Mission Work."

Prayer is one of the essential things in the life of all missionaries, and especially leaders in this profession. Below are given some quotations from missionaries, and many of them are on the relation of prayer to the missionaries' life.

"Expect great things from God; attempt great things for God."—*William Carey, China.*

"I used to pray often, 'Lord, have compassion on a lost world.' At last He said to me: 'I have had compassion on it; it is now for you to have compassion—I gave my heart; give yours.' "—*Dr. A. J. Godon.*

After one of his trips around the world had been completed, when he had been studying the different missions, John R. Mott said: "What is the greatest need of our missions today? It is not more men, not more money; it is more prayer."

The Labrador doctor, Dr. Wilfred T. Grenfell, says: "In the quiet of home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable. I value it more because it calls for nothing that the wayfaring man, though a fool, cannot give; that is, the simplest expression to his simplest desire. When I can neither see, nor hear, nor speak, still I can pray, so that God can hear."

"Prayer and pains, through faith in Jesus Christ, will accomplish everything," said John Eliot, the great apostle to the North American Indians.

The missionaries want you to pray for them. Do you? Here is their message:

Your Prayers.

"When the battle is long, and I'm weary with strife;
When legions of sin and evil are rife,
I feel—and new courage flows into my life—
That you are praying for me.

"When victory comes out of seeming defeat,
And the dark, lowering clouds shine with rainbows replete,
'Tis then that I know—and the assurance is sweet,
That you are praying for me.

"I'll gird tighter my armor and advance in the fight,
With a stanch heart and brave I'll battle for right,
If you will keep praying for me!"

SUMMER SCHOOLS.

Summer schools for leadership training call many of us of the Christian Church to leave our homes, our offices, our stores, and our studies to mingle with others and to study together. Some of us will have the privilege of attending a summer school; others of us will be denied the opportunity to go. Be sure you see the opportunity and seize it if it is within your power.

Study and fellowship together means a deeper interest in our Church work back home; it means greater ease in the task because the work is more familiar; it means more responsive groups to work with because we have prepared ourselves just a little better.

Now is the time for the Sunday School or society or Church to choose the representatives whom it will send to the summer school this year. Money used in sending a boy or girl or adult to one of the summer schools will bring rich returns in character and service. Invest now to your greatest possible limit.

Piedmont Junior Summer School, Wadley, Alabama, July 6th to 11th.

Elon Summer School, Elon College, N. C., July 26th to August 2nd.

Jewel Truitt.

PROGRAM.

CHRISTIAN ENDEAVOR AND SUNDAY SCHOOL CONVENTION AT ROCK SPRINGS CHRISTIAN CHURCH (ALA.), JUNE 28-29.

First Day—Morning Session.

Theme—"Sharing."

10:00. Song Service—Conducted by Milford Austin, Rock Springs.
Welcome Address—Monroe Dollar.

10:15. Worship Service—By Young People of Roanoke Church.

10:30. Address—"Youth's Share in the Work of the Church," by Mr. Klein Hood, Antioch.

11:00. Two Discussion Groups:
Adults—"The Responsibility of Older People for Leading the Youth of the Church," Conducted by Rev. G. D. Hunt.
Young People—"Youth's Opportunities in the Church," Conducted by Miss Jewel Truitt.

11:45. (Reassemble.) Report of Adult Discussion Group by the Secretary.
Report of Youth Discussion Group by the Secretary.
Announcements; Song; Adjournment.

12:15. Dinner.

First Day—Afternoon Session.

1:45. Song Service—By Convention.

2:00. Hymn—"True Hearted, Whole Hearted."
Prayer—By Rev. G. R. Walker.

2:20. Talks and Essays by Young People:
"Sharing in the Sunday School," John Tom Birdsong, of Antioch.
"Sharing Through the Christian Endeavor," by Mary Faye Hill, of Pleasant Grove.
"Youth's Share in the Church Service," by Alean Liles, of New Hope.
"Youth Sharing with Jesus," by May Belle Cockerell, of Spring Hill.
"Stories of sharing from the Bible," by Rev. C. Carl Dollar, of Rock Stand.
Solo—"Living With Jesus," by Miss Gladys Denney, of Beulah.

3:00. Business Meeting—Presentation of Plans for Next Year, by President.
Election of Officers.

4:00. "Our Summer School"—General Discussion, Conducted by President W. E. Edge.

4:30. Recreation—Games, Songs, Fun, Conducted by Miss Jewel Truitt.

First Day—Evening Session.

7:30. Song Service. Special Music.
Essay—"Youth's Share in Building a Christian World," by Miss Eva Mae Smith, of Wadley.
Pageant—"The Modern Quest," by the Society of Beulah—or
Address—"Seeking the Holy Grail" (speaker to be selected).
Solo—"Follow the Gleam," by Miss Gladys Denney, of Beulah. Prayer.

Second Day—Morning Session.

Sunday School—Young People of New Hope Church in Charge of Worship Service.
Church Service. Special Music.
Sermon—"The Star of the East," by Rev. G. D. Hunt.
Solo—"Star of the East," by Ralph Denney, Beulah.

G. S. HUNT,
Chairman Program Committee.

NEW CONGREGATIONAL OFFICIALS.

Several of the officials of the Congregational Church Extension Boards have recently retired because of the age limit. Two of those who were connected with the New York headquarters were Dr. James Robert Smith, secretary of the Church Building Society, and Dr. W. W. Leete, editorial and field secretary of the Congregational Church Extension Boards. In the issue of June 5th, the *Congregationalist and Herald of Gospel Liberty* printed an article by Dr. Halliday with regard to these servants of the board and the denomination who are retiring, and especially introducing two of those who have been appointed to these vacancies. Mr. Elbert C. Wood succeeds Dr. James Robert Smith, and Rev. Frank E. Henry succeeds Dr. Leete. Because of the close relations that will exist between these men and our Southeastern area we are pleasd to reprint from the *Congregationalist and Herald of Gospel Liberty* Dr. Halliday's words of introduction:

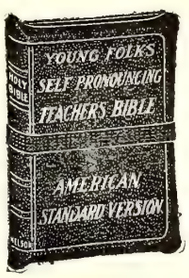
"Mr. Elbert C. Wood, who becomes Church-building secretary, brings to his duties the threefold equipment of sterling Christian character, long experience as an active Congregational layman, and nearly thirty years of legal practice in New York City. A native of the Empire State, he was graduated from the New York Law School and was admitted to the bar in 1901. For some years he was in charge of the title department of Butcher, Tanner & Foster, attorneys for the Metropolitan Life Insurance Company, and in that capacity had vast experience in the handling of real estate loans and mortgages. He resigned from this position to come to his new work. Mr. Wood's experience as Sunday School superintendent, deacon and trustee of First Congregational Church at Spring Valley, a suburb of New York City, will doubtless stand him in good stead, as he is called upon to understand the problems of the many Churches which the Church Building Society serves.

"Rev. Frank E. Henry was an Iowa boy, born on a farm in that State. His education was in the public schools and in Grinnell College, from which he graduated in 1896 after having made a name for himself in college athletics and in the field of college literature and oratory. His theological training was received at Union and Chicago Theological Seminaries. During part of his residence in Chicago he was associated with Dr. Graham Taylor at the famous "Commons." Following his ordination, Mr. Henry held pastorates at Omaha, Neb., Garner, Belle Plaine and Sibley, Iowa. Pioneer service in the home missions' field began in Plentywood, Mont., where his original field of three Churches and Sunday Schools grew to seven Churches, ten Sunday Schools and twenty preaching points. Following work at Glasgow, Mont., he was called to State work.

"Mr. Henry has made a number of tours of New York and New England in the interest of home missions, and has been in demand as a speaker at summer conferences at Northfield, Silver Bay and elsewhere. His sermons, articles, stories and poems have appeared not only in our denominational publications, but in such papers as the *Christian Herald, Homiletic Review,* and the *Outlook.* He comes well prepared for his duties as editorial and field secretary."

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



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Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3 3-4x3-8 inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

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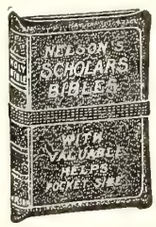

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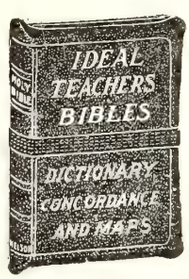

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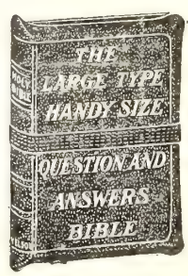

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BY DR. AMOS R. WELLS.

MONDAY.

THE BUILDING OF THE TEMPLE.

"His disciples came to Him to show Him the buildings of the temple."—Matt. 24:1-9.

The temple was one of the wonders of the world. It was not the temple of Solomon, which had been destroyed; nor the temple of Zerubbabel, which was so inferior to Solomon's temple, that the men who remembered former glories wept when the new foundations were laid; but it was the third temple, built by Herod the Great in a style of vast magnificence. Our Lord rejoiced in the splendor of His Father's house when He was a boy, and His disciples also rejoiced in it, and pointed out some of its glories as they were leaving it for their Bethany retreat on Passover week.

That temple also was destroyed, and now the temple mount is occupied by a Moslem mosque; but every Christian Church in the world is a successor to it, wherein the same God is worshiped, the same psalms are sung, and the same Passover is celebrated with infinitely enlarged scope and significance.

What would our Lord think and say if twelve men from our Church were to take Him to see our Church building, our temple to the living God, to His Holy Spirit, and to His dear Son? What beauties, what abiding strength, what splendors of loving adornment would we, the modern disciples, be able to show our Saviour if we went with Him through our local temple?

Prayer.—Our Blessed Redeemer, Thy Church buildings are memorials to Thee, to Thy life and Thy death, and to Thy continuing life. Help us to make them more worthy memorials, that they may honor Thee and not dishonor us. *Amen.*

TUESDAY.

THE NOBLE ORDER OF REPAIRERS.

"Thou shalt be called the repairer of the breach, the restorer of paths to dwell in."—Isa. 58:9-14.

If the Church property is not kept up, the Church religion is not kept up. If the pew cushions become moth-eaten, the religion of their occupants is likely to go the same way. If the Church carpet is allowed to grow ragged, respect for religious truth falls to a low ebb.

And so every Church should form what might be called, after Isaiah, the Noble Army of Repairers. Every Church should have an active committee interested in preserving and beautifying the Church property, and making it as neat, substantial, and attractive as any property in town, to say the least. It is as noble to maintain a Church as to build one. Few of us are called on to build a Church, but each one of us has the proud privilege and happy duty of helping to maintain a Church.

Prayer.—Our Father in heaven, we worship Thee on earth. In honoring these earthly temples we honor Thee, and in neglecting them we neglect Thee. May we become repairers and restorers, cleansers and beautifiers, till Thy house shines in its loveliness, and commends religion to all who see it. *Amen.*

WEDNESDAY.

THE SOLEMN, JOYOUS ORGAN.

"Praise Him with stringed instruments and pipe."—Psa. 150:1-6.

Of course, David was not thinking of our pipe organs, for they were not invented, but how he would have rejoiced in one if he had had one! In lieu of the organ, he called on almost all the musical instruments known to him, and bade them join in the worship of his God. For he knew that the God who planted the love of music in the heart of man, Himself loved sweet and inspiring sounds, and was to be acceptably worshiped with them.

But not if the organ is out of tune. Not if its tone is flat. Not if the wind goes whistling through its pipes like the despairing breath of lost souls. The organ that worships God must, like His gospel, give forth no uncertain sound. Have we such an organ in our Church, or is ours only a parody of an organ?

Prayer.—We want to sing Thy praises, O Jehovah. We want to form part of a worthy congregation, joining in hymns to Thee, led by a beautiful diapason. May we not rest till our songs arise to Thee in their full beauty and power. *Amen.*

THURSDAY.

SILVER TRUMPETS.

"Thou shalt use them for the calling of the congregation."—Num. 10:1-10.

The ancient Hebrews knew nothing about Church bells, but they had their beautiful and melodious silver trumpets, which answered the same purpose for a smaller area. With them the priests called the congregation together, announced the feasts, sounded sudden alarms. Their sweet and penetrating tones stood to the Hebrews for the voice of their religion, reaching to the inner recesses of their homes, and binding all hearts together with divine harmony.

What do our Church bells mean to us? Some peevish and irascible people are constantly quarreling with them, and would like to silence altogether their voices from the sky, because they break in on their Sunday sleep, following a Saturday night of merry-making and probably of debauch. But long may the bells continue to sound over city roofs and country vales, reminding us of the realities of life, and summoning us to consider with God in His house our present duty and our eternal destiny.

Prayer.—Lord, we would ring out our faith. Lord, we would proclaim liberty throughout the land unto all the inhabitants thereof. Lord, we would blow up the trumpet at the new moon, on our solemn feast day. *Amen.*

FRIDAY.

STAINED GLASS.

"Two doors . . . and he carved thereon cherubim and palm trees and open flowers, and he overlaid them with gold fitted upon the graven work."—1 Kings 6:29-36.

Solomon's temple knew nothing of the glories of stained-glass windows; its windows were only "fixed lattice-work," well suited to that semi-tropical climate. In place of the splendors of stained glass, however, the great temple luxuriated in beautiful carvings, in gorgeously embroidered curtains, and in lavish coatings of gold.

It seems a great pity that every Church may not have at least one small specimen of the loveliness of stained glass. Color is so large a part of the beauty of nature that God must exult in it, and stained glass adds the inspiration of form and feature and spiritual meaning. Through stained glass the sun shines joyously, the Creator seeming to join with man in the anthem of wonderful hues. A stained-glass window, however small, brings to the humblest Church something of the atmosphere of a cathedral, and there is no more fruitful and fitting memorial of the dead than this abiding inspiration of the living.

Prayer.—For beauty worships Thee, our Creator, as beauty always reminds us of Thee. Beauty uplifts the soul. Beauty sets the heart to singing. And all the angels sing with the lovers of true beauty on earth. Oh, may we worship the Lord in the beauty of holiness. *Amen.*

SATURDAY.

THE LIGHT OF THE SANCTUARY.

"He made the ten candle-sticks of gold according to the ordinance concerning them, and he set them in the temple, five on the right hand, and five on the left."—2 Chron. 4:7-11, 19-22.

The interior of the sanctuary of the ancient Hebrews must have been indeed a dark place, except that the glory of Jehovah enlightened it; but that was in the Most High place, entered once a year by the high priest. In the Holy Place, which only the tribe of Levi might enter, and only in the care of the temple, the light was supplied by only these few candle-sticks, with their oil lamps and their floating wicks. How Solomon would stand amazed at the light and cheer of our modern Churches, and how astonished he would be at the hearty, free-moving throngs pressing in!

While the heathen world still darkens its temples and preserves its dull and grewsome mysteries inviolate, the light of Christianity has poured into our temples a veritable sun, to fill the worshiping soul with gladness and point him to the Light of the world. Let us praise God for chandeliers. Let us exult in electricity. Let us rejoice that the cross can now be illuminated. Let us sing with a new voice now that there are no dark corners in our Churches.

Prayer.—For Thy Church, O Christ, means to us the clear shining of the sun of righteousness. It means the dawning of a bright new day over all the earth. May our lives be a part of its appearing, for Thy name's sake. *Amen.*

SUNDAY.

OUR HOUSE OF PRAYER.

"Lift up your hands to the sanctuary, and bless ye Jehovah."—Psa. 134:1-3.

Our Church buildings are the home of prayer. We think of them as we pray, wherever we may be, as we offer our petitions and praise to God. If they are not devotional in their aspect, within and without, they are not rightly built, or we are not in the right relation to them.

Our Church buildings should wear the air of God's great peace. All glare should fade away from them, all tumult should die down within their walls. If they are not worshipful, they should be made so, and often a very slight change would transform them into abodes which we can hardly enter without bending the knees of our souls.

It behooves every Christian, if his Church is not already such a place of worship, to do what he can to transform it into one. Great blessing will thus come, not only to himself but to coming generations.

Prayer.—Yes, Lord, it is Thy house; but it is also ours, our house of prayer. The consciousness of it is ever with us, and enables us to pray without ceasing. The delight of it is ever ours, and gives us continually the joy of the Lord. *Amen.*

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

THE HEN.

THE FIVE CALLS OF CHRIST.

By Rev. M. T. Sorrell.

"O Jerusalem, Jerusalem! Thou that killeth the prophets, and stonest them which are sent unto thee! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"—Matt. 23:37.

(This sermon is sent to The Christian Sun for publication by request of a number of those who heard it and by the editor. I am glad to have the opportunity to have this message given to The Sun and appreciate the editor's request and space for the message. —M. T. S.)

This is one of the few places in which Christ compares Himself to a hen. It must have been that even two thousand years ago the hen was a common bird of that day. Christ always used the simple things, the things that people could see and understand, to teach and drive home the great truths which He would have us understand. We want now to take up this study from the common old hen which most of us are acquainted with.

There are five calls which the hen has, and no one of them is like unto the other. Yet each call is a call leading up to the next call. Christ used the illustrations to bring before the people His great plan and work and His mission to this world.

I. The Call from Death to Life.

You will note that the hen begins to sit. She will begin to call. We know not what this call is, but she knows and she calls for a few days. Then we see the owner placing eggs under her for hatching. She continues this call for several weeks. Note this is the most trying part of her life. Day by day she calls. Now she is seeking to call forth from death to life those which she would have to care for. Time goes on, and finally one day she begins to see the fruit of her labor. Not all the eggs will hatch; not all the people we preach to and all whom Christ calls come. But, nevertheless, the hen keeps calling until she has called all to life that will come. Christ was seeking to get the world to see that we were all dead in trespasses and sin. We are dead as far as having the life of Christ. Christ said, "O Jerusalem, how oft would I have called thee to life, but you would not!" How oft today God would call us from death unto life; call us to be heirs of heaven by His blood, but the people will not hear His call. The most trying time is to get people to see that they cannot do anything to save themselves. Not one of those eggs could hatch out within themselves; it had to be done by the caller. Not one of us can do anything to save ourselves; if we are ever saved, we must be saved by the blood of Christ. I know this is quite hard for some to realize, as we like to have a part in our salvation, but Christ said, "Father, it is finished." What more can we add to the great plan of salvation? What more can we do than that which Christ has done? Nothing! We are simply dead creatures to God, and if we would become live to Him, we must be born again by the Spirit. May we not hear Christ calling us from death unto life.

II. The Call to Feed.

Now the hour has come when the chicks must be fed. The hen changes her call, and we find her leaving the nest and going out to feed. We know not what the hen's call is, but her chicks hear her. The world today cannot know God's call to read and feast on His word, because they have not heard His voice.

The hen knows if she does not feed the chicks they will soon starve, they cannot grow. So she begins to teach them to feed, and soon we find those that will feed growing, and soon they come to the place they can scratch for themselves. Those that will not hear her call to feed soon droop and perish. There is your Church today; we get people to hear Christ's call, and people become born into the kingdom of heaven. But here we ministers stop; we are too busy with our Church problems and the problems of life to teach our folks to read the Word of God. As a result, we soon have a Church full of backsliders and hypocrites; people who will not attend Church; people who will not pay to the Church, and people who do not believe in missions and the great enterprises of God. Why has all this come about? They have not studied the Word of God. Paul tells us to "grow." We cannot grow unless we feed upon the Word of God. The reason so many people in life today who pretend to follow God never enjoy their religion, is because they never study the Word of God. Just as it is impossible for any one to grow without eating, just so it is impossible for any minister or Church member to grow without studying the Word of God. "O Jerusalem, how oft I would hvae called thee to feed on the Word of God, but ye would not!"

III. The Call to Activity.

Note the hen realizes now that the chicks are beginning to grow, and now they need to get out and scratch some for themselves. They need to begin working for themselves. Now she begins with another call, and you will see the chicks following after her. She teaches them how to scratch and how to find food for themselves. We know not what this call is, but we know they hear her. Christ tells us, "My sheep hear my voice." If the chicks did not ever do anything they would die or would starve when the time came for them to make a living for themselves.

How true it is today when we see so many folks who belong to the Church, but have never won a soul to Christ! so many who have never had a family altar; so many who have never talked to their children about their soul's welfare; so many who have never given anything; so many who have never led in public prayer; so many who have never led a prayer-meeting; so many who have never done anything in the kingdom of Christ as represented through His Church. And yet we do often hear people say, "I do not get anything out of my religion and do not know why it is." Well, it is plain to be seen that they have never put anything into it. I would not be a Christian if I did not intend doing anything for Christ. The old story of two drunken men is told—one an American and the other an Englishman. The American would make his friend feel good by saying, "Mack, if I was not an American, you know what I had rather be?" "No," said the Englishman." "I had rather be an Englishman." The Englishman made no reply, and the American said, "If you were not an Englishman, what had you rather be?" He replied, "I would be ashamed of myself."

I can say if I were a Christian and was doing nothing for my Christ, I would be ashamed of myself. Talk to people about supporting our mission work, or any enterprise of the Church. They have just had a bad crop year, or wages are going to be cut. But let them go to buy an automobile or any luxury in life, and times are getting better. I was talking to a person some time ago, trying to get him to do something for Christ. He had a lot of excuses. I said, "Go out and talk to some one about their soul's salvation." He said, "I do not know anything to say." I said, "Do like I did when I first began to go with the girls. I was bashful as could be. I was trying to go with a girl that was very talkative—she talked and talked until she became disgusted with me. She said, 'Why don't you say something?' I just grinned and said, 'I do not know anything to say.' She said, 'Say something.' I said, 'You are one of the best-looking girls I have ever gone with.' She said, 'You have said more than any one else has ever said.' Now, if you will go uot and just tell some person you want to see them saved, you, no doubt, will tell them something no one else has ever told them." May we not put our Christian life into practice? "O Jerusalem, how oft I would

(Continued on Page 15.)

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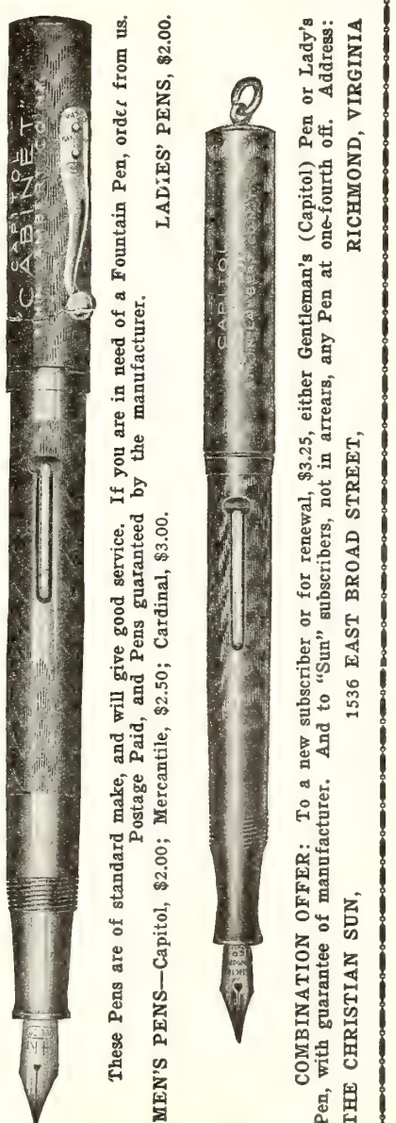

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Christian Orphanage

Dear Friends:

The writer had a most enjoyable visit to the Valley Virginia Conference last week to attend the Valley Virginia Central Conference Sunday School and Christian Endeavor Convention, which met at the Linville Christian Church. Bro. R. A. Whitten invited us to go with him in his car, as he was going through the country. It is one of the most beautiful country trips I have ever taken. The road winds so beautifully through the gaps of the Blue Ridge Mountains, and the scenery all along the way on both sides of the highway is grand and glorious to behold. It carries one near the door of nature in all its grandeur and beauty. The clouds flitting across the sun would cast its shadow across the mountain-sides and show us a picture so grand that no pen could portray or hand paint a scene so beautiful and inspiring.

Traveling through the valleys along the sides of the mountains and through the gaps draws one closer to Him who by a word spoke them into existence. In making the mountains and piling them up high and clothing them in trees, shrubs, and vines, God made a thing of beauty for the inspiration of man. Then, too, we are reminded that He was kind because He made gaps through which man could build beautiful highways; so man could pass to the other side and see things new and inspiring. Then, as we motor down the mountain-side into the valley beyond, and behold the beautiful wheat fields with its golden grain near unto harvest, it fills our hearts with gratitude that God is so good and kind to mankind and has made us such a beautiful world in which to live.

In the beautiful Valley of Virginia, looking at the mountains on both sides in all their beauty and grandeur and the golden wheatfields over which the winds cause beautiful waves to roll, are beautiful and grand and inspiring; but the best of all is its people, who are so kind and hospitable; who make you feel at home and show you every courtesy and kindness that can be shown, and make you feel like shedding a tear when the time comes to leave for home, and when you leave you hope the time will soon come when you can make another visit to the Valley. A great section of our country. A great people who live there. A happy place to go.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 19, 1930.

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Western N. C. Conference:

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Eastern Virginia Conference:

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M. Y. Wilson, support children	20.00	
J. M. Bullock, support Hazel	20.00	
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		80.25
Grand total		$8,228.75

EXTENSION WORKERS.

Miss Annie Campbell and Miss Dora Brackin are appointed to special work with the group of Churches around Fort Valley, Ga., conducting vacation Bible Schools and working with the Sunday Schools and Young People's groups. Miss Campbell graduated recently from the Hartford School of Religious Education, having previously graduated from Rollins College. Miss Brackin, after graduating from Piedmont College a year ago, has spent the past year working in connection with the West Tampa Mission and with the First Congregational Church at Tampa. These young ladies are well qualified for their work.

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

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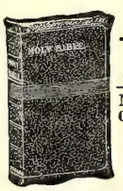

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THE SUN'S PULPIT.

(Continued from page 13.)

have called thee to a life of activity, but you would not."

IV. A Call to Protection.

Now, the hen feels deeply the great task before her and is very anxious to keep all that has been committed unto her. So now she begins another call. We do not know what she says, but the chicks know. Now she is away from the house, and a hawk sores above them. She calls them to her protection, and they will always come. Let them be out and a storm may be coming up, and long before the chicks realize the danger of the storm, the hen has begun calling them to shelter. She always watches for them.

We find that God told Adam He would put a flaming sword at the gate, and that it would protect the tree of life. God was trying to show man hundreds of years ago that He would protect His children, that no harm would befall them. Do we not see this again when Christ said, "I have kept all Thou hast given me but one"; and he was not a child of God. Do we not see Paul again when he said, "I am persuaded He is able to keep that which I have committed unto Him against that day"—the day when we should be revealed before God. Then people will say, "I am afraid I cannot hold out if I become a Christian." You are right if you are the dependence to hold out you will soon fail. But Christ is the one that is holding to us, and He cannot fail. If we could but get people to see today that Christ is going to protect us, and that it is by His grace that we are upheld. Again, do we not read, "There is not temptation come upon you but that such is common to God and He will make a way of escape." Then we hear Christ again, "O Jerusalem, how oft I would have called thee to a life of protection, but ye would not!"

V. A Call to Rest.

Last of all, but not least, we find the hen calling her chickens to rest. The day is drawing fast to a close, and night is now falling fast, and now the hen begins to call. It is still another call that we do not understand, but the chicks do. They are now following her, and know her call. She hastens on with them to a place of rest.

This is quite true of the Christian. We may have toiled many years here with adverse conditions. Our life may be worn and tired from the heat of the day. We may have passed through with many hardships, and at times it may seem that the burten has been almost too heavy for us. But now, after the years of hardship, life seems to hold no more for us and all is done, as far as we can see. He who loves us calls us to rest.

You will note the hen does not call her chicks up at once. For the first few weeks of their life she prepares them for the last of her weeks with them. The first few weeks are spent in the chicken-house on the ground. They do not know what she has in store for them. It is quite true with the believer of Christ. God does not always call them at once. He begins preparing them for the future. The hen can be later seen calling from the first step. She will get all the chicks up the first round, and on until she has finally reached the last round.

So it is true with Christ. He does not always call us to the top, but day by day and week by week He calls us to come on, round by round, until the race is finished, and then we can hear Him say, "Well done, good and faithful servant. Thou hast been faithful over a few things; enter into the joy of thy Lord. I will make thee ruler over many things."

"O Jerusalem, how oft I would have called thee to come up and rest, but ye would not!"

Danville, Va.

LANETT, ALA.

We have just closed our revival meeting, which lasted for two weeks. We had a very profitable meeting. We had only ten additions to the Church, but we were not trying so much to get members as we were trying to get the spiritual life of our Church built up. We feel sure that there will be several to join yet as a result of the meeting.

Rev. G. D. Hunt did the preaching, and everybody that knows Bro. Hunt knows that it was well done and of the highest type of gospel preaching. His sermons were deeply spiritual, plain and powerful and appreciated by all. We had good crowds from start to finish, and Bro. Hunt's work among us was highly appreciated by our people. Bro. Hunt has a warm place in our hearts and will always find a welcome at Lanett.

Bro. J. O. Bolt, the chorister of our Church, led the music. Bro. Bolt is a good Christian man and one of the very best singers in the valley, and the singers of Lanett and the valley gave him splendid co-operation; and, with Mrs. Ina Sorrell at the piano, with her splendid choir of junior boys and girls, the music was a wonderful success.

We have some as good people here in our Church at Lanett as we have anywhere in the world, but we are not doing what we should do to reach a lost world for Jesus Christ; so, Christian friends, pray for us, that God may have the pleasure of using our lives to the accomplishing of His will and to the glory of His own name.

J. D. Dollar, *Pastor.*

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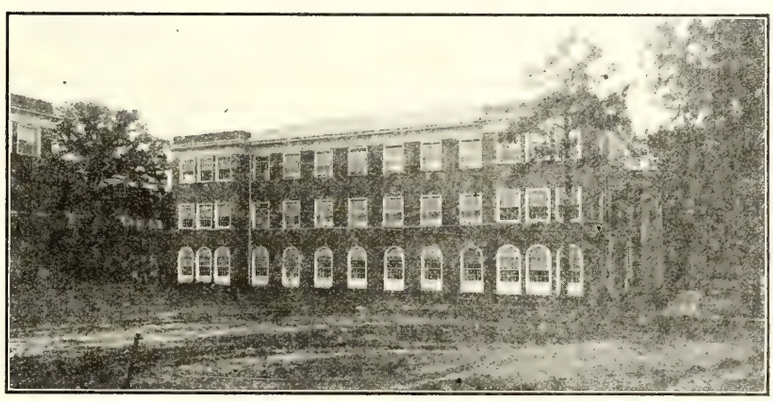

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OBITUARIES.

COLE.

On April 24, 1930, Mrs. Margaret Bethel Cole fell on sleep. Sister Cole had enjoyed fair health until just a few days before her unexpected departure. Embodied in the unimpeachable character of this godly woman were all the graces of a Christian follower. Mrs. Cole was one and the same sweet-spirited mother, wife and friend every time one saw her. She was born August 22, 1871, united with the Church in early life, and in 1889 she married Bro. J. B. Cole.

Besides her husband, the following children survive: E. H. Cole, D. E. Cole, Mrs. D. A. Freeman, Mrs. B. A. King, C. R. Cole, Mrs. C. D. Williams, E. C. Cole, Mrs. A. R. Bundy, Mrs. T. O. Riley, Sam Cole, Burl Cole, Ollie Cole.

Interment in cemetery at Big Oak by writer, assisted by Rev. Mr. Matheson, of Jackson Springs.

E. CARL BRADY.

FLOYD.

Early Wednesday morning, May 14, 1930, Dea. Jno. H. Floyd, of Oak Grove Church, Chigley, Ga., passed from earth's labors to the rewards appointed for the faithful. He was a charter member of his Church, its senior deacon, and for a goodly portion of its existence had served as superintendent of the Sunday School. Moreover, Bro. Floyd served efficiently as treasurer of the Georgia and Alabama Christian Conference, and when forced to relinquish this responsible post because of ill health, his Conference evidenced its genuine esteem and affection by pressing into service as his successor none other than Bro. Floyd's eldest son, Henry B. Floyd.

Few men in all our brotherhood have shown such devotion to our Church and its interests as did Bro. Floyd; and no man in all the community will be so badly missed. Truly it was said of his funeral, "There is no one who can take his place."

He seemed to get the greatest joy when he found some way of service to his neighbor. "Know ye not that there is a prince and a great man fallen this day in Israel?" Funeral services were conducted from the Church by Pastor C. W. Hanson, assisted by his former pastor, H. M. Gray. Burial in the family cemetery.

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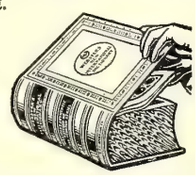

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, JUNE 26, 1930. NUMBER 26.

THE SUN'S OBSERVATORY

By Dr. W. C. Wicker.

FORD'S FIFTY-FIVE.—

Henry Ford of flivver fame says: "Business and industry more than ever depends upon the leadership of men of mature years. Today's youngsters are a fine lot, but if the men over fifty-five were removed from business it could not carry on." He ought to know something of the value of experienced men as leaders in business and industry, since he has been engaged in this field of effort with phenominal success for a number of years. With the lengthening age of the human race, with the disposition developing to continue to learn in adulthood, and with the advantages of education supplemented by experience in the laboratory of business and industry, those who have advanced to the riper age are more capable of dependability and efficiency than they were when youngsters just entering upon their life career. Henry Ford believes they are better informed (Dr. Osler thinks they should be chloroformed).

CHURCH BUILDING.—

The progress in Church building during the first four months of 1930 shows that interest in religion is not on the decline. Far from it! The flattering news comes from the United States Department of Commerce revealing that construction contracts awarded during this period for the erection of Churches and memorial structures increased 21 per cent. During this same period, be it noted, contracts for residential construction decreased 49 per cent, and contracts for industrial buildings decreased 24 per cent, and for commercial buildings 14 per cent. In 1930, for new Church buildings, the American people will probably spend $230,000,000, which shows a rather accurate estimate of the opinion of our people for the value of the Christian religion, for the welfare of our nation. Like the materialist present when Christ was anointed for His burial, the materialists of our time may say, "Why all this waste?" Nothing is wasted when wisely spent for Christ and the Church.

UNION OF COMMUNIONS.—

The Presbyterian Church of the United States of America has just closed what they declare to have been one of the most harmonious sessions ever held. There was an almost unanimous opinion among the commissioners that they had participated in one of the most constructive, co-operative and forward-looking gatherings in the history of that Church. The public press, with more or less impartial observers, was loud in its praise of the spirit of fairness by the moderator, whose genial spirit and felicitous words were responsible in no small degree for the truly Christian atmosphere that pervaded the assembly. "The self-appointed custodians of the ark of God, whose zeal is not according to knowledge and whose 'lame hands' shake rather than steady the structure, were conspicuous only by their absence."

Union with the United Presbyterian Church is almost an accomplished fact, and organic union with the Reformed Churches may not be so far away, but the internal fellowship, devoutly wished, is, after all, the greatest accomplishment and the true precurser of all efforts to promote structural changes.

AGAINST PEACE AND DEMOCRACY.—

Italy and Russia stand together today in opposition to world peace and the promotion of world democracy. In both countries the popular opinion is aflame for war. The policies in these two nations of the western world only are being shaped upon the inevitability, and one could say without missing the mark far, of further international conflict. Benito Mussolini's address, however, must not be taken too seriously, for the "braggadocio" spirit generally over-reaches the mark. His nation is too small to be as strong as his language; but even in a small nation inflamed language is dangerous, and his leadership is making his country a menace to the new world order. We have outlawed Russia already for her inflamed and incendiary practices. If Italy continues in her present policies, we may have to take the same action in time to come toward her to promote the cause of national and international civilization. Domination, intolerance, and despotism are the arch-enemies of civilization, education, and the Christian religion. When the world and the Church becomes Christianized, the home, the school, the Church and the nation will respect the individual, protect the personal, and reflect the spiritual rights of humanity.

EXCLUSION TO END.—

Chairman Johnson, of the House Immigration Committee, who, in 1924, supported the now United States exclusion law which allowed only immigrants to enter the United States who are eligible to citizenship, has changed his mind on this subject, and he is now zealous to correct what he terms a legislative mistake. This law automatically excluded Japanese, Chinese and other yellow races. It was aimed primarily to prevent Japanese immigrants from California, and has been termed the Japanese exclusion law. This measure supplanted the previous gentleman's agreement by which Japan had undertaken voluntarily to prevent immigration into the United States. Hatred of this measure in Japan has not abated with the passage of time, and Mr. Johnson, it is reported from Washington, will initiate a movement to lift the ban. His proposal is said to have the backing of the State Department.

It has been generally admitted that the 1924 measure reflected not the considered opinion of Congress, but rather was a congressional rebuke to the then Japanese ambassador, Massanao Hanihara, who published a letter to Secretary of State Hughes predicting "grave consequences" if exclusion legislation were passed. It seems to be a Christian attitude toward the yellow races which American missionaries have sought to Christianize. Christian charity here is far better than racial rancor.

COMMUNISM AND CHINA.—

China seems to be the only country that is seriously threatened with the curse of communism, and it is thus threatened because it seems at present to be sinking into chaos. Sherwood Eddy writes, as a friend of this great people out of a confirmed optimism that he has always felt for China in the past and that he still feels for her ultimate future, that the next decade looks omnious.

It is a familiar fact that as the West passed through a transition, including an intellectual renaissance, a religious reformation, and a series of political, industrial, educational and religious revolutions spread over several centuries, China has been forced to undergo these changes all at once. Twenty years ago, China was in a static, changeless, Confucian civilization, bound in her old customs, traditions, religions; but today she has bodies of modern students, organized labor, and even country peasants in some districts literally seething with communism. How can we account for such a radical and rapid change?

There are two simultaneous processes going on in China in the present revolution, viz: decomposition and recomposition. There is a rapid disintegration of the old order and a slow, conservative integration of the new. It is the destructive that is the more obvious and omnious. Militarism, civil war, lawlessness and disorder, the blight of opium, poverty and destruction resulting from these evils, followed by the consequent menace of communism, show some of the dangers that threaten the very life of the nation. Russia alone following the World War could compare with the present condition of China, which is now plunged in civil war. With between one and two million soldiers in the largest armies in the world today eating up the produce of the country, living off the people, seizing and ruining the principal railways, consuming for military purposes 85 per cent of even the published portion of the national budget, China is bled white by incessant militarism. This naturally leads to lawlessness, disorder, banditism, and unpaid soldiers, and the unemployed in civil life loot the cities in time of war and the villages in time of peace.

NOTES-PERSONALS

We regret to learn in a recent letter from Rev. G. H. Veazey, Roanoke, Ala., that his baby is seriously ill from mastoiditis, for which she has undergone a successful operation and is in the city hospital, Columbus, Ga. Our sympathy and prayers go out for the parents and for the speedy recovery of the child.

We are very glad to know that Dr. W. W. Staley is improving from his recent illness. In the shortest letter we have ever received from him, he says: "I've been sick in bed ten days with malaria, but I will try to keep up my work for THE SUN, as I am better. Love to all." While this note was intended for the managing editor, we are sure that the last sentence in it is all-inclusive enough and big enough to take care of every SUN reader. Our earnest prayers are offered for his early restoration to perfect health.

Miss Graham Rowland arrived home yesterday at Greensboro from her mission work among the Indians to visit her father and mother, Dr. and Mrs. C. H. Rowland, of that city. Her fond parents rejoice that she has consecrated her life to the mission field and is doing such a fine work among the neglected people for Jesus Christ. Thousands of friends join them in this commendable pride and rejoice with them in her return home for a vacation. Miss Rowland is expected to attend the Summer School of Methods at Elon College and contribute to its missionary program. Her many friends among the young people of the Church will be glad to meet and greet her there.

One of the largest attended and most enthusiastic sessions of the North Carolina and Virginia S. S. & C. E. Convention has just closed at Pleasant Ridge Christian Church, in Guilford County. There were over 200 people attending the convention. The program was booked full of practical discussions and addresses, and much important business was transacted. The community entertained the convention royally, and everybody seemed to be happy in the fine fellowship and Christian association. A fuller account of the convention will be published later, giving in detail some of the valuable things for the Sunday Schools and Christian Endeavor Societies to think and act upon during the coming year. There were fifteen ministers present in the convention, showing their interest in the growth of the work among the young people of the Church. The outlook for the new year in this field seems to be bright, and our Sunday Schools, officers and teachers are urged to take a forward step as result of the plans that have been adopted for the future.

NOTICE.

The Sunday School and Christian Endeavor Convention of the Eastern Virginia Christian Conference will hold its regular annual session at Waverly, Va., July 22nd and 23rd. The Sunday School superintendents will please take note and see that delegates from their schools are present. The program for this convention will appear in a later issue of THE SUN.

Preachers, officers and delegates will also note the following: Owing to the fact that we received no invitation under the old plan, it was necessary for the executive committee to offer the convention on the Harvard plan. Waverly was the only Church to extend us an invitation. It is expected, therefore, that the delegates and visitors will pay for dinner and supper the first day and dinner the second day.

JOSEPH E. MCCAULEY,
Executive Secretary.

AN APPRECIATION.

Whereas, Rev. W. C. Hook, of Holland, Va., has for four years, been a member of the Eastern Virginia Christian Conference, and has held a prominent charge in the same, and is also a member of the Ministers' Association of said Conference; and, whereas, he is now resigning his present pastorate and contemplates taking work in another Conference; be it resolved:

1. That we place on record our appreciation of the good work he has done in this Conference as a pastor and as executive secretary of the Sunday School and Christian Endeavor Convention and pastor-counselor of the Youth's Congress, and also his fellowship and helpfulness as a member of this association.

2. That we express our sincere regret at losing him from our midst and cordially commend him to any Church that may need his services and to the fellowship of his brethren of the ministry wherever he may go.

Done by order of the Ministerial Association of the Eastern Virginia Conference, in session at Franklin, Va., June 16, 1930.

N. G. NEWMAN,
J. W. FIX,
W. W. STALEY,
Committee.

THORSBY.

Thorsby, Ala., midway between Birmingham and Montgomery, is an interesting place on the commencement day of Thorsby Institute, a high-grade Christian academy, which has yearly graduated a number of the most promising high school students of the State. The buildings are attractive and absolutely clean. The community gathers in the commodious auditorium. The girls of the girls' chorus are dressed in white. The two ranking students of the graduating class read essays. This year they deal with "The Development of Moving Pictures" and "The Flight of Birds." The commencement address bids the graduate choose between the life creeds of self or service. There are solos and announcements. Then come prizes. A number of them are for one dollar each, but they signify much prompt attendance at classes for a year. One is a nice Bible, won by the young man who was most cheerful in undertaking to perform all work assigned him. He is the son of an Alabama Congregational minister. Other prizes are college tuition scholarships and for excellence in classes. The ranking senior receives free tuition next year. After the exercises, the community has a basket dinner on the campus, which is followed by a baseball game between students and alumni. Influential people of the community and section are petitioning Miss Helen Jenkins, the efficient principal of the institute, to make it a junior college.

MISS ADAMS ON FURLOUGH.

Miss Victoria Adams wrote the Mission Secretary that she is entering upon her furlough after having served so faithfully and acceptable in Porto Rico as our missionary, and her many friends among the readers of THE CHRISTIAN SUN who have been interested in her work and have contributed to its success may communicate with her at her new address, which is 207 Winthrop Street, New Britain, Conn.

Miss Adams wishes me to express for her, through THE SUN, her thanks for the great help the readers of the Church paper have rendered in meeting the necessities of the work in Porto Rico while she was there. She says, "If God is with us, no one can be against us, and with faith we can do all things." She believes that her success during the three years as missionary has resulted from the abiding presence of God and the loyal support of Christian friends at home. She has asked God to be with her daily in the work, and she believes that He has led her daily and has shown her the best plan to follow.

She wishes, through this medium, to express her grateful thanks and appreciation for many courtesies that have been shown her and the support given the work in Porto Rico by the readers of the Church paper during her three years' service in the mission field.

In leaving for the United States, she says: "Work is getting along nicely, and I am leaving all my daily vacation Bible school programs ready so the work will go on as usual. The plans for the union are very promising, and you would find a great interest in all the leaders and workers. It seems that every one is anxious for a larger and better union." W. C. W.

A WORLD FRIENDSHIP TOUR.

The Carolina Conference Committee on World Service carried out a plan of visitation of the Churches in the interest of missions during the week of June 9th to 13th, by reaching five of the Churches in central North Carolina. The program included a brief survey of the world-wide field and work of our various boards, touching both their achievements and their present needs, accompanied by the use of a set of slides illustrating many phases of our work at home and abroad. This was given by Rev. G. N. Edwards, pastor of the Circular Church of Charleston and chairman of the committee. This was followed by an account of the student summer service by one of the workers, Mr. R. I. Blakesley, of Union Seminary, who is serving his fourth summer in this work. Rev. and Mrs. Milo J. Sweet completed the team. Mr. Sweet has lately been appointed pastor-at-large for the Carolinas and Georgia. He presented the projects which are the immediate responsibility of the Conference, the advance movement and the Church apportionments. Mrs. Sweet described how the local Church could get in touch with its projects, leading up to the appointment of a missionary committee in each Church, and plans for the participation of all parts of the Church in the missionary program. One person was designated project secretary in each Church to get in touch with the field and disseminate information. The program was intended to put the whole situation in the hands of the local Church. It aroused a cordial interest and was intended to make possible for every Church to co-operate unitedly and intelligently with our whole program. It was emphasized that the "advancement movement" for most of our Churches means contact with definite persons and fields and an increase in the number of givers, however small the gifts. If two-thirds instead of one-third of our members were giving, there would be no need to sound a retreat or even to mark time while the notice of a 10 per cent reduction goes out to the field. The Churches of North Carolina, both "united" and single, will evidently stand by a forward movement that begins at home.

The Churches visited were Raleigh, Flint Hill, Sophia, Salisbury, and Albemarle. It is possible that a similar tour for other Churches desiring it may be arranged in the fall. The trip was made possible financially by the Woman's League of the Carolinas and the co-operation of Mr. Sweet.

CONGREGATIONAL NEWS

Rev. E. C. Gillette, *Editor;* Rev. F. P. Ensminger, *and* Rev. M. J. Sweet, *Associates.*

DAYTONA BEACH: Rev. C. A. Lincoln attended the reunion of his class at Amherst College and the graduation of his daughter, Elizabeth, at Mount Holyoke College.

FLINT HILL: In the afternoon of "Children's Day," Pastor S. M. Penn reported "a bumper crowd." Flint Hill is a coming Church, under the leadership of a capable pastor.

CONGREGATIONAL MINISTERS and young people of Alabama are being invited to the summer school at Piedmont Junior College on July 6th to 11th, and Georgia ministers and young people are as welcome.

ALBEMARLE, N. C.: Mr. George Penn, just graduated from Piedmont College, began his work as pastor of First Church, Albemarle, Sunday, June 8th. He was welcomed by a large congregation, both morning and night. The splendid group of young people at the close of the morning service marched to the platform and offered hearty greetings and loyalty to their new minister.

AFRO-CHRISTIAN CONVENTION: Rev. and Mrs. Milo J. Sweet, Dr. J. Edward Kirbye, Dr. George N. Edwards and Rev. Robert Blakesley brought the greetings from the white Congregational and Christian Churches to the Afro-Christian Convention of the United States, which met in the colored Manly Street Christian Church, Raleigh, N. C., June 8th to 14th, inclusive.

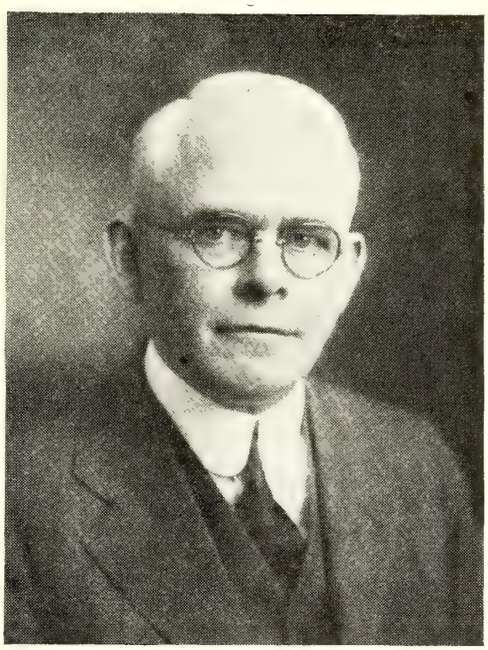
MISS PRISCILLA CHASE began a summer vacation school in United Church, Raleigh, on Wednesday, June 12th. She is in charge of S. S. S. work for the Carolinas and expects to hold these schools in various cities, towns and country parishes during the summer. The King's Mountain Young People's Conference (colored) will open June 17th. Rev. M. J. Sweet, pastor-at-large, will conduct a course in "methods." The conference closes June 24th.

BISCOE: "Children's Day" evening, the pastor-at-large for the first time spoke in a Christian Church—that at Biscoe. This is a fine Church. The building is of brick and the people are of the spirit of Antioch. The fellowship was good, and ten or twelve were received into membership. In one case, a whole Congregational family, formerly members of the Biscoe Congregational Church, now disbanded, united, thus demonstrating the efficacy of the union of these two denominations.

AT BAILEY'S GROVE, where Mr. H. C. Cagle is superintendent of the Sunday School, a fine program was put on by a group of boys and girls who were almost perfectly prepared. It was an inspiration to see the latent talent and marked ability of these children here in this small farming community neighborhood Church, and the Church was well filled. The pastor-at-large preached the sermon on "Pentecost." The subject of the "Children's Day" program was "The Love of God." A collection was taken for missions.

SALISBURY, N. C.: Under the leadership of Rev. Wm. T. Scott, Salisbury is taking on new life, and its program is developing very favorably. The effort of meeting the demands for a removal from its present location is growing in interest. Sites have been located and conferences are being held in reference to removal. Meanwhile, the busy pastor is putting on a careful survey, looking for prospects and opportunities. Sunday night, June 15th, he preached for the Coburn Memorial Methodist Church, thus enlarging his contact and influence. Encouraging words are coming to him from many people outside his own Church.

WINTER PARK, FLA.: The entire year in the Church's life and work has centered around the gift of the Holy Spirit. It has been in many ways the best year in the history of this Church. The present pastorate has grown in influence throughout two counties during its thirteen years. Twenty-two were welcomed into the Church recently and eight children were consecrated. On June 8th, others were received into membership, eight young people were commissioned for training at Camp Immokalee. Dr. Vincent and family started North on June 9th, and he preached June 15th for the Christian-Congregational Church at Dover, Del., on the way, and will fill different pulpits, as usual, in New England. His address will be Henniker, N. H., until September 1st.



REV. HENRY C. NEWELL, D. D.
President-elect of Piedmont College.

PIEDMONT COLLEGE COMMENCEMENT.

The thirty-fourth annual commencement of Piedmont College was held May 30th to June 3rd at Demorest, Ga., and was a notable event in the history of the college. The large number of returning alumni, the beautiful setting of the college and the foothills of the Blue Ridge Mountains, and the fact that this was to be Dr. Frank E. Jenkins' last commencement as president, made this an event to be remembered.

There are always certain outstanding events at the Piedmont College commencement. One is the reception and exhibition in the home economics rooms, when Miss Waite's department throws open its doors to show visitors something of what it has been doing.

Another outstanding feature is the baccalaureate sermon on Sunday morning. Among the hundreds who heard it this year, there were many comments that President Jenkins had achieved the impossible by delivering an even better sermon than in years past. The subject was "The Piedmont Spirit in the Greater Piedmont to Come," and surely no one can speak with greater authority about the Piedmont spirit than Dr. Jenkins, for no one has had so much to do with implanting and cultivating this spirit as he has in the thirty years that he has helped to shape the material and spiritual destinies of Piedmont.

On Sunday night, the college glee club gave a sacred concert, and the address was given by Dr. Elisha A. King, of the Community Church, of Miami Beach, Fla. Dr. King is vice-president of the college board of trustees, and always a welcome visitor at Piedmont. This is not the first time that he has spoken in the college auditorium, and, if the wishes of Piedmont and Demorest people are respected, it will surely not be the last one.

On Tuesday morning came the formal commencement exercise and conferring of degrees. The commencement address was delivered by Dr. William T. McElveen, of the Union Congregational Church, of Atlanta. Dr. McElveen is almost a life-long friend of Dr. Jenkins, and both referred feelingly to their first association many years ago in Williamsburg, Ky. Dr. McElveen's address was one of the finest that has been heard at any Piedmont commencement, and that is a high compliment, for the college has been fortunate in securing speakers of the highest rank for this annual address.

The bachelor's degree was conferred upon thirty-five graduates. Upon nine it was conferred *cum laude*. One certificate in music was conferred, and eight certificates given to graduates of the commercial department. An unusual feature of the commencement program and one which was not upon the printed program was the tribute paid by speakers representing students, faculty and the board of trustees to Dr. Jenkins, who will retire as president of the college on July 1st. Dr. Jenkins has been president of the college for almost twenty years and was before that president of the board of trustees for a number of years, making his entire service for the college cover a period of almost thirty years. During this time, he has seen it grow from year to year and has put upon it the stamp of his unusual personality. His devotion through his long term marks an epoch in this time when so many of us are interested only in our own private affairs.

Dr. Henry C. Newell, who will succeed Dr. Jenkins as president, returns to Demorest after an absence of almost twenty years. Dr. Newell, who is a native of Springfield, Mass., and was educated at Amherst College and the Hartford Theological Seminary, served Piedmont in its earlier years in various capacities. He was here for a period of about nine years, first as professor, then as dean, and finally as president. He was instrumental in raising the first $100,000 of the college endowment, but was forced to resign on account of poor health brought on by the strain of this undertaking. Since 1916 he has been pastor of the Congregational Church at Middlebury, Vt. At the Piedmont commencement in 1928, the honorary degree of doctor of divinity was conferred upon him.

NASHVILLE, TENN.: Collegeside Church closed a very successful year. New members were added, and a growing interest manifested. Collegeside Church is so situated that it commands a dominating position in the life of the university and adjacent colleges. The coming of Atlanta Theological Seminary as a Congregational foundation at Vanderbilt University has meant much to the Church. On the other hand, the Church means much to the foundation, making possible a Church home for the faculty and the students. Dr. W. E. Barton, the pastor, sailed with the returning pilgrims to have part in the fifth International Congregational Conference, Bournemouth, England.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE MOVIE MENACE.

The social and moral menace of movies in America is doing more harm to our children and our international relation than any other influence that exists. The public will not soon forget the results of the investigation that has been recently made to expose this source of public evil. The report exhibited the crystilization of the public thought and fear on this subject. It demanded reprints of the articles published and exhausted edition after edition of those reprints until nearly 100,000 copies have been distributed to the leaders of public opinion throughout the country. Civic clubs, parent-teacher associations, women's clubs, Churches, religious conferences, associations, and conventions from one end of the country to the other have been considering these articles and passing resolutions urging Congress to bring this giant evil under some kind of social control.

The public is in a position to verify these reports and prove that they are true by visiting the movies and censoring them as they appear on the screen. This giant evil appearing in almost every town, village and hamlet, may be seen by the parents, teachers, preachers, and Christian workers by simply having each Church, school, religious organization, parent-teacher association, civic club, women's club, and other organizations to send a representative to study the nature of the movies and report and discuss the nature, ethical value, evil suggestion, moral danger, and un-Christian tendency of this modern cesspool of crime. The advertisements presented on the bulletin-boards announcing the pictures, the sex-suggestions in our daily papers, and the reports of people who attend the shows are sufficient to prove that the pictures presented in many instances are threatening the purity, the religious training, and the wholesome teachings of our Churches, schools and homes for the children of the nation.

The ministerial associations in our cities, towns and villages would do well to arrange to have one of their members attend each show to study the kind of pictures that are presented to their children and young people from time to time and discuss the value or menace of these pictures to the moral and ethical life of those whom they are endeavoring, through Sunday School and Church, to train in the spiritual and religious values.

It is lamentable that so many of our young men are found in the penitentiary, on the chain-gang, and in reformatories for crime, and so many of the young women are departing from the teachings of the gospel and sinking into shame while they are yet in their teens; but these conditions will go on from bad to worse unless something is done to save them from being exposed to the visual presentation of such crime and shame, week by week, on the screen. It is a known principle in the psychology of childhood and adolescence that what is constantly kept before the eyes and minds of young people will be enacted in their life and conduct. If parents and Church people and teachers want young people to enact in life the things presented on the screen, they may be sure that it will come true as surely as the night follows the day. The impressionable nature of the child, the suggestability of the minds of youth, the instinct of imitation, and the psychology of idea-motor activity, and all the other principles on which the whole system of education and religious training is based, prove that there can be only one outcome from the constant and frequent attendance of our young people at the movies as they are now conducted.

Shall the seething cesspool of Hollywood direct and determine the moral standards, ideals, character, destiny, doom and damnation of our nation, or shall we receive our ideals, standards, character, destiny and salvation from the teachings of Christianity? Shall we have empty Churches, Sunday Schools, shattered morals, wrecked homes, suicides, divorces, murders, rum-runners, and multitudes of such crimes? It depends upon the attitude and service of the Church, the parents, the teachers, the ministers, and the moral leaders of our nation toward cleaning up the movies, which are the schools in which most of our young people get their moral standards.

W. C. W.

THE BIBLE AND THEOLOGY.

The Bible is the word of God. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good words" (2 Cor. 3:16, 17). One peculiarity of the word of God is that it appeals to the conscience, and spiritual consciousness, as no other writing does. No one can read the Bible with an open mind without feeling the personal appeal of the truth it contains. It imparts a sense of right and wrong that no other book ever imparts. It condemns that which is wrong and approves that which is right in a way that makes the reader feel that his life is right or wrong. Inner obedience to the teaching of the Bible improves the moral condition of men as no other book does or can.

The Bible not only appeals to the individual, but to nations as the word of God; and the nations that have made it, even in a limited way, the basis of law, have increased in character, knowledge, prosperity, and standing among other nations. Take Germany, England, United States as examples. The one statement engraved on the gold coins of the United States, "In God we trust," is a witness that stands for God in all the great business of which this nation boasts. The laws are based on the Bible—the Ten Commandments being the source of suggestions—and the moral code of the nation as well as the laws rest on the word of God. Civilization rests upon the Bible as expressed in the citizenship whose character and opinions are derived from the word of God. The Bible is printed in more languages, distributed more widely among nations, and read by more people than any other book. It influences more nations toward peace than any other writing. If the Bible is read without question by open minds, it produces better character, better feelings, and more generous purposes than any other book ever written. It is the oldest book, the wisest book, the word of God.

Theology is man's word about God. It undertakes to explain God, the Bible and man's relation to God and His word. It enters the field of origins, history, philosophy, and endeavors to explan God in His relation to man instead of explain man in his relation to God. The questions that are raised in the field of theology are endless and aimless. Much of the preaching of the present day is in the theological field rather than the biblical field. Seminaries extend their courses into theological questions as to the nature of God, the genuineness of the Scripture, the certainty of historic facts, and historic questions that involve the translations of the Bible, and the history of the Church. The text itself is the smallest part of the course. In fact, so prominent is this idea that the schools are usually called theological, rather than biblical. Students are taught theology rather than the Bible. Young men coming out from such training preach theology more than they preach the Bible. What the Church needs is the Bible in the Sunday School, the pulpit, the home, and in the heart and life of the people.

W. W. S.

CASTING THE NET.

There is a most fascinating story told in the New Testament about the appearance of the risen Christ to a group of the disciples on the Sea of Tiberias. The group, at the suggestion of Simon Peter, had gone a-fishing. They had fished all night and had taken nothing. In the dim light of the morning they saw a figure on the shore. A voice came across the water, asking as to the success of their efforts. When they replied that they had taken nothing, they were directed to cast the net on the right side of the boat, and they took an unusual draft of fishes.

The fact is not without point that Jesus so frequently used the experiences and equipment of the fisherman to illustrate His teachings. Of course, He always used illustrations with which His hearers were familiar; but He also used those that had a direct application to the truth with which He was dealing. It is a fact that there is a direct analogy between the task of the fisherman and those who would win men for Christ and train them in the way of Christian living. The work of the Christian is that of a seeker. And we should remember that all of the fishing as pictured in the New Testament is fishing with a net. That means that the fisher of men is out to take all sorts and conditions of men for Christ.

One cannot but wonder what the Master would say if He were to walk among us today and observe the way in which the Church is taking scattering individuals here and there. In all prob-

ability, He would say as He did to the disciples there upon the Sea of Tiberias, "Cast the net upon the right side of the ship." For it is an obvious fact that the way the work of the Churches is being carried on today that the larger part of those whom we should be seeking is escaping our efforts.

It does not require any lengthy investigation to see how many of those whom the Master has commanded us to seek for Him are escaping us. Take any community or city, compare the number of children enrolled in the Sunday Schools with the enrollment in the public schools, and it will be found that children are being passed by in scores and in hundreds. It is not unusual as the hour approaches for Sunday Schools to assemble to find groups of children playing almost in the shadows of Churches. Just now, towns and counties are eagerly watching the census reports as to population. Take the total membership of the Churches within that area and see how many the Churches are failing to reach. Such comparisons will furnish much occasion for thought.

There is one form of Church union that might be had at once, and that is a united effort to reach all of the people within their environs. At the present, we are taking only those who are attracted by such bait as is attached to our individual lines, when we ought to be casting the net, that we might take large numbers for our Christ. There was a time when every community clamored for its individual public school. It may have been only a one-teacher school, but it was considered a necessity. Such schools have long since given place to the consolidated school, whose efficiency is far above that of the former little school which served the community. It was not without a fight that the more effective system of public education was introduced. But the results speak for themselves. It is high time that the Protestant Church, in all its various branches, realizes the necessity for a concerted effort to reach all the people with the teachings of the Christ. S. C. H.

THE CARNEGIE LIBRARY FUND.

On June 17, 1930, the Carnegie Corporation, of New York, announced, through President Frederick P. Keppel, that $425,000 has been voted during the present year to enable certain widely distributed liberal arts colleges in the United States to improve the effectiveness of their libraries in undergraduate teaching.

The corporation is thus carrying on what has become almost a tradition in American life. Andrew Carnegie personally, and later through the corporation which he set up in 1911, distributed some $50,000,000 in erecting free public library buildings in the United States. In addition, $4,000,000 was spent in erecting college library buildings. In recent years, the corporation has devoted large sums to improvement of professional training for librarianship and to the extension and improvement of library service throughout the country, aiming largely to raise standards of library work and professional morale rather than to bestow grants on individual libraries either for building or books. Two years ago the trustees of the corporation, in a review of their activities, decided that aid should be offered to a selected number of colleges, where, under modern methods of instruction which seek to acquaint the student with books rather than with a textbook, the libraries were being subjected to demands from students and professors beyond the limits of the annual college budget.

To determine library needs and opportunities, the corporation called upon certain persons interested in college library problems and asked them to make a survey of the college library situation. This group is composed of Chairman W. W. Bishop, University of Michigan; President Frank Aydelotte, Swarthmore College; Dean Virginia C. Gildersleeve, Barnard College; President Meta Glass, Sweet Briar College; Dr. Robert L. Kelly, Association of American Colleges; Professor Andrew Keogh, librarian Yale University; President William Mather Lewis, Lafayette College; Mr. Carl H. Milam, American Library Association; Prof. Douglas Waples, University of Chicago; President Ernest H. Wilkins, Oberlin College, and Prof. Louis R. Wilson, University of North Carolina, with Prof. William E. Randall, of the Graduate Library School of University of Chicago, as field representative, and Mr. Charles B. Shaw, of Swarthmore, as compiler of information as to book lists. Its activities have resulted in a careful study of the problems of college libraries as distinguished from those of professional and technical schools, and upon this investigation the corporation has based its grants.

Previous grants in the same field have been made by the corporation during the past five years. The program as a whole, it is believed, will enable colleges more adequately to meet the great demands for books for general undergraduate reading purposes.

The list of colleges to which library aid in the form of annual grants over a period of two to five years have been extended is as follows:

Agnes Scott College, Decatur, Ga.
Allegheny College, Meadville, Pa.
Antioch College, Yellow Springs, Ohio.
Birmingham Southern College, Birmingham, Ala.
Beloit College, Beloit, Wis.
Bennington College, Old Bennington, Vt.
Brown University, Providence, R. I.
Coe College, Cedar Rapids, Iowa.
Davidson College, Davidson, N. C.
Drury College, Springfield, Mo.
ELON COLLEGE, ELON COLLEGE, N. C.
Hamline University, St. Paul, Minn.
Hawaii, University of, Honolulu, Hawaii.
Hobart College, Geneva, N. Y.
Hollins College, Hollins, Va.
Illinois College, Jacksonville, Ill.
Lake Forest College, Lake Forest, Ill.
Lawrence College, Appleton, Wis.
Mount Holyoke College, South Hadley, Mass.
Mount Union College, Alliance, Ohio.
Penn College, Oskaloosa, Iowa.
Rosary College, River Forest, Ill.
St. Catherine, College of, St. Paul, Minn.
St. Lawrence University, Canton, N. Y.
St. Stephen's College, Annandale, N. Y.
Southwestern University, Memphis, Tenn.
Sweet Briar College, Sweet Briar, Va.
Wagner Memorial Lutheran College, Staten Island, N. Y.
Western College for Women, Oxford, Ohio.
Wheaton College, Norton, Mass. W. A. H.

FROM REV. G. D. HUNT.

We closed a two weeks' revival at Lanett Christian Church last night, the 8th. This, in many respects, was a great meeting. Large congregations assembled at each service, and they were very attentive throughout the meeting. The music was in charge of Bro. J. O. Bolt, choir leader of the local Church. It was an inspiration to hear the people sing, and a special quartet, or duet, or solo was furnished at each service, which was a most pleasing feature of the meeting and was thoroughly enjoyed by the large congregations present.

Mrs. Ina Lorrell was the faithful pianist, and rendered valuable service, which was highly appreciated by pastor and people. She also led in the music for the junior choir.

The afternoon services were devoted principally to the benefit of the children. This feature of the service was very much enjoyed by the mothers and also the children who attended. It was my pleasure to preach to the little folks in the afternoon of each day for more than one week. It was remarkable how these children learned and conducted themselves during the hour of worship. They learned how to reverently enter the Church of God, and how to keep quiet during every phase of the service, and sing when the music was in progress. They all professed and confessed that they loved Jesus. I think that much good was accomplished in the children's services. I feel that the lives of many of the Christians at Lanett were greatly benefitted and their spirituality was deepened. Many souls were blessed of God.

The pastor, Rev. J. D. Dollar, was rejoiced in heart and greatly encouraged to press forward with his great task. The people are loyal and kind to their pastor, and I do not know a Church in all our beautiful Southland that has a brighter future or a greater possibility before it than the Church at Lanett, Ala. I think that eleven substantial names were added to the roll. My home during the meeting was with Bros. W. L. Osborn and J. T. Elder. These brethren, with their good wives, did all they could, and more than was expected, to make us comfortable and happy.

This loving hospitality brought to my mind the fact that when just a very young man, preparing as best I could for the gospel ministry, I entered school at Old New Hope Church, and the first home to open its doors to me was the home of Rev. Thomas H. Elder and his good wife, both now of sainted memory. They were the parents of Bro. Elder and Mrs. Osborn, his sister. I shall never forget their kindness to me; neither will I forget the hospitality of their children. I hereby request the prayers of all of our brotherhood for Sister Osborn, who is in a very feeble state of health.

There was much sickness among the people, which was a great hindrance to the meeting, but the Lord gave us a good meeting, for which we praise His name. I am now at LaGrange, Ga., for a meeting with Bro. Gray at the East LaGrange Christian Church. We are hoping and praying for a good meeting.

I go from here to Roanoke, Ala., to help Bro. Meacham at Lowell, beginning the fourth Sunday. I hope to be able to rest a few days following the third Sunday. I am praising God for health and strength. Pray for me.

G. D. Hunt.

The prospect that France and Italy might soon be brought into the limitation treaty, a hope expressed at the conclusion of the London negotiations, has almost reached the vanishing point. The cumulative effect of Premier Mussolini's speeches on his tour of Northern Italy last week has produced the greatest pessimism at Paris, where it is argued that it would be futile to attempt to bring the two powers together for many months to come. Without naming France directly, Mussolini several times made references of the danger confronting Italy across her borders and stirred a great crowd in Milan to frenzied shouts of "Down with France!"—*Methodist Protestant-Recorder.*

"The mainspring of progress is doing old things in a little better way. The commonest duty may open a door leading to a life everlasting, pointing a way to the greatest vision that hovers over the world. Only by our visions can we release the best that is in us."—*James H. Snowden.*

CONTRIBUTIONS

SUFFOLK LETTER.

There are lights and lights. The sun is the light of the earth by day; the moon and the stars by night. Jesus Christ is the Light of the moral and spiritual world. He says plainly in John 8:12, "I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Then He says to His disciples (Matt. 5:14), "Ye are the light of the world. . . . let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." There is one great light and many little lights. The big light on the street is not sufficient for the home. There must be little lights in the house by which inmates read, do their work, entertain company, and share the joys of family association. Jesus has chosen no way of lighting the world except through His followers.

Small lights shine brightest in dark places. A small light is dim when the sun is shining; it shines brightest and farthest when it is dark. That is why so many Church leaders at the present day think that members of the Church are not as good as they used to be. When schools were few, when papers and books were scarce, roads were poor, and travel limited, and saloons were many, and society was rough, good people seemed better than they do today. The light of a Christian in those days seemed brighter than the same light does in this age. The same grade of music seemed better than it would in this age of musical culture. The more improved society is, the less the same dress or manner attract attention. The same possessions in this time do not make a man seem as rich as it did fifty years ago. That is as true of Church membership as it is of property, culture, position, or anything else. Progress obscures as well as enlightens. It takes more wealth to put a family on easy street that it ever did. It takes more religion to make a member of the Church seem pious than ever before.

A good road fifty years ago is a bad road today. A good Christian fifty years ago might seem a poor Christian today. The better scholar one is, the more illiterate poor scholars seem to be. More is required of a Christian today than in years gone by. There are improvements in mechanical helps for work, but work increases faster than the helps. The finer the house and the more devices for cleaning and keeping, the more work there is in housekeeping. Increase in china, silver, chairs, linen, and trays increases the dining-room and kitchen work. The same is true of dress. The typewriter and mimeograph have not decreased office work. Work increases all the time. Leisure is a thing of the past. Recreation is necessary for better work, but lesiure is the hardest job of the age. When there was not much to do, the habit of doing nothing made leisure common and enjoyable; but the hardest job of this busy age is doing nothing. Religion that is not busy is on the decline. This is the busiest age known to man, and there never was a time when people were so busy in the Church. No good Christian ever feels that his or her work is done. "Never so busy in my life," is the common expression.

W. W. Staley.

ELON LETTER.

(Concluded from Last Week.)

11. The board of trustees shall annually elect or cause to be appointed certain standing committees to report to it as required from time to time and to carry out such orders as may be assigned. The following committees have so far been created by the board of trustees under this by-law:

(a) Executive (elective), of seven members, of which the president shall be chairman ex-officio, to exercise the powers of the board of trustees during the ad interim period between the sessions. The committee shall meet upon the call of its chairman. It shall not have the power to undo any act of the board of trustees nor to change its policies already defined.

(b) Administrative (elective), of six members, of which the president shall be chairman ex-officio, to administer the decisions of the board of trustees and of the executive committee, and particularly to recommend faculty members. At the February session, the administrative committee shall recommend such faculty members as it may desire. Their recommendations shall be reviewed by the full board and lie on the table until the May session. This committee shall fill emergency vacancies in the faculty.

(c) Investment (elective), of three members, to invest the endowment funds of the college, and have general oversight of the same. Whenever any securities held by the college are disposed of for cash, the proceeds shall be sent to the chairman of this committee, who shall hold the same pending investment.

(d) Visiting (appointive), of three members, one each in order of the three groups of trustees, who shall visit the college at their pleasure and report on its state to the board of trustees. The president may request this committee to visit the college when ever in his judgment their presence may be necessary.

(e) Auditing (appointive), of three members, who shall examine the full auditor's report, and counsel with the president and business manager with respect to desired changes in the financial policies and conduct of the college.

(f) Honorary degrees (appointive), of three members, to nominate at the February session persons as candidates before the board for honorary degrees.

(g) Alumni (appointive), of three members, to receive reports from the officers of the General Alumni Association and its committees, to transmit the same to the board of trustees, and to counsel with the General Alumni Association in respect to all matters of mutual interest.

(h) Insurance (appointive), of three members, to recommend with reference to the life and fire insurance policies carried or to be carried by the college.

12. The board of trustees shall elect the faculty members and administrative officers not contracted with the business manager annually at its May session. The following shall be the procedure in such elections:

(a) All faculty members and administrative officers not otherwise provided for shall be reviewed and formally elected annually.

(b) No administrative officer shall have expected tenure of office beyond one year.

(c) Faculty members of the rank of full professor after re-election for three successive years, upon the fourth annual re-election (unless specific notice to the contrary is given) become members of the permanent staff, subject to annual review and to removal for cause, three months' notice to be given before termination of contract.

(d) Faculty members below the rank of full professor and administrative officers shall be notified of the college's intention to re-elect or to make a change on or before May 1st of each year.

(e) Faculty members and administrative officers desiring to terminate their contracts shall give the same notice as the board of trustees is expected to give them.

(f) Faculty members of the rank of full professor who have served the college twenty-five years or more, may, upon reaching the age of seventy (while yet in the service of the college), be retired on one-half the average salary of their last five years of active service. The board of trustees may assign mutually agreeable duties to such a retired professor from time to time. (Operative only when the million-dollar campaign is successfully completed.)

(g) On the same conditions as stated in (f), proportional retiring allowance may be granted to those whose period of service has been less than twenty-five years by special act of the board of trustees. If a professor resigns or is removed, all claim to retiring allowance is forfeited.

(h) The board will give special attention in each case to full professors whose health has become permanently impaired, but no obligation is created by this willingness on its part.

13. The board of trustees may create special committees for any purpose at any time. All such committees shall report in writing.

14. The board of trustees at its annual May session shall adopt a "budget" for the ensuing academic year. Changes within the said budget may be authorized by the administrative committee. Additions to its total shall be authorized by the executive committee.

15. The board of trustees shall elect to its membership, whenever vacancies occur, only such persons as have been nominated by the Southern Christian Convention or by its executive committee or by their legal successors in office. All elections to membership shall be by ballot.

16. Any trustee who shall have missed without sufficient excuse three successive regular sessions of the board of trustees shall be deemed to have forfeited his office, and his successor shall thereupon be elected.

17. Bonds shall be executed in favor of the board of trustees by the business manager in the sum of $25,000 and by each manager of a college activity involving financial transactions and by the managers of the affiliated boarding departments in such sums as the business manager may direct. The business manager or the board of trustees may require bonds of other officers of the college or of its organizations as may in their judgment appear wise, and in such amounts as they may decide necessary.

18. These by-laws may be amended or suspended at any regular or called session of the board by a two-thirds vote of the trustees present and voting.

W. A. Harper.

DARKNESS BRINGS OUT THE STARS.

By Aquilla Sharpton.

(Graduation class essay, Piedmont Junior College.)

In the march of the centuries, there have been eras when clouds of darkness covered the sky of human progress; eras of backwardness that were dark and hopeless. The earth, like a motherless child, stood waiting for the stars of progress which would clear her sky and chart her ways. So there have been men whose genius became a product of time and eternity; leaders whose appearance was to a trembling planet hands to guide and voices to beckon onward.

Only the darkness brings out the stars. Every dark era of history has finally brought forth its

stars of enlightenment. I invite you, therefore, to think with me about some whose names stand pre-eminent on the record of fame. Plato was a brilliant star in the intellectual sky. With an unusually original mind, he put wings to ideas that will receive invitation into realms of higher thinking for ages to come. He was a great educator, a believer in the power of ideas, a student of the universe, and a believer in the divine origin of things. Aristotle, a political scientist, no mean historian, a student of individual life, a biologist of his time, a scientist who advocated the investigation and classification of species, has established a record that students of modern science will continue to cherish.

I say we of today regard such leaders as beacon-lights of history, because of their influence, and because of answers that were made to time's most urgent calls. Past eras called for "light, and there was light." Only the darkness brings out the stars. There was Copernicus, who dared to refute the old ideas concerning the motion of the planets and the position of the earth. Galileo, who accepted the Copernicon theory, used the telescope, and said with emphatic expression: "The earth does move!" Columbus was so ambitious that he visited the monarchs of Europe in quest of financial aid; so daring that he directed ships and led men across the bosom of the wild Atlantic; so influential that his voyages led to the discovery of America, the establishment of Spanish influence in the new world, and a universal change in the conception of the earth's shape. Isaac Newton, a creative mathematical genius, discovered the law of gravitation, establishing for himself a name "unparalleled in the domain of science."

The modern centuries have characterized themselves with the spirit of adventure in all realms of human activity. Some stars of adventure were luminaries that, while others dared not to shine, began to light their own ways.

Martin Luther, "the morning star of the Reformation," became a consuming light against the fearful darkness of Romanism. His famous "Ninety-five Theses," opposing indulgences, were published and posted in protest of the Roman hierarchy, whose ecclesiastical hand had swayed the scepter of authority, bringing endless oppression down on the heads of the masses. He was not only a religious reformer; he was a reformer in other realms. Prof. Melanchton, a Greek scholar and teacher, influenced by Luther, reformed the educational system of Germany. Luther's preaching against the economic waste of the Church led to an economic revolt that swept with cyclonic force over northern Europe.

That mighty epochal movement in history was not finished in a few short years. The earth was later to see another star brightening the path of human souls. John Wesley, great itinerant revivalist, traveling 250,000 miles by land, mainly on horse, preaching 40,000 sermons, created a spiritual impact unparalleled in the eighteenth century. It has been inferred that he saved England and enlarged within her borders that spiritual rebirth of life for which moralists and reformers had been pleading.

In the century following, we find a group of stars shining in the realms of literature. William Wordsworth rebelled against the ideas and conventional customs of the classists. "Subsequent ages owe him a greater debt for opening their minds to truer and deeper relations with nature and their hearts to sympathy with simple things and simple people."

"Thanks to the human heart by which we live,
Thanks to its tenderness, its joys and fears.
To me, the meanest flower that grows can give
Thoughts that do often lie too deep for tears."

Keats gave us the gospel of beauty, revealing to the inward ear the sweetness of unheard melodies. Ruskin was an idealist that stood for the higher morals expressed in art and education. Carrlyle was the man who stated that all work was noble enough to be religious. Tennyson was a poet with keen insight to the majesty of things. He was a statesman, a prophetic seer, picturing to us the golden age. Hear him in "Locksley Hall" speaking of the ceased-throbbing of war drums, the furling of battleflags, the parliament of man, and the federation of the world.

Do the foregoing facts not set us face to face with the majesty and the immensity of our task? Do you see that the Victorian sage was pointing his finger at us? So an age of darkness! Who will be its stars?

We are living in an age of question marks. The darkness that surrounds us is not the darkness of bygone centuries, it is not the darkness of fear, it is not the darkness of superstition; it is the darkness of sordid materialism. Men worship at its shrine with an Eastern idolatry. Where next? What next? And by the time one question is answered, there wait scores to be answered.

But the light of the stars will shine on and on as long as the darkness of human need lasts. He who spake as one having authority, and not as the scribes and Pharisees, shall ever be our chief Source of light. Just as long as people cleave to old, unhappy, far-off things and dead creeds, so long will the revolutionary spirit of Copernicus, Galileo, Columbus, and Martin Luther be in operation. Just as long as the path of human souls is darkened and hindered by bigoted, formalistic churchmen, who make the simple gospel seem a thing unscripturally obscure, so will men rise in the likeness of John Wesley and raise a voice of protest.

Thus, the stars of this era must come from the youth of this era. "If youth could see and age would do," is a noble idea.

"When you're up against a trouble,
Meet it squarely, face to face;
Lift your chin and set your shoulders,
Plant your feet and take a brace.
When it's vain to try to dodge it,
Do the best that you can do:
You may fail, but you may conquer—
See it through!"

Heflin, Ala.

ATLANTA SEMINARY FOUNDATION NEWS.

The Atlanta Theological Seminary Foundation has closed its first year at Vanderbilt University. Two members of the foundation graduated—Mr. Jefferson Canoy, High Point, N. C., with the seminary degree, and Mr. Francis Emerson, Salisbury, N. C., with the M. A. degree.

Nine new directors were elected at the annual meeting of the foundation: Rev. M. H. Lichliter, D. D., Columbus, Ohio; Rev. Miles Krumbine, D. D., Cleveland, Ohio; Rev. Carl August Voss, D. D., Pittsburgh, Pa.; Rev. Howard J. Chidley, D. D., Winchester, Mass.; Rev. John M. Phillips, Hartford, Conn.; Rev. J. Delman Kuykendall, D. D., Coconut Grove, Fla.; Rev. Wm. T. McElveen, Ph.D., Atlanta, Ga., and Mr. Machlin Davis, Nashville, Tenn. These men are profoundly interested in the work of the foundation and believe in the future of the foundation.

The relations with Vanderbilt School of Religion are good. The spirit of Christian co-operation exists between the school of religion and the foundation. The school of religion is happy to have the foundation as part of its bigger program, and the foundation is glad to have part in that program. It is an opportunity to demonstrate to the life of the South, and not the South alone, but to America at large, that a piece of co-operative work can be done; that different denominations can and are educating their leaders in one great school. It is an high adventure in Christian unity paving the way for a tomorrow of holy understanding.

COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlocking, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
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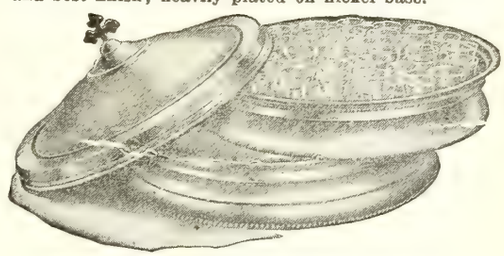
SILVER-PLATED.

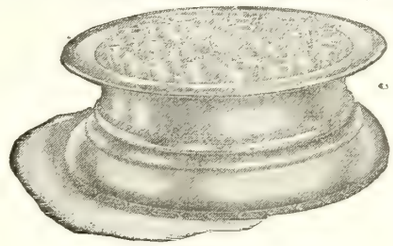
The Silver-plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses.	**$22.00**
Base No. 1—Silver-plated; fits Silver Tray 85.	**11.00**
Cover No. 5—Silver-plated; fits Tray No. 85...	**16.00**

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).	**$22.00**
Base No. 2—Silver-plated; fits Silver Tray 90..	**16.00**
Cover No. 4—Silver-plated; fits Silver Tray 90.	**14.00**

Bread Plate No. 3—Narrow rim	**$ 9.00**
Bread Plate No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A PRAYER.

(June.)

Dear Father, Thou workest and we work. Not as a matter of course, nor fitfully, may this day be occupied, but firmly may we, Thy helpers, choose every activity according as Thou dost call and lead. Silent, profound as unfolding dawn, and as real as daylight's deepening hue, may Thy voice of guidance come to us. Bring to Thine aid the service, even the bodies, of those who professedly carry the cross of Jesus, that high and sure it may be planted where shall fall the gaze of all men and whereupon to look as truly is to live! For Christ's dear sake. Amen.

PURPOSE OF A MISSIONARY INSTITUTE.

Our principal difficulty in the Church today is that we have too many missionary freight cars and too few locomotives. The difference between a freight car and a locomotive is that the former has no motive power of its own. It starts to move only when connected with an engine. When given a shove, it goes along until its momentum is exhausted and then comes to a stop. Locomotives can move, not only themselves, but cars to which they are attached.

We have a lot of people in the Church whose missionary activity is dependent on enthusiasm supplied by other persons. They never generate any enthusiasm of their own, nor arouse it in any one else. The only way to keep them interested is to get them to missionary meetings sufficiently often.

Some missionary leaders take it for granted that freight cars will always be freight cars, and that the onyy way to keep them moving is to multiply missionary addresses, to cover the country with touring speakers who will draw and stir the communities they touch.

Without doubt, much good may be done by this method, but the policy seems defective. Would it not be better to adopt the aim of manufacturing more locomotives instead of merely imparting to freight cars a momentum which is only temporary? We need missionary spellbinders, but we also need people who can help people to help themselves and others.

1. The missionary institute should measure its usefulness, not by the number of persons who attend and the enthusiasm they express, but by what people do on their own initiative after the speakers leave.

2. It should cater particularly to potential locomotives; those able and willing to work, and with capacity for leadership.

3. It should not consist of addresses which no local talent could possibly duplicate, or of missionary vaudeville entertainments, but should concentrate on suggestions for a program which can be carried out.

4. It should, of course, provide inspirational features, but should aim at permanent action rather than temporary uplift.

5. The institute should be long enough to give people definite ideas of how to teach and work. There should be several sessions for leaders of discussion groups.

6. The courses on different methods and grades of work should meet separately, so that they can deal with real problems.

7. It follows that leaders of the methods' courses should be those having had successful experience with the types of work they present.

8. There should be specific suggestions for the self-maintenance of interest by reading, enthusiasm, prayer, and effort.

9. The whole atmosphere of the institute should suggest, not temporary stimulus, but enlistment in expanding service.

10. It should be made clear that God intends His grace, not to terminate in us, but to influence others through us.—*T. H. P. Sailer,* in *Missionary Review of the World.*

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 21, 1930.

Sunday Schools.

Previously acknowledged	$ 3,529.00
Roanoke, Ala.	1.96
Biscoe, N. C.	2.44
South Norfolk, Va.	18.00
Happy Home, Ruffin, N. C.	.90
Ingram, Va.	3.00
Antioch, Elams, N. C.	2.30
Antioch, Elams, N. C.	5.83
Berea (Nans.), Driver, Va.	3.15
Cary, N. C.	4.05
Durham, N. C.	25.54
Mt. Carmel, Zuni, Va.	2.65
Oakland, Suffolk, Va.	1.50
Pleasant Hill, Liberty, N. C.	4.10
Franklin, Va.	9.70
Dendron, Va.	5.00
Total	$ 3,619.12

Individual and Church Collections.

Previously acknowledged	$ 5,734.69
Bennett, Ramseur, N. C.	4.77
Burton's Grove, Wakefield, Va.	5.00
Antioch, Elams, N. C.	5.50
Total	$ 5,749.96

Specials.

Previously acknowledged	$ 1,866.11
A Friend, Waverly, Va.	10.00
Burlington Sunday School, N. C.	64.04
Total	$ 1,940.15

Dollar-a-Month Club.

W. H. Freeman, Star, N. C.	$ 5.00
Mrs. Lacy P. Wicker, Greensboro, N. C.	1.00
H. R. Morrison, Norfolk, Va.	5.00
Total	$ 11.00

Summary.

Previously acknowledged	$17,502.00
Sunday Schools, regular	90.12
Individual and Church collections	15.27
Specials	74.04
Dollar-a-Month Club	11.00
Total to date	$17,692.43

J. O. Atkinson, *Sec'y.*

MISSIONS, A SPIRITUAL TASK.

(This address was read before the N. C. & Va. Sunday School and Christian Endeavor Convention, at its recent session, by Mrs. W. M. Jay, for Dr. Atkinson, in his absence, and is published by request.)

Writing in a recent number of the *Missionary Review of the World,* Dr. Arthur J. Brown, secretary of the Presbyterian Board of Missions, points out that which is immediately apparent, namely: missions is a spiritual task. Nothing but spiritual power can explain the motive of such men as Carey, Morrison, Livingstone and thousands of others who have turned the world upside-down by their preaching and the manner of their life, among people who knew not our Lord's Christ. No missionary could go out to fields afar simply for the money or the political or social prestige and power that such a life offers. Men and women dedicating their lives to such service could only be prompted by a passion for their Lord, to make Him and His message known to those who are dying without Him. If one wishes to know men and women who have been filled with the Spirit of God, who have risked all and given all for Him, the life He lived and the death He died, let one read the lives of missionaries. Such lives were impelled by the power of the Holy Spirit and were consumed with a passion for world conquest in the name of their Lord.

And then if one wishes to see unselfish, thoroughly Christian and spiritual giving both of time and means, one must look at those around us who give as liberally to missions, and even more liberal than to other causes; for in giving to missions one exercises a faith not required in any other sort of giving, for one must have faith in those who are to take, handle and transmit the funds given, and one must have faith in God and in our Lord Jesus Christ, for it is to make our God known, to tell of His creative and redeeming power, to carry the message of His Son, the death of His Son on the cross, to those who haven't it, that our mission money is given. We give to missions not primarily for the sake of our fellow-men, but primarily and fundamentally for the sake of our Lord. As such, it is a spiritual task.

2. It is a spiritual task, because the soul of the Church is spiritual and the task of the Church is spiritual and the power of the Church is spiritual. Now, the one task that the Church alone undertakes is the task of missions. The Church is responsible for every missionary at home and abroad today. The Church sends out and supports missionaries and builds other Churches, and the Church alone does this. Other agencies, other institutions, other organizations help the Church and the world in the relief of human suffering, in carrying food to the hungry, in giving shelter to the homeless. Benevolent societies, fraternal orders and a friendly state all join in assisting and doing this work of benevolence and of charity. However, only the Churc htakes up collections and offerings to support and send out the gospel, to build and maintain Churches, to make known the saving message of our Lord to those who haven't that message. Our Lord Christ seems to have reserved this work for His Church, that it might have a spiritual dynamic, a spiritual task and a spiritual power peculiar to itself alone. Unless the Church does the missionary work, it wlil never be done. Until the Church gives the gospel to the world, it will never be given. Christ Himself instituted missions, and He chose the Church as the one institution to carry on and do missionary work. The Church alone is engaged in the spiritual task of preaching the gospel of the Son of God to those who haven't that gospel. Theer are more than 50,000 missionaries preaching and teaching the gospel in what we may term the foreign fields today. Those missionaries were all sent out by the Church, and are being supported by the Church, and the Church of the living God alone sponsors and is responsible for the entire missionary enterprise. It was to His followers, His professed follower, those who constituted the initial Church that Christ delivered His full and final and most emphatic command, "Go ye into all the world and preach the gospel to every creature." It was a spiritual task entrusted to His Church.

3. It is spiritual, and so every professed or prospective follower of Christ may be and should be invited to have a part in it. Every child as

well as every grown-up, every youth as well as every adult wh sohares the blessings and the benefits of our glorious songs, our gospel truths and our Sunday School teaching, may and should be invited to have a part in this holy task, this spiritual task. Our Lord, by inviting the children to Himself and declaring, "Of such is the kingdom of God," blazed the way for the Sunday School as well as sowed the seeds of a spiritual kingdom. It was a spiritual kingdom that He came to the earth to establish, and to the spiritual life of His kingdom He invited the child, the youth, the adult and old age. And He appointed His Church, which is His body, as the sole agent of this spiritual undertaking. Because this kingdom is spiritual, we should invite the children as well as the adults to have a part in its promotion, for they are the children not only of earthly but of heavenly parentage. The child has imagination, sympathy and the universal mind. The child has feeling and emotion and pity, and these are the very elements that enter into the making of spiritual power and progress. Since our Lord is building up a heavenly kingdom on earth, and since He told us that "of such is the kingdom of God," it behooves all who love Him and serve Him to train our children in the way of spiritual insight and activity. Ask them for their gifts for missions; ask them for their sympathy for missions; ask them for their interest in missions, because through missions our Lord Christ is building a kingdom on earth, such as is the kingdom of heaven; and the kingdom of heaven is made up of those who, like the child, have a faith and a sympathy and a pity that is universal, eternal and holy.

Teaching and learning is the business of the Sunday School. Then, why not teach and learn the needs and conditions in mission lands and thus strengthen our mission cause. Every age can be reached through the Sunday School from the cradle to the grave, and since the Sunday School is already organized—the biggest organization of the Church—which has the confidence, support and aid of all kinds and classes of Christians, this is the logical place to begin our missionary instruction. The influence on our boys and girls today largely controls our men and women of tomorrow, and if we reach the Sunday School for missions, we have opened up a way for an ever-increasing zeal, interest and enthusiasm.

Every Sunday School lesson of every Sunday in the year has some phase of missions in it if the teacher will look for it and apply it. I think it was George H. Truel who once said, "That in the hands of Sunday School superintendents and teachers lies the real solution of the missionary problem. They hold the key to the whole situation, and if they improve their opportunity, within a generation there will be Sunday Schools whose intelligence about missions and zeal for them have never been equaled in the world's history." Yes, the Sunday School is the teaching force and the training center of the Church.

What causes our indifference and why do we neglect to do and say more for missions? It is largely because we were not taught missions when we were children, and our youth of today is only waiting our guidance and are willing to be taught and to do. Then if we are convinced it is the proper and best thing, let us as adults see to it that we prepare ourselves and do some real studying too. We cannot teach successfully that which we know little about. Here is our opportunity, and no other organization of the Church offers such a promising field for missionary instruction.

The missionary responsibility rests heavily upon us as Sunday School leaders, and if our teachers can come to feel the missionary need and become intensely interested themselves, they will inspire their pupils to a missionary zeal and activity in which they will rejoice. There are several ways in which the Sunday School may become missionary in spirit and activity.

(1) Have a missionary superintendent, allowing him or her a few minutes before the whole school every Sunday, or once a month if preferred. In the larger schools where they meet in departments for separate opening exercises, there should be a missionary superintendent for each department.

(2) Have a missionary committee whose business it is to put on missionary programs from time to time and to work out ways and means to keep missions prominent in the minds of teachers and pupils.

(3) Have a mission study class composed of the teachers and officers of the Sunday School.

The goal of every Sunday School should be to undertake a real missionary program of instruction, of information and of learning about missions. If for the coming year every Sunday School would succeed in such a program, it would be the biggest gift to missions made in our Christian Church.

Missions is the work of the Church, is the task of the Church, and it is a spiritual task; and if the Church, through its Sunday School, would come into its full spiritual power and activity, it must of necessity undertake its spiritual task, the task assigned by our Lord as the source and the institution of His spiritual energy and power. We should ever and always bear in mind that our Lord, and not our mission boards, or any other human agency or institution, initiated missions and is solely responsible for missions. And from the day He instituted missions till this very hour, it has been and is the spiritual task of the Church, the Sunday School and the missionary society.

THE VALLEY MISSIONARY RALLIES.

The district missionary rallies of the Virginia Valley Central Conference were held in the five districts. At each point the attendance was good, considering the rain we had one day and the fact that two rallies were held in the midst of wheat harvest. It was encouraging to see some put kingdom work ahead of material interests. Our greatest handicap seems to be that there are so few societies. We are hoping to organize and put into action more societies before another year.

The pastors over the Conference were especially helpful in attendance and in giving addresses. They have been a wonderful help in making the day at each rally a day well spent.

The superintendents of each district took hold of the work in an unusually good manner. Those who helped on the program by reading papers or giving talks brought to our attention many good and helpful things. The young people of Bethlehem gave a pageant, "Do Missions Pay," at the Rockingham rally, and were kind enough to carry it over to the Shenandoah rally the next day.

We were so late in holding our rallies this spring that it will seem only a short time until we hold our Woman's Missionary Conference, which meets at Antioch August 1st.

MRS. B. F. FRANK.

O'KELLY MEMORIAL.

Total cost of material	$1,275.00
Previously acknowledged	1,090.25
Balance to be secured	$ 184.75

J. O. ATKINSON, *Treas.,*
Committee on O'Kelly Mem'l.
Elon College, N. C.

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COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.
AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

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With all the words of our Lord and Saviour printed in red.
13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges ..... .90
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The JEWEL is the latest and most attractive Pocket Testament made.

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One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 *The three wise men*

carrying away into Bāb'-ў-lon *are* fourteen generations; and from the carrying away into Bāb'ў-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges $1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included 1.50
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Holman GEM Testament

POCKET SIZE 3⅜x4½ inches

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Jē'sus to the multitude, and to his disciples,

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson I—July 6, 1930.

Abraham.

Golden Text: "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went."—Heb. 11:8.

Lesson: Gen. 12:1-5, 13:1-13, 17:1-8, 18: 22-33; Heb. 11:8-10.

The lessons for the next six months ought to be full of human interest and inspiration, for they are biographical sketches of representative men and women of the Bible. Biography is, literally interpreted, "the writing of life." These lessons will deal, therefore, with incidents from the lives of these great characters. There will be the human interest in them. They will be both interesting and instructive if they are studied in the right way. The important thing to be kept in mind is the fact that these men and women were human beings, men and women just like us. We are to profit by their good example and to avoid their mistakes. The series begins fittingly with Abraham, one of the towering figures of all time. Several splendid traits of character are revealed in the brief scriptural records given as today's lesson.

Faith.

Abraham is known as the "father of the faithful." His name is synonymous with faith. Living as he did in the midst of idolatry, he felt an inner urge to get away from it, and to worship in purity the God from whom he thought that impulse came. There was not much definiteness in the command, so far as destination was concerned. He was to go out to a land which God was to show him. And he went out, not knowing whither he went. It was an exceedingly hazardous journey which he made, an absolute venture of faith. The secret of it all lay in the fact that even though Abraham did not know where he was going, he knew with whom he was going. He was willing to follow that higher call, the best that was in him.

Out of that faith came courage. He was brave to undertake and strong to endure, for he knew whom he had believed. He who has a vital faith in God is not afraid of life or folks.

Then there was the note of reverence and devotion in his life. When he came into the land of Canaan, infested with idols and idolatrous worship, he builded there an altar unto the Lord. He kept alive worship in his life. Alas, that so many people allow their religious life to be neglected and to die when they leave their home communities and go elsewhere.

"In thee shall all the families of the earth be blessed." That is the open opportunity to every man—so to live that he shall be a blessing to those of his own day and to those who are to come.

Good Will.

"And Abraham was very rich in cattle and silver and gold." But Abraham did not allow his material things to come between him and God. When he came back to Canaan after being in Egypt, he again called upon the name of the Lord. Alas, how many there are who, in the pursuit of, or the enjoyment of material things, have forgotten God.

Abraham refused to quarrel over material things. He believed that life was too precious and too sacred to be wasted in quarreling, even if it cost him something to keep peace. He was generous in his attitude toward Lot. As far as in him lay, he had made up his mind that he was going to live at peace with all men.

Intimacy With God.

"God talked with Abraham." The man kept his ear open and his heart responsive to his God. In his day as in our day there were so many things that could have drowned out the voice and hardened the heart, but Abraham kept his life responsive to the divine. And because of that fact, the secret of the Lord was with him. Almighty God spoke to him of things that caused his heart to burn within him. It is thus today. The spirit of the living God still has secrets and resources for all those who keep a ready ear and a responsive heart.

Compassion.

When it was revealed to Abraham that God was about to destroy Sodom and Gomorrah, Abraham, with a compassion that shames many of us, intercedes in behalf of those wicked cities. Here is an instance of intercessory prayer like unto that which the Master Himself offered. Here was a man who shared the sorrows and sins of others, no matter how much they had forfeited, from the human standpoint, his compassion. This man of the dim twilight of early spiritual ideals can put many of us who live in the noon-day splendor of the gospel of Jesus Christ to shame by his large-heartedness and the warm-heartedness for those who have brought upon themselves the penalty of wrongdoing.

James says, "And he (Abraham) was called the friend of God." Here was one who reflected honor upon God by his manner of life and the measure of his service.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, July 6, 1930.

Topic: "Joys and Dangers when Away from Home."

Scripture Reading: Gen. 28:10-22.

Discuss questions from this list that will appeal to your group:

1. What is recreation?

2. What is a "sportsman"? Webster's definition is interesting. Look it up, if you do not know what he says.

3. Name five things that are true of a good sportsman.

4. Is a good sportsman's life well rounded? Give reasons for your answer.

5. What do we learn in play that enriches our lives? (Courage, fair play, good will, honesty, co-operation, obedience, etc.) Show how play develops these attributes.

6. Is recreation only for those who do not have to earn a living? Who needs recreation? Why?

7. What are some of the dangers in recreation? (Too much recreation becomes dissipation; wrong activities engaged in as recreation; our commercial recreation governed by money interests; trying to crowd a year's recreation into a summer's vacation, etc.)

9. What do you do when you are at leisure? Is it recreative?

10. Have you ever thought of "conversation" as a recreation? Do you know ways that you could improve your ability along this line? Name them.

11. What is the relation of recreation to character?

Fred and Frank graduated from high school this spring. They both want work for the summer. Fred is known as a clean sport. He played on the football team in high school. Frank was a good student, but showed no particular interests in school activities. Suppose both apply for the same position. Which do you think will be given the preference by a business man? Why? What does the fact that Fred participated in and enjoyed football four years in high school indicate to the average business man?

Do you like to attend the movies? Do the pictures that are shown satisfy you? Would you like them more "thrilling," or of a different type?

Motion pictures are the most popular form of all indoor recreation. At the present, a degrading type of pictures is the usual presentation to the audience. Up to the present time, the public has shown little choice in the type of picture it wants. Crowds go to both the good and the bad. The solution of the problem lies with the Church, the school and the home. When we demand better pictures we will get better pictures. The Jewish and Catholic women of America are making their wants known to the film producers. And they are being heard. The Protestant Churches are not organized in such a way as to make their influence felt with the producers.

Next Week.

We discuss hobbies. Come to the meeting prepared to tell about your hobby and why you chose it.

Begin finding material for the topic for July 30th, "Some Good Summer Reading."

CHURCH STATISTICS.

Dr. H. K. Carroll has published in the *Christian Herald* his Church statistics for 1929. The totals show 225,001 ministers, as compared with 222,202 in 1928; 237,290 Churches, as compared with 238,371 in 1928, and 50,006,566 communicants, as compared with 49,706,147 in 1928. There was an increase of 2,799 in the number of ministers, as compared with a gain of 4,998 in 1928. There was a decrease of 1,081 in the number of Churches, as compared with an increase of 2,380 in 1928. And there was a gain of only 300,419 in the number of communicants, as compared with an increase of 1,111,984 in 1928. The Methodists (16 bodies) show a net loss of 2,440. The Methodist Episcopal Church, reporting 4,589,664 members, shows a net loss of 24,433. Of the twenty-one Episcopal areas in the United States, only three report any gain at all. The Roman Catholic Church, reporting 17,173,147 communicants, shows an increase of 77,303. These figures are lower than the ones quoted from the Catholic Directory last week. Southern Baptists report 3,770,645, or a gain of 64,769. Northern Baptists show a decrease of 15,198, with a present membership of 1,404,685. The Southern Methodist Church reports 2,594,038 members, or a gain of 13,153. The Northern Presbyterians report 1,959,006, with a gain of 40,032, while the Southern Presbyterians report 455,988 members, and a gain of 9,331.—*Ex.*

BOOKS REVIEWED

By Dr. W. A. Harper.

An Adventure in Religious Education. By Walter Scott Athearn. The Century Co., New York City. $3.50.

A book by W. S. Athearn is an event in the world of religious education. There have been several events of this character, but none so noteworthy as this one. In this volume, Dr. Athearn tells the story of his wonderful work in the field of leadership training for Christian service in Boston University. In 1918, Dr. Athearn became dean of Boston University School of Religious Education and Social Service. At this time there were enrolled in the school 105 students. Ten years later the school had grown to 607. That fact alone testifies to the outstanding leadership of Dr. Athearn.

At the end of ten years as dean, Dr. Athearn gives an accounting of his stewardship during the decade. (In addition to this, he made a far-reaching and scientific study of the status of religion and religious education in American institutions of higher learning.) The data which he has amassed are illuminating and present a convincing argument for academic recognition of religion and religious education in institutions of higher learning.

The reader is impressed as he emerges from this fascinating volume with the conviction that Dean Athearn has here indicated the foundation principles that should underlie the creation of a great institution for training workers in the field of religious education, and at the same time provided the blueprint with specifications for such an institution.

The reading of this book by persons of philanthropic disposition and Christian insight should immediately result in making available, under Dr. Athearn's leadership, a sufficiently large sum of money to found and endow such a training center for Christian workers. There is no greater need in American higher education today than such a school for the training of Christian leadership. And the philanthropist or group of philanthropists who may make this training center possible will make a national contribution to the program and advancement of the Christian religion in our day, a contribution that will be equaled by no other that could possibly be undertaken at this time.

Dr. Athearn has laid the world of Christian scholarship and religious education training under lasting obligation to him for his scientific and comprehensive study. The appearance of this book marks a milestone in the program of religious education, and assures it a permanent place among the major disciplines in the field of higher education. Dr. Athearn's book makes religious education a real profession.

The Liberal Arts College Conference. By Archie M. Palmer, editor, Association of American Colleges, 111 Fifth Ave., New York City. (No price listed.)

In this book, Archie M. Palmer, as secretary of the Association of American Colleges, has collected the addresses delivered at the Liberal Arts College Conference, held in Chicago, March 18-20, 1930. At this conference, 278 liberal arts colleges were represented and 13 addresses were delivered. Each of these addresses is incorporated in the volume. In addition to this, there is an introduction by the editor, a discussion reported by him on the financial problems of the liberal arts college, and the findings of the conference. There are two appendices, one of which gives the minutes of the conference, and the other the list of colleges enrolled at the conference.

The reading of the addresses given at this conference will convince of the importance of the liberal arts college in the American educational system, and many suggestions will be found for the strengthening and perpetuating of this typical American institution.

COMMANDER BOOTH ON PROHIBITION.

The officials of the Association Against the Prohibition Amendment will never gain cr e-srshr

Among those who live by basic labor, prohibition has eliminated the worst evils previously originating from drink. The reason is economic. These men cannot afford to pay for reliable liquor at 75 cents a drink, and in any event reliable liquor is more difficult to obtain. It has been said that in the evasion of the eighteenth amendment, there is one law for the rich and another for the poor. The position of the Salvation Army is that drink is not a blessing of which prohibition deprives citizens who are entitled to it. We regard drink as a danger from which the citizen and his home have been wisely defended.

"The statement that indulgence in liquor and consequent evasion of the eighteenth amendment vary inversely as the wealth of the families involved means that the mass of the nation engaged upon the production and consumption of commodities is not to be held responsible for the bootlegging, the rum-running and the disobedience to law which have been so widely advertised for the purpose of discrediting a beneficent measure or reform."—*Commander Evangeline Booth.*

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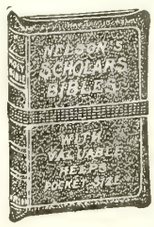

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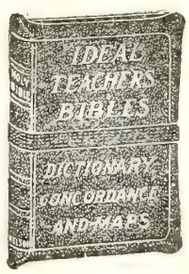

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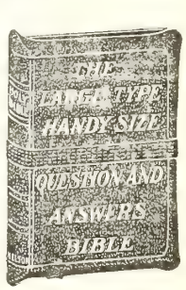

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One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

HEARING AND DOING.

"Be ye doers of the word and not hearers only." —James 1:22.

The word of God saves only as it is obeyed. We must possess the desire to do what it says. He who is a hearer only, and a forgetful hearer at that, learns to know neither himself or God; he develops his own shallow ideas and deceives himself.

This message of Jesus has one solitary appeal: Let your conduct in word, thought and deed conform to the word of God, and the Lord will give you wisdom that is worth having. You will learn to know yourself and learn that the cure for all your ills is in the gospel. In it are the merciful counsels of God.

Prayer.—Lord, Thou dost work in us both to will and do Thy good pleasure; prompt us to take heed to life according to Thy word and do that which Thou dost command. Give us love in our hearts and adorn our souls with holiness throughout. *Amen.*

TUESDAY.

HOW DO HYPOCRITES PRAY? ....

"And when thou prayest, thou shalt not be as hypocrites are."—Matt. 6:5.

How do hypocrites pray? When hypocrites prayed, they presented themselves before the people. They thought out fine words in order to win applause of the people. They prayed in order to be regarded as pious men. If you pray this way, you are guilty of the same hypocracy. Prayer is a condition of heart, and God is not moved with such prayer.

When thou prayest, present thyself to God and deal with Him only. Keep all of Thy thoughts and feelings set on Him. Let nothing else be on your mind, whether it be the beam in the ceiling or the stars in the heavens; your daily business affairs or your earthly joys and sorrows, unless it happens at the time that you are praying about these things. Neither shalt thou be thinking of people around you, nor the eyes that see you, for you are alone with God. If perchance there are diverting thoughts, the most they should do is grieve and humiliate you and turn your prayer to God for the proper devotion.

The Lord does not prohibit many words, or repetitions, but He does prohibit "vain repetitions. How excellent a thing is true prayer! How sweet are the hearts from which true prayer issues!

Prayer.—Give us, O God, the spirit and grace of prayer. Forgive us all the sins we have committed in our prayers. Forbid that we shall come to Thee with idle words of selfish motives, but make us always to pray in spirit and truth. *Amen.*

WEDNESDAY.

AN ENCOURAGING GOSPEL.

"He that believeth and is baptized shall be saved; but he that believeth not, shall be damned." —Mark 16:16.

Instead of being a harsh one, this is rather a comforting message. It tells us that heaven is open; that hell is closed; that God's wrath is annulled, and sin and death are buried, while life and truth are let down in the laps of them that believe. It almost terrifies us to think that the high and eternal King is so gracious to us.

It is only when disbelievers despise the truth of it and spurn it, and when the horrors of death overtake them, they fall into the depth of despair and realize what it is to be damned.

Prayer.—Lord Jesus, send Thy Holy Spirit to the preaching of Thy word everywhere and create faith in the hearts of mankind. *Amen.*

THURSDAY.

OUR SPIRITUAL CONCEPTION AND THE KINGDOM.

"Ye shall receive power after that the Holy Ghost is come upon you."—Acts 1:8.

We understand that the body of Jesus after death was a glorified body. It was an invisible body, and yet at the same time He had the power to make Himself visible. The forty days of such a body on earth seemed to be a period in which He was to reveal Himself to the disciples, to instruct them in the nature of the kingdom, give them a definite understanding of what the spirit-life is and prepare them to receive the Spirit.

In our lesson today we are told of His power and authority which He bestows on us. With a true conception of the spiritual life and the endowment with power from on high, we can hold fast to the truth of the habitation of God and live above earthly and material conceptions. This is the coming of the kingdom in our hearts.

Prayer.—Draw us after Thee, Lord Jesus. Take our hearts and fill them with Thy love. Give us Thy Holy Spirit, and let each of us be one in the army of Thy kingdom. *Amen.*

FRIDAY.

A GLORIOUS PICTURE.

"He lifted up His hands and blessed them. . . . And while He blessed them, He was parted from them and carried up into heaven."—Luke 24:50-51.

The picture of the ascension of our Lord while in the act of blessing the disciples gave them (and gave us) an eye of faith which they had never had before. If we now, with this eye of faith, can enter into the spiritual realm with Him, we shall know something of heaven's gift, celestial light, immortal life, and the peace which passeth understanding. As we gaze upon Him in this last scene ascending away from the earth with uplifted hands in a poise of blessing, it is a fitting climax to His life on earth. Behold, these hands are lifted up over the world to bless. They are full of life and strength, and every good gift dropping down upon the souls of humanity.

Let thy life be a Pentecost of fellowship with Him, and thy living and unceasing prayer for His blessings.

Prayer.—Open our eyes, Lord Jesus, that we may see Thee as Thou art in glory. Give us grace to lead an open life to receive Thy blessings and Thy kingdom. *Amen.*

SATURDAY.

A VICTORIOUS SITUATION.

"Sit Thou at my right hand."—Psa. 110:1.

"Sit Thou at my right hand" means, put the Lord at thy right hand. He who does this, whether his enemies are few or strong, can look with perfect composure at his fury and vain efforts and say, "There is one on my right hand who is strong enough to prevail against all of my enemies and help me in all my distresses." All of the enemies of the Lord are to be laid at His feet. Believe it or not, it is true just the same.

The cause of truth must triumph. However, many may be our enemies, and however victorious they may seem to be, He reigns still, and, if faithful, we shall reign with Him.

This is a day of many enemies to the Church. Are we among those who have put Him at our right hand and are standing by faithfully?

Prayer.—Dear Lord Jesus, rule Thou in our hearts. Help us to believe and trust in Thy grace and power. Clothe us with Thy purity and arm us with Thy righteousness, and make us willing in Thy service, that we may fight the good fight of faith and win the crown. *Amen.*

SUNDAY.

TO KNOW IS TO BE LIKE.

"He shall testify of me. And ye also shall bear witness."—John 15:26, 27.

The facts of Jesus Christ are so convincing that even they who deny them feel the sting of the truth of them in their hearts.

He that believes in Jesus knows Him and cannot help letting His light shine for him. He who believes lets the light of God permeate his life and govern his conduct even in the smallest details. He will live in holiness, suffer with patience, and not allow himself to be led astray from the path of self-denial, right and rectitude.

Prayer.—Heavenly Father, strengthen us daily and give us grace to shine for Thee. Give us the honor of being numbered among the faithful, and give us the willingness to suffer for Thy sake. Keep us from all manner of hypocrisy, let our lips speak the truth, and do Thou bless us in the coming of the kingdom. *Amen.*

THE ONE MEDIATOR.

"There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

Wonderful must be the qualifications on the part of the Being who mediates between guilty man and a holy God. He must fill, with His own merit, the gap between two worlds. He must bow the heavens, and lift up the earth to meet them. He must, with His divine arm, grasp the throne of the Infinite One, while with His human arm He lays hold of humanity, bringing God and man together in Himself. He must reconcile the rebel and the law, and glorify the Father by humbling Himself. He must die, in order that man may live, making His tomb the birthplace of our immortality.

It is said that England and Wales could not be united until a son of the King of England was born in Wales, making him "Prince of Wales." Then England could claim him as heir to the throne; while the Welch claimed him as their brother, a native of their soil.

Heaven and earth were united when a Son of the King of glory was born on the earth, making Him the "Prince of Peace." Heaven claimed Him as heir to the throne, while man claims Him as his Brother, born on his native soil.

"Both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto my brethren, in the midst of the Church will I sing praise unto Thee" (Heb. 2:11, 12).—*Ex.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE CHALLENGE OF OUR TIMES.

BY CHAPLAIN H. E. ROUNTREE.

"I am the way, the truth and the life."—John 14:6.

In his recent book, "Behold the Man," Dr. Rittelmeyer discusses the challenge of Jesus to our modern times. That challenge is a belief that Christ did live, that He does live, and that the eternal relation of the soul to God is the foundation for a true humanity.

There is a different point of view in our modern times which does not place its emphasis on the challenge of Jesus, but rather places it on the challenge of humanity to Jesus. That is to say, that one of the outstanding challenges of this generation which the critical world flings out to the Church is not that Christ did not live (most folks admit that He lived), but it is the challenge that He does not now live. They cannot see it. Some of them even repudiate any particular good that Christ ever did the world other than that of a great Man.

It seems perfectly natural for us to be like Thomas, who said, "Unless I can put my hand in His side . . . I will not believe." Perhaps you yourselves have discussed this matter at some time or other from this angle. Perhaps you yourself have even questioned the existence of Christ now. If you have not questioned it, it may be that you have accepted the fact merely because the Bible says so. To have such a faith with no surer foundation than that is far better than not believing in His resurrection at all. But it is blind faith, and while faith means believing in things unseen, it is not necessary for us to have a blind faith about everything that may be manifest. If we can see a few things, it will be easier to believe in more. It is believed that there are some things which are apparent, and this message is intended to set forth somewhat of the manifestations of Jesus in these times which may help to meet the challenge of proof.

The Challenge of Truth.

The first challenge of the present generation is the challenge of truth. Pilate asked Jesus, 'What is truth?" So does man today inquire for truth.

Dr. Rittelmeyer reminds us that God has spoken to the world throughout the whole course of human history. There is not a single period, ancient, medieval, or modern, profane or sacred, that does not bear the marks of the pervading spirit of God. If we admit that Jesus lived at all (all men do), and if we accept His life and teachings for their face value, even though we may limit it to the human element, we are compelled to admit that all things revealed and taught by God during human history are found to be embodied in the ideal figure of Jesus, and they are found to be alive and active in Jesus and in the New Testament. Our own knowledge of truth and our experience in life show us that a fair examination of these teachings proves the things He said to be true to life. For instance, we hear a great deal about the power of the gospel. We often get the idea from religious teachers that just the gospel itself has such a wonderful power that any earnest reader of it will realize some miraculous power from it. That isn't true. The mere reading of the word is as dry bones. But when the reader of the word combines his own knowledge of truth and his own experience of life into what it says, he finds that the gospel is true not because God says so, but that God says so because it is true to life. It is the truth of the gospel that makes it powerful.

Therefore, the most important thing for us to believe is not that Christ lived or that He does live, but that the Bible is true because it is truth. 'I am the . . . truth," says Jesus.

The Challenge that Jesus Lives.

The next important fact to our present generation is to believe that Jesus does live. Dr. Rittelmeyer reminds us that everything in our present age is what the past has made it. We are what the past has made us. If this is questioned, suppose we abolish the past, what would we be? We would discover that there is not a moment in our lives that is what it would be were we the first man. All our experiences are alive and mean something to us by reason of what has happened before. This being true, past humanity is alive in us, and apart from the living past, nothing could now exist.

Apply this to ourselves: Since Jesus embodies all revelations of God, and since God is the Source of all good, it follows that we draw all good from that period of life which has to do with Jesus, and whatever good we are at the present time is the embodiment of the living God through Jesus Christ our Lord; and he who says that Jesus does not live, does not comprehend life.

Again, suppose we take Jesus Christ and all that He has meant to the world away from the world, what would happen? We can't imagine what would happen. To say the least of it, religiously speaking, we would be most patheticallly blind and poor. As the religious world stands today, there is not a single revelation of God that does not come to us through the person of the Lord Jesus Christ; and there has been no other call of God to the world since the time of Jesus Christ, except that which was embraced in Him. In this He is our all in all.

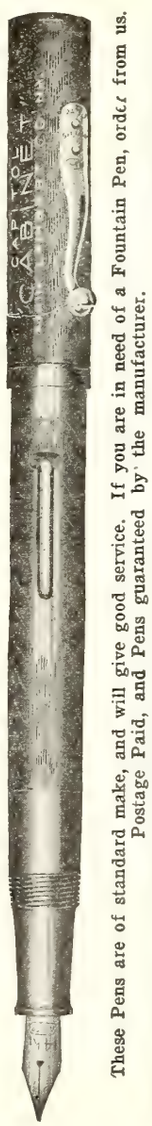
To say that Jseus was only a great Man with a few ideas is beside the point. No idea of Christ's, however ideal, would have given us what the living Christ has given us. The fact that to bank on ideas in Jesus for one's faith is falacious. Ideals do not move us. Merely wise sayings do not touch us. In everything we are taught by a person and by a character, and we are carried on to know by seeing it expressed in them. The Lord Jesus Christ is everything that concerns a man's body, soul, spirit and life. He covers the whole realm of human nature, and by Him our natures are ennobled, invigorated and made new as we allow Him play in our lives; and He is confering upon all who will thus allow Him a true humanity of which the race cannot be deprived. If ideas were the most important thing, then really the ideas of Jesus would take their place and Jesus Himself would recede to the background. They would take the place of God Himself. And that is what some would have them do. That is the basis of other religions. They are human ideas of doctrines and rules to be executed without the divine revelation of God behind them in a living divine person.

We forget that Christ's ideas are more than these. Christ's teachings are a gospel of living good. He calls Himself a 'Well" from which he who drinks may be satisfied. The chief concern of Christianity is not the development of ideas; it is the remaking of the inner man unto the likeness of Jesus Christ and God the Father, which is his salvation, and it takes the reality of a human life to do it. The greatest joy any one has is through the personal influence of some one else whom he may love or has confidence in. The divinest conception that ever man had is, that the greatest, happiest, and most glorious experience he is destined to have, is godliness streaming forth upon him from a human life, not with the cold radiance of ideas, but with a heart-warming love reflected in the character of a human being.

Thus Jesus brought something to mankind which it had not had before. It was living truth. That something has entered into the world and has sought to destroy that which is false and to establish man's life on the principle of love, goodness and forgiveness. Behind it all, there is a living power which transforms man from what he is to what he ought to be. In nothing is this brought more clearly to our lives than in the fifteenth chapter of John, where He illustrates the truth by saying, "I am the vine and ye are the branches." This illustrates the organic union of God and man. And as the fruit of the vine is dependent upon the maintainance of that relation, so is the ultimate of Christianity dependent upon our personal relation with Him. That is Christianity, and in that is the meaning that He still "lives to make intercession for us" until we shall be like Him.

When we learn to unite naturally the things

(Continued on Page 15.)



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THE CHRISTIAN SUN, 1536 EAST BROAD STREET, RICHMOND, VIRGINIA

Christian Orphanage

Dear Friends:

We had the pleasure of attending the Sunday School and Christian Endeavor Convention, held at Pleasant Ridge Church, in the North Carolina and Virginia Conference, June 19th and 20th. The children of the Christian Orphanage were given a place on the program the first afternoon, and we carried fourteen of them to appear on this program.

It is always a delight for the children to have an opportunity to take part in these conventions, and it gives our people an opportunity to see what they are doing in giving fatherless and motherless children an opportunity in life.

It gives the children an opportunity to see something of the different working organizations in the Christian denomination, which is supporting the institution, giving them a home, shelter, training and care.

Since rendering their program, they have been invited to give a program at the Eastern North Carolina Sunday School and Christian Endeavor Convention, which is to be held at Liberty Vance Church in July. They have also been invited to visit several Churches and give a program. We hope to meet all these requests.

The Christian Orphanage has many bright boys and girls who made good use of their time in school and make good grades. We offered as a prize at the first of the last school term a red-letter testament to the boys and girls who would go to school every day and not have a tardy mark. Seventeen made the grade. We offered a second prize of a red-letter testament to the boy or girl who made the best grade on conduct. One little boy's report card showed "A" for every day. We offered a testament and psalms to the boy or girl who made the highest average for the entire year. Ethel Boone made an average of 94½ and won the prize. It takes good work to make such an average on all studies during the entire term.

We were very happy to give these prizes, and the little fellows appreciated them. Next school term, I feel sure many more will enter the race, and we are expecting to have many more testaments to give.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 26, 1930.

Brought forward $8,228.75

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Ingram	$ 3.00
Pleasant Ridge	1.39
Greensboro, Palm Street	6.00
Long's Chapel	1.60
Mt. Zion	1.91
	13.90

Eastern N. C. Conference:

Ashboro	$ 1.00
Wentworth	10.62
Mt. Auburn	5.85
New Center	3.00
Sanford	5.07
Christian Light	1.53
	27.67

Western N. C. Conference:

Shady Grove	$ 1.50
Zion	1.00
Antioch	.07
Rehoboth	8.15
Burlington	52.41
	63.71

Eastern Virginia Conference:

Oakland	$ 4.00
South Norfolk	11.27
Rosemont	10.00
Dendron	5.00
	30.27

Valley Virginia Conference:

Mt. Olivet	$ 3.09
Newport	2.01
Winchester	6.94
Leaksville	2.55
	14.59

Alabama Conference:

Forest Home	1.00

Special Offerings.

C. E. & S. S. Con., Valley Va. Con.	$18.85
W. A. Lee, support of children	7.50
Miss Celeste Penny, Chapel Hill	15.00
Refund on gasoline by State	25.40
Union, Southampton S. S.	2.26
	69.01

Grand total $8,448.90

HOME-COMING.

The second annual home-coming of Shallow Well Christian Church will be held on the fifth Sunday in the month, June 29th. We want each former pastor, members and friends of the old Church to be with us on this occasion. The program will start at 10 A. M. Dinner on the grounds and services in the afternoon. Come and enjoy the day with old friends.

FRANK F. WATSON.

A resolution opposing compulsory military training in American universities and high schools was adopted by the seventy-second General Assembly of the United Presbyterian Church. The assembly awarded the 1931 convention to Youngstown, Ohio. Passage of the military-training resolution, by what was announced as a "substantial majority," came after a lively debate. It was introduced by J. J. Jamison, of Monmouth, Ill. Opposition was led by Ben Siebring, of Canton, Ohio.

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Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

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2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh cryeth out for the living God.

10 Mercy and truth gether: righteousness kissed *each other.*
11 Truth shall sprin

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9 Behold, °O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

a Gen. 15. 1. b Ps. 56. 1. A 57. 1. c or, *all*

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8 ¶ [a][b]Jĕ-hôi'-ă-chĭn *was* e years old when he began t

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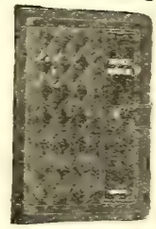

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14 Like sheep they are laid in grave; death shall feed on th

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THE SUN'S PULPIT.

(Continued from Page 13.)

of our lives that we are interested in and our zeal in them, and our highest joys, we will have learned what Jesus learned—true humanity. And in Him we see the pattern of what is possible for us to become. We will see that in His life, humanity is placed on the throne and that through Him human nature is to be at its best and purest and rule the world. True humanity lies in the realization of such an enthronement in our lives.

Now Humanity Has Failed.

We cannot talk about these things without realizing that humanity has made a miserable failure, so far, to attain this true humanity. Our inner life is still dominated by harbarism. Why? The answer is that we have not come to a hungering and thirsting for it. We are so constituted that we have not brought ourselves under continual discipline, and self-suppression, and self-evolution, and the result has been that our low desires overgrow our loftier ones, and they kill our better selves like weeds kill the farm crop, like water puts out fire. Some of us are so taken up with gratifying our lowest natures, that we leave our highest natures entirely uncared for. Bishop Crighton, of England, said: "I have no doubt that the greatest danger of the present age is the absence of high aspiration."

We must become thirsty before we can appreciate water. Nothing is more insipid than water when we are not thirsty. We must hunger and thirst after righteousness before we can appreciate it. We must thirst for the truth of the life of Jesus before we can realize that He is the "well springing up unto eternal life." One's character may be known by this very test. If you would know a person, ask him what he likes, what is his "taste"; and if he will give you a candid reply, you will know him body and soul.

Besides this, there is also the failure of our inner man. We ourselves are our own greatest enemies. It is easy for us to spend our whole selves on the external. The great life from without seems to draw us from within. There is such an abundance of things for us to do streaming by us from morning till night that they demand our whole time, luring us out of ourselves. There is the ceaseless round and strain of duties and diversions which engage us all the time. We know a lot and we can do a lot and a lot we try to do all by ourselves, and we lose our way in the material until the search for true humanity in the Lord Jesus Christ is entirely absent. The challenge of the outer world absorbs us, and it is carrying us along like a mighty tide.

Your Task and Mine.

"Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove that good and acceptable will of God," said Paul.

In no Scripture is the task of mankind in this modern age better set forth than in the parable of Jesus regarding the sower. It is a magnificent illustration of seeking good and pursuing it, and of what is meant by Jesus being "the way, the truth, and the life." Only the parable of the mustard seed may be comparable to it, wherein is taught the power of life to develop true humanity; wherein is taught that if we turn our gaze toward Jesus and the kingdom of God, there will come into our lives a mysterious light which will shine against all the outer appeals of the world against which no darkness can prevail; but, on the contrary, the outer world will be set ablaze by this light. We are to go forth and sow, cultivate and reap. We are to use our talents to develop them to highest ends.

Our task is to have a high calling and "press on" unto it. Our task is "Come to Jesus" for it. This word "come" appears, we are told, three thousand times in the Bible. It is one of the first words Jesus used, and it was his last message to the disciples. Our task is to surrender to His way, His truth, His life, for the making of our lives, and be like Christ who went about doing good. It is the call to feel ourselves blessed and to communicate that blessing to others.

We have these conclusions to draw: That as the present is made up of the living past, so is the Christ alive in all the realities of life today; that in the Christ's life, we have set forth the very highest privileges of man; that the life of Christ is true to human nature and that it lives to make that nature what it ought to be; that the life of Christ is to make us new in a new world and to make that world complete. We are all agreed that the world ought to be a little better in some way by reason of our living in it. There is no need to bind ourselves to feel that we are a failure and that there is no hope, that we are an empty, disappointing husk and serve no purpose, bringing deeper hopelessness to ourselves.

The world is waiting for that new life, and we are learning but slowly that from nowhere does the power come to make the world new except from a desire of man to see Jesus and the fixing of its gaze upon Him, obediently walking in His way, in His truth and in His life.

Would you be perfect? "I am the way." Would you understand and believe? "I am the light." Would you know? "I am the truth." Would you have everlasting life? "I am the life."

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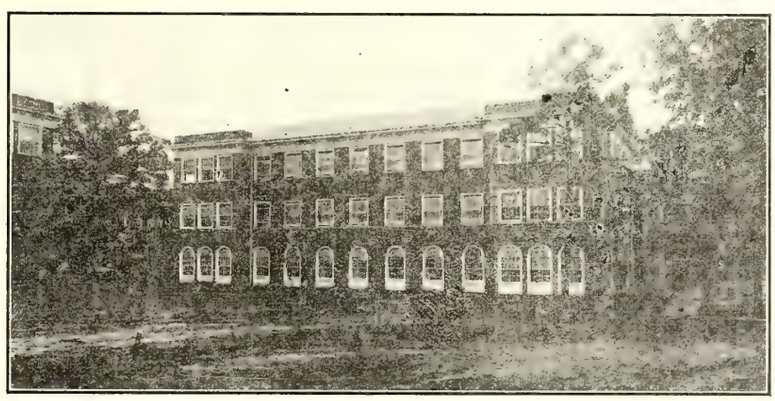

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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

OBITUARIES.

BAKER.

Robert R. Baker was born March 17, 1876, and died May 11, 1930, aged 54 years, 1 month, and 24 days. Bro. Baker was a quiet, unassuming man, honest and of good report, and a member of Palmyra Christian Church. He is survived by his widow and several children. Funeral services were conducted at Palmyra, May 12, 1930, by the writer, assisted by Rev. B. J. Earp. A. W. ANDES.

JOHNSON.

Thomas H. Johnson died at his home, Colosse, Isle of Wight County, Va., June 5, 1930, aged 27 years. The funeral services were conducted at the home by the writer, assisted by Rev. J. Sydney Cobb, pastor of Colosse Baptist Church. The burial was in Cedar Hill Cemetery, in Suffolk. He leaves a widow, who was Miss Esther Holland; a four-year-old son, Tommie H., Jr.; a father and mother, Mr. and Mrs. George G. Johnson, of Colosse, and one sister, Mrs. W. L. Smith, of Suffolk.

The deceased was a member of Antioch Christian Church and was a good man, much beloved by his neighbors and friends. May our Heavenly Father comfort and keep His loved ones in their hour of sorrow.

N. G. NEWMAN.

MICHAEL.

Mrs. J. W. Michael was born May 1, 1881, and died May 27, 1930; age 49 years and 26 days. In early childhood, Mrs. Michael joined Lowe's M. E. Church, and in later life was true to her early convictions and did much for her Master.

She was first married to G. P. Walker. To this union were born two children, Harry and Rosa (now Mrs. John Dockery), who survive, with a granddaughter, Hazel Grey Dockery. Mr. Walker preceded her to the grave several years ago.

She was married to Bro. J. W. Michael in the early part of 1930. The companionship was short but beautiful. She is survived by the two children, one grandchild, a husband, three sisters, four brothers and many friends.

The funeral was conducted at the home in Reidsville, at 2 P. M., May 29th, with Rev. J. H. Dollar, Rev. R. A. Whitten and W. R. Harris officiating. The body was interred in Lowe's Cemetery. May God bless and comfort the bereaved.

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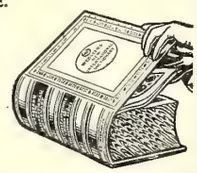

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17 ¶ From that time Jē'sus began to preach, and to say, Repent: for the kingdom of heaven is at

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THE CHRISTIAN SUN

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THE SUN'S OBSERVATORY

By Dr. W. C. Wicker.

WILL THE WELLS RUN DRY?—

Diggers of oil wells are concerned these days about America's production of petroleum. Last year something over a billion barrels of this dynamic product was taken from the earth, which was an increase of more than a hundred million barrels over 1928. The oil-well diggers claim that this is too much increase, but even though production has increased so rapidly, there is little chance that the American oil wells will run dry or that we shall have to pay 50 cents a gallon for gasoline. Latest estimates concede that some 550 billion barrels of crude oil are still available in American soil, and to further hearten the consumer or the tourist out for his summer vacation motoring, a new process has been discovered by which 100 gallons of crude oil will be made to produce 100 gallons of gasoline. There are in the United States at the present time about 300,000 oil wells, and half of the nation's oil comes from only 7,000 of these wells. In spite of the fact that American gas is coming largely from American wells, explorers are penetrating the ends of the earth in search of new sources of gas for the supply of the future.

CONCENTRATING IN CITIES.—

With the nineteenth century and the rising tide of immigration, the cities of America began a rapid growth. As late, however, as 1880, the great mass of the population still lived on the farms or in communities of less than 2,500, with only one-third of our total population in cities and towns of more than that size. Fifty years have passed since that time, and the conditions have greatly changed. In 1920 the cities claimed 51 per cent of the 105,000,000 people, an increase of 28 per cent in ten years. In the meantime, the rural population had increased only 3 per cent.

The most striking fact that will be revealed by the 1930 census will be the further growth of cities. It is said that the last ten years will show in the 1930 census a loss from the American farms of 4,000,000 people, and it is estimated now that our total farm population is only about 27,000,000. Statisticians predict that the census report will show 57 per cent of America's population will be found to live in cities. Many of those yet living in the country are cityfied by the use of the motor car, good roads, rural electricity, and modern conveyances. Our cities and rural districts will be brought closer together by all these conditions. "No man liveth to himself."

CONSERVATIVE SCOTLAND.—

In the very year that in which the American Presbyterian Church rejects an overturn which would have opened the pulpits to the ministrations of women, the General Assembly of the conservative United Church of Scotland has decided that women are eligible for ordination and induction as ministers. The overture passed the Scottish Churches by an overwhelming majority, with only eight of the presbyteries voting in the negative. In vain was the appeal made to St. Paul, and some of its proponents are reported in the press to have declared that if St. Paul's policy on the status of women in the Church were to be accepted as final, then there were as much reason for denying them employment in the Sunday School as teachers and as missionaries as there is in keeping them out of the pulpit.

If the practice of trying women out as preachers is to be tested, there is surely no place in the world better prepared to do so than in Scotland, the land where great preachers are made and great preaching is done. With Christ, there is neither male nor female, bond nor free, Greek nor Roman, but all are equal before Him. Woman was last at the cross and first at the grave and first to publish the evangel of the resurrected Saviour, and she is the incarnation of the tenderer virtues of the gospel and by nature can proclaim them to the world.

DR. JOHN R. MOTT RETURNS.—

This man of God and missionary leader has made many visits to mission fields, but he has never done greater service than on his last and longest visit to the British Isles. He concentrated his attention upon an intensive to the boards of the missionary societies, the younger ministry, the universities, and groups of laymen with whom he had unhurried and intimate fellowship. He visited all the boards in Scotland, England and Ireland, some of them for prolonged session or sessions. He visited Oxford and Cambridge, where he deeply impressed groups of selected laymen. In his own impressive way, he has shared his grave and kindly spirit and experience with them and shown them in the light of all he has seen and known how they may deal successfully with their problems. To sum up his service in a word, he has told them to see their tasks in a large world setting and inspired hope for ultimate victory. He would advise missionaries to reduce their budgets to projects. There is nothing to fire the heart of a would-be giver in a list of figures or in the thought that he is keeping a cause from dying out; a project, a plan for advance, a definite need to be met, a challenge to this one thing for Christ's sake will grip the soul as nothing else. We should have a sense of the urgency of the world situation, but should realize that in the heart of it there is a divine purpose that cannot fail.

THIRTY YEARS' MINISTRY.—

Dr. Jefferson for thirty years was pastor of one of the down-town New York Churches and closes his ministry with this Church by his own motion. He gives sound advice which would be wise counsel for many American ministers to ponder and practice. He says, "People are tired on Sunday. They have seen enough shows through the week. They have had all the entertainment they care for. What they want on the Lord's Day is a quiet conversation with an earnest-minded man who is interested in the high things of the Spirit and who knows how to interpret the words of Jesus and the signs of the times. Declaration is a bore, oratory is an offense, fireworks of every sort are an impertinence, but a quiet talk on the deep things of God is always strengthening and healing. A preacher who is content to speak in every-day language to his people Sunday after Sunday about Jesus Christ, and the application of Christian ideas to their personal experiences and to the problems of their generation, can be interesting and fresh at the end of thirty years."

With this conception of preaching put into practice with an intensely spiritual personality back of the message and with an intimate acquaintance with the deeper needs of the people through an intimate and interested insight into their perplexities, repressions, complexes and conflicts, the minister could become a comfort, consolation and cure to many sin-sick souls that he never reaches by methods of self-display.

ELECTRIC POWER.—

Rural America is becoming electrified at a rapid rate. Electricity was first provided for lighting plants and vacuum cleaners, but this has now been extended until in the last six years the number of electrified farms in the country has more than tripled. More than 558,000 farmers now use electricity. It is predicted that this number will be doubled within five years. With the extensive building of power lines in sparsely populated districts, the initial stage in the electrification process has been passed, and with the accessibility of power, the various uses to which electricity will be put will increase. Some of the applications of electricity to farm jobs that may be mentioned are milking the cows, churning the milk, pasteurizing the milk, grinding the grain, cutting the wood, sawing the lumber, grading the potatoes, peaches, apples and bulbs, drying the grain, small seeds and the fruit, refrigerating fruits, vegetables and butter, husking and shredding the corn, baling the hay, threshing the grain, grinding the tools, shearing the sheep, pumping the water, and harvesting, not to mention hundreds of other things.

"All power is given unto me in heaven and in earth." Water power, steam power, motor power, gas power, electric power, moral power, and spiritual power, all are given unto Him, and we are using His power when we use any power, physical, mental, moral or spiritual, and He should receive gratitude for its use.

NOTES-PERSONALS

During our absence last Friday, Rev. F. C. Lester was a visitor to THE SUN office. We haven't seen Bro. Lester for some weeks and are sorry that we missed him.

Dr. C. C. Ryan, who recently underwent an operation for the removal of his tonsils, was able to preach Sunday. Dr. Ryan was quite sick from the operation, but is much better now.

Mr. P. J. Carlton, of the Richmond Church, who, with Mrs. Carlton, has been in Europe on business and pleasure, returned home last week. His many friends were glad to welcome him.

We were very sorry to learn of the death of the mother of Mr. F. M. Webb. Mr. Webb has been quite an active member of our Richmond Church since its beginning, and our sympathy goes out to him in his bereavement.

The First Christian Sunday School, Richmond, Va., will go on its annual picnic to Buckroe Beach on July 11th. Other schools participating in the picnic are Boulevard and Centenary Methodist, and Westhampton Baptist. These schools have been holding a joint picnic for several years past, and a good time is expected by every one.

THE SUN learns, with regret, of the death of Mrs. Annie Green, wife of Rev. Geo. F. Green, business manager of the Richmond *Christian Advocate,* who died on June 29th, at Stuart Circle Hospital. Mrs. Green was a native of Elizabeth City, N. C., but had made Richmond her home for several years. Rev. Mr. Green has been pastor of Churches in Norfolk and Suffolk, as well as in Richmond.

We learn that Rev. J. W. Fix, of Franklin, has been extended a call to supply the pulpit of Oak Square Methodist Church, Boston, Mass., during the month of July. Rev. and Mrs. Fix will leave from Norfolk on July 8th on the Merchants and Miners steamship "Chatham," and will remain in Boston till after the first week in August. This is quite an honor as well as an opportunity for doing summer work at either Boston University, Harvard, or Dr. Walter S. Athearn's School of Religious Education. We wish for Bro. Fix a most pleasant "vacation."

NOTICE.

The Eastern North Carolina Sunday School and Christian Endeavor Convention will hold its annual session at Liberty (Vance) Christian Church July 15th and 16th. Some splendid speakers will appear on the program. It should also be of interest to the people of this Convention to know that the Higgins sisters' quartet will appear a number of times on the program. This is a real attraction. I trust that a special effort may be made by all pastors, Sunday School and Christian Endeavor workers to boost this Convention and help us make it a real contribution to the cause of Christ.

R. L. HOUSE, *President.*

NOTICE.

All ministers and delegates expecting to attend the Sunday School and Christian Endeavor Convention at Liberty Vance, July 15th and 16th, and desiring entertainment, will please notify the undersigned. Those coming by train or bus will please so state, and they will be met at station. We are planning for you. A welcome awaits you. Come.

G. W. EAVES,
Henderson, N. C., R. 6. *Ch'n of Committee.*

NOTICE.

The Sunday School Convention of the Eastern Virginia Christian Conference will meet in Waverly Christian Church, Waverly, Va., on Tuesday and Wednesday, July 22nd and 23rd.

The Educational Committee of the Conference will meet in the afternoon on July 22nd, in Waverly, and all persons with any business with the committee will please take notice and meet the committee at that time and place.

W. W. STALEY,
N. G. NEWMAN,
I. W. JOHNSON,
Committee.

NOTICE.

We urge that all ministers serving in this Conference attend the Sunday School and Christian Endeavor Convention, July 15th and 16th, at Liberty Vance, and see that your Churches send a full delegation, with a good report from each Sunday School and Christian Endeavor Society. The success of this convention depends upon your co-operation. Our record will be blank without your reports. May we count on you to do your part? Visiting ministers and friends will be given a hearty welcome. Meet us at Liberty Vance.

MRS. R. J. NEWTON, *Sec.*

RESOLUTIONS PASSED.

The North Carolina and Virginia Christian Sunday School and Christian Endeavor Convention, in session at Pleasant Ridge Church last week, passed the following resolutions for action of the schools and societies for the coming year:

Missions.

Resolved, That since it is necessary to have a missionary Sunday School before we can have a missionary Church, we recommend that every Sunday School in the Convention take a once-a-month offering for missions, and on the Sunday that such an offering is taken, at least five or ten minutes be given by the whole school to a missionary program.

Secondly, that since our field for doing missionary work has been so much enlarged by merging with the Congregationalists, it is recommended that the facts of this enlarged field be laid before our Sunday School from time to time, which facts may be had by a request sent to the mission office, Elon College, and that we seek to increase our offerings for missions to meet the demands and opportunities of the larger field.

The Sunday School affords the most promising field that we have within our reach for the seeds of missionary instruction, for if we are to develop or build Christian character we cannot begin too early with the job. Since the child grows and changes from year to year, this instruction must be graded to fit the growth and change in the child. Among the most successful methods used for getting this information across, we mention the story, songs, pictures, objects, lantern-slides, posters, dramatization, books and biographies. A book we recommend for missionary committees is Gilbert Liveland's "Training World Christians."

We recommend that the monthly offering for missions be adopted by all our schools and on the Sunday on which this offering is taken, the worship services of the school be a missionary service. We recommend that every school have a missionary superintendent or a missionary committee, whose business it shall be to see that useful missionary knowledge is imparted to the pupil; that right missionary attitudes are developed, and that pupils shall be trained to meet the social problems of the day in the Christian way.

We recommend that the special effort of our Mission Secretary in the "Dollar-a-Month Club" receive the support of our people and be presented through our Sunday Schools.

Sunday Schools.

Children's division: Any Sunday School desiring to make the most of its opportunities for training its children for service should welcome the proper divisions—adult, young people's, children's—with consecrated superintendent for each department. Children under nine years need a different worship program. Songs, prayers, responsive readings and all discussions should be within their understanding. Children's minds, as well as their physical bodies develop rapidly, and impressions received early help to mold their futures. How important, then, that every Sunday School make the most of these first few years of childhood and train for Christian service and leaders of tomorrow. Children are won for any cause much more easily than adults, so if we want to go forward we must begin now with our children. Serious consideration must be given in selecting Sunday School teachers for children. It is not always wise to give a class to some new member just to get him busy or to make him feel at home.

Young people's division and adult division and Endeavor resolutions will be published next week.

CHRIST IN KHAKI.

Somehow you just can't put Jesus Christ in khaki; you can't line Him up in the ranks of the military machine. Jesus was not a killer and the government that is in facto Christian is not a killer. The possibility of the Christian as a soldier did not exist for the first one hundred and fifty years and the early Church was one great peace society during that period. Many of those first Christians, following the teaching of Jesus, were thrown to the lions because they refused to "goose step" with the legions of Caesar.

The great present task of the Christian Church to which she is addressing herself is the setting forth the doctrine of good will as Christ preached it. The Church is having heart-searching and is engaged in the thrilling adventure of framing up a new world wherein dwelleth peace.—*From sermon by Rev. Robert A. George, D. D.*

ON THE CROSS.

(A Hymn.)

BY REV. L. L. LASSITER.

On the cross, where they nailed the dear Saviour,
Where He died to redeem us from sin;
There He wrought out the plan of salvation
By the gift of His life for all men.

CHORUS.

I will look to the cross for my ransom,
I will look with delight on His face;
Oh, the joy in my soul! for His love is untold—
I am saved by His infinite grace.

On the cross where He suffered for sinners,
Where He shed His own blood for my soul:
I will gaze with delight and with rapture
On His face, for He maketh me whole.

From the cross on Calvary's mountain,
Where the Saviour in agony bled,
There flowed from His side, like a fountain,
That life-stream which was crimson and red.

At the cross I will kneel in surrender,
I will always keep close to His side.
I will welcome His smile, O so tender!
In His love I will ever abide.

CONGREGATIONAL NEWS

Rev. E. C. Gillette, *Editor;* Rev. F. P. Ensminger, *and* Rev. M. J. Sweet, *Associates.*

ORANGE CITY, FLA.: Rev. Thomas H. Derrick was elected department chaplain for Florida of the Spanish War Veterans and chairman of the hospital visitation committee. Mrs. Derrick and her class of young people spent a week at the Y. M. C. A. Camp Waneta, near Deland.

DR. ROBERT A. GEORGE, of Memphis, is on his eleventh year of the pastorate of the First Church, Memphis. He has done much to strengthen the organization and has built the handsome parsonage. The annual Church outing was held on June 7th. The pastor and his wife will drive to Cleveland, Ohio, on their vacation and will go to Canada on his annual fishing cruise.

NEW DORMITORIES AT ROLLINS: The work has begun on two new dormitories for women at Rollins College. They are being constructed on the west end of the campus and will be connected by a loggia. A Mediterranean style of architecture will be followed similar to Rollins Hall, the dormitory for men, completed last January. These two women's dormitories will constitute the two or three units in the new building programs. One is given by Cornelius A. Pugsley, president of the Westchester National Bank, of Peekskill, N. Y., and a member of the board of trustees of the college; the other is being given by an unnamed donor.

REV. GEORGE W. BLOUNT, pastor of Union Church, Chattanooga, Tenn., which was organized in 1893, is from Wilson, N. C. He is a graduate of Wake Forest College and of the Divinity School of Yale University. The Church, which is the third largest in the Conference, has been leading in union movements in East Lake, a Chattanooga suburb. Union prayer-meetings of the Churches have been out of the ordinary. Under the leadership of Pastor Blount, the Methodist and Disciple Churches met with the Congregational folks at sunrise in the park on the nineteen hundredth anniversary of Pentecost, and seventy-five people partook of the Communion of the Lord's Supper together.

"IMMORTALITY" is the title of a little booklet of three sermons preached in Plymouth Congregational Church, Coconut Grove, Fla., during the Easter season of 1930, by the pastor of the Church, Rev. J. Delman Kuykendall, D. D. These three sermons are entitled "The Dream of Immortality," "The Assurance of Immortality," and "The Practice of Immortality." Dr. Kuykendall is a deep student of modern problems of philosophy and religion and he faces this great theme as one familiar with the questions raised by many modern students, but his note is one of strong faith and assurance and will be a great help of those who have been led to doubt by the trends of modern thought.

REV. CHAS. W. SMITH, of Phoenix City, Ala., was a contractor before he heeded the call to the ministry. His former occupation has enabled him fully to build five Church-houses and to assist in the construction of a sixth, besides improving a number of others. On June 8th the United Church dedicated its fine edifice at Phoenix City. Valued at $7,000, it would have cost $10,000 under contract. In these times of dull business, the construction of such an edifice was marveled at in the community. It is a brick-veneered structure, with extreme dimensions of 44x63 feet, having an auditorium seating two hundred and fifty, and four class-rooms, located near the city high school. There are ten art-glass windows. The woodwork of the interior is trimmed in silver gray. There had been no service in the Church until the day of dedication. It was consecrated without debt, but will return installments on the loan to the revolving fund of the Church Building Society.

ANOTHER GUEST BOOK will be issued this fall. The Congregational readers of this paper who used the Guest Book of 1929 will be glad to know this. It is declared to be new and more informing than ever, and contains twenty-eight imaginary conversations (many actually in the words of the guests), with twenty-eight men and women who in all parts of the world are seeking to interpret the spirit of Jesus. Those who did not see the book will naturally feel that its wide use last year commends it strongly. A sample copy will be sent to every pastor about September 1st, and its circulation will presumably proceed through pastors and missionary committees. If for any reason this is not done in your Church, please write directly to the State Office or to the Commission on Missions. Last year about 200,000 copies were circulated, and it is expected that a larger number will be used this year.

REUNION AT GRANDVIEW.

On July 20th, a thousand people will gather on the old campus of the Grandview Normal and Industrial Institute, near the edge of Walden's Ridge, at Grandview, Tenn., in loyalty to the school which was closed when so many of the young men students went to the World War. The widening of an old railway grade into a wide highway up from Spring City and the descent of the road on the other side to Grassy Cove and Crossville will put this valuable but unused school property on a desirable highway between Nashville and Asheville. Rev. James W. Davenport, pastor of the Grandview Congregational Church, is vice-president of the Alumni Association. Students from Pleasant Hill Academy are conducting a voluntary daily vacation Bible school for the home community at Grandview.

NEW PIPE ORGAN.

It is expected the installation of the pipe organ at Circular Church, Charleston, will be completed early in July. The entire rebuilding and enlargement of the organ has prolonged the work, but an organ of unusual range and beauty is assured. The instrument will have twenty stops, and chimes in addition. It will be one of the largest two-manual organs in the State. The case is of black walnut, and will itself add much to the attractiveness of the Church. The basis is an old organ by Henry Knauff, with very fine workmanship and materials. The console is said to be the last one made by the Roosevelts. Some of the wood pipes are of unusual size and volume. There will be over a thousand actual speaking pipes, metal and wooden combined. The builder is Mr. James N. Reynolds, of Atlanta.

Why not send in your subscription to The Sun now? The Sun is your Church paper—you need it and it needs you.

FLORIDA YOUNG PEOPLE'S CONFERENCE.

Camp Immokalee, the beautifully located Y. M. C. A. camp on Lake Brooklyn, near Keystone Heights, was the scene of the fifth annual Florida Congregational Young People's Conference, from June 10th to 20th. There were over one hundred in attendance, including the faculty of the camp. Camp Immokalee has come to be a beloved name among Florida Congregational Young People, and the efforts they will make to send their delegations and the eagerness of the young people to attend is a testimonial as to its benefits and its joys.

This was Miss Pattie Lee Coghill's first year as young people's leader in Florida, and she had a great deal to do in planning the program and stimulating interest, and in arranging the many details. She also taught a popular course on "Programs and Projects." The conference is under the general direction of the State conference committee on religious education and young people's work, of which Mr. C. A. Hoyt, of Jacksonville, is chairman. In a very real way, Mr. Hoyt is the maker of Camp Immokalee.

For the second year, Rev. Don G. Henshaw, pastor at Coral Gables, was the dean, and his enthusiastic leadership was one of the chief factors in the success of the conference. His brother, Mr. Earl Henshaw, of Miami Shores, was director of athletics and recreation and taught an elective course in recreational leadership. Other teachers were Rev. Harry Thomas Stock, of the Congregational Education Society, who gave a vital course on "Young People's Problems"; Rev. O. T. Anderson, of Fort Myers, gave a course on "The Story of the English Bible"; Rev. Thomas H. Derrick, of Orange City, on "The Story of the Church"; Miss Martha Race, of Jacksonville, well known as a writer of religious pageants and plays, taught and directed pageantry and dramatics; Mrs. Lubelle Hodgman, of Coral Gables, was dean of girls, and gave a course in "Teacher Training."

The conference sermon was preached by Rev. E. F. Montgomery, of Lake City, who had charge of two Presbyterian conferences held in the vicinity. Rev. Harry Stock preached at the Presbyterian conference in the fraternal exchange.

The afternoons were spent in rest and recreation, and in the evenings, after the vesper services, conducted by Mr. Stock, there were interesting pageant and council-ring programs. One of the most significant events is the council-ring initiatory service in which the older students pass on the torch to the newcomers. The student leaders are selected from the symbolic figures, the "Spirit of Immokalee," and the representatives of the four-fold life, "physical," "social," "mental" and "spiritual."

Miss Bryl Wheeler, of Miami Beach, was given the highest honor as the "Spirit of Immokalee"; the others were Earl Ward, of Winter Park; Miss Beth Cutter, of Fort Myers; Miss Mary Pelzer, of Lake Worth, and Harry Mauck, of Tampa.

This conference was the largest and, in many respects, the best of the series. These conferences have come to be of immense value in the life and work of our young people and our young people's societies.

NOTICE.

I am open at present for supply work, and will be glad to supply for any minister while he is on his vacation. Also I shall be glad to assist in revival meetings, either do the preaching or take charge of the singing. If any minister should desire my services, I shall be glad to communicate with him from 505 Raleigh Street, Oxford, N. C.

Geo. A. Pearce.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

MAKING OTHERS HAPPY.

If I were called upon to express my philosophy of life in a sentence, I would express it in these words: "So act that your conduct will contribute the largest net happiness to humanity." This philosophy of life would necessitate a definition of happiness and a discrimination of happiness from pleasure. Happiness might be tentatively defined as the emotional experience or affective tone resulting from the well-being of the total self. The proper integration, unification, organization of all the instincts, capacities, habits, tendencies, skills, and attitudes of the self in the process of the realization of true selfhood as revealed and incarnated in Christ will bring true happiness to the self.

Pleasure is the emotional experience or affective tone of any part of the self—instincts, appetites, desires, capacities, habits, tendencies, or attitudes—acting independently of the other parts and possibly in antagonism to the better interests of the total self. Such a course of conduct for pleasure will result in conflicts, mental disturbance, moral unrest, neurasthenic condition, compunctions of conscience, self-condemnation, nervous breakdown and anxiety conflicts, or spiritual and mental unbalance if mere pleasure runs its course and bears fruit according to its kind.

Weigh the Christian religion by the standard of happiness for others and you will find that no higher standard can be found. Christ spent his time in healing the sick, restoring peace to the troubled, forgiving the sin-distressed, and bringing the gospel of salvation to those who were lost. The history of the Church as it has followed Christ has followed this principle of life. If this doctrine of making others happy in the largest possible sense be adopted and practiced by the Church, the home, the school, the parent, and the State, there will be less of despotism and more of democracy, less of bondage and more of freedom, less of hatred and more of love, less of antagonism and more of co-operation, less of indifference and more enthusiasm, less of pride and more humility, less of selfishness and more altruism, and less of self-display and more of meekness—less of self and more of Christ.

Take the difficulties of the Church, whether local or general, and apply this principle and these problems will be solved by the miracle, mystery and magical power of the Christian spirit. Take the question of the mission field, its needs, its support, its enlargement, its evangelization, and all other problems and this principle put into practice will solve all these difficulties. We should so act that our conduct will contribute the largest net happiness to those who are denied the light of the Gospel of Christ. This would contribute to them the largest net happiness. It might make them have to give up some of their cherished customs, revise some of their religious ceremonies, exchange their methods and objects of worship which would bring them temporary pain and a sense of deprivation, but in the end and in the large, such changes would bring them the largest net happiness.

There is no better way to promote the goodnses of others than to seek their greatest happiness. Perfect goodness on their part will result in the greatest happiness. Christ placed happiness at the foundation of His system of religion in the Beatitudes, for He knew that there could be no greater appeal to the human spirit than the way to happiness. With this incentive in the servant and the served both work together and all their inherited powers and acquired abilities co-operate in striving for such ends of conduct and acquiring such habits of character as will result in a happy life which can result only in a good life.

If this spirit becomes operative in our religious educational system with all administrative officers, all teachers, all students, all contributors, without let or hindrance, without pretense or deceit, but with genuineness and reality, then and only then can we hope for complete co-operation and unstinting support with finances and faith, with love and loyalty until we shall reach the goal which Christ would set before us. W. C. W.

"THE CHRISTIAN SUN" AND THE CHURCH.

Few members of the Church realize the value of THE CHRISTIAN SUN as a Church paper. It is the medium through which all real information reaches the Churches. The Churches would not know when and where the annual Conference will meet if there were no CHRISTIAN SUN. There would be no monthly Sunday School offerings for missions and the Christian Orphanage were it not for THE CHRISTIAN SUN. The same is true of the Elon College quarterly offering through the Sunday Schools. In fact, there would be no missions, no Orphanage, no college, no information on these important institutions if it did not come to the members of the Churches through THE CHRISTIAN SUN. THE CHRISTIAN SUN came into existence before the Southern Christian Convention—THE SUN started in 1844, and the Convention in 1856. Both work together for the development and service of the Church. It is important to pay the pastor for his service; it is equally important to pay $2.00 a year for THE CHRISTIAN SUN. It should be in every family in the Southern Christian Convention. The pastor of a Church can render no better service than to try to get every family in his congregation to subscribe for and then read THE CHRISTIAN SUN. Every faithful reader of THE SUN is loyal to the Christian Church, well informed as to its work, and interested in all its institutions. A congregation with no reader of THE SUN would not know how to select a pastor, nor when the Sunday School Convention will meet this summer.

One thing may be said of THE CHRISTIAN SUN without pride or boasting, as it can be said in truth, and that is that it is one of the best Church papers published in this country. It cannot boast of the greatest editorials in the scholastic sense, but it keeps in touch with the people, the movements of the Church and the times, and appeals to the common sense and spiritual aspirations of true souls. There are other Church papers that are more literary and appeal more to the educated, but none of them can claim a higher standard when the needs of the Church and the obligations of Christians are studied in the light of a Church paper. It could be improved by more pastors, and laymen, too, reporting in condensed form the work of the local Churches. Such information would be of interest to all readers of THE SUN.

The religion we profess is really personal in its origin, growth, and influence. Jesus said: "Follow me." He did not say, learn of the world, but He said, "Learn of me." The whole scheme of the Christian religion is personal in its genesis, its experience, and its service. THE CHRISTIAN SUN, as a Church paper, is especially personal in its writers, its object, and its pages. Science, philosophy, literature, and business are life to those engaged in those fields; THE SUN'S appeal is, "Love God, love one another." W. W. S.

WHAT ABOUT IMMIGRATION?

There is a diversity of opinion as to the Christian attitude twoard the immigration question. The religious press of the country seems to be in favor of being less strict in this matter. The secular press, politicians and laboring classes are advocating a more rigid law on immigration. It seems that these two views should at least claim sincere thought and interest of every citizen of the United States. The following questions must be taken into consideration:

Is the country free for all comers? Does the nation have a right to restrict its comers? Is it in keeping with the national policies of other nations to control its territory and resources? Were our forefathers justified in giving their lives for this country and establishing its government on the principles that she is founded on? Is it Christian or non-Christian to restrict immigration? It is the last of this series of questions that is of most interest to me.

It seems, from our national history, that we have already been too lax with our immigration laws. Some of our large cities have become a cesspool of iniquity because of allowing people of every clime and race to come together faster than they can be trained in our customs and religion. These people come from all parts of the world, with their social customs, educational, or lack of educational, standards and religious beliefs. History will prove beyond a doubt that such a state of affairs is not good for any nation. If we allow these people to continue to come faster than they can be Christianized, it is detrimental to both the foreigner and our country. Just here it should be borne in mind that every country that has allowed such conditions to continue, fell. The city of Corinth, the Roman empire, and even the Jewish nation fell. If the mixing of the races was not the direct cause of their fall, it certainly was one of the contributing causes.

Humanitarian sympathy can very easily be mis-

taken for Christian activity in this matter. We see and read about the destitute circumstances in other countries. Our emotions are played upon. We, then, think of our own country with its vast resources, and feel that it is a Christian act to allow all who can and wish to do so to come to this country. But I am persuaded that it is an unwise policy for any one to allow his sympathy to cause him to take an undesirable character into his home to live just because he sympathizes with him. It would be more un-Christ-like to jeopardize one's own family than it would be to demand the attainment of a certain standard of living. It seems to me that what our nation needs to do is to make our restrictions more rigid, setting a certain goal, fostered by the ideals of Jesus, and live up to it. Then allow only those who strive toward that end to become immigrants.

If we notice the names of the leaders in the industrial disturbances, the leaders in the gang outrages, and the agitators of anarchism, we are aware of the detrimental effect of the foreigners, for it is usually a foreigner's name that heads up these disorders.

It is the nation's duty to protect its citizens and to keep its house in order just as much so as it is the father's duty to protect his family and keep his home in order. I take it to be our Christian duty to see that those who desire to come into the country become of the country. We must do so or suffer ruin. J. E. McC.

PRESBYTERIAN Y. P. CONFERENCE.

The Young People's Conference and School of Methods of the Orange Presbytery of the Presbyterian Church of this section, which has been meeting on the Elon College campus since Monday of this week, will close the young people's work tomorrow and then take up the intermediate and senior groups for special courses in their work. A good attendance of the young people has been had on these courses, and an even larger group of seniors and intermediate students are expected tomorrow for the intermediate courses.

This conference in young people's methods in Church work is a new feature of the religious education work of the Presbyterian Church in this section, and has been headed up by Miss Kate DuBois, of Greensboro, director of religious education for the Orange Presbytery. This school grew out of camp work and life-work conferences held in past years in a small way, and the idea of using the college plant here for a regular school in this work has proven very staisfactory for this meeting and may be made a permanent feature of the Orange Presbytery.

Two Bible courses have been given, one by Mr. Carl Pritchett, Reidsville, N. C., director of the Y. M. C. A. at Davidson College next year, who taught the course entitled 'The Life of Christ"; Rev. H. H. Fleming, pastor of the Hawfields Church, at Mebane, taught the course in Philippians. A course in vocational guidance is being taught by Prof. Edgar McBain, of the Greensboro High School faculty, a course in foreign missions by Rev. R. P. Richardson, missionary to China, who is at home on furlough. He is using the book, "The Field is the World," by James I. Vance.

A course in home missions is being taught by Miss Margaret Tyson, of Asheboro, and a course in young people's methods by Mrs. W. M. Baker, who is the secretary of the young people's work.

Rev. J. W. Mann, of Cedar Grove, has been conducting a series of vesper services for the conference, and Rev. J. R. McGregor, of Lexington, and Dr. W. A. Harper, president of Elon college, has made special addresses at the evening sessions of the conference.

C. M. CANNON.

GOD WITH US.

The words of the dying Wesley often come to mind, "The best of all is 'God is with us.' " They breathe the spirit of an ever-present Pentecost, which, after all, is the most worthy way to celebrate the natal day of the Christian Church.

The Day of Pentecost opened a new area of light and privilege on the question of man's relationship with his Creator. Is it not revealed in the Scriptures that from the day of the creation of the human race, God has desired to dwell with men, but their sins and rebellion often made it impossible?

In the Garden of Eden there was a period of happy fellowship, but sin entered, and with it fear and shame in God's presence. The state of original innocence was broken up, and as it vanished so did the primitive relationship of joy in the divine presence. Henceforth the approach must come through the atonement, anticipated in the Old Testament period, realized in the New Testament in Christ's death. But now and again throughout the centuries God drew near and there were intimations of the great yearning He felt toward mankind. He sent angels to help in times of special need, and occasionally as the years passed, the Jehovah presence came to earth on some mission to chosen persons whose heart state would bear the divine visit. The Shekinah light dwelt with Israel, first within the tabernacle, and later in the temple, and remained until one sad day when the glory light was seen to lift from the temple, linger a little over the eastern threshold and then depart.

The Lord Jesus considered the privileges of the oncoming dispensation of the Holy Spirit greater than the marvelous days of His bodily presence here. "It is expedient for you that I go away," He said to His followers (John 16:7). The writer of the letter to the Hebrews saw in the new covenant a "better" revelation than all of the previous periods. (The keyword of Hebrews is the word "better.") The reason is that redemption had advanced to the point where sin could be adequately handled and cast out of the human heart and the way opened for the Spirit of God to make His dwelling there. St. Paul says of this fact: "Ye are the temple of the living God; as God hath said, 'I will dwell in them, and walk in them; and I will be their God and they shall be my people' " (2 Cor. 6:16).

Looking forward to the full measure of Israel's blessings, one of the prophets declared: "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing" (Zeph. 3:17). Here we discover somewhat of His joy in finding hearts where His presence is acceptable and where He may abide.

Rev. Don O. Shelton says: "Great is His might in the midst of those who in all things seek to do His will. He forgives all their sins. He cleanses their unrighteousness. He has a plan for them. He bids them walk with Him. His word to them is clear. His Spirit also leads them. His own strength He gives them. All who come to Him through Christ, and trust Him fully, know how great is His might.

"All who know that God is with them have a sure cure for fear. When He is near, and known to be near, hearts are strong and brave. His nearness guards us from any blow the foe of our souls can strike. Even in death's dark vale, David knew his heart would find peace and strength. Our Lord, with us, leads us step by step in paths sure and safe. No word man can speak is so great as this: God is with us."—*Wesleyan Methodist.*

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ST. MATTHEW 2 — *The three wise men*

carrying away into Băb'-ў-lon *are* fourteen generations; and from the carrying away into Băb'ў-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.

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CONTRIBUTIONS

SUFFOLK LETTER.

"Let it alone," might be a good suggestion in many of the experiences of life. Many evils are made worse by picking at them. A small pimple on the back of the neck, if picked, may become a carbuncle; "let alone," it may pass away without pain. Many sores are produced by picking at pimples and secret itchings and pains in many parts of the body. Maladies are often produced by picked-at, innocent sores. But physical troubles are not the only ones that are made worse by picking at them.

Mental, social and business conditions may be made worse by picking at them. Some little worry over business may become a great strain on the human mind, causing the loss of sleep, reduced capacity for service, and even a weakening of the whole man. In such cases, it is better to "let it alone." Brooding over losses, disappointments, failure in crops or business, is like a hen on eggs; it will hatch out a brood of troubles that will grow and make bad matters worse. The best thing to do with unavoidable misfortune of any kind is to "let it alone." Strength should not be spent in worry over troubles, but used in repairing losses and recovering strength. In case one is unable to "let it alone," when trouble comes, the best thing to do is to take it to the Lord in prayer. There is no way of relief equal to private prayer. When God takes the place of trouble, the mind is at rest. Worry never improved business nor restored loss. It only increases the conditions that cause worry and reduces the capacity of the individual for good service.

The social world is another field in which differences, misunderstandings, and injuries, and even imaginary wrongs, creep in and worry men and women. Remarks are made that cut to the quick, remarks are repeated in bad spirit, and social evils break up the good feelings of neighbors and worry honest souls. In such cases it is better to "let it alone." If you do not stir the fire in the grass or the leaves, it may die; but if you pick at it, it may spread. If you hear something that smacks of evil, the best thing to do is not to repeat it, but to "let it alone." Bad reports, like all sounds, soon die if not repeated. The repetition of false reports is the curse of human society. Silence is a sign of peace.

The tenderest spot, after all, is the Church. Nothing is harder to handle in a congregation than difference between members. Investigations often make bad matters worse. A still tongue, true prayer, the spirit of "let it alone" is the safest for all. The parties at variance will hardly keep a broil alive long in a congregation if all others keep silent. "Let it alone is the best method of dealing with individual differences between members of the Church. If one is angry with you and expresses it in sharp speech, the best thing to do is to say nothing. Let the angry person do all the talking and you do all the listening. If you talk back it justifies the angry person in saying more; if you say nothing, he talks out, and that ends it.

W. W. Staley.

ELON LETTER.

I have been roving around a good bit recently and making certain observations. For example, I attended the Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Conference, in Pleasant Ridge Church, Guilford County, the morning of the second day. Under the leadership of Mr. W. B. Truitt, of Greensboro, this Conference has taken on new life and enthusiasm, increasing in its outlook as well as in attendance.

Reports were made by various department secretaries, including all the divisions of the modern Sunday School, Christian Endeavor, and then secretaries for the several enterprises of the denomination. I was impressed by the insight and thoroughness of these reports, but I was particularly impressed with the fact that every one of them was made by an Elon alumnus or alumna, except one report, and that one was made by a mother whose son is a member of the Elon student body.

This fact brought to my mind a statement made to me by one of the outstanding laymen of our Church recently. Said this distinguished layman: "I believe in all the enterprises of our Church, and regard them as necessary, but I regard the college as fundamental. It must furnish leadership for the several enterprises of our denomination or they will die." It would seem that the observations of that layman who has held high positions in State and nation as well as in the professional and business world are supported at least by the situation as I saw it at the Sunday School Convention.

And last Sunday evening I went down to the Church service of our Christian Church in Burlington. The minister of the Church is an Elon graduate, as is also the choir director. There were eleven members in the choir, every one of them, with one exception, being an Elon alumnus or alumna. Both the organist and pianist were Elon alumnae. I looked over the congregation and counted twenty-two who had been students of Elon at one time or another. As I meditated on what this situation means to the Christian Church at Burlington, it occurred to me that if the Elon-trained workers of this Church were eliminated, the Church would be in a bad way to carry forward its excellent program.

This week, the Presbyterian Church, or rather the Orange Presbytery of the Presbyterian Church, is conducting at Elon College a young people's conference. Two courses in Bible, two courses in missions, a course in young people's methods, and a course in vocational guidance make up the curriculum, together with a daily discussion period, vesper services, and platform addresses at night. The thing that has impressed me particularly about the conference is the strict way in which it is carried on. There are three class periods and two of them are required of each one who registers, and the pressure that is brought to bear on those who attend makes the elective course almost without exception also selected, so that it becomes practically a required course.

Then, again, members of the conference are not allowed to leave the campus. They are not allowed to have visitors at meals; they must be in their rooms at 10 o'clock and the lights go out at 10:30. I have heard it said again and again that young people present distressing problems of discipline, especially young people of high school and college age, as these young people are. But if there has been any resentment of the regulations under which this school is operated, I have not been able to discover it.

The college is glad to welcome these young people and help them in any way it can. Elon is patronized by all the denominations, and when any one of them wishes to make use of its plant in the summer-time it is very glad to have them do so.

W. A. Harper.

PIEDMONT JUNIOR COLLEGE LETTER.

The college faced seemingly more difficulties this year than any previous year, and yet we have lived through it all and are greatly encouraged to go on.

The future looks brighter than any time before, for increased student body, more efficient work, and larger finances. Dr. Frank E. Jenkins takes full charge of financing this institution on July 1, 1930, and those who know how much money he has raised for the various enterprises he has fostered or sponsored, feel sure he will do great things for Piedmont Junior College.

Our faculty did excellent work, and while some will not be with us another year, we bespeak for them success wherever they go and wish them much larger returns materially and spiritually for their labors.

The student body was fine, and all seemed to work with singleness of purpose which knew no defeat. Laboring under the greatest of handicaps, they were more determined to see their way through to a successful finish, and they did.

Our commencement was the banner for the school. The graduating class was the largest we have ever had in the college department. The out-of-town speakers could be no better—Dr. Axtell, of Piedmont College, and Mr. Milford, of Huntsville, Ala. The class exercises were above the average.

If our good friends will come to our rescue with the funds in a few weeks we want to finish and equip our buildings by the time school begins this fall, which will be September 3, 1930. We have a few vacancies to fill on our faculty for next year, but hope to fill them soon.

Summer School of Christian Education will be held here July 6-11, 1930. We are assured a good faculty, an interesting and helpful program, and anticipate the largest attendance we have ever had. Come prepared to stay all week and enjoy the good things with us.

Wadley, Ala. S. L. Beougher.

REV. G. D. HUNT'S LETTER.

Our meeting at East LaGrange Church is progressing nicely, with good congregations, good music, and splendid co-operation by all who attend. I am anxious that this meeting shall inspire the membership to a greater undertaking for the Lord and His kingdom in this part of the city. This Church is needed here, and they have a fine piece of property in a growing section of the town. However, they feel embarrassed on account of a debt that hangs over the property. I think, however, that the debt can be provided for, and the Church saved if the people here can be induced to put forth a consecrated effort along that line. A volume could be written on the failure of some in the Church, but that would not amend the matter. The past is past, and we must now face our responsibility as though there were no past. The Church here is weak financially and numerically, but consecration in the kingdom of God will work wonders. "Where two or three are gathered together in His name, there He will be," and every earnest effort will be blessed of Him. I believe, under the leadership of the Holy Spirit, we may discover a plan by which the program of God can be carried forward. We are going to do our best before we give up the effort.

G. D. Hunt.

FRIENDSHIP WITH THE DIVINE ONE.

Human friendship is one of life's greatest boons. Unhappy indeed is the lot of that person who is unable to count as a friend one of his fellow-beings. But helpful and precious as is earthly friendship, there is a friendship that is far sweeter and more valuable—the friendship we may have with the one who is both Creator and Redeemer.

The skeptical may think it a think incredible that the Creator of the universe should condescend to be the Friend of man, or to count man as His friend; but this is one of the mysteries of divine love that are so baffling to those whose minds are unenlightened, and whose hearts are untouched by the Spirit of God.

The Lord Himself has told us that such a relationship is not only possible, but that it actually exists between Himself and those who have responded to His invitations of love. Through the prophet Isaiah, He declares: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15).

There are numerous instances in the Bible that wonderfully illustrate the realit yof God's friendship for man. Of Enoch, the seventh from Adam, we are told that he "walked with God; and he was not; for God took him" (Gen. 5:24). In the epistle to the Hebrews this is explained thus: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God" (Heb. 11:5).

Of Noah also we are told that he "walked with God" (Gen. 6:9). This expression certainly conveys the thought of a wonderfully intimate relationship—true friendship. Abraham enjoyed this walk with God, who Himself referred to him as "Abraham, my friend" (Isa. 41:8). Joh, too, experienced the friendship of God, for he says: "The friendship of God was upon my tent; when the Almighty was yet with me" (Joh. 29:4, 5). The word translated "friendship" in the American Revised Version occurs also in Prov. 3:32 and Psa. 25:14, where we read: "The perverse is an abomination to Jehovah; but His friendship is with the upright." "The friendship of Jehovah is with them that fear Him; and He will show them His covenant."

When the Lord Jehovah, who had entered into friendship with Enoch, Noah, Abraham, Job, and others, became the man Jesus of Nazareth, He entered into an even more intimate friendship with men. So tender and compassionate was His love for even the outcasts of society that His critics charged Him with being "a friend of publicans and sinners." But it is toward His true followers and disciples that He shows Himself the Friend of friends, and it is they whom He counts as His friends indeed. "Greater love hath no man than this," He declares, "that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you."

Jesus Christ, then, our Creator and Redeemer, is also our Friend. And what a wonderful Friend He is! Page after page could be written ascribing praise to Him in this respect, but in this article we shall note but three of His attributes as a Friend:

First, He is an ever-present Friend. "Lo, I am with you always ("all the days," A. R. V., margin), even unto the end of the world" (Matt. 28:20). "Behold, I stand at the door, and knock, if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:21-23).

He is also an all-powerful Friend. He is the one "mighty to save" (Isa. 63:1); "wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7: 25).

And further, He is a Friend who is all-wise. Those who listened to Him during the days of His earthly ministry were astonished, and said, "Whence hath this man this wisdom?" And the apostle Paul declares that Christ is not only the "power of God," but also the "wisdom of God."

What rare privileges, then, the Christian has of fellowship, counsel, guidance and protection from this "Friend that sticketh closer than a brother" (Prov. 18:24). He has proved His love by laying down His life for His friends (John 15:13), and as the resurrected One He now offers us His friendship for eternity.

"One there is above all others—
Oh, how He loves!
He is love beyond a brother's—
Oh, how He loves!
Earthly friends may fail or leave us:
One day soothe, the next day grieve us,
But this Friend will ne'er deceive us—
Oh, how He loves!"

—*Review and Herald.*

BIRTH RATE SHOWS LARGE DECREASE.

In an average group of 200 Americans in 1915, five children were being born each year. In that same average group in 1928, less than four children were being born.

These figures are based on the returns from States embracing 91 per cent of the population, where the registration of births is required by law. In 1915 the birth rate in the registration area was 25.1. In 1928 it was 19.7, a decrease of 5.4, or 21.5 per cent.

The result, says the office of education of the Department of the Interior, now is being felt in the schools. Actual decreases in the number of children in the lower grades in communities that are increasing in population are being shown.

In Chicago, for example, at the end of September, 1924, there were 260,872 children in the first six grades of the regular day schools. The corresponding figure for 1929 was 254,666, an actual decrease of more than 6,000.

In the nation there were 4,320,000 children in the first grade in 1926, while in 1926, with a population increase of 10 per cent, there were less than 4,000,000.

NOTICE.

The Sunday School and Christian Endeavor Convention of the Eastern Virginia Christian Conference will hold its regular annual session at Waverly, Va., July 22nd and 23rd. The Sunday School superintendents will please take note and see that delegates from their schools are present. The program for this convention will appear in a later issue of THE SUN.

Preachers, officers and delegates will also note the following: Owing to the fact that we received no invitation under the old plan, it was necessary for the executive committee to offer the convention on the Harvard plan. Waverly was the only Church to extend us an invitation. It is expected, therefore, that the delegates and visitors will pay for dinner and supper the first day and dinner the second day.

JOSEPH E. MCCAULEY,
Executive Secretary.

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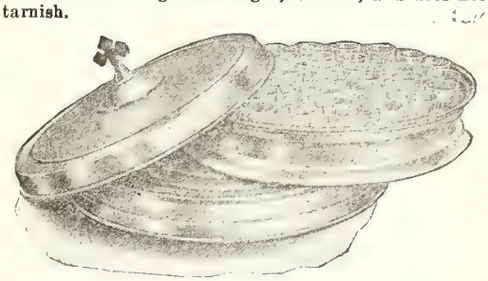
ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

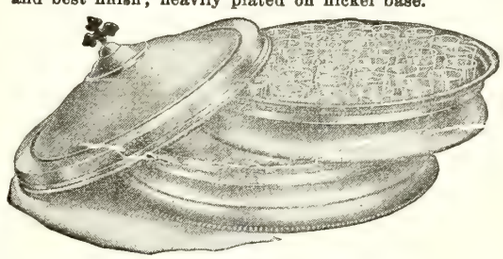


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlocking, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**

SILVER-PLATED.

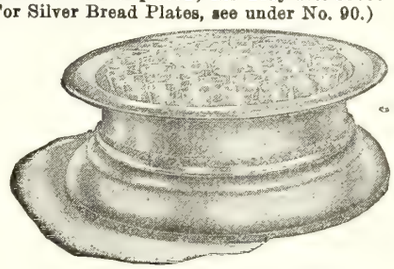
The Silver-plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses.	**$22.00**
Base No. 1—Silver-plated; fits Silver Tray 85.	**11.00**
Cover No. 5—Silver-plated; fits Tray No. 85	**16.00**

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plated; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plated; fits Silver Tray 90	**14.00**

Bread Plate No. 3—Narrow rim	**$ 9.00**
Bread Plate No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A DAILY PRAYER.

JULY.

Father, Creator, we thank Thee that, in the capacity and aspiration of humankind, it is innate to learn. Both prophecy and promise decreeing "all shall be taught of God," we deplore prevailing spiritual ignorance and acknowledge its scope as within our own election. Turn us, O God, and give to Thy Church open ears and awakening minds, willing to study to show ourselves approved. In instruction of youth, give, we pray, to leaders and teachers the tongue of them that truly are taught of Thee, that each may know how to speak the word in season. Make us workers unashamed. In Jesus' name. Amen.

WIDENING HORIZONS.

All too many regard missions as a narrow and circumscribed subject, whereas in reality it carries us far afield in imagination, in new knowledge and in fresh interests and understandings of peoples and countries.

Mission study should, therefore, be ever lifting and widening our horizons for us, giving us new insights and far vision of God's workings today among men and women, youth and children. Such study gives us a new awareness of the problems being created in America and around the world by the changing times in which we live. It develops a new understanding of peoples and conditions as they are influenced by the changing world currents today; it presents the need for changing attitudes, methods and policies in the face of these new conditions—yet it ever presents the same message of a sufficient, universal, unique Saviour to meet the needs of this day as He has met the needs of every day and every age.

Foreign Missions—India.

The mission-study themes for 1930-'31 exemplify the foregoing statement. They take us to India to see there the changes and problems that a strong nationalistic urge and the ever-growing desire for self-determination are creating for India, for the British government, for the missionaries and for our boards.

Dr. Oscar MacMillan Buck, who has written the more advanced book for adults, "India Looks to Her Future," loves and knows his India, having been born there of missionary parents and having visited India some years ago and again recently.

Our foreign mission texts, with two exceptions, are being published by the Missionary Education Movement. These two are "A Cloud of Witnesses," by Elsie Singmaster, and a junior book, "The Treasure Hunt," by Margaret R. Seebach, published by the Central Committee on the United Study of Foreign Missions—*Missionary Review of the World.*

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 28, 1930.

Sunday Schools.

Previously acknowledged	$3,619.12
Fuller's Chapel, Henderson, N. C.	2.63
First Church, Norfolk, Va.	2.04
Rosemont, Norfolk, Va.	16.00
Dry Run, Seven Fountains, Va.	2.20
Ramseur, N. C.	7.00
New Elam, New Hill, N. C.	1.72
Ebenezer, Cary, N. C.	7.30
High Point, N. C.	2.46
Philathea Class, High Point, N. C.	3.00
Newport News, Va.	13.00
Wood's Chapel, New Market, Va.	1.00
Windsor, Va.	2.50
Bethlehem (Nans.), Suffolk, Va.	2.69
Randleman, N. C.	3.00
North Highlands, Columbus, Ga.	1.70
Holy Neck, Holland, Va.	8.00
Turner's Chapel, Sanford, N. C.	1.75
Lebanon, Semora, N. C.	1.90
Wakefield, Va.	3.45
Third Avenue, Danville, Va.	4.53
Mt. Auburn, Manson, N. C.	4.52
Pleasant Ridge, Ramseur, N. C.	5.66
Beulah, Keezletown, Va.	1.00
Mt. Bethel, Summerfield, N. C.	2.77
Palm Street, Greensboro, N. C.	6.00
Total	$ 3,727.05

Individual and Church Collections.

Previously acknowledged	$ 5,749.96
Mt. Pleasant, Overhills, N. C.	2.75
Beulah, Keezletown, Va.	1.00
Newport, Harrisonburg, Va.	1.50
Bethel, Harrisonburg, Va.	10.92
Timber Ridge, Harisonburg, Va.	4.00
Total	$ 5,770.13

Dollar-a-Month Club.

Previously acknowledged	$ 11.00
Miss Nancy Branch, Garner, N. C.	5.00
Total	$ 16.00

Summary.

Previously acknowledged	$17,692.43
Sunday Schools, regular	107.93
Individual and Church collections	20.17
Dollar-a-Month Club	5.00
Total to date	$17,820.53

J. O. ATKINSON, *Sec'y.*

THE LITTLE GATE TO GOD.

In the castle of my soul
Is a little postern gate,
Whereat, when I enter,
I am in the presence of God.
In a moment, in the turning of a thought,
I am where God is.
This is a fact.
When I enter into God,
All life has a meaning,
Without asking I know;
My desires are even now fulfilled,
My fever is gone
In the great quiet of God.
My troubles are but pebbles on the road,
My joys are like the everlasting hills.

So it is when my soul steps through the postern gate
Into the presence of God.
Big things become small, and small things become great.
The near becomes far, and the future is near.
The lowly and despised is shot through with glory.
God is the substance of all revolutions.
When I am in Him, I am in the kingdom of God
And in the Fatherland of my soul.—*Walter Rauschenbusch, Federal Council Bulletin.*

NEWS NOTES.

BY MRS. W. M. JAY.

The Young People's Missionary Society of Cypress Christian Church is doing a splendid work and is indeed progressive. They are hoping and planning for the most important year of their history and, by Conference, are aiming to be a banner society.

Their meetings are held on the first Sunday night in each month at the Church, at which time a splendid program is rendered. This is a public service, and the interest and benefit derived is evidenced by the well-filled house at each meeting.

In addition to this, a social meeting is held in the home of one of the members once a month, at which time a general good time is enjoyed. This is a fine way to get the young people together and to hold their interest in a good cause. Much interest is shown in the mission-study class which is now in progress.

A three-act play was given in May, and they are planning to give a pageant in August. Miss Ophelia Harrell is the wide-awake president of this society.

On the second Sunday in June, the Woman's Missionary Society was reorganized at the Berea Christian Church, of which Dr. W. M. Jay is pastor. This society had previously elected officers, but for months they had not functioned. With the assistance of their pastor, new life was instilled into the society and a real program of work was outlined. About fifteen agreed to be enrolled as charter members and a program was arranged for a meeting on Friday night following. This meeting was led by Mrs. W. M. Jay, and splendid interest was shown.

There was also a desire for a Ladies' Aid Society, so it was unanimously agreed to make the society a Missionary Aid Society, giving half of their dues, money and interest to the local work and half to missions. The following officers were elected: Mrs. Jessie Shepherd, president; Mrs. Margaret Pritchette, vice-president; Miss Flora Taylor, secretary; Mrs. L. D. Kernodle, treasurer.

MISSIONARY PROGRAMS FOR JULY.

Woman's Society.

Theme: "Peace."

(Let this mind be in you which was also in Christ Jesus. For one is your Master, even Christ; and all ye are brethren.)

Song.

Prayer.

Business.

Devotional period: Isa. 60:17, 18; Rom. 13:1, 7; Rom. 12:9; Matt. 22:37-39; Zech. 8:16; Isa. 58:6; Eph. 6:13-18.

Heart-to-heart message.

"Progress Toward World Peace" (in *Herald of Gospel Liberty*).

"General Pact for the Renunciation of War."

A soliloquy: "Books, Books, Books."

Flag salute: Fourth verse of "America."

Missionary Society Suggestions.

Do not forget to take the offering for the literature fund. And, remember also that the Woman's Missionary Board is asking for at least 10 cents per member from your society. It is the literature fund that provides the free literature for you.

Stress the devotional period with earnest prayers for peace.

The heart-to-heart message will be sent to you in time for your meeting if you have the envelope of helps.

Assign the number "Progress Toward World Peace" to some one who will study the recent pa-

pers and magazines to gather the facts of interest on the subject and present them in an interesting way on your program.

A copy of the peace pact is found in the envelope of helps. This may be read and after the reading have some one tell how women can work for peace.

A copy of "A Soliloquay" is in the envelope of helps (other copies can be had at 3 cents per copy). This should be given by three younger women, and by careful thought and preparation can be made very effective and helpful.

Young People's Society.

The Christian Churches of Other Lands.

Purpose: To study the Christian Churches of other lands, to discover their extent and nature, and to learn from them.

1. Hymn: "The Whole Wide World for Jesus."
2. Psalm 100.
3. "Where Are Our Churches?"
4. "Building an Indigenous Church."
5. Debate, or open discussion.
6. "Learning From Other Lands."
7. Special music (if possible, number written by one of another land).
8. Report of the project committee.
9. Hymn: "The Church's One Foundation."

Poem: "I am the Church."

Prayer (for the Church at home, for the Church of the world).

Hymn: "Faith of Our Fathers."

Suggestions.

Poster: Prepare an outline map of the world, with lines drawn from your Church to Dayton, our national Church headquarters, and then from Dayton to all countries where the Congregational and the Christian Churches are now at work (as indicated in leaflet you may secure from our Foreign Mission Department). Below the map place the words, "Building the Church in All the World," with place, date and hour.

3. Secure information from the Foreign Mission Department concerning the enlarged overseas service which we hope to be rendering by this time, and with the map prepared for the poster locate world fields.

4. See Chapter X, Y. and W. O., pages 49, 50. Appoint some one to present facts here, and anything else available regarding the building of an indigenous Church, where the people of the land are leaders. "The Christ of the Indian Road" and "The Christ of the Round-Table," by Stanley Jones, will give suggestive material.

5. Question for debate or discussion suggested in questions on page 48, Y. and W. O., especially 1 and 2.

6. Ask one member to come ready to discuss this theme. Stress lessons regarding Christian unity which Churches of other lands teach us.

7. Include in report any facts regarding Christian or Congregational Churches in foreign lands which can be found.

Junior or Willing Workers' Society.

Theme: "Good Citizenship."

Song: "When Morning Gilds the Skies."

Call to worship (same as last month).

Offering. Vary by letting the children march forward by rows and drop their offering into basket. Then all stand while short prayer is made.

Talk on what it means to be a good citizen. Let the children suggest rules which a good citizen will keep. Write these on a blackboard. Let the children put them in their notebooks. Lead the discussion to show how ministers and missionaries aid people to be good citizens; ministers by helping us to find right laws here, missionaries by carrying the laws to other countries.

Begin a summer-time project. The boys may make the box which will carry the gifts you plan to make, or earn money to buy materials, etc. The girls will like to make little garments to send to Porto Rico. Co-operate with your vacation Bible school in doing this as a part of their handwork. If your treasure chest is not complete, this will be a splendid project. Write for full information if you have not already secured it.

Close with flag salutes.

American Flag salute: "I pledge allegiance to the flag of the United States of America and the republic for which it stands; one nation indivisible, with liberty and justice for all."

Sing first verse of "My Country, 'Tis of Thee."

Christian flag salute: "I pledge allegiance to the Christian flag, and to the Saviour for whose kingdom it stands, one brotherhood, uniting all mankind in service and love."

Sing first verse of "Fling Out the Banner."

Cross flags, Christian flag uppermost. Sing as a prayer with bowed heads, the last verse of "America."

O'KELLY MEMORIAL.

Total cost of material	$1,275.00
Previously acknowledged	1,090.25
Balance to be secured	$ 184.75

J. O. Atkinson, *Treas.*,
Committee on O'Kelly Mem'l.
Elon College, N. C.

"God led inspired men to use such language, as without revealing scientific facts in advance, accurately accommodates itself to them when discovered. The language is so elastic and flexible as to contract itself to the narrowness of human ignorance, and yet expand itself to the dimensions of knowledge."—*Dr. A. Pierson.*

When you go to preach in the city, take your best coat. When you preach in the country, take along your best sermon.—*Bishop Jos. F. Berry.*

"Extravagance is mother of want."

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

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01600 **Superior Cloth,** round corners and red edges ---------- $2.75
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The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

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Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better [1]
[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [1] or, *all*

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03573x** -- $5.00

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Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [16]Jĕ-hôi'-ă-chĭn *was* e years old when he began t

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With Basket Weave Binding

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Easy-to-Read-Edition

Size 7¼ x 5 x 1⅛ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on m

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson II—July 13, 1930.

Jacob.

Golden Text: "For what shall a man be profited if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?"—Matt. 16:26.

Lesson: Gen. 25:19-34, 27-33; 46:28-47:12.

The story of Abraham was a story of faith and faithfulness; the story of Jacob is a story of selfishness and sordidness. And yet out of this rough material the Lord fashioned one who became the father of the twelve tribes of Israel, which ultimately gave to the world the Saviour. God moves in mysterious ways His wonders to perform.

The Matter of a Birthright.

Esau represents the man who lives for the present, "whose God is his belly," as Paul says; who barters abiding values for passing pleasure and satisfaction; who sells his soul for material gain, or the temporal things. One need not wonder why a man could do such a thing; he needs only to see a demonstration in more or less measure of the same thing in his own life.

And Jacob is just about as bad as Esau. He took advantage of his brother's weakness; he brought tremendous pressure to bear on his dull-witted victim; he used his superior ability in gratifying his own selfishness. He finds his type in all those who exploit the weak and capitalize unlawfully human appetites and passions.

Bethel.

One sin leads to another. Jacob had bought Esau's birthright, but he had to deceive his father in order to get the blessing. He who is dominated by selfishness, stops at nothing. There is something sordid and repulsive about the way Jacob takes advantage of his blind father in order to get the blessing. And it does not help the picture any to see the part which Rebekah plays. Alas! for the home in which parents and children are pitted against each other in a grand grab-game for the spoils.

As a fugitive from the wrath of his brother, Jacob stops for the night at a place, which became a veritable "house of God." Here he had a vision of a ladder between earth and heaven and angels ascending and descending and the Lord Himself standing at the top. Here was the dawning of that great truth that there was open and immediate access between earth and heaven and between the human and the divine. The old selfish trait remains even after his great experience. His vow reveals the presence of the bargaining spirit. "If God will do this and if God will do that"—how modern it all sounds! There are still those who think in religion in terms of what they will get out of it.

A Love Affair.

Jacob had no material possessions to give for his beloved—it was the custom in those days to give presents for and to the bride—so he worked seven years for her. There is a beautiful statement to the effect that the seven years seemed as but a day because of the love he had for her. What a difference love makes! There is a lesson here for young people of today. Why need a fellow have material possessions when he marries the girl of his heart? What more does any red-blooded girl want than the love of a man who is willing to work? This idea which some girls have that a man must have so much and be making so much before they will marry misses the point.

A Man's Past.

Be sure your sins will find you out. Chickens have a way of coming home to roost. Jacob had robbed Esau, but there was a day of reckoning coming. It was this spectre of his past that brought Jacob to his senses. At the brook Jabbok, that night, his better nature gained the ascendency. His name was changed because his character was changed. He was no more Jacob, but Israel, for he had prevailed.

Reconciliation.

Some of the finest virtues are often to be found in the least-expected places. Good-natured, pleasure-loving, coarse old Esau had the spirit of forgiveness and good will. He puts many so-called Christians to shame in his free and ready manner of forgiving injuries and personal wrongs.

Jacob later bore testimony that the days of his life had been few and full of evil. The evil in his life had been due in large measure to his persistent policy of pursuing selfish ends. The way to enter into life is to live for others.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, July 13, 1930.

Topic: "Worth-While Hobbies."

Scripture Reading: Psa. 8:3-9.

Why Have a Hobby?

1. When one is finding out something new about one's hobby, one is educating one's self. One cannot hope to learn everything from books. Discovery of interesting things about one's pet hobby is one fascinating way of teaching one's self to study. One will likely learn to be very observant if one has a hobby.

2. Worth-while hobbies will be recreational. If one farms or engages in some other manual labor, one should choose reading, music, or some hobby that will not cause the muscles to be overworked. The person who works in an office will choose tennis, baseball, hiking, or nature study for a hobby. One's hobby should help to fill in the things that are lacking in one's work for a well-rounded life.

3. A hobby may be a character-builder. One's hobby may require minute accuracy. Such a hobby might be the collection and classification of butterflies, where the differences in coloring, shape and peculiarities of the butterflies would have to be known. Or perhaps one's hobby is the directing of plays or recreation, or even the participation in plays and games. Here one has to know how to deal with people as well as to know how to do the things required in the hobby. Hobbies that include other people are rich in their results.

4. Friendships are built up through hobbies. Even when hobbies are of the type that does not necessarily include other people, friends are often won through hobbies. Business men often win a customer or make a deal through the interest of the two parties concerned in a certain hobby.

For Discussion.

1. Should people be expected to work all of the time? Why?

2. Suggest some of the hobbies that Christian Endeavorers might take up.

3. What are some of the requirements of a worth-while hobby, or way to spend leisure time?

4. Let each member of the society suggest the hobbies that he is interested in. Let the group test them by this recreational yardstick:

(1) Is it recreational?
(a) Does it build up body, mind, nerves?
(b) Does it exercise unused faculties?
(c) Does it rest overworked muscles and nerves?
(d) Does it conserve a surplus of physical and spiritual energy?
(e) Does it demand active participation?
(2) Is it social?
(a) Can it be shared by all?
(b) Does it foster a wholesome social atmosphere?
(c) Can all ages and sexes enjoy it?
(d) Does it develop teamwork and co-operation?
(e) Does it have a helpful influence?
(3) Is it educational?
(a) Does it build character?
(b) Does it develop loyalty, courage and self-confidence?
(c) Does it teach self-control and self-discipline?
(d) Does it give opportunity for self-expression?
(4) Is it spiritual?
(a) Is it inherently wholesome?
(b) Does it give mental and social satisfaction?
(c) Is its appeal more than merely physical and sensual?
(d) Does it contribute to the religious life?
(5) Is it practical?
(a) Does it require minimum equipment and preparation?
(b) Can it be easily learned and used time and again?
(c) Does it keep within the financial resources of the participant?
(d) Can it be learned in youth and played with enjoyment through life?
(e) Does it maintain a proper balance between work and play?

VALLEY S. S. CONVENTION.

The Valley of Virginia Central Sunday School and Christian Endeavor Convention was held on June 12th and 13th, at the Linville Christian Church.

The opening session was featured by an address by Rev. Minor C. Miller, State secretary of the Council of Religious Education, on the theme, "The Progress of Christianity." Mr. Miller made a plea for a greater emphasis on religious education in the Churches and among the people in the country. He traced the struggle of the Church, which he declared has aided in the solution of many difficult problems.

Most of the first day was given over to enrollment of delegates from Sunday Schools and Christian Endeavor Societies, reports from departmental secretaries, and helpful discussions pertaining to the work of the Church. Every Church except one was represented at some time during the Convention. A large percentage of young people prevailed throughout the sessions.

Rev. F. C. Lester addressed the Convention at the evening session on "The Building of the Church."

At the Friday morning session, Mr. Chas. D. Johnston spoke on behalf of the Christian Orphanage; Rev. R. A. Whitten told about the work of our college, Elon; Rev. F. C. Lester presented the work of the Board of Christian Education; Miss Jewel Truitt, field secretary of the Board of Christian Education, spoke on the theme, "Our

Young People at Work," and closed the session with a worship program which presented the challenge of the Church to young people.

Rev. Joe French conducted the five opening worship programs of the Convention, using a specially prepared group of worship programs.

At the afternoon session, certificates of recognition were awarded to the Churches attaining the standards set by the Convention at its last session. The following Churches received certificates: Antioch, Bethlehem, Leaksville, Linville, Mayland, Mt. Olivet (Rockingham), Newport, Winchester, Wood's Chapel, and Mt. Olivet (Greene).

Roy A. Larrick, of Winchester, was re-elected president of the Convention, with J. E. Foster, Luray, vice-president; R. Roy Hosaflook, Linville, secretary, and R. O. Rothgeb, Luray, treasurer. Rev. R. L. Williamson was elected to deliver the annual address next year, and Bethel Christian Church was chosen for the 1931 place of meeting. J. V. T.

PROGRAM.

Following is the program of the Sunday School and Christian Endeavor Convention of the Eastern North Carolina Christian Conference, to be held at Liberty Christian Church, Vance County, N. C., July 15, 16, 1930:

TUESDAY, JULY 15, 1930.

Morning Session.

Theme: "Building With Christ" (Eph. 2:20-22).
Call to Order (10 A. M.)—Rev. R. L. House, President.
Song Service.
Devotional—Rev. H. C. Hillard.
Roll Call and Enrolling of Delegates.
Address of Welcome—Mr. G. W. Macon, Jr.
Response—Mr. R. M. Rothgeb.
Business Session:
1. Report of Executive Committee.
2. Miscellaneous Business.

President's Annual Address—"Building the Sunday School."
Special Music—Higgins Sisters' Quartet.
Address—"Building the Christian Endeavor," Mr. H. N. Truitt.
Adjournment for Lunch on Church Lawn (12:10).

Afternoon Session.

(Devoted to the Sunday School.)

Call to Order (1:30).
Devotional—Rev. B. J. Howard.
Convention Divided Into Sections:
1. Children's Work Leader, Mrs. Murdock Newman.
2. Y. P. Work Leader, Miss Ruth Johnson.
3. Adult Work Leader, Mr. Grady H. Leonard.
4. Music in the S. S. Leader, Miss Higgins.

Convention Reassembles (2:20).
Music by Higgins Sisters.
Reports of Departmental Secretaries:
Home Department—Miss Elizabeth Green.
Cradle Roll—Mrs. E. W. Boshart.
Primary and Beginners—Mrs. Murdock Newman.
Junior—Miss Regina Carter.
Intermediate—Miss Myrtle Bridges.
Adult—Grady H. Leonard.
Teacher Training—F. M. Harward.
Literature—Rev. J. E. Franks.
Missions—Mrs. T. F. Ayscue. (This report will be given Wednesday A. M. before Mission Address.)
Organization and Expansion—R. L. House.
Music—George McCullers.

Discussion and Adoption of Reports.
Adjournment 4:15.

Evening Session.

Call to Order (8 o'clock).
Song Service.
Worship Service—Conducted by C. E. Society of the Henderson Christian Church.
Address—"Building Stewardship in Sunday School," Rev. Stanley C. Harrell.
Music by Higgins Sisters.
Address—"The Trained Teacher," Prof. H. E. Spence.
Adjournment 9:45.

WEDNESDAY, JULY 16, 1930.

Morning Session.

(Devoted to Institutions Sponsored by the S. S.)

Call to Order (9:30 o'clock).
Devotional—Rev. J. E. Franks.
Address—"Missions a Spiritual Task," Miss Ruth Johnson.
Address—"Our College Training Leaders," Dean A. L. Hook.
Music by Higgins Sisters.
Program by Representatives of Christian Orphanage.
Address—"The Work of Our Church," Miss Jewel Truitt.
Adjournment 12:10.

Afternoon Session.

(Devoted to Christian Endeavor.)

Call to Order (1:30 o'clock).
Song Service.
Devotional—Rev. J. A. Denton.
Reports of C. E. Departmental Secretaries:
Junior—Miss Zola Winn.
Intermediate—Miss Lizzie Bell Newman.
Senior—Mr. Ray Dickens.

Address—"The Place of Christian Endeavor in the Church Program," T. F. Wright.
Music by Higgins Sisters.
Pageant—"Youth's Conquest for Companionship," presented by Liberty Christian Endeavor.
Announcements and Unfinished Business.
Adjournment 3:50.

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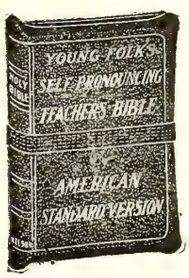

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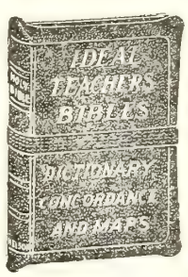

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

THE AMBITIOUS ANTS.

"They had disputed one with another on the way, who was the greatest."—Mark 9:33-42.

Two tiny ants met each other on an ant runway, and would not let each other pass. As I bent over them watching, I imagined that I could hear them talking to each other in ant language. "Get out of my way!" said the first ant. "I don't see why I should," said the second ant; "I'm as big as you are." "You are no such thing," said the first ant; "I'm half a head taller than you." "But I'm wider than you," the second ant replied, "by the breadth of a whole human hair." And so the fierce conversation went on, as I imagined, until the two ants crowded by each other and went angrily on their ways. Yet, in spite of all they said, the two ants seemed to me to be exactly alike and both of them almost too small to be seen.

Thus God must look upon us human ants as we strive for precedence, each judging himself greater than the other. All disputes are silly, but none is so absurd as this.

Prayer.—Pardon us, our Father, if this folly is ever ours. Give us a sense of our own littleness. Show us the pettiness of our ambitions. Grant that we may seek large things in a large way, and so become truly great. For the sake of the Son of God and for His kingdom. *Amen.*

TUESDAY.

COUCHING AT THE DOOR.

"If thou dost not well, sin coucheth at the door."—Gen. 4:3-13.

Sin is a wild animal, lying in wait at the door of life, ready to give the fatal spring. Do well, and the beast shrinks away; it has no liking for such a house. Do ill, and the beast fairly lives at the door, keeping its fierce, red eyes fixed upon it, never relaxing its watchfulness, day or night. It is waiting at the door of the home, and even at the door of the Church. Begin to sin, and the beast follows you everywhere.

Prayer.—Lord Jesus, Thou only canst send the beast away and rid us of it forever. Thou only canst free us from this fearful watch, this deadly companionship. For Thou wilt be to us the Door. *Amen.*

WEDNESDAY.

VERY PRESENT.

"God is our refuge and strength, a very present help in trouble."—Psa. 46:1-11.

The Bible has created its own language, and the English-speaking world has adopted it, to its vast enrichment. An example is "very present." For if one is present, how can he be more than present? how can he be "very present"? But the Bible says that God is "very present" in time of trouble, and the Bible is always right.

Seated at my office desk, totally absorbed in some editorial work or problem, I have often discovered some letters or papers on the desk that were not there when I began. Some one has opened the door, entered and laid them there, gone out and shut the door, and I have known nothing of it. They have been present evidently, but not very present, not present enough for me to realize it.

But to the Christian in trouble, God is a very present help. He enters like a burst of sunshine. The air, as He enters, becomes fragrant and vivifying. He enters to put His arm around the Christian. He enters to say, "I know all about it, my son, and I am here to give you just the aid and comfort that you need." This He does, joyously, abundantly, victoriously. He is indeed very present.

Prayer.—How often, our Father, our elder Brother, Thou Holy Spirit of all help, have we realized this blessed presence of Thine! Come, for we need Thee. Come, for we exult in Thee. Come, for with Thee we can do all things. *Amen.*

THURSDAY.

OUR JERUSALEM.

"Let my tongue cleave to the roof of my mouth, . . . if I prefer not Jerusalem above my chief joy."—Psa. 137:1-6.

There is a man in Boston who thinks so much of the old town that he has not taken a vacation from it for thirty-five years. He says that the only way to force a vacation on him would be to ship him to Australia on a non-stop boat: for if the boat made a landing anywhere he would be sure to get off and come back. He is a busy doctor, has a wide acquaintance, and thinks that not only is there no city like Boston, but that there are no people quite so fine as the Boston people.

That is a delightful, wise, and rare spirit. The town is fortunate that can inspire it, and a person is fortunate who can cherish it. It is the feeling that David evidently had for Jerusalem.

But many of us are constantly grumbling at our environment. Nothing suits us. We are all the time talking of leaving and going elsewhere. We wear blue glasses at home and look away through rosy glasses. It is a foolish way to live. It chains us in the prison of unhappiness.

Prayer.—We can find Thee in any place, O Thou Omnipresent, and where Thou art is joy and satisfaction. Be Thou with us, and any place will be our adored home. *Amen.*

FRIDAY.

SELF-SNARED.

"Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth."—Prov. 6:1-11.

Words are like a lariat, which a man can throw forth in such a fashion that it coils around his own feet and catches and throws down himself. No one is likely to do such a silly thing with a lariat, but hundreds of men do it every year with the ropes of words which they fling forth out of their mouths.

We seem so thoroughly the master of our words, it does not seem possible that they can ever master us. We utter malicious or false words so easily, it does not seem possible that so much harm can come from them. Yet many a careless sentence has proved to be a life-time fetter.

Prayer.—Keep Thou the door of our mouth, O Thou who didst give us the inestimable faculty of speech. We may do so much good with it, and ah! so much harm. Establish a guard over our words, and let none go forth that are not kind and wise and true. *Amen.*

SATURDAY.

MAN'S IMPERFECT LAWS.

"The law of Jehovah is perfect."—Psa. 10:7.

In Connecticut, by a single court decision, 1,493 laws have been invalidated. These include all the laws passed under the last four Governors (those from 1915 down to the present) which have been signed by the Governor more than three days after the adjournment of the Legislature. The Legislature will meet at once in extra session to pass those laws over again, but the situation is complicated because of payments that have been made and taxes that have been collected under the laws thus declared illegal.

We hear not seldom of errors in human laws, many of them caused by faulty punctuation when the laws are printed, and there is a sharp conrtast between our man-made, imperfect laws and the laws of God which are always perfect. No one has ever discovered a flaw in a divine law, whether it be a natural law or one of revelation set down in the Bible. We must yield obedience to our human laws, faulty as they sometimes are, but we should hold in deepest reverence those perfect laws which come to us from above.

We cannot honor and keep God's laws without knowing what they are. We cannot know what they are without reading and pondering the Bible. The more we do this, the nearer to perfection will our lives come. Few of our duties and privileges reach down farther, reach up higher, than that of reading God's Word.

Prayer.—We bless Thy law, O Jehovah. It is our strength and our joy. It is our guide through life and our hope for the life to come. It is perfect and perfecting. May we know it better and do it better as the days go by. For Christ's sake. *Amen.*

SUNDAY.

"SLOW BACK."

"He that believeth shall not be in haste."—Isa. 28:11-16.

Bobby Jones, the golf champion, says that his chief fault in the game which he plays so marvelously well is his tendency to hurry the backward swing of the club which comes just before he strikes the ball. This is a common fault with all players. It is likely to ruin the stroke, because it destroys the perfect balance of the body, which is the secret of success. A good golf player must relax, be leisurely, let himself go, and thus make his swing a perfect circle.

Golf carries with it many lessons for life, and this is perhaps the chief one. If we are to live our life well, we must constantly say to ourselves, "Slow back." We must cultivate the habit of patience.

This attitude of mind is greatly promoted by trust in God. "He that believeth shall not be in haste." Accept God's plans. Await God's time. The clock of the universe is never too fast and never too slow. The swing of God's purpose is always a perfect circle.

Prayer.—May our lives beat with Thee, O Heart of the universe! May we ever be at peace. May we look to Thee and be restful. May we work with Thee and be calm. May the stillness and confidence of nature enter into our souls. May we believe, and not be in haste. *Amen.*

The annual drink bill of the world is about twenty billion dollars. That enormous sum measures the extent of international pressure upon the United States to do away with its prohibition laws. A gigantic conspiracy against the eighteenth amendment exists, in which the liquor-maker and liquor-seller of all lands have a conspicuous part. They cannot afford to let the United States remain dry, for that in time would mean a dry world.—*The Way of Faith.*

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

"LIFE'S PRISON."

"What is in Thine hand?"—Ex. 4:2.

One of the saddest stories in all English history is the life-story of Lady Jane Grey, and can be related in a moment; in fact, so short is the sad story of her life that the great English-woman wrote it upon the window-pane of the English castle in which she was imprisoned. Her story was written with her diamond ring upon the window in two words, and here they are, "Life's prison." With a light heart and a merry soul, she entered the castle, but after a brief while her lord failed to give her his sympathy or to ever offer her a cup of human kindness or break life's tiny box of love over her soul. Hers was a castle, land, titles, maids, and dresses, but not happiness; and so her young soul pined away in dreamy captivity.

We live in a world where life's greatest gifts and sweetest blessings are to be found in the little things. Take away love, and the food that satisfies, and the daily work, and gold would be contemptible and palaces would be prisons. Oh, for the presence in our lives of the little things! The song of a bird is a little thing, yet it brings us a wealth of joy. A ray of light is a little thing, yet it lightens the drearest spot. The laughter of a child is a little thing, yet it touches the weariest heart. The smile on a face, a cheerful "good-morning," the clasp of a friendly hand, and the good will that comes from a kindly word are all little things, but how much they mean! In fact, in this big world of ours, each human life has its share to provide through the ministry of little things, for these make up the big things.

There is no satisfaction equivalent to that which comes to a person as a reward of having contributed his little bit in a worthy manner to the great whole of things. And the beauty of this thought is that all of us may contribute by doing our best with what we have.

In the fourth chapter of Exodus, the second verse, the great law-giver, Moses, is asked of the Lord the question that all of us need to consider: "Moses, what is that in thine hand? And Moses answered, a rod." This rod which Moses held was just a plain staff. It had no power in itself, nor could Moses endow it with power, but how wonderful it became when God willed that it should be used in His service. Let us recall two instances wherein Moses used what he held in his hand for the glory of God. Let us turn to Exodus 17:9 and there hear Moses saying unto Joshua, "Choose you out men and go fight with Amelek: tomorrow I will stand at the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said and fought with Amelek, and it came to pass when Moses held up his hand that Joshua prevailed, and when he let down his hands Amalek prevailed." So, with a shepherd's rod in his hand, Moses was enabled to inspire Joshua to win a victory over his enemy.

Again in the same chapter we have the account of Moses leading the children of Israel through the wilderness, and they say unto him: "Give us water, that we may drink," and because Moses had led them away from their homes and was now with them in the midst of the wilderness, wherein they thirsted, they murmured against him. But the Lord said unto Moses, "Go on before the people, and with the rod in thine hand stand before the rock in Horeb," and with the rod thou shalt smite the rock and water shall come out of it, that the people may drink. So it was that by obeying God and using what he had, Moses was enabled to reveal the will of God to the people and thus show that God would provide for all their needs, if they, like Moses, would live by faith.

And God spake to Moses, saying, "What is that in thine hand, and he said a rod." And he waved the rod over the Red Sea and at once the waters parted and the children of Israel went through on dry land and were saved. Hence, in all things Moses made use in a noble way of the little things which he possessed, even a rod consecrated to God. And his success was not short of wonderful, because of his willingness to obey God's command.

Every person since the beginning of time has, like Moses, held something in his or her hand which might be used in revealing God to man. Let us listen to the voice of God as He asked the question to men, women and children of long ago, asking, "What is that in thine hand?"

"What is that in thine hand, David?" And David answers God, "A sling, with which I am going to slay a giant." And David, the shepherd lad, bravely fought and killed a giant who was ten feet tall and who wore a hundred-and-fifty-pound armor and carried a seventeen-pound spear. For a long time, Goliath had defied the Israelites. For six weeks the challenge came from Goliath, saying, "Send out a man to fight with me, and if he kill me my soldiers will be your servants." But even Jonathan, son of King Saul and a man of great courage, faith and skill, refused to venture, and the Israelites continued to be very much humiliated. Even King Saul knew not what to do. But when young David came to visit his brothers who were in the army, to bring them good, he went forth to challenge the giant, and with his little sling in his hand won a victory. At first, Saul refused to allow the boy David to fight the giant, but David said: "You view strength by earthly standards, but he who has faith in God can move mountains. With God on my side, even with this little sling in my hand, I can defeat the enemy that has so long given God's chosen people trouble." The fact that David used what he had, even though it was apparently an insignificant thing, is no surprise to us, for it was God working through a consecrated youth.

As we turn to the New Testament, God's voice speaks to men and women, asking, "What is in thine hand?" For God had given to each one that which each particularly needed to do his part toward bringing about the new kingdom of God. All these people make their contribution by the faithful use of the little things which they possessed.

Let us think first of Peter, who one day on his way to the temple finds a begger lying without the gate. Peter did not give him alms, but said to him, "Such as I have, give I unto thee, and he reached down and lifted him up, and in the name of God caused the man to be healed of his infirmities." What is that in thy hand, Peter? And Peter answered, "Faith in God, and a desire to help a fellow-man."

The voice of God asked two women, "What is in thy hand?" and they answered, respectively: Mary says: "A box of ointment." Just a little thing, but very fragrant, which I have been saving for this occasion when I might show my Lord how much I love Him by anointing His head. And even though some complained, saying that it was a waste to thus use, Jesus said: "She hath wrought a good work on me." The poor widow says: "Just two mites in my hand, and she cast them into the treasure chest." And because she gave her all, even though it was small, Jesus said: "She has cast in more than all the others who have given out of their liberality."

What is that in thy hand, little lad of twelve years of age, and he answers, "Only five loaves and two fishes." And most willingly the lad gave his lunch to one of the Master's disciples, and therefore Jesus blessed and His disciples distributed the food unto 5,000 people. So Jesus may take the smallest gift we possess and magnify it 5,000-fold if we, like the lad, are willing to let Him.

Finally, God is asking the membership of His Church, "What is in thine hands that may be used to spiritualize my holy institution?" The older men of the Church may answer, "Spiritual experiences gleened from years of fellowship with Him, prayers answered, faith strengthened, temptations overcome, life's responsibilities borne cheerfully." As the older men look back to Moses, let them say: "We hold thy rod and thy staff in our hands with which we inspire and encourage the young men to win victories for God."

The young men of the Church may answer: "We hold opportunities for service, and, as Peter used his all to lift fallen man, so we shall be faithful in rendering help in the name of God. We hold in our hands conviction that evil shall not

(Continued on Page 15.)

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Christian Orphanage

The new barn at the Christian Orphanage, a cut of which appears in this issue of THE CHRISTIAN SUN, takes the place of the large barn which was destroyed by fire last November, containing practically all the crop of hay stored during the year. For twenty-three years the Orphanage had never had a fire. The old barn had been filled with hay from year to year, and the beautiful Holstein cows had enjoyed the fine hay stored for them, and gave in return most excellent milk for the little children to drink. And our pretty cows had to suffer in the cold.

Your superintendent being absent at the time, critically ill in the hospital, Mr. J. M. Darden, our chairman, took in the situation and called the board of trustees together quickly to lay plans to raise funds to rebuild. And this splendid barn, with the cow-shed, modern in every way, stands today on a beautiful location as a monument to their plans and labors. Our good friend, Mr. J. M. Darden, was made treasurer of the building fund and led the campaign to raise the money with which to rebuild. When the call was made and our people saw the Orphanage in distress, the response was beautiful and the money came into

NEW BARN AT CHRISTIAN ORPHANAGE.

the treasury to help meet the need. Bro. H. A. Carlton secured plans from the State College free of cost, which was quite a saving to us; and was a member of the building committee, and assisted in buying material at a reduced price, which helped us very much.

Mr. John A. Hall, a member of the building committee, gave us of his time and assisted very much in making the contract for building the barn and assisted in getting the work done in a satisfactory manner.

We are greatly indebted to the entire board of trustees, and especially to Mr. Darden and Mr. Carlton and Mr. Hall for the active part they took in assisting us at a time when we needed help.

And we could not forget our friends, L. A. Sharpe and Worth Bryan, who worked when the weather was bitter-cold and rough, to help us get our cattle in a warm place to stay, and who did the work so well and built us a barn that the entire Church may well feel proud.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 3, 1930.

Brought forward	$8,448.90

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Bethel	$ 1.19
Third Avenue, Danville	4.53
Liberty	3.29
	9.01

Eastern N. C. Conference:

Damascus	$ 1.35
Fuller's Chapel	2.79
New Elam	3.07
Henderson	4.27
Liberty Vance	6.80
Morrisville	2.00
Auburn	4.50
	24.78

Western N. C. Conference:

Pleasant Grove	$ 3.06
Big Oak	1.00
	4.06

Eastern Virginia Conference:

First, Portsmouth	$10.93
Mt. Carmel	5.97
First, Norfolk	6.69
Windsor	2.00
Bethlehem	3.69
Berea, Nansemond	10.00
Holy Neck	10.00
	49.28

Valley Virginia Central Conference:

Linville	$ 7.00
Mayland	2.11
Concord	2.22
	11.33

Alabama Conference:

New Hope	1.79

Special Offerings.

Interest on loan	$ 7.50
Sale of corn	52.15
Alamance County	150.00
	209.65

Grand total	$8,758.80

PARABLE OF THE SILENT PIANO.

I sat beside a business man, and he said, I am now an has-been. I am retiring from business, and not very gracefully. I am getting out while the getting out is bad, but before it getteth worse.

And I said, What is that business from which thou art so precipitately retiring?

And he said, It is the piano business.

And I said, That is a business that deserveth to succeed.

And he said, Yes; and we have spent years building up an honest business; look at us now!

And I said, Why is it thus, and what is the cause of this thusness?

And he said, It is canned music. First, there is the piano that folk play with their feet.

And I said, I render very excellent music in that fashion.

And he said, Yea; and being able to play with thy feet instead of with thy brain and hands, thou shalt never learn.

And I said, I learned a little before there were any player-pianos.

And he said, It is not simply the player-piano, but the phonograph and the radio. People have grown too lazy even to play a piano with their feet.

And I said, I fear thou art telling the truth.

And he said, The twilight of kultur is in the fact that we have come to a point where we insist on getting all our knowledge and our art and our kultur canned, and few men care to go to the labor of creative artistry in music or other of the fine arts.

And I said, I fear the evil doth not stop there. For I behold that colleges do now spend their hundreds of thousands for a stadium where forty thousand people may yell themselves hoarse while two and twenty men get the exercise and the drill.

And he said, Thou wilt be a voice crying in the wilderness if thou preach that doctrine.

And I said, I am too astute a man to preach it; for I think I can read the handwriting on the wall that declareth that this craze for vicarious kultur is to cease to be the bone and sinew of a college education.

And he said, The passion for this gaining of canned kultur by proxy hath gone far toward taking possession of all of us, and of the things that are most sacred to us.

And I said, There are people who think to gain their eternal salvation in that way.

And he said, They have got a large-sized surprise coming unto them, with charges collect.—*The Congregationalist.*

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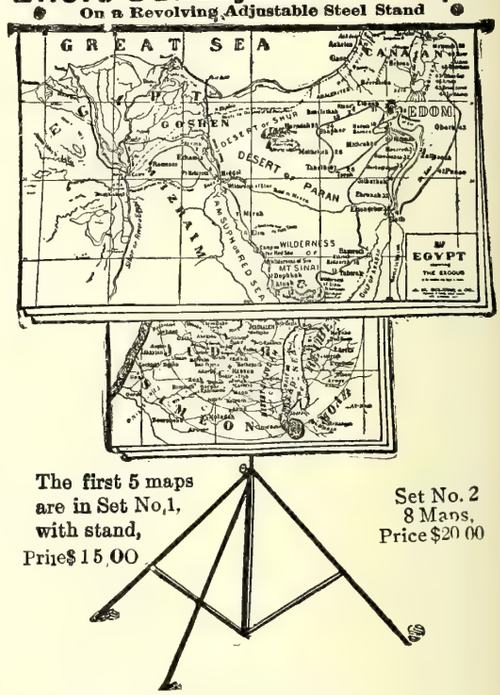

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RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

OBJECTIVES IN RELIGIOUS EDUCATION. By Paul H. Vieth. Harper & Bros.; $2.50.

In this book, Dr. Vieth, who is director of research and service of the International Council of Religious Education, has gathered the conclusions of a Ph.D. dissertation at Yale and of several years of investigation for the International Council. The result is the most authoritative statement of objectives yet produced. He does not, however, state the specific objectives of religious education, though he indicates how they may be developed. The book is devoted to a consideration of the comprehensive objectives of this most recent arrival in the religious field.

The writings of the ten persons adjudged to be the leaders in religious education were consulted to ascertain the seven objectives described. The objectives then were subjected to the criticism of a large group of college professors, directors, editors, and ministers, before their acceptance as representative of present-day thought and ideals in their field and their incorporation in the list.

The seven objectives are then described and elucidated in as many illuminating chapters. They are as follows:

A consciousness of God in human experience; an understanding and appreciation of Jesus Christ; the continuous development of Christ-like character; the building of a Christian social order; the inculcation of a Christian philosophy of life; Church membership; utilization of the racial religious heritage as a guide for present Christian experience.

Dr. Vieth has done his work well and his book will exert a wide and wholesome influence. His fundamental position that men can know God and Christ and be known of them, is most encouraging and steadying in a book like this. He has done the cause of religious education real service.

CHRISTIAN EDUCATION IN STATE AND CHURCH. By Harold S. Tuttle. The Abingdon Press; $1.50.

Prof. Tuttle is glad that the public schools have seen the need for character education, but he is equally insistent that religion must motivate life, or the resultant character is fundamentally defective. He discusses practical ways for the co-operation of Church and State in this great enterprise. Being himself a prime mover in the cause he has espoused, his book is not an argument only, but a blueprint. We need more such books.

SPEAKING IN PUBLIC. By Arthur Stevens Phelps. Richard R. Smith, Inc.; $2.00.

While this work is intended primarily for ministers, its wisdom and breadth makes it eminently a book for all professional men who realize that effective public address is not only an art but a necessity today. Prof. Phelps writes in a gay, pictorial vein, which brings out with unmistakable clarity his many excellent ideas and suggestions. A feature of exceptional value is the author's power to relate public speaking to the whole field of human experience. He does not consider it as a mere performance to be governed by set formulae, but a practice which must at all times be close to life and reality. The result is a book which enables the reader to cultivate from his own reading and experience a growing power of self-expression.

THE SUN'S PULPIT.

(Continued from Page 13.)

prevail, and, as young David used his sling to defeat the dreadful giant, so we shall not permit the coming generation to become a victim of worldliness."

The women may answer: "We hold in our hand not only a box of ointment with which to anoint the head of our Master, and not only a few small mites with which to place within the treasure-chest, but we hold within our hearts a mother's love for the children of mankind."

The children may answer: "We hold lives of purity and simplicity, and a willingness to give all that we have to Him, even as the lad of twelve gave his meager lunch to be multiplied by the Master."

What do you hold in your hand that you can use for Him? On one occasion, Jesus held in His hand a basin and a towel, and with them He washed the disciples' feet as an example for all people to follow. Will you not use whatsoever you hold in your hand for the glory of God and good of humanity?

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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

MARRIAGES

A DOUBLE WEDDING.

Saturday evening, June 14th, at the home of the writer, in Lynchburg, Va., he united in holy wedlock, in the presence of only a few close friends, Mr. Burley Braxton Harris and Miss Marietta Elizabeth Dunn, and Mr. James Oliver Newcome and Mrs. Isabelle Dunn Hendrick. The brides were sisters and both wore suits alike and were beautifully and handsomely dressed in a white ensemble suit, with hat, slippers and accessories to match.

These young folks are all from Lynchburg and enjoy a wide circle of friends, all of whom wish for them a long and happy life. May God's smile ever be upon them. They will make their home in Lynchburg.

G. C. CRUTCHFIELD.

MARTIN—BALLARD.

Friday morning, June 20th, the writer was called to Danville, Va., to unite in marriage Mr. Daniel Jarvis Martin and Miss Virgie Loviena Ballard. The bride is a sister of the writer's wife and is very popular among her class, a native of Guilford County, Colfax, N. C. The groom is a native of Stokesdale, N. C., and a young man highly respected among all who know him. Only the bride's sister witnessed the ceremony.

They will make their home in Stokesdale, N. C. The writer wishes for them all the happiness and pleasure that can come to them. May God bless these young folks.

G. C. CRUTCHFIELD.

An old divine on the frontier once wrote to Princeton, "We want strong oxen here; we have plenty of roots." Leaders are attracted by hard tasks.—A. Burns.

The glass of which a bottle is made prevents the contents from running out and being wasted. Home influences around us help to keep us from running wild. We tend to try to live up to our reputation.—Macleod.

"To sin against light, to know better, yet to call good evil and evil good, is to sin against the Holy Ghost. It is to trample down one's spiritual instincts. Much modern political propaganda is of this character."

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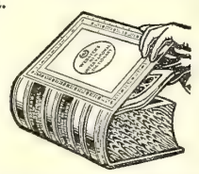

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, JULY 10, 1930. NUMBER 28.

Mrs N T F

THE SUN'S OBSERVATORY

By Dr. W. C. Wicker.

BIBLE IN NEW LANGUAGE.—

The Book of Genesis has been translated into the Maranao dialect of Mindanao, one of the Philippine Islands. The translation was made by Seventh Day Adventist missionaries of that district, and the American Bible Society is doing the printing.

INTERNATIONAL PEACE GARDEN.—

The International Peace Garden is proposed to be laid out on land extending across the boundary between the United States and Canada, in honor of the more than a century of peace between the countries. It is to contain specimens of all the varieties of trees, shrubs, and flowers that can be grown in this latitude. Contributions are solicited in small amounts from school children throughout both countries. The idea is a beautiful way of sponsoring thoughts of peace, and suggests the beautiful figures used in Holy Writ for those who have accepted God's salvation and are nurtured by His Holy Spirit into the divine nature. "He shall be like a tree planted by the rivers of water." "Blessed is the man that trusteth in the Lord . . . for he shall be as a tree planted by the waters." "That they might be called trees of righteousness, the planting of the Lord."

LEAVEN OF LIBERTY.—

More than fifty treaties have been negotiated with various nations, containing provisions for freedom of conscience and religious liberty. Our statesmen, in passing these treaties in the United States Congress, have demonstrated beyond doubt the esteem with which these principles are held in America. And as these principles have been read and studied in other countries, the seed of liberty have been sown. Eventually an abundant harvest has been produced, and other nations are feeling the urge to satiate the thirst for equality and liberty.

Benjamin Franklin was one of the first men sent to other countries to speak for liberty. The fires of freedom were burning in him, not only for his fellow-countrymen who might be found at some time in these countries, but for the citizens of these countries as well. When he came to write a treaty for Sweden, he did not forget this important matter, but incorporated these remarkable words: "There shall be granted a full, perfect, and entire liberty of conscience to the inhabitants and subjects of each party." "Ye shall know the truth and the truth shall make you free."

APPRECIATION OF PRESIDENT.—

Mr. Fred B. Smith, Miss Jane Addams, Hon. Raymond Robbins, Mr. William Allen White, Mr. Roger Babson, and Dr. James L. Barton were among a party of thirty-six who called upon President Hoover, May 28th, requesting him to send a message through the American delegation to the International Congregational Council, which is now in session, holding its fifth decennial meeting, in Bournemouth, England, July 1-9th, this year. The American delegation consists of 600 representatives from the Congregational and Christian Churches. Premier MacDonald is to address the council. The letter presented to the President by his thirty-six guests began with a tribute to his leadership, as follows:

"As representatives of the National Council of the Congregational Churches of the United States, we are glad to avail ourselves of this opportunity to present the greetings of our Churches and to express our high appreciation of you and your administration. We find ourselves in genuine, enthusiastic accord with the measures which you are advocating for the interests of our people in domestic affairs, and for the larger welfare of the people throughout the world as evidenced in the advanced movement in behalf of international good will and enduring peace."

Among the delegates attending this council in England are our own Dr. J. O. Atkinson and Dr. L. E. Smith. We shall have a full account of the meeting in The Sun when they return.

INDIA AGITATED.—

Eyes turned toward the Orient are focused on India, not on China, though in the latter country the usual summer session of war is starting on a grander and bloodier scale than ever before." India is greatly agitated over problems complicated in politics and religion, and its saint-leader, the mystical and mysterious Gandhi. Tremendous possibilities are hanging in the balance, and the fate of the Anglo-Saxon empire seems on the verge of uncertainty.

Opinions, conjectures, guesses, and prophecies are being expressed as to the immediate outcome of the issue. Will it be a final outcome, resulting in Indian -domination status or absolute independence? Matatma Gandhi and his close followers and imitators have been arrested for defying the salt laws. Serious riots, much bloodshed, numerous killings, and mob-like uprisings have occurred in many widely separated centers. Wild Afghan tribes hover on the northwest border, ready to attack at the first sign of weakening British rule.

Human beings have a love for freedom, and a right to it. India is demanding that right, and while benevolent rule of Great Britain in India has greatly benefitted the country, although her "genius for government" has sometimes erred, at best, all agree that India has a right to seek that freedom to which she is entitled as much as other nations who have won their independence. Great Britain, wise by this time in dealing with subject people in their growing feeling for independence, will be able to grant a gradual independence which will be best for the present and future of India, but not the radical type that their radical leaders want. Gandhi's methods seem, in the main, Christian methods, and they are what make him so remarkable a figure in Hinduism. The Christian methods may not prevail soon against materialism, but they will eventually prevail.

BIBLE UNRIVALED.—

As literature, the Bible stands without a rival. The charm of its narratives, the faithful delineation of its character sketches, the beauty and pathos of its prose and poetry, the directness and forcefulness of its style, the exalted standards of morality, and the atmosphere of infinite love permeating all, place it in a class by itself, never equaled or approached by human genius.

The Bible is a personal book that speaks alike to king and peasant, pagan and prince. Its teachings are marvelously adapted to every need and experience of mankind. It has instruction for the young, comfort for the aged, counsel for midlife, wealth for the rich, help for the poor, and freedom for the oppressed. For the student, the teacher, and the scientist, wisdom; for the farmer, the mechanic, and man of business, strength; for the slave, the judge, and the legislator, guidance; for those of every clime and race, enlightenment. It has a message for the cultured and the ignorant; for the believer, the skeptic, and the infidel; for every soul in discouragement or grief, or tottering to the close of life's journey. It presents God's sovereign remedy for sin, the acceptance of which brings pardon, peace, and power, an enriched appreciation of nature, a deeper enjoyment of life, a keener appreciation of heaven, and a hope of complete happiness here and hereafter.

The Bible is a book of cyclopedic completeness. It "contains the mind of God, the state of man, the way of salvation, the destiny of the righteous and the wicked. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be right, and practice it to be holy. It contains light to direct you, food to support you, comfort and cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's character. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be open at the judgment, and be remembered forever. It invokes the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents."

NOTES-PERSONALS

Mr. Jesse F. West, Jr., of Waverly, was in Richmond on business the first of the week.

Dr. W. W. Staley was in Richmond Tuesday of this week, attending committee meetings and visiting with friends. Dr. Staley seems to have completely recovered from his recent illness.

Quite often THE SUN receives requests that a certain notice be gotten in "this week's issue." We always try to comply with the request if possible, but it is not possible to do so, except in rare instances, when the notice reaches the office later than noon Tuesday preceding the Thursday of publication. Please bear this in mind when sending in notices.

We learn with deep regret that Mrs. W. A. Harper, while at Blue Ridge, N. C., on July 2nd, broke her ankle, both bones being fractured just above the ankle and the joint being seriously dislocated. She was taken to the Memorial Mission Hospital, at Asheville, N. C. THE SUN sympathizes with Mrs. Harper in her suffering, and wishes for her a speedy recovery from her accident.

The Sunday School orchestra of First Christian Church will go to Buckroe Beach Friday of this week with the joint picnic given by Boulevard and Centenary Methodist Churches, Westhampton Baptist and our own Church. The orchestra will give a concert in the pavilion during the day. The orchestra goes on invitation from the other three schools, which is quite a compliment to the orchestra as well as to the Christian Sunday School.

The sad intelligence of the death of Mr. James D. Proctor, of Lumberton, N. C., was received Sunday, June 29th. Mr. Proctor was the son-in-law of Mr. J. D. Kernodle, of our Graham Church. The many friends of Mrs. Proctor, who was Miss Sarah Kernodle, known to many of the alumni of Elon College, where she graduated, sympathize with her in her bereavement. Mr. Proctor was a lawyer of fine ability, a member of the board of trustees of the University of North Carolina, attorney for the Thomasville Orphanage, an excellent Christian gentleman, a devoted husband and father, a faithful member of the Masonic fraternity, and a man of public affairs. The sympathy of a host of friends is extended to the widow, the two daughters, and relatives.

July 1st saw the transfer of over 2,500 prohibition employees from the Treasury Department to the Department of Justice, where they will look to G. Aaron Youngquist, Assistant Attorney General, as chief. The Treasury Department will co-operate with the Department of Justice to control the industrial alcohol output. Attorney General Mitchell, said to be the driest Attorney General in prohibition history, has summoned his district attorneys to Washington to consider ways and means to make prohibition enforcement more effective.

Age has found a champion in Henry Ford, who recently declared that if all men of fifty-five were removed from industry there would not be left enough brains to carry on the business. This is true of the Church, as well. Youth has been greatly imposed upon during the past decade or two by being given tasks which it was poorly prepared to perform. Now we are coming to realize that maturity has its advantages; that an experienced and trained head, especially in the pulpit, is often better than an adventuring one, even though the former has gray hairs.—*Christian Advocate.*

H. George Robertson, who until recently was director of religious education of the First Christian Church, Richmond, Va., was ordained to the Christian ministry on June 26th, in Providence, R. I. Mr. Robertson is a member of the Elmwood Christian Church of that city and returned there for his ordination. The Rhode Island and Massachusetts Christian Conference, in which he first was licensed to preach, was in a special session at the time, and the evening service was given over to the ordination. Rev. W. G. Sargent, pastor of the Elmwood Christian Church, preached the ordination sermon. Other ministers assisting in the service were Revs. Arnt L. Schoning, Thomas Kidd, Frank H. Gardner, Uel Anderson, H. Milton Hainer, H. Russell Clem.

Three bills intended to improve prohibition enforcement, principally through the relief of congested Federal courts' dockets, were given the approval of the House Judiciary Committee. One measure would authorize the summary prosecution of offenses, elsewhere defined as misdemeanors, before United States commissioners without a jury. Whatever the action of the commissioner, it must be confirmed or disapproved by a member of the Federal bench. Another would amend the United States code to define a misdemeanor as an offense calling for a maximum penalty of six months in jail, a fine of $500, or both, and a felony as an offense punishable by imprisonment for not less than one year. The third measure would amend the Jones law to define a misdemeanor under the prohibition laws as an offense committed by one who is not an habitual violator of the dry statutes and a case involving not more than one gallon of liquor.

HOME-COMING.

Shallow Well Christian Church held its annual home-coming service June 29th. Bro. Frank F. Watson, the Sunday School superintendent, had charge of the program. A large congregation assembled for the service, and the program consisted of special music, congregational singing, quartets, and solos were rendered which were enjoyed by all who were privileged to be present. The devotional service was conducted by Rev. J. A. Denton. Rev. T. Fred Wright, pastor, made an address on the history of the Church, and an offering was received toward payment of the cost of building Sunday School rooms and improvement of the Church building, amounting to over one hundred dollars. Rev. J. Lee Johnson made an inspiring address on "Home-Coming," which was enjoyed by all present. A sumptuous dinner was served in picnic style at the noon hour.

In the afternoon, Rev. G. R. Underwood, Rev. J. L. Foster, and Rev. W. C. Wicker, old pastors, made addresses concerning their service as pastors of the Church. The day was enjoyed by all who were privileged to be present, and a good day was filled with delight and inspiration for the promotion of the interest of the kingdom. Old acquaintances were renewed and new acquaintances were formed. This is one of the original Churches of the Christian faith in North Carolina. One hundred and twenty-five years of history is represented by this grand old Church. It now has a splendid Church building, a beautiful cemetery, beautified Church grounds, a prosperous Sunday School, a large congregation, and a bright future and a prosperous people.

NOTICE.

The Sunday School and Christian Endeavor Convention of the Eastern Virginia Christian Conference will hold its regular annual session at Waverly, Va., July 22nd and 23rd. The Sunday School superintendents will please take note and see that delegates from their schools are present. The program for this convention will appear in a later issue of THE SUN.

Preachers, officers and delegates will also note the following: Owing to the fact that we received no invitation under the old plan, it was necessary for the executive committee to offer the convention on the Harvard plan. Waverly was the only Church to extend us an invitation. It is expected, therefore, that the delegates and visitors will pay for dinner and supper the first day and dinner the second day.

JOSEPH E. MCCAULEY,
Executive Secretary.

NOTICE.

The Eastern North Carolina Sunday School and Christian Endeavor Convention will hold its annual session at Liberty (Vance) Christian Church July 15th and 16th. Some splendid speakers will appear on the program. It should also be of interest to the people of this Convention to know that the Higgins sisters' quartet will appear a number of times on the program. This is a real attraction. I trust that a special effort may be made by all pastors, Sunday School and Christian Endeavor workers to boost this Convention and help us make it a real contribution to the cause of Christ.

R. L. HOUSE, *President.*

NOTICE.

All ministers and delegates expecting to attend the Sunday School and Christian Endeavor Convention at Liberty Vance, July 15th and 16th, and desiring entertainment, will please notify the undersigned. Those coming by train or bus will please so state, and they will be met at station. We are planning for you. A welcome awaits you. Come.

G. W. EAVES,
Henderson, N. C., R. 6. Ch'n of Committee.

NOTICE.

The Sunday School Convention of the Eastern Virginia Christian Conference will meet in Waverly Christian Church, Waverly, Va., on Tuesday and Wednesday, July 22nd and 23rd.

The Educational Committee of the Conference will meet in the afternoon on July 22nd, in Waverly, and all persons with any business with the committee will please take notice and meet the committee at that time and place.

W. W. STALEY,
N. G. NEWMAN,
I. W. JOHNSON,
Committee.

NOTICE.

We urge that all ministers serving in this Conference attend the Sunday School and Christian Endeavor Convention, July 15th and 16th, at Liberty Vance, and see that your Churches send a full delegation, with a good report from each Sunday School and Christian Endeavor Society. The success of this convention depends upon your co-operation. Our record will be blank without your reports. May we count on you to do your part? Visiting ministers and friends will be given a hearty welcome. Meet us at Liberty Vance.

MRS. R. J. NEWTON, *Sec.*

CONGREGATIONAL NEWS

Rev. E. C. Gillette, *Editor;* Rev. F. P. Ensminger, *and* Rev. M. J. Sweet, *Associates.*

COUNTRY LIFE ACADEMY: An important special meeting of the borad of trustees will be held at Star, N. C., at 10 o'clock, July 25th.

THORSBY, ALA.: A very successful daily vacation Bible school was recently held, with an enrollment of over one hundred. Miss Margarite Davidson and Miss Lorena Primm assisted. On July 9th, the Church celebrated the twenty-fifth anniversary of the founding of the Church with appropriate and interesting exercises. Rev. Joseph E. Each is in his seventh year as pastor of the Church. This Church is the United Protestant Church of Thorsby, Inc., but belongs to the Congregational Conference.

ORANGE CITY, FLA.: Rev. Thomas H. Derrick, the pastor, writes that the ladies of the Church had installed a new ice machine and a new hundred-dollar gas range in the parsonage and had given the trustees of the Church $100 toward the redecoration of the interior of the Church, so as to be "spick and span" when the Conference meets next April. Mr. Derrick is a pastor who appreciates his Church. "I am proud to be its minister, as they are always doing something worth while."

COLUMBUS, GA.: Rev. Neil McQuarrie, D. D., is serving the Rose Hill Christian Church, in this city, for several months. Congregationalists have had two Churches in Columbus, but they are both now defunct, though there is still property unsold. The Christian people are strong in the hope that, under the leadership of Dr. McQuarrie, the Congregational people may be again brought in for the formation of a United Church —Congregational and Christian. The Rose Hill Church has a good brick building, seating around 400, with good Sunday School rooms.

APPRECIATION of Camp Immokalee and the Young People's Conference held there was expressed by one pastor who this year had his first opportunity to see its life from the inside and who had had some prejudices in favor of another location and type of conference. He writes, "Whatever thoughts I may have had of Immokalee in a negative fashion in regard to its work, location or manner of being conducted, have been entirely dispelled, and you can count on me as a rooter for it from henceforth and forevermore. I shall do my utmost to send at least a half-dozen of my young people there next year."

MISS DORA BRACKEN is now Congregational Sunday School extension worker, taking up the work which was formerly carried on by Rev. J. F. Blackburn. After a month's service with the First Congregational Church, at Tampa, she began work at Macedonia Church and Trinity Church, in Georgia. She was associated with Miss Hazel Maddox. Mr. Arthur Swartz, of Atlanta Seminary Foundation, is serving as pastor for the summer of this group of Churches. At Macedonia Church, a teacher-training school was conducted with marked results, and at Trinity Church, where services had not been held for some time, a Sunday School was organized and services resumed. Miss Bracken has gone to the group of Churches in the South Georgia Association, where she will have as her associate Miss Annie Campbell, recent graduate of Hartford School of Religious Education. Miss Bracken, who is thus beginning service under the Sunday School Extension Board, is a native of Headland, Ala., a graduate of Thorsby Institute and of Piedmont College.

STUDENT SUMMER SERVICE.

One of the distinctive phases of our Congregational service during the past ten years has been the Student Summer Service—the sending out under the auspices of our Congregational Church Extension Boards of college and seminary students, commissioned for service in pioneer missionary fields, the scope of their work including Church services, Sunday School teaching, organization and leadership of young people's work, Church vacation schools, and parish visitation. During the past nine summers, Dr. W. Knighton Bloom, in connection with his service for the Sunday School Extension Society and, since 1826, as Secretary of Missions for the Eastern Division, has been privileged to select 266 young people from 117 different educational institutions. They have served in 39 different States. Of the total number, 151 are included in those who have entered the ministry at home or overseas, or are preparing for such service in Church, mission station, social service or educational institution. Fourteen are serving in Greece, India, Turkey, Africa and Japan.

Many of these students have served in the Southeast, bringing to rural Churches and Sunday Schools inspiration and vitality because of their youthful enthusiasm and devotion. This summer, 22 young people will be serving in our Southeastern territory. These students come from 17 separate institutions. We are pleased to publish herewith the list of the young people who will be working in this territory and the colleges and seminaries from which they come, and to express herewith our welcome to them and our prayer for rich blessings upon them and upon those whom they serve.

Miss Annie Lou Arthur, Piedmont; Miss Barbara Chase, Providence College of Music; Miss Azilee Johnston, University of Chattanooga; Mr. William D. Pratt, Michigan State College; Miss Mildred E. Taylor, Ohio State College; Mr. Geo. W. Penn, Piedmont College and Atlanta Seminary Foundation; Mr. Robert I. Blakesley, Amherst College and Union Seminary; Miss Hazel Maddox, Piedmont College; Miss Lorena Primm, Alabama College for Women; Mr. Gerald Smith, Thorsby Institute; Miss Alice Benedict, Schauffler Institute; Miss Sallye Brogden, Maryville College; Mr. Floyd M. Price, Vanderbilt School of Religion; Miss Muriel Warren, Oberlin College; Mr. Donald Lee West, Vanderbilt School of Religion; Mr. George Wessling, Vanderbilt School of Religion; Mr. A. W. Loos, Carleton College; Mr. Arnold Slater, Atlanta Seminary Foundation; Mr. Sidney H. Davies, Atlanta Seminary Foundation; Miss Dorothy Allen, Rollins College; Miss Annie R. Campbell, Rollins College and Hartford Seminary Foundation; Mr. Arthur G. Swartz, Atlanta Seminary Foundation; Viasta Chlumska, Schauffler Institute.

THE THORN IN EUROPE.

The explosive outbursts of Mussolini and the situation that he is creating in Italy are being viewed by the world with increasing alarm. His actions and war-like speeches are becoming a menace to continued peace among the countries of Europe. As long as his activities and their effects were confined within the limits of Italy, the rest of the world was inclined to adopt a policy of hands off and to regard with indifference his egotistical, arrogant behavior.

But now it is realized that with his glorification of war, his demands that the youth of Italy be taught that they are superior to all peoples and that they should ever be ready to assert themselves by force of arms, he is, in effect, manufacturing a bomb that the slightest happening may explode and again involve the world in the bloodshed and horrors of another great war.

France Uneasy.

Especially has France become alarmed at the power-crazed Duce's manifestations and has ceased to ignore the fact that Italian youth is being taught to hate France, his continued preachings of the necessity for expansion of Italian territory. As a result, the French armies on the Franco-Italian borders are being maintained at war-time strength. The frontiers are being strongly fortified.

In respect to this situation, Frank H. Simonds writes in the July *Review of Reviews* that "Mussolini is today inflaming Italian nationalism to the point at which a killing in Tirana—where France's ally, Jugoslavia, is in collision with Italy —a collision on the Saharan frontiers of the two countries, might arouse a passion in the peninsula which Mussolini, with the best intentions in the world, would be powerless to control. He has convinced the Italian people that they are superior to all others, and that they are the old Romans reincarnated. He has steadily inflated their self-confidence and exaggerated their grievances."

Growing Resentment.

Those who up to the present time have been inclined to regard Mussolini with favor, have been blinded by his apparent reorganization of national affairs in Italy. It is not to be denied that he has created a strong party, but he has done this by destroying the liberties of the general populace and by keeping them subdued with tyrannical methods. By means of a strict censorship of the reports of conditions in that country, a favorable front has been maintained. But it is known that the finances of the counrty are far from being in good shape in spite of heavy taxes imposed on the people. What must be more disturbing to Mussolini is the growing resentment of the citizenry against his iron-handed methods. It is reported that riots have broken out in several different places recently and that these are becoming of a more and more serious nature.

The Duce is in a dilemma. He must either go ahead, talking of war and urging conquest, thus rallying about him certain groups, or adopt a policy of conciliation. If the former, the whole of Europe is endangered; if the latter, Mussolini is bound to lose power. With his evident love of power and show, it is hardly possible that he will adopt the latter. Indeed, it is difficult to see, in spite of many plans for continued peace, how Europe will avoid another turmoil unless some method is found to curb the tendencies of the Italian self-styled modern Caesar. H.

NOTICE.

I am open at present for supply work, and will be glad to supply for any minister while he is on his vacation. Also I shall be glad to assist in revival meetings, either do the preaching or take charge of the singing. If any minister should desire my services, I shall be glad to communicate with him from 505 Raleigh Street, Oxford, N. C.

Geo. A. Pearce.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EDITOR CONTINUES JOURNEY.

(Editorial Correspondence.)

At Sea, June 21, 1930.

It was Saturday noon, one week ago now, our good ship, the "Adriatic," steamed out of New York harbor. Shortly a dense fog obscured the face of the waters, and our sea monster had to feel its way and creep along for twenty-four hours. All night long, at intervals of one minute only, the doleful fog-horn sounded its warning and alarm. About noon Sunday, the fog lifted, or was left behind, revealing a friendly and far-spreading sea, a clear sky and a balmy sun. Since then, the weather has been, for the most part, clear, but uncomfortably cool, and the sea has not been angry. I see by the "log" at noon today that we are 2,687 miles out from port, and as we are scheduled to dock at Loverpool Monday, the 23rd, that port must not be more than about 800 miles away.

One who lives constantly on land has varied meditations and contemplation when on the sea. I am traveling with about 500 other pilgrims on a good-will tour to the "mother country." It is 300 years now since the first pilgrims came across the same waters we now traverse, in quest of religious freedom and to plant on our American shores an independent and self-governing Church. While those former pilgrims have planted an empire and helped build the greatest democracy on earth and left their marks and monuments, all over our land, this sea they and we traverse is just as unmarked, unmarred and as trackless now as it was a thousand years ago. Man has built his big ships and sent them across the seas; but the seas remain unpolluted and wholly unperturbed by their presence, and go on their way just as before man touched or traversed them.

God dug out the mighty ocean and planted the waters there, and to this day He holds the deep in the hollow of His hand and wills and reigns in undisputed might and majesty there. To look out on the ocean, as I have all the days of this week is to think of infinite and eternal might, majesty and dominion.

This ship is interesting, and is a fit palace to dwell in while luxuriating from shore to shore. She has a capacity of 24,679 tons, carries a crew of 500, and a passenger list of 1,340. Her length is 726 feet, breadth 75 feet, depth 58 feet. There are two spacious dining-rooms which seat 300 each at a sitting. There are two sittings in our dining-room each meal, and so 600 of us eat there three times a day when all are able to be up and out. The food on ship is proverbially and everlastingly elegant, abundant, well-cooked and graciously served. And the furnishings of the great trans-Atlantic liner are luxurious and palatial to the last word. The ship is your world for seven or eight days, and the best that art and taste and money can do is done for your comfort.

Besides a place of dwelling, great stores must be carried. Think of the food supply that must be laid in before leaving port to feed 1,300 people three elegant meals a day for eight days! And then the coal to propel the ship—400 tons of it a day, the engineer tells me; about 3,000 tons for the journey. It has all been a different but a very pleasant world to dwell in these seven days, and we shall leave the sea and the ship with reluctance, for out away from the world and the multitude, God seems very near, very dear, and very good. J. O. A.

CHRIST ENTHRONED.

The Christian life is Christ's way of living, and involves Christ enthroned in the heart and life of the individual. The natural, unregenerated man is possessed of inherited tendencies, such as reflexes, instincts, capacities which endow him for living the life according to nature. These powers enable him to adjust himself to his natural needs of self-preservation, procreation, and maintenance of his status in his social group. He is active by nature, and these powers urge him to act for the natural life. Being possessed of intelligence, he develops sentiments, dispositions, habitual tendencies toward a higher life than the natural man. He acquires ideals toward which he may develop a higher life by sublimating these natural inclinations in the direction of self-development in the spiritual realm. He may adopt as his ideal life the life of some worthy or unworthy character as his model, and endeavor to shape his life according to his chosen model. By the use of intelligence, he may inhibit such tendencies of his nature as hinder the realization of his chosen ideal, redirect these tendencies and align them with his chosen ideal, modify them so as to make them re-enforce his disposition to realize his ideal, strengthen them in realizing his purpose, and control his whole life in its development into a unified personality.

Christ may be chosen as the supreme Ideal. His teachings, His example, His character, His personality are all included and incorporated in such an ideal. In Him is vested the faith, the confidence, the trust of the Christian. Christ is enthroned within the soul. He becomes the standard of conduct; He gives the inspiration for the life; He is formed within the hope of glory, and in Him is centered the purpose, and the whole life is ordered according to the revelation of the life of Christ. The life of the individual is no longer controlled in part by instinct; it is no longer at the mercy of environment, no longer blindly directed by appetite and blind impulse; but is intelligently controlled by purpose centered in Christ as the ideal and goal of attainment. What Christ would do becomes the ideal or standard of conduct; what Christ would approve becomes the basis of judgment; what Christ would do becomes a challenge to the soul, and as the life becomes identified with Christ's purpose and devotes itself to the promotion of that purpose, it experiences joy and realizes happiness. This exhilerating experience of consciousness identified with Christ inspires the soul to greater undertakings and urges to self-denial, self-sacrifice, humility, obedience, loyalty, and faithfulness in the discharge of all Christian duties.

With the growing sense of oneness with Christ, with a consciousness of Christ enthroned within, with a realization that Christ lives in the soul, duty becomes divested of its restraining and restrictive nature, the sense of legalistic repression gives place to the sense of freedom, self-expression, spiritual growth, and self-realization. The negative side of the spiritual life is overcome by "the expulsive power of a new affection," and the inspirational power of a new devotion gives growth, advancement, development, and achievement of the Christian life. Christ becomes enthroned within and gives a sense of liberty, life, and happiness with every advance in the direction of the fullness of the Christian religion. "Where the Spirit of the Lord is, there is liberty." We learn to love the right, to delight in the law of the Lord, day and night, and Christian growth no longer seems restrained and repressive, but becomes natural, free and happy.

In order to reach this State of the Christian life, no less place than the first in our hearts must be given Christ. He will occupy no other place in our lives. We must serve no other gods before Him. We must not love parents, or children, houses, stocks or lands before Christ if we would have Him in our lives. He must have the first place or none. He must be enthroned within. All other things must be for Him and for His glory. He then becomes our life, for we live in His life and He lives in our life." W. C. W.

EVERY-DAY RELIGION.

Religion is for every day, or it is for no day. There is no such thing as periodic life; and religion is life. It is life lived with Christ in God. Those who have the hardest life, need religion most. Religion is not a sedative, but a stimulant. It does not quiet people, but awakens them. It is not temporary in its operations, but permanent in its actions. It does not grow in the bright days only, but grows best in the dark days.

The housewife needs every-day religion, as her work is every-day work. Cleaning, feeding and beautifying engage her thought and use her strength. Religion cleans the heart, feeds the soul, and beautifies the character. There is no life so clean, so strong, and so beautiful as Christian life. No other woman equals the good housewife. She is the maker of home, and home is the greatest institution in the world. No great nation was ever developed without good homes. Home work is every-day work, and religion must be cultivated by daily living for Christ to make the best home.

Farmers produce the food of the world by daily toil. They plant, cultivate, watch the growing crop, and they reap what they have sowed. They have faith in the seed, the soil, the seasons, the sunshine, and God. Their work suggests faith in God and man. Their religion is every-day

religion in the practical application of "diligent in business, fervent in spirit, serving the Lord." "First the blade, then the ear, and then the full corn in the ear." The great cities would starve if the tillers of the soil did not produce the food that millions consume. Every-day religion is just as essential to the spiritual life of man as the grain that makes bread to sustain life. Religion can no more be developed by spasms than the harvests of the world. The soul's needs are every-day needs, and every-day religion is the only way to supply those needs.

The mechanic is in a position to influence his fellows, not only by good workmanship, but to influence their charcater by religion that works at the bench, on the foundation, the scaffold, or the roof. Character is a building, and the architect is Jesus Christ. The plans are mapped out in the Bible, and the Holy Spirit interprets the plans to those who labor daily to build on the foundation—even Jesus Christ. The most beautiful religion is that which speaks through the trowel, the hammer, and the saw. The painter puts on the finishing touches, and true faith adorns the Christian life. All true builders follow the architect in material, form, and finish; and man can do the work of character-building only by obeying Jesus Christ. The builder may use wood, clay, stone, steel, or combine them all. Sunday dress looks better, but work under every-day clothes feeds, houses and educates mankind. Sunday religion attracts more attention and sings sweeter songs, but every-day religion wins sinners to Jesus Christ and the Church and sends missionaries to heathen lands. W. W. S.

A HUNGRY AGE.

There are unmistakable evidences that the age in which we live is recovering its appetite for spiritual things. It is true that this age is somewhat like a man who has passed through a long illness, where all the vital forces have been used up in a grim fight against disease; a disease which introduced so much poison into the system that the very processes by which poison is eliminated and strength renewed have been paralyzed. In such an illness, there is no desire for food, and if strong food should be taken, the system is too enfeebled to assimilate it. But a return of appetite is a sign that life is winning its struggle against death.

Every one is aware that the diet of one who is convalescing from a dangerous illness must be guarded with studious care. But there is hope for a return of strength only through the taking of nourishment. The preachers of our day are the dietitians of a social order that has been through a dangerous disease where death seemed to be lingering just around the corner. The challenge to the ministers of our day is to nurse society back to a wholesome and healthy vigor, where the tasks of civilization may again be resumed.

It has sometimes been assumed that the age of doctrinal preaching has passed. It is true that there is no longer occasion for the preaching of the identical forms of doctrines that met the needs of former generations; but our generation must have a firm foundation of belief if it is to live and do the work that needs to be done in the world. And many of us do not know what we believe, nor do we see what is capable of being believed with a firm and unshakable conviction.

Altruism has been dealt a terrible blow during the past fifteen years. It has looked at times as if the most sublime sacrifice of humanity that the world has ever seen has gone for nought. It is not surprising that the world should show an inclination to return to the ways of selfish living and to the task of taking care of the interests of No. 1. We saw humanity, following the close of the war, take up the philosophy of eat, drink and be merry. And we have lived to see the day when large sections of humanity are realizing that hope does not lie in that direction. Eagerly and earnestly men and women are seeking a higher and better way.

It should not be in the least surprising that the world, even though it is seeking the better way, should be a bit skeptical of that which is offered. The doctrines that were most firmly believed a generation ago have failed in the hour of greatest crisis. Institutions that were felt to be equal to any emergency have been shown to be powerless in the face of situations that have arisen. Men have a perfect right to demand every possible proof that the ways in which they are called to walk will lead to peace and light.

Many of the pulpits of our day are preaching a message of service and sacrifice. It must needs be remembered that before such a call can stir the depths of man's soul, it must be shown that the service will accomplish an end worthy of the labor expended, and that the sacrifice shall not be in vain. There has been too much publicity given to the conservation of natural resources for men to invest that which is even more precious than the physical resources of earth, unless there be an adequate hope of reward.

Despite all the bitterness and death through which the world has passed, I believe it is possible for humanity to come to a larger and firmer faith than it has ever held in the past. Though many of the most cherished hopes of the human heart have vanished in thin air, it should be possible to build upon the ruins of former dreams larger hopes for the future. Our age is hungry for that which may assuredly be believed, and it is waiting for ideals to which may be dedicated the highest powers of the soul. It is always a delicate task to enkindle faith in the disillusioned heart, even when the ideal sought for must have, to most men, seemed impossible. It remains for the leaders who go in the name of the Lord to lay foundations of belief that shall be stronger than life and deeper than death, and when this task is done there will be millions who will be found ready to give themselves to life or death with such an ideal before them. S. C. H.

WISCONSIN AND STATE RIGHTS.

Wisconsin Democrats have selected three candidates for nomination as Governor of the State. Possible nominees for other State offices were also named and a platform was adopted declaring for State control of liquor. The platform favored submission by Congress to State constitutional conventions an amendment and repeal or modification of the eighteenth amendment so that the control of the liquor problem might be restored to the States.

This is especially interesting, coming from Wisconsin, in view of the fact that that State deliberately surrendered its State rights in the matter of prohibition when it repealed its own enforcement law and put the whole burden of enforcement upon the Federal government. It can readily recover these rights by enacting an effective State enforcement law, and until that time the Federal government will continue alone in administering absolute authority in dealing with Wisconsin dry law violators.—*American Issue.*

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CHAPTER 23.

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ST. MATTHEW 2	*The three wise men*
carrying away into Bāb'-ў-lon *are* fourteen generations; and from the carrying away into Bāb'ў-lon unto Christ *are* fourteen	ing interpreted is, God with us. 24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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CONTRIBUTIONS

SUFFOLK LETTER.

Tomorrow is July Fourth, adopted as Independence Day in 1776 by the Continental Congress. King George III of England was born June 4, 1738, and died January 20, 1820, at the age of 81 years, 7 months, and 16 days. His arbitrary and aggressive financial policy toward America caused the American Revolution in 1775, and the war ended upon the surrender of Cornwallis at Yorktown, October 19, 1781. To prove this right to declare independence, the thirteen colonies had declared what they considered twenty-seven facts concerning the actions of King George III. From that day until this, July Fourth has been observed as a legal holiday. In the early days of the republic, public meetings were held, orations were delivered, and patriotism expressed itself in processions, salvos of artillery, fireworks, and the explosion of firecrackers. The day had the appearance of military history and military allegiance. Such observance of the day resulted in numerous accidents and deaths. Efforts have been made to reduce the fatal accidents and with some success. But a table has been compiled showing the killed and injured during the years of 1903 and 1910, a period of eight years. The total killed in the eight years was 1,662, and the injured 35,620, making a total of 37,282. Even the celebration of Independence Day with military methods is at the cost of human life and human safety. The nation has turned away from the historic celebration to engage in sport. It is freedom from obligation, indulgence in freedom from work, pleasure of all kinds, and the enjoyments offered by resorts.

A saner way to observe the Fourth of July would be to hold patriotic meetings in public buildings, have delivered addresses filled with historic information that would turn the mind of the new generation to the source of America's progress, prosperity, education, and character, as an independent nation. The only way to develop the best in a man or people is to look backward to the past and forward to the future. The enjoyment of the present day is not all there is in the best life. The ideal in religion is to look backward to the cross and forward to the crown. Too much pleasure destroys the capacity for enjoyment. "I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit" (Eccl. 1:14). Pleasure may surfeit as well as food or drink; there are many forms of intoxication and many go staggering down the pathway of life who never indulge in intoxicating liquor. No sensible person objects to recreation, innocent pleasure, sensible sports, enjoyment in limited ways. It is the excessive indulgence that deserves and receives disapproval. The great days of the year contain lessons of great value, and suggestions for great effort in matntaining loyally the causes they represent and celebrate. To make such days simply a means for indulgence in the lighter things of life is akin to the desecration of the Sabbath. "Remember the Sabbath Day to keep it holy." All great days contain great blessings if they are properly observed.

W. W. Staley.

ELON LETTER.

For many years the Missionary Education Movement (inter-denominational) has been conducting a summer school for Christian leadership, with emphasis on missions, at Blue Ridge. The Congregational Church has taken a deep interest in the school, as it does in all inter-denominational matters; but other Churches, too, co-operate through a territorial committee. For example, this year Disciples of Christ, M. E. (South), Presbyterians (South), Lutherans, Cumberland Presbyterians, Episcopalians, and perhaps others, besides the Christians and Congregationalists, are here.

The Christian-Congregationalists outnumber all the rest, and the Congregationalists really control the school and set its pace.

Each morning, at 7 o'clock, are the voluntary prayer groups gathering on porches, around the springs, or the rocks for which Blue Ridge is no famous. Breakfast is at 7:30; classes begin at 8:10 and run for fifty minutes, with intermission of five minutes between until 12:50. Ten to eleven, however, is for study. Lunch is at 1 P. M. At 1:30 the denominational groups meet for their special programs for one hour. From 2:30 till 6 is for recreation, hikes, good fellowship or study, or all duly compounded. Dinner is at 6 P. M. Vespers from 6:45 to 7:30. From 8 to 9 is the open forum or a formal address. Lights are out at 10 P. M.

So Blue Ridge days are strenuous ones—filled with spiritual uplift and social fellowship of the highest type. You can never escape the spell of the place, once you have felt it.

I have come to know intimately so many fine Congregational leaders and young people this week that I have learned to love them and to rejoice anew in the union of our two groups.

Miss Pattie Coghill and I have been on the teaching staff, with twenty-one others of all the co-operating denominations.

W. A. Harper.

FROM REV. G. D. HUNT.

We closed a fine meeting at Lowell, in Roanoke, Ala., last Sunday night. Services were held each night for a week. Crowds were large and attentive, and a deep spiritual atmosphere prevailed at each service. The music by both the senior and junior choirs was inspiring. The co-operation of the Methodist and Baptist pastors and their people was beautiful indeed.

It was a very great pleasure to me to be present during this meeting. It was a gracious revival indeed. Many hearts were made glad, and rarely, if ever, have I seen people more anxious to testify for the Lord than these were at Lowell. Our people have a good prospect for a love Church and one of the best Woman's Missionary Societies in the South. We hope some day in the near future to have a nice, comfortable house of worship here.

Our joint Home Mission Board is seriously considering purchasing a tent for revival work. I believe this would be a solution for many of our problems. I find a spirit of willingness among our people that is really commendable and loyal. Our people, many of them, are anxious for us to go forward; but many are hindered by the financial conditions that prevail here in the South. We are facing in this section of our Southland a serious condition, and everything seems to have its influence on the Church.

I am more and more convinced that if we would honor our Lord with our "substance," other matters would adjust themselves; but unless we should see fit to do so, we must abide the consequences. May the Lord help us to see ourselves.

G. D. Hunt.

YOUNG PEOPLE IN CHRISTIAN EDUCATION.

Religious, or Christian, education is coming to have an increasingly important place in the program of the Church. Of late, religious leaders have made a careful study of the basic principles of Christian education. The definition prepared by the Jerusalem meeting of the International Missionary Council and adopted, with slight additions, by the International Council of Religious Education is the one which we hold as commonly acceptable. This statement reads as follows:

"Religious education in the Christian sense includes all efforts and processes which help to bring children, young people, and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to develop a deepening fellowship with Christ which will find expression in attitudes and habits of Christ-like living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief, and doctrine."

The Protestant denominations of North America, recognizing their responsibility to create the educational standards and programs, each for its own communion, welcome the co-operation of all interdenominational organizations and all other agencies functioning interdenominationally in the task of working out a comprehensive, full-rounded program of Christian education. In the building of a comprehensive, integrated and coherent program of Christian education for the youth of the Church, the type of training afforded by the young people's society must be recognized as an integral part of a total youth curriculum of religious education.

It is our conviction that in the successful working out of the program of Christian education in an individual Church, the type of work usually done by a young people's society has a definite place, namely: to share in achieving the following functions:

To challenge young people to allegiance to Jesus Christ and to the expression of personal Christian convictions and ideals.

To afford opportunities to consider together the problems of youth, to discover the Christian truths applying to these problems, and to practice with the helpful co-operation of fellow-members, the Christian way of living.

To enable young people to participate in the preparation and conduct of worship services.

To develop leadership through training by doing, thus preparing for future service in larger responsibilities in the Church and other fields.

To provide opportunities for young people to develop and express their own creative powers in program building.

Starting some fifty years ago (1881) and continuing for many years, the only organization of this type was Christian Endeavor. In some denominations similar organizations have come into existence, such as Epworth League, the Luther League, etc. Christian Endeavor has continued, however, as the one society working among young people of many communions, and today is recognized as having the largest number of local units and members of any organization in this field. With its growth have arisen problems regarding relationship with denominations and relationships within the individual Churches. These problems actually open larger opportunities for service, provided the solution to them is sought sympathetically and co-operatively. Here again certain ba-

sic principles need to be stated, a few of which follow.

Where there is a young people's society in any Church, its program should be an integral part of the total program of religious education for young people in that Church. Relationships with other organizations within the Church and necessary supervision may be secured through the educational committee of the Church. This committee should have certain members designated whose special responsibilities will be in the young people's field. On this committee should be a fair proportion of young people or their adult advisers, who should share in the building and supervision of the program.

It is further recognized that in the society type of work due recognition should be given to the differing needs and abilities of boys and girls, young people, and adults of different ages. Until better age groupings are discovered, the grading as adopted by the evangelical Churches participating in the International Council of Religious Education and by the International Society of Christian Endeavor is recognized as standard. This grading is based mainly on the physical and mental development of the individual. Wherever adaptations of the standard grading are necessary, the same adaptations should be made for all the organizations involved.

The Christian Endeavor type of organization adapted to the needs of the local Church is unusually well fitted to serve in helping to meet the religious needs of youth. The first society came into being because an observant and resourceful pastor understood the needs of his young people and devised a way to meet those needs through the activities of the young people themselves as they worked for Christ, the Church and other young people. The absence of theological partisanship in Christian Endeavor has made it possible for any Church of any communion to use the name and the plans of the organization. Furthermore, the authority and responsibility of the individual Church in the matter of organization, program, and leadership have always been recognized by Christian Endeavor. The same authority and responsibilit yare also accorded to denominational leadership with reference to recommendations to Churches within the various communions.

Christian Endeavor emphasizes loyalty to Christ and the Church, particularly to the local Church of which the society is a part. This pledged loyalty is to be expressed through the practice of personal devotions, participation in society and Church activities, and through consistent and aggressive Christian living. In the interest of conserving the educational values expressed in the basic principles of Christian Education as defined in the Jerusalem meeting of the International Missionary Council, the fundamental plans, purposes and programs of all agencies of religious education should be constantly re-studied and re-evaluated.

"One of the values of Christian Endeavor is the opportunity it affords for interdenominational and world fellowship. The encouragement found in working with larger groups, the success which accompanies united effort, and the sense of oneness which comes when serving and working with young people of all races and all nationalities are assets which must be recognized for their great worth."

Christian Endeavor has many characteristics which make it an organization peculiarly fitted for use by Churches in meeting the religious needs and in ministering to the spiritual development of the young people. It is an organization committed to the service of youth. As such, the society must always keep paramount the accomplishments of its distinctive phase of the educational program, and the organizational set-up must be considered primarily as a means to the achievement of these goals of Christian education.

GOD'S GIFT IS LIFE.

Easter morning in Jerusalem! Not amid the strident throngs of Oriental worshipers about the Church of the Holy Sepulcher, nor moving along the narrow, cobbled streets toward lesser shrines, but on Mount Olivet!

The city lay at my feet. With a single glance I could gather points as widely separated as the green hill near Gordon's Calvary outside the city walls, the Temple area, and the Kidron Valley below the craggy site of the ancient city of David. Christ must frequently have seen the city from this angle. I had risen early to be alone at dawn in the open as was His wont. I wanted to try to think some of His thoughts after Him, to let His spirit completely possess me, to catch the thrill of the first Easter morning when broke the great news about Him.

The immediate background of my experience at the time was the sessions of committee and council in which that great statement of "The Christian Message" had been born. "Our message is Jesus Christ. He is the revelation of what God is and of what man may ultimately become. In His life and through His death and resurrection, He has disclosed to us the Father, the Supreme Reality, as almighty love, reconciling the world to Himself by the cross, suffering with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to Him in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, everlasting life."

"Creating humanity anew!" This really is good news. And it is good news because it is true. And it is as good news today as it was nineteen hundred years ago. God's gift is life. Life is God's gift. God is the giver. What He gives is in reality a gift. It cannot be earned or merited. It is a gift. We must not let words get in the way of our thinking. We must not stumble over phrases. We are challenged to understand with the eyes of our hearts as well as with the eyes of our minds that God's gift is life, life abundant. The Easter morn could bring us no greater blessing. It should bring us no lesser. "In Him was life."

With such thoughts as these stirring in my mind as I sat on that Olivet hillside overlooking Jerusalem, I began to turn the pages of my New Testament. Each page seemed to glow with new meaning. I seemed to have found the key to its innermost heart. Not only familiar passages like John 3:16: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"; and Romans 6:23: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord"; but obscure verses like 2 Peter 1:3: "His divine power hath given unto us all things that pertain unto life"; and Romans 8:21: "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God"—seemed each to be a note in the harmony of the gospl symphony. More than that—the whole course of the history of Israel, with the coming of Jesus in the fullness of time, fell into a new perspective as I thought of it in the light of the message of Easter morning. Cut where I chose into the story told by the Old and New Testament, there flowed out like blood from a severed artery the message that God's gift is life. The risen Christ gathers up into His personality the fullness of God's gift of life to me and to all men.

Yes, to all men! I fell to thinking of the meaning of Calvary and Olivet to the missionary movement of the present day. God's gift of life is to all men. I began to mention slowly, aloud to myself, the names of some of the delegation to that

(Continued on Page 14.)

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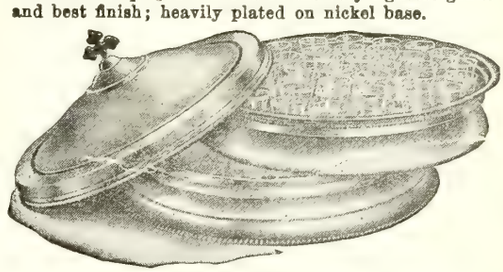
The Silver-plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.



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Tray No. 85—Interlocking only, with 36 glasses.	$22.00
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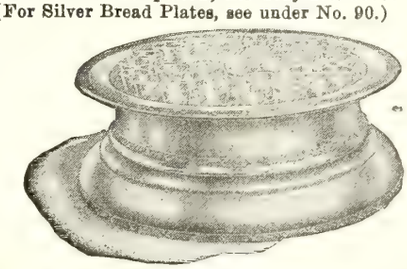

Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A DAILY PRAYER.

JULY.

Father, Creator, we thank Thee that, in the capacity and aspiration of humankind, it is innate to learn. Both prophecy and promise decreeing "all shall be taught of God," we deplore prevailing spiritual ignorance and acknowledge its scope as within our own election. Turn us, O God, and give to Thy Church open ears and awakening minds, willing to study to show ourselves approved. In instruction of youth, give, we pray, to leaders and teachers the tongue of them that truly are taught of Thee, that each may know how to speak the word in season. Make us workers unashamed. In Jesus' name. Amen.

MISSION PERSONNEL.

While the number of new missionaries sailing in 1929 was a 24 per cent increase over that for 1928, and 48 per cent over the number for 1927 (a trend in the right direction), this gain does not offset the yearly loss due to retirement, ill health or death. It is estimated that the mission boards of North America need to send out approximately 1,000 new missionaries annually to maintain the present staffs.

Thirty per cent of the number sailing in 1929 are men, 18 per cent are married women, and 52 per cent are single women. Sixteen per cent completed seminary training, 10 per cent were physicians and surgeons, and 9 per cent nurses. Nineteen per cent are going out from Bible or missionary training schools, some of these are also college or university graduates, and 46 per cent have had college or university training, plus some experience. Only 7 per cent went to the field under a short-term appointment. It is interesting to note that the average age of these new missionaries is a little over twenty-eight years, actually four-tenths of a year older than the average of those sailing in 1928, revealing that the boards, for the most part, are accepting those with more training and experience.—*Missionary Review.*

LINKS WITH LIVINGSTONE.

Matthew Wellington, one of the faithful band who embalmed Livingstone's body and carried it to the coast to lie at rest among the great missionary's own people, was found to be living in poverty in Mombasa, an old man of 85 years. Although appeals from many quarters were made to the government of Kenya Colony, they failed to secure a pension for the aged servant, who was formerly foreman in the public works department of that colony. A general appeal was therefore issued in behalf of this loyal man, and his old age has been amply provided for.

Lazarus Raikane, a native of Africa, 104 years old, has been discovered living in the Transvaal. When he was fifteen years old, Livingstone engaged him as a herd boy, and later made him his personal servant. As such, he was with Livingstone when he discovered Victoria Falls, and he tells how the latter fell on his knees and prayed. —*Missionary Review of the World.*

LEADERSHIP THROUGH SERVICE.

I would like to see the missionary societies of America and England send to India a type of mind that is capable of being modified on the field. In Moffatt's translation of the epistles, St. Paul writes to his converts: "Don't be called fathers. Don't be called teachers—I know, and you don't. Don't be called leaders—I lead, and you follow—but set out to be called servants. That is the only attitude I can trust you with. The other attitudes work out in a non-Christian way."

If you train up young people to be leaders, and half a dozen come together, you get a series of clashes. It is only through service that we gain leadership. You cannot train people to be leaders. You can only train people to be servants. Leadership is a by-product; and renunciation is the path by which true leadership can be reached. If men come out to India self-renounced, ready to lose themselves so as to find themselves, they will become leaders. The day of the master in the East is gone, the day of the servant is just dawning.—*Stanley Jones, in Missionary Review.*

MISSIONARY OFFERINGS.

WEEK ENDING JULY 5, 1930.

Sunday Schools.

Previously acknowledged	$ 3,727.05
Wadley, Ala.	1.46
First Church, Greensboro, N. C.	18.45
Sanford, N. C.	4.02
Reidsville, N. C.	7.00
Auburn, N. C.	3.95
New Lebanon, Wentworth, N. C.	5.85
Henderson, N. C.	3.25
Timber Ridge, High View, W. Va.	1.60
Shiloh, Kemps Mill, N. C.	1.00
Parks Cross Roads, Ramseur, N. C.	3.75
Spring Hill, Lineville, Ala.	1.10
Berea, Elon College, N. C.	2.00
Berea (Norfolk), Hickory, Va.	7.00
Richmond, Va.	10.30
Total	$ 3,797.78

Individual and Church Collections.

Previously acknowledged	$ 5,770.13
Liberty (Vance), Henderson, N. C.	27.53
Shallow Ford, Elon Colege, N. C.	4.50
Wakefield, Va.	4.30
Dendron, Va.	12.61
Total	$ 5,819.07

Dollar-a-Month Club.

Previously acknowledged	$ 16.00
W. M. Goodwin, New Hill, N. C.	1.00
Total	$ 17.00

Summary.

Previously acknowledged	$17,825.53
Sunday Schools, regular, July 5, 1930	70.73
Individual and Church collections	48.94
Dollar-a-Month Club	1.00
Total to date	$17,946.20

J. O. Atkinson, *Sec'y.*

Missionary Programs for July.

Woman's Society.

Theme: "Peace."

(Let this mind be in you which was also in Christ Jesus. For one is your Master, even Christ; and all ye are brethren.)

Song.

Prayer.

Business.

Devotional period: Isa. 60:17, 18; Rom. 13: 1, 7; Rom. 12:9; Matt. 22:37-39; Zech. 8:16; Isa. 58:6; Eph. 6:13-18.

Heart-to-heart message.

"Progress Toward World Peace" (in *Herald of Gospel Liberty*).

"General Pact for the Renunciation of War."

A soliloquy: "Books, Books, Books."

Flag salute: Fourth verse of "America."

Missionary Society Suggestions.

Do not forget to take the offering for the literature fund. And, remember also that the Woman's Missionary Board is asking for at least 10 cents per member from your society. It is the literature fund that provides the free literature for you.

Stress the devotional period with earnest prayers for peace.

The heart-to-heart message will be sent to you in time for your meeting if you have the envelope of helps.

Assign the number "Progress Toward World Peace" to some one who will study the recent papers and magazines to gather the facts of interest on the subject and present them in an interesting way on your program.

A copy of the peace pact is found in the envelope of helps. This may be read and after the reading have some one tell how women can work for peace.

A copy of "A Soliloquay" is in the envelope of helps (other copies can be had at 3 cents per copy). This should be given by three younger women, and by careful thought and preparation can be made very effective and helpful.

Young People's Society.

The Christian Churches of Other Lands.

Purpose: To study the Christian Churches of other lands, to discover their extent and nature, and to learn from them.

1. Hymn: "The Whole Wide World for Jesus."
2. Psalm 100.
3. "Where Are Our Churches?"
4. "Building an Indigenous Church."
5. Debate, or open discussion.
6. "Learning From Other Lands."
7. Special music (if possible, number written by one of another land).
8. Report of the project committee.
9. Hymn: "The Church's One Foundation."

Poem: "I am the Church."

Prayer (for the Church at home, for the Church of the world).

Hymn: "Faith of Our Fathers."

Suggestions.

Poster: Prepare an outline map of the world, with lines drawn from your Church to Dayton, our national Church headquarters, and then from Dayton to all countries where the Congregational and the Christian Churches are now at work (as indicated in leaflet you may secure from our Foreign Mission Department). Below the map place the words, "Building the Church in All the World," with place, date and hour.

3. Secure information from the Foreign Mission Department concerning the enlarged overseas service which we hope to be rendering by this time, and with the map prepared for the poster locate world fields.

4. See Chapter X, Y. and W. O., pages 49, 50. Appoint some one to present facts here, and anything else available regarding the building of an indigenous Church, where the people of the land are leaders. "The Christ of the Indian Road" and "The Christ of the Round-Table," by Stanley Jones, will give suggestive material.

5. Question for debate or discussion suggested in questions on page 48, Y. and W. O., especially 1 and 2.

6. Ask one member to come ready to discuss this theme. Stress lessons regarding Christian unity which Churches of other lands teach us.

7. Include in report any facts regarding Christian or Congregational Churches in foreign lands which can be found.

Junior or Willing Workers' Society.

Theme: "Good Citizenship."

Song: "When Morning Gilds the Skies."

Call to worship (same as last month).

Offering. Vary by letting the children march forward by rows and drop their offering into basket. Then all stand while short prayer is made.

Talk on what it means to be a good citizen. Let the children suggest rules which a good citizen will keep. Write these on a blackboard. Let the children put them in their notebooks. Lead the discussion to show how ministers and missionaries aid people to be good citizens; ministers by helping us to find right laws here, missionaries by carrying the laws to other countries.

Begin a summer-time project. The boys may make the box which will carry the gifts you plan to make, or earn money to buy materials, etc. The girls will like to make little garments to send to Porto Rico. Co-operate with your vacation Bible school in doing this as a part of their handwork. If your treasure chest is not complete, this will be a splendid project. Write for full information if you have not already secured it.

Close with flag salutes.

American Flag salute: "I pledge allegiance to the flag of the United States of America and the republic for which it stands; one nation indivisible, with liberty and justice for all."

Sing first verse of "My Country, 'Tis of Thee."

Christian flag salute: "I pledge allegiance to the Christian flag, and to the Saviour for whose kingdom it stands, one brotherhood, uniting all mankind in service and love."

Sing first verse of "Fling Out the Banner."

Cross flags, Christian flag uppermost. Sing as a prayer with bowed heads, the last verse of "America."

LET'S BUY THE POST'S EDITOR A MOSQUITO NET.

"To Mr. Lorimer nothing alien is ever quite human. He wants all aliens finger-printed, all foreign ideas suspiciously registered, a high tariff not only on goods, but on culture. . . . He suffers a good deal from the parochialism of all the adjusted apologists for an arrogant culture. His gifts are narrower, tougher, and a good deal more telling. He always knows what he wants. He wants nothing beyond the knowledge he cares for. Except for his anti-intellectualism, he is emotionally and rationally at one and co-educated, and he carries his experience, which is not rich but very strategic, with enormous vitality. All this gives him a sure mastery of his opinions, especially when they matter to him, and then they grow muscular with ruthless prejudice. . . . He betrays the stunted intellectual within him by his hatred of all free intellectual expression. . . .

"On the whole, fiction in the *Post* is clever, craftsmanlike and deftly commonplace when the writer is a good workman. When he is not, when his material is too flimsy for skillful construction then we get merely neat trash, carefully piled into the requisite number of columns. And much, if not most of the fiction in the *Post* is nowadays just that. . . . Its own pictoral art is highly conventional and of meticulous draftsmanship. It is mentally geared to the mean average intelligence of the composite popular mind."—Benjamin Stolberg in "Portrait of George Horace Lorimer," *Outlook and Independent*, May 21, 1930.

Biography is a useful branch of literature when devoted to the enrichment of human experience. The poet philosopher indicated its true place when he wrote,

"Lives of great men all remind us
We can make our lives sublime."

But what inspiration to nobler living can one find in the work of the modern gnats who look for nothing in an exemplary life but places to bite and sting. The more obscure the gnats, the more cocksure are their flings at the characters they select for attention.

George Horace Lorimer needs no defense against covert attacks in the name of biography. The millions who enjoy the clean, entertaining artistically told stories he selects for his publication will continue to find pleasure in them, in ever increasing millions, let us hope, in spite of Mr. Stolberg's assertion that they were only "bedtime stories" for the uncritical. In fact, *Saturday Evening Post* readers will feel justified in taking a little pharisaical pride in their mental superiority over those whose tastes permit them to read their hectic productions in such other story papers as the author insinuates are disputing popularity with the *Post*. If they represent "free intellectual expression," we will continue to glory in our "stunted intelligence."

The point, however, is not the fear that our magazines are becoming Menckenized, but that the reading public must be on its guard to detect subtle methods of creating prejudice against prominent figures who dare to express opposition to a return of the liquor traffic.—*E. L. T., in American Issue.*

O'KELLY MEMORIAL.

Total cost of material	$1,275.00
Previously acknowledged	1,090.25
Balance to be secured	$ 184.75

J. O. ATKINSON, *Treas.,*
Committee on O'Kelly Mem'l.

Every member of the Christian Church is proud of Rev. James O'Kelly, the founder of our Church, but we are slow to pay for a monument to his memory. Are there not 185 individuals, Sunday Schools, or Sunday School classes that will contribute one dollar to this fund? The Philathea Class of the Suffolk Sunday School has recently contributed five dollars. Friends, don't let this drag. The memorial should be paid for promptly.

J. E. WEST.

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16 The LORD *is* King for ever and ever: the heathen are perished out

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8 ¶ [2]Jĕ-hŏĭ'-ă-chĭn *was* e years old when he began t

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson III—July 20, 1930.

Moses.

Golden Text: "By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is invisible."—Heb. 11:37.

Lesson: Ex. 1:8-14, 2:1-22, 3:1-14, 11:1-10, 32:30-35; Deut. 34:1-8; Heb. 11:23-29.

Moses is not only the greatest man of the Old Testament; he is one of the greatest men of all times. When we realize that the Ten Commandments are basic to civilization, and when we realize that these basic principles were given their expression through the mind and heart of Moses under the inspiration of the Spirit of God, we come to a better understanding of just what a large place this man has in world history. Here was a man great in mind and heart; a man with a grasp of universal and abiding principles, and at the same time a man with an humble spirit and a warm human sympathy.

Preparation.

Does the time produce the man, or does the man put his stamp upon the time? Whatever may be the answer to this question, it certainly is true that Moses came upon the scene at a time that called for greatness of soul. He was more than a product of his time, but the time certainly served to develop his tremendous potential abilities. His people were abject slaves in a powerful dynasty, ground down in manual labor, oppressed politically and socially.

In addition to the time and to the condition of his people, other factors entered into his preparation. He had a pious and noble mother. The man's strength of character was due undoubtedly to her wholesome influence and her sound training. He was educated according to the highest standards of the day at the court. He had a long period of meditation in the out-of-the-way places, a very important factor. Moses was just another of those boys who came from the country who have moved the world upward and onward.

Vision.

In addition to his training and his experience, Moses had a vivid and vital vision of God. It was not a God made of wood or stone; it was the "I am," the living, personal God. What a long step in advance the race took when this humble man came to this conception of God.

Commission.

Moses was given a great task, a task that was bigger than he was, a task from which he, with becoming modesty, withdrew. In spite of all his training, who was he that he should go in the name of this God before the Pharaoh himself? But the God who gave him a seemingly impossible task also promised him ample reserves of power. It is well to note that here, as elsewhere, the primary need was not for an orator or a great speaker. Many a minister would be far more fruitful if he would give more heed to his pastoral work and less heed to preparing finished but ofttimes lifeless orations. The wise Church will choose the faithful pastor and persistent worker in preference to the brilliant twice-a-week orator; that is, in general.

Procrastination.

Pharaoh, Pharaoh, how you teach us of our own ways! When the plagues fell upon his land, he made great promises, but as soon as the danger was past he returned to his own ways. How often we are humble and make all kinds of promises when we think that we are to reap the just reward for our sins, and how quickly we return to our old ways of doing when the danger is past.

Intercession.

Exodus 32:30-25 is an open window into the heart and soul of a truly great man. Here was this man pouring out his heart and asking to be blotted out himself unless his people who had so tragically failed him and God could be spared. Here was one who had already caught up into his life the meaning of that love which centuries later found fullest expression in the cross of Christ.

Moses did not enter the land of promise. Like many another pioneer, he did not see the consummation of his plans and his work. But he saw them afar off. He had laid the foundations and he knew that in due time others would complete the structure.

Consecration.

The secret of the man's life is to be found in the fact that he followed the one who was invisible, but who was very real. Here was a man who had chosen to walk in the path of unselfishness. He identified himself with his people and spent and was spent in their behalf. And because of this fact, God has highly exalted him and given him a name that stands at the top of the list among those who are truly great.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, July 20, 1930.

Topic: "Some Good Summer Reading."

Scripture: Eccl. 12:11, 12; 1 Tim. 4:12, 13.

One of our leading American educators has said that if a young person had to choose between a college education and the privilege of knowing the Bible, he would be better educated in the end to choose to know the Bible. Within the pages of this great divine Book is knowledge enough to make one a student all of one's days.

Different types of writing are found in the Bible. The daily Bible readings for the week will include several different types. Call for a report on these readings.

Monday—Great short stories (Luke 10:25-37).

Tuesday—History (Psa. 107:1-15).

Wednesday—Biography (Gen. 41:14-24). The whole story of Joseph's life is found in Gen. 37-50.

Thursday—Poetry (Psa. 82:1-8).

Friday—Nature study (Matt. 6:26-34).

Saturday—Devotional reading (Psa. 1:1-6).

We can get good summer reading from magazines and books that are available to us. Most of us take at least one magazine. Now is a good time, while we are thinking about it, to decide if we are getting the right kind of a magazine. Is the time that we spend reading it well spent? Do we get something for the time put upon it? Or is it "just another love story"? Today our best magazines are printing articles to help us with our work and to furnish us real recreation. Let's get the very best magazine we can.

Fortunate is the community which has a public library or can get books from a county library. Those who borrow books should try to read the best books. If you do not know the name of a book you would like to read but you know whether you like history, poetry, shrot stories, or fiction, let the librarian help you select your books. Learn to choose the best. Our reading helps to determine what we shall become.

Ask a member of your society to be prepared to review one type of reading material and to make some suggestions as to names of books and authors that will be available in your community for this summer's reading.

PROGRAM.

Following is the program of the Eastern Virginia Sunday School and Christian Endeavor Convention, to be held at the Waverly Christian Church, Waverly, Va., July 22nd and 23rd:

FIRST DAY.

Morning Session.

10:00. Call to Order—J. F. West, President.
Song Service—J. F. Morgan.
10:10. Invocation—Pastor Convention Church.
10:15. Words of Welcome—Miss Susie Mae Brittle.
10:20. Response.
10:25. Roll Call and Enrollment of Delegates.
10:30. Report of Executive Committee—J. E. McCauley.
10:35. Appointment of Committees—J. F. West.
10:40. Report of Literature—Mrs. J. W. Fix.
10:45. Report on Cradle Roll—Mrs. W. H. Baker.
10:50. Report on Beginners—Miss Hontas Rawles.
10:55. Report on Primary—Miss Ruth Curling.
11:00. Report on Juniors—Mr. Watson Cobb.
11:05. Report on Intermediates—Mr. F. A. Osborne.
11:10. Report on Seniors—Mrs. R. W. Spruill.
11:15. Report on Young People—Miss Lillye Holland.
11:20. Report on Adults—Dr. N. G. Newman.
11:25. Report on Home Department—Mrs. Annie S. Calhoun.
11:30. Report on Y. P. Congress—Miss Lillye Spain.
11:35. President's Address—Mr. J. F. West, Jr.
11:55. Group Discussion:
(a) Cradle; Beginners; Primary.
(b) Junior; Intermediate; Senior.
(c) Young People; Young People's Congress; Christian Endeavor.
(d) Adult; Home Department.
12:45. Adjourn for Lunch.

Afternoon Session.

2:00. Call to Order.
Song Service.
2:10. Devotional Service—R. E. Brittle.
2:30. Discussion and Adoption of Various Reports.
3:00. Report on Orphanage—Chas. D. Johnston.
3:20. Song Service.
3:30. Address—"The Evangelizing Work of the Sunday School," Rev. S. C. Harrell.
4:10. Business Session.
4:30. Report of Entertainment Committee.
Adjourn.

Evening Session.

7:00. Song Service.
7:10. Devotional Service—Rev. H. C. Caviness.
7:25. Report on Missions—Mrs. M. L. Bryant.
7:40. Address on Missions—(Speaker to be secured).

SECOND DAY.

Morning Session.

10:00. Call to Order.
10:00. Song Service.
10:10. Devotional Service—Rev. H. G. Robertson.
10:25. Report of Christian Endeavor Secretary—Mrs. W. B. Williams.
10:40. "What Christian Endeavor has Done, and What it Can Do."—Mr. H. T. Huband, ex-President of Virginia State Christian Endeavor Union (with Round-table Discussion).
11:15. Special Music.
11:20. Model Christian Endeavor Prayer-Meeting—Presented by the Young People's Society of First Congregational-Christian Church, Newport News, Va.
12:05. "Expanding Our Work by the Aid of the State

Christian Endeavor Union"—Mr. C. E. Barfield, President of Virginia State Christian Endeavor Union.

12:30. Adjourn for Lunch.

Afternoon Session.

2:00. Call to Order.
2:00. Song Service.
2:10. Devotional Service—Rev. T. N. Lowe.
2:25. Report on Leadership Training—J. W. Fix.
2:40. Board of Christian Education—Rev F. C. Lester, Chairman.
3:00. "Young People and the Church"—Miss Jewel Truitt.
3:15. Song.
3:20. "Education That Is Different"—Dr. W. A. Harper.
4:00. Business Session:
1. Reports of Committees.
2. Miscellaneous.
Adjourn.

NOTE: The vacancies which occur in this program will be supplied by the time the program is to be executed at the regular Convention.

PROGRAM.

Following is the program of the Sunday School and Christian Endeavor Convention of the Eastern North Carolina Christian Conference, to be held at Liberty Christian Church, Vance County, N. C., July 15, 16, 1930:

TUESDAY, JULY 15, 1930.

Morning Session.

Theme: "Building With Christ" (Eph. 2:20-22).
Call to Order (10 A. M.)—Rev. R. L. House, President.
Song Service.
Devotional—Rev. H. C. Hillard.
Roll Call and Enrolling of Delegates.
Address of Welcome—Mr. G. W. Macon, Jr.
Response—Mr. R. M. Rothgeb.
Business Session:
1. Report of Executive Committee.
2. Miscellaneous Business.
President's Annual Address—"Building the Sunday School."
Special Music—Higgins Sisters' Quartet.
Address—"Building the Christian Endeavor," Mr. H. N. Truitt.
Adjournment for Lunch on Church Lawn (12:10).

Afternoon Session.

(Devoted to the Sunday School.)

Call to Order (1:30).
Devotional—Rev. B. J. Howard.
Convention Divided Into Sections:
1. Children's Work Leader, Mrs. Murdock Newman.
2. Y. P. Work Leader, Miss Ruth Johnson.
3. Adult Work Leader, Mr. Grady H. Leonard.
4. Music in the S. S. Leader, Miss Higgins.

Convention Reassembles (2:20).
Music by Higgins Sisters.
Reports of Departmental Secretaries:
Home Department—Miss Elizabeth Green.
Cradle Roll—Mrs. E. W. Boshart.
Primary and Beginners—Mrs. Murdock Newman.
Junior—Miss Regina Carter.
Intermediate—Miss Myrtle Bridges.
Adult—Grady H. Leonard.
Teacher Training—F. M. Harward.
Literature—Rev. J. E. Franks.
Missions—Mrs. T. F. Ayscue. (This report will be given Wednesday A. M. before Mission Address.)
Organization and Expansion—R. L. House.
Music—George McCullers.
Discussion and Adoption of Reports.
Adjournment 4:15.

Evening Session.

Call to Order (8 o'clock).
Song Service.
Worship Service—Conducted by C. E. Society of the Henderson Christian Church.
Address—"Building Stewardship in Sunday School," Rev. Stanley C. Harrell.
Music by Higgins Sisters.
Address—"The Trained Teacher," Prof. H. E. Spence.
Adjournment 9:45.

WEDNESDAY, JULY 16, 1930.

Morning Session.

(Devoted to Institutions Sponsored by the S. S.)

Call to Order (9:30 o'clock).
Devotional—Rev. J. E. Franks.
Address—"Missions a Spiritual Task," Miss Ruth Johnson.
Address—"Our College Training Leaders," Dean A. L. Hook.
Music by Higgins Sisters.
Program by Representatives of Christian Orphanage.
Address—"The Work of Our Church," Miss Jewel Truitt.
Adjournment 12:10.

Afternoon Session.

(Devoted to Christian Endeavor.)

Call to Order (1:30 o'clock).
Song Service.
Devotional—Rev. J. A. Denton.
Reports of C. E. Departmental Secretaries:
Junior—Miss Zola Winn.
Intermediate—Miss Lizzie Bell Newman.
Senior—Mr. Ray Dickens.
Address—"The Place of Christian Endeavor in the Church Program," T. F. Wright.
Music by Higgins Sisters.
Pageant—"Youth's Conquest for Companionship," presented by Liberty Christian Endeavor.
Announcements and Unfinished Business.
Adjournment 3:50.

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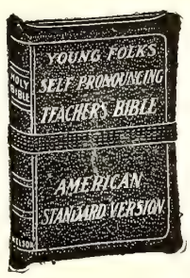

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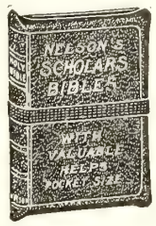

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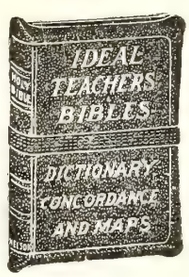

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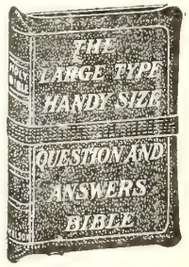

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

GOD'S KEEPING OF HIS CHILDREN.

"I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil."—Jno. 17:15.

There is no trace of the impurity of the world in God. Jesus is equally pure with God. Without the same holiness, none of us can enjoy communion with God. Therefore, it is the faithful who are chosen, cleansed by Him, and kept by Him for fellowship with Him.

In order that this might be possible, Jesus concentrated Himself by surrendering His will, walking in obedience, working the works of the Father, and suffering to die rather than deviate from this purpose. This is how He loved us and how He saved us, which is our chief faith and the source of our comfort. By this means, we may be made pure and holy, even as He is holy, and become separated from sin and the world.

The one thing that Jesus prays for in this lesson is that they (His followers) may be so filled with the Holy Spirit that they may willingly give themselves to a righteous and holy living, so that it may be thus with those who so believe in Him.

Prayer.—Blessed Father, may we be of those whom Thou dost take out of the sin of this world. Forbid that we shall reject Jesus or that we shall stray away by loving sin. Help us to seek and find the fellowship of Jesus, and give us to desire to follow Him all the way. And grant that we may tolerate no sin in ourselves. In the name of Jesus we ask it. *Amen.*

TUESDAY.

GOD'S GLORY AND OURS.

"The glory Thou gavest me, I have given them."—John 17:22.

This passage is so beautiful that there is in it a blessing for any one who reads it. To read it every day would not be amiss. To do so would be daily enriching.

Note that Christ has given us the glory which the Father has given Him. Can this be a dream? Is there anything about us to support that belief? Are there not times when we feel in our hearts this glory? Are there not feelings of triumph and joy in the good things of life which are not of the flesh, but of God? What is it, then, but the love and glory of God?

When we reach our home and see His glory, we shall find that having fostered it in our lives, it is then being perfected in his presence. That is the time when we shall be like Him and shall see Him as He is.

Prayer.—Dear Lord, our hearts feel Thy glory, in that we are permitted to believe, to worship, and to live and love. Banish all contentious and factious among people. Unite them in one great heart. Make their lives ones of love. And let Thy love, which Thou didst give to Thy Son and our Saviour, be in us too. *Amen.*

WEDNESDAY.

FAITH TO FAITH.

"Therein is the righteousness of God revealing from faith to faith."—Rom. 2:17.

There is a spirit in the world which seeks to make man ashamed to confess faith in Jesus Christ; and besides it seems that there is a proneness about us that shrinks from confessing Him. We often hear it said, and with the best intentions, "I'll live my life and have nothing to do with the other fellow." Can we have no concern for others and discharge our duty? Christ and His kingdom are in no wise glorious in the eyes of the world. It is up to believers to make it glorious. It is hard for us to differ from others. We like to cultivate agreement. The question is whether or not "the righteousness of God" is or is not of gravest importance. If we can understand that on "the righteousness of God" hangs our eternal salvation, or without it we are lost, we will overcome the feeling of shame, and esteem it an honor to differ from others for Jesus' sake. It is of grave concern that others shall see the light. They may see it through our concern.

Righteousness before God is not of our works, but of faith, and faith is proved by works. Righteousness and faith are not demands of God on us, but gifts of God on us. Martin Luther says this is what is meant by "The Jesus shall live by faith."

Prayer.—Help us, O God, to know sin and righteousness, and death and life. Give us true faith, that we may never be ashamed of the gospel of Christ. *Amen.*

THURSDAY.

KNOWING HOW TO PRAISE.

"Count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."—Phil. 3:7-11.

He who knows most of God and His truth, knows most how to prize and praise Him.

When the would-be-wise ones disparage Christ and the gospel and set forth some shallow ideas their own wisdom and virtue, they come to hopelessness and despair. Paul seemed to praise God more and more every day. This was the result of his coming into closer fellowship with Him. A true business man rejoices in the growing of his business. A true Christian rejoices in his growing Christianity.

In Christ are hid all the treasures of wisdom, knowledge and happiness; and in Him are the deep sources of genuine life. The glorious feature of it all is that in finding these things in Him, we find exactly what our hearts need. Should we not study zealously to know the depth of the riches of His life for us? Anything that keeps us from knowing the true joys of His life, should we not throw it away as foul, uncleanness?

In Jesus is our wisdom, our righteousness and our real joys.

Prayer.—Blessed be Thou, Lord Jesus, who hath given us Thyself and Thy fellowship. Let everything die in us that is wrong, and let nothing but righteousness and love live in us, and preserve us blameless unto the coming of the Lord. *Amen.*

FRIDAY.

CHRIST A PRIEST.

"Called of God an High Priest."—Heb. 5:10.

A prophet is one who goes from God to man and divines the future. A priest is one who goes from man to God, a mediator for man.

Christ has been made our High Priest according to the eternal and all-wise counsel of God. Can He fail in this office? Our hope in Him as our Mediator is so sure that the gates of hell are powerless against it. The soul in Christ is so far above sin that it is out of the devil's reach. Christ satisfies every demand of love and justice, and in Him we have continual and full forgiveness of sin.

Prayer.—Give us, O God, the light and the strength of Thy Holy Spirit, that we may believe. Bend our wills and intellect to obedience, that we may build on the solid Rock, Jesus our Saviour. *Amen.*

SATURDAY.

GETTING CLEANED UP AND SET RIGHT.

"Create within me a clean heart, O God, and renew a right spirit within me."—Psa. 51:10.

All of us are weak and make fatal errors almost every day; yes, many of us sin grossly. To be constantly watchful enough to keep from sinning or to keep from entering into temptation is one of our most urgent duties to ourselves.

If errors we must make, or if a fall we must suffer, to accept correction from the Spirit of God and to feel the sin with sincere regret, and go at once to Jesus with an honest confession, is our supreme privilege and duty. Then the joy of salvation is restored, and with it the willing spirit for the practice of holiness. Then we love and serve Him. Then, and only then, can we please Him.

Promise your God to do this, and to offer Him the best fruit of your life.

Prayer.—Dear Lord, keep us humble and give us ardent love, that we may give our strength to Thy service. *Amen.*

SUNDAY.

PRAYER IN SERVICE.

"Ask and ye shall receive, that your joy may be full.—John 16:23.

When we send a servant to a neighbor for something that he has promised us, the servant asks for that something in the name of the sender. He is in the service of the sender, and must say what he has been charged to say, and ask for only what he is sent for. In reply to that request, the neighbor gives what is asked without regard for the worthiness or the unworthiness of the servant. The sender knows this and does not doubt that he will have his desire granted.

We are in the service of our Master, and He has told us to go to the Father and ask for life and what life needs, and tell the Father "I sent you."

What our Lord has taught us to say in our prayers must be regarded as necessary to salvation, and these are the things we are to ask for in His name. We cannot ask "in His name" all those things that happen to be to our liking. Hold up before the Father that which Jesus has said. Remain a petitioner at the throne of grace until there is some answer, or until your soul has received the needful things, or the assurance it needs.

This is to pray in the name and service of Jesus, and this is to find the way to fullness of joy.

Prayer.—Eternal thanks and praise be to Thee, dear Lord Jesus, for Thy wonderful and precious promises. Give us grace to believe and to pray in faith and for His sake. *Amen.*

NOTICE.

I am now at liberty to consider a call from any Church desiring my services, either for supply or for permanent location. Please communicate with me at 4719 Leonard Parkway, Richmond, Va.

H. GEORGE ROBERTSON.

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

REDIGGING OLD WELLS.

"And Isaac digged again the wells of water which they had digged in the days of Abraham, his father, for the Philistines had stopped them after the death of Abraham."—Gen. 26:18.

Isaac was the son of Abraham. He seemed to be the victim of trouble and worry, even to the extent that he had more than seemed his share. In the chapter preceding our reading, we read of the disturbance that came even from his own sons, Jacob and Esau, in deceiving him in order to gain a birthright.

We see that even his wife, Rebekah, works against him and in favor of her favorite son as she takes skins from the goats and puts them upon the hands and the smooth of the neck of Jacob to make him appear like his brother Esau, who was hairy, and by this deceptive scheming, the younger son took from the elder son his lawful birthright. This seemed to trouble the good old father more than a little. Indeed, the writer of Proverbs was right when he exclaimed, "A foolish son is a grief to his father" (Prov. 17:25).

But Isaac had other trials and worries than those directly brought upon him by those who should have loved him. Sometimes our greatest hardships are worked by our own relatives and closest friends, but not always. Such should never be the case, but often it is so. That which seemed to worry Isaac was the fact that his enemies, the Philistines, envied him and thus were led to destroy his personal property. Some time ago I read the story carried in the *Sunday School Times* about a man who killed himself through envy. It happened that his fellow-citizens had erected a statue to one of their number who had won distinct honors in the public games. So strong was the feeling of envy which this honor had caused that the rival went forth every night with the purpose of destroying the monument to one whose success he envied. After repeated efforts to remove and destroy the statue from its pedestal, it finally fell, and in the fall crushed upon the man who was endeavoring to move it because he envied the man who had won valor and honor. This story illustrates the fact that envy is but a suicidal act, whenever allowed to harbor in any man's life.

Indeed, envy is not a modern-day vice, for the devil has long been using it as a tool of destruction, and by its use much unhappiness has been caused in the world. Going back to the story of Isaac, we find that in those days, wells for the watering of cattle were very necessary. In fact, since most of the wealth of the day consisted in a man's flocks, it was essential that every man care for his flocks in the best way possible. Now, it happened that Abraham was rich in lands, in flocks, and that he owned many wells. Because he trusted God and his faith was infallable, God directed his path along lines of continuous prosperity. To his son, Isaac, all this wealth was willed. And because Isaac was rich he was envied. "For he had possessions of flocks and possessions of herds, and great store of servants; and the Philistines envied him. For all the wells which his father's servants had digged in the days of Abraham, his father, the Philistines had stopped up with earth and filled them" (Gen. 26: 1-15).

Envy is one of the deepest roots of evil. It is imbedded in spite and malice. It finds expression in a feeling of discontent toward the person who prospers or inherits that which rightfully befalls him. Envy causes hard feeling toward the person who works hard to attain that which the other man will not seek. Envy, like jealousy, spoils all happiness and completely shrivels the soul of man into a wretched pigmy. Envy never accomplishes anything. The fact that the Philistines envied Isaac and stopped his wells with earth did them no good whatever; rather it promoted deeper misery in their own hearts and caused many herds of cattle to die from want of water. And that leads me to say that God never tolerates a person who harms a dumb animal. To withhold water or food from any of God's creatures is to hurt and starve him, for all of his creatures are a part of Him who created them one and all.

One day Robert Louis Stevenson was remonstrating with a person on the street who was mistreating a dog. "What business is it of yours? He ain't your dog," the man retorted. "No," said the great literary genius, "but he's God's dog, and I'm here to protect him." We ought to protect the dog that cannot protect himself. There is a saying that "He who beats his horse will beat his wife," and though this may not be true in every case, it is generally true that he who is cruel in one respect will be cruel in all his relations. The person who inflicts pain upon God's dog is out of touch with the spirit of our Heavenly Father without whose notice the sparrow does not fall to the ground. Besides, cruelty to dumb animals, whether by boy or man, one cultivates a brutal and coarse nature. Not long ago a farmer was fined because he would not keep the stables in which his horses and cows lived, clean and free from harmful insects. Surely the proverb is true that "The tender mercies of the wicked are cruel, but a righteous man regardeth the life of his beast."

He who shoots a bird or kills a rabbit for the sake of sport cannot figure how he has profited in the least by taking the life of one of God's happy little creatures. Let us not be guilty, as were the Philistines, of causing even the least of his creatures to suffer. Even a prairie dog has a right to live. Much more should the lives of cattle which furnish butter, milk, cheese and meat to the household of Isaac a right to live; but because the Philistines envied the owner of the cattle, they filled up the wells out of which the cattle were to receive water and which was very essential to their living during the hot, dry season such as is common throughout Palestine even today.

Not only did envy cause the cattle to suffer, but the Philistines themselves were taken further from God than if they had been liberal and rejoiced with Isaac in his prosperity. In addition to a lesson on envy and cruelty to animals, we find that this text teaches us patience even in spite of conflict and hardship. Let us look at Isaac, who as a pioneer patriarch of ancient Judaism, practices the Golden Rule which was introduced years and years after his time. Instead of going forth in battle to combat the wickedness of the Philistines, he patiently lets them go ahead, for he realizes that they are hurting themselves more than they hurt him, and we read in the text that "Isaac digged again the wells of water which the Philistines had stopped with earth."

Isaac was very wealthy and could have easily afforded to lose the cattle that were being destroyed by his enemies, but his great heart burned unto the cattle that suffered. He opened again the wells that had been willfully stopped, and thus kindly ministered to his herds. Just as fast within him and he stooped down and ministered as the wells would become filled with earth by the Philistines, Isaac would patiently go and redig them. The tendency would have been, had it been in our experience, to hit back. If an enemy fill our well, then go and fill his well. If he hit me then it is my duty to hit back. But not so with Isaac, even though he lived in a time when the old Jewish law declared an eye for an eye and a tooth for a tooth.

Christian patience, such as was exercised by Isaac, is a practical virtue. It is close akin to faith, hope and love. It pays to be patient, even though it try one's nerves and test his temper. History is full of illustrations wherein patience has been the cause of winning many a battle. John Wesley's father once asked Mrs. Wesley, "How she could have the patience to tell John, the blockhead, the same thing for twenty times?" Her reply was that if she had only told him nineteen times she would have lost all her labor.

(Continued Next Week.)

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THE CHRISTIAN SUN, 1536 EAST BROAD STREET, RICHMOND, VIRGINIA

Christian Orphanage

Dear Friends:

I promised you, in a recent letter, to tell you how each Conference stood the first of July as to the number of Sunday Schools making a monthly offering to help support the one hundred and ten children in the Christian rphanage. The first half of the year ended June 30th.

Western North Carolina Conference—32 Sunday Schools, 5 not on our list, as follows: Antioch, Browns Chapel, Bennett, Needham's Grove, Pleasant Union; 84 1-3 per cent giving.

North Carolina and Virginia Conference—37 Sunday Schools, 5 not on our list, as follows: Belew's Creek, Concord, Elk Spur, Hopedale, Kallam Grove; 86 1-2 per cent giving.

Eastern North Carolina Conference—49 Sunday Schools, 18 not giving, as follows: Bethlehem, Beulah, Caroleigh, Ebenezer, Good Hope, Hayes Chapel, Lebanon, Moore's Union, Mt. Carmel, Mt. Gilead, Mt. Hermon, New Hill, New Hope, O'Kelly's Chapel, Pope's Chapel, Six Forks, Martha's Chapel; 63 1-3 per cent giving.

Eastern Virginia Conference — 46 Sunday Schools, 16 not giving, as follows: Antioch, Damascus, Eure, Hobson, Hopewell, Isle of Wight, Ivor, Johnson's Grove, Liberty Spring, Oak Grove, Ocean View, Old Zion, Sarem, Spring Hill, Webster; 66 per cent giving.

Valley Virginia Central Conference—23 Sunday Schools, 8 not giving, as follows: Bethel, Beulah, East Liberty, High Point, Mt. Lebanon, New Hope, St. Peter's, Whistler's Chapel; 65 per cent giving.

Georgia and Alabama Conference—13 Sunday Schools, 9 not giving, as follows: Lanet, Beulah, East LaGrange, Union, Enigma, Rose Hill, Oak Grove, First LaGrange, Hill Side; 30 per cent giving.

Alabama Conference—21 Sunday Schools, 11 not giving, as follows: Carver's Grove, Corinth, Christiana, Cragford, Dingler's Chapel, Pleasant Grove, Rock Spring, Rock Stand, Shady Grove; 47 3-5 per cent giving.

This report shows that quite a number of our Sunday Schools have forgotten the little children in their orphanage this year. The Southern Convention established the Christian Orphanage for the purpose of taking care of and training fatherless and motherless children and give them a chance in life to make good. It expected every Church and Sunday School to be loyal in helping support it. Don't you think it sad for a bright boy or girl to grow to young manhood or womanhood in ignorance and be handicapped all through life because in its young and tender years it had no one to help it and it could not help itself? If all Sunday Schools would only help us, how much easier our work of love would be! If your Sunday School is not on the list of monthly givers, won't you get on at once?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 11, 1930.

Brought forward	$8,758.80

Sunday School Monthly Offerings.

N. C. & Va. Conference:		
United, Lynchburg	$ 1.80	
Mt. Bethel	1.91	
Reidsville	7.04	
Greensboro, First	11.92	
		22.67
Eastern N. C. Conference:		
Pleasant Hill (J)		1.07
Western N. C. Conference:		
Shiloh	$ 1.00	
Parks Cross Roads	3.42	
		4.42
Eastern Virginia Conference:		
Oakland		4.00
Alabama Conference:		
Spring Hill		2.84

Special Offerings.

Reidsville Sunday School	$18.00
Miss Aylmer Goodwin, Columbus, Ga.	1.00
C. A. Penn, N. Y. City, for children	50.00
R. J. Miller, Reidsville, for children.	50.00
Missionary Society, Danville, Va.	5.00
Jr. Philathea Class, Suffolk, Va.	2.50
W. A. Lee, support of children	7.50
E. B. Horner, support of children	62.50
C. A. Horner, support of children	62.50
Mrs. Cordie Cox	2.00
	261.00
Grand total	$9,054.80

GOD'S GIFT IS LIFE.

(Continued from Page 7.)

council, men and women whom I was meeting on the grounds here and there, in the midst of whom I was sitting in the council chamber: Ahmad Shah and Chenchiah, of India; Bocobo, of the Philippines; Braga, of Brazil; Jabavu, of South Africa; Kim and Ryang, of Korea; Chao and Cheng, of China; Ba, of Burma; Kozaki and Uzaki, of Japan; Randzavola, of Madagascar; Subiyeh, of Syria; Sheikh Dewairy, of Egypt, and many others. Those faces, those voices, those spirits, mingling in spiritual fellowship, gave new meaning to the fact of Christ. These men and women and those they represented had come to share God's gift of life. They were eager to join forces with His children in all lands in making Jesos known. I was very deeply impressed as I thought of these friends with their sense of the complete appropriateness of Christ to them and to their people. He had become their sure possession. He was God's gift to them just as truly as to the Jews of the first century in Palestine or to the European and American of today. I can scarcely conceive of a more striking demonstration of the universality of Christ than that afforded by the fellowship of the Jerusalem Council. And yet the actual fact of Christ's hold upon the world today is but feebly pictured by that gathering. Not only do His cross and His resurrection form the living hope of the multitudes represented at Jerusalem, but in Him are centered all those larger hopes of humanity, for justice and kindness in industry, for complete international understanding, and for abiding and fruitful peace.

God's gift of life in the crucified and risen Christ is universal not only geographically, it is universal in its ministry to the deepest needs of men on all levels and in all relationships. As His disciples, we have just begun to take the measure of the task set by loyalty to Him. New areas of human interest to which Christ can bring abundant life are swinging toward the center of our consciousness. Rural problems the world over, industrial conditions East and West, regions where race relationships are critical, all these await the release of the creative Christ-spirit in their midst. That alone can bring life that shall be worthy the name.

Vision brings hope. Hope inspires loyalty. Loyalty multiplies effort. True love is born. The Christ appears and we see that we are serving no common Master. The Lord of Life bends over us, He rises within us, He goes before us, He reveals Himself to us in His surpassing beauty. —*F. F. Goodsell, in Missionary Herald.*

A PRAYING CHURCH.

A prosperous Church is a Church which prays. It is written, "My house shall be called a house of prayer." We must never lose faith in prayer. We must never abandon prayer. We must never lose the spirit of prayer. A Church can get on for a considerable time without singing, and can go on indefinitely with indifferent singing. A Church may do well with poor preaching, and even without preaching of any kind. But a Church without prayer is no Church at all. We might as well expect a man to live without breathing as to expect a Church to live without praying. Pray for the minister. Pray for the sick and afflicted. Pray for the children. Pray for the lost. Pray for the community. Pray for one another. Pray ye the Lord of the harvest that He may send forth laborers into His harvest. Pray without ceasing. Pray everywhere. Let the Church be characterized by prayer, filled with the atmosphere of prayer, and crowned with the trophies of prayer.—*Southern Churchman.*

NOTICE.

I am at leasure and would be glad to assist in revival meetings. Should any minister desire my service, I will be glad to hear from him.

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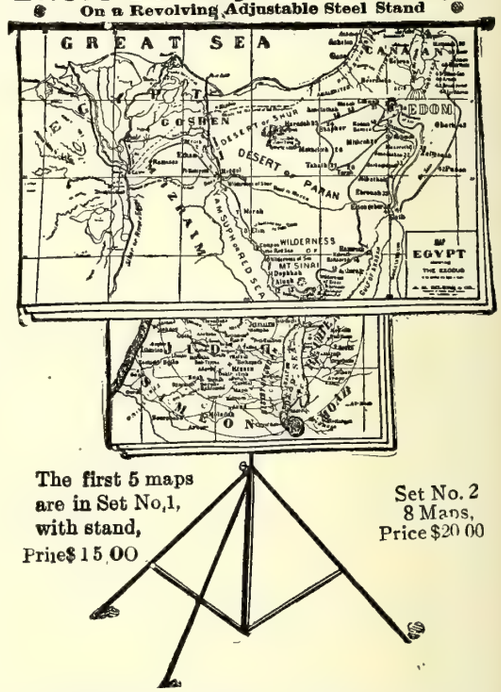

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RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

PSYCHOLOGY FOR RELIGIOUS AND SOCIAL WORKERS. By Paul V. West and Charles E. Skinner. The Century Co.; $3.00.

Profs. West and Skinner are fully acquainted with all the schools of psychological thinking, but identified fully with no one of them. They have endeavored to appraise the several schools and to integrate the best and the abiding value of each into a working basis for practical living. That they have wholly succeeded will be denied by many, but to have measurably achieved success in such a mamoth intellectual feat is certainly cause for commendation. That their minds are open for yet further light to break forth is also cause for commendation. One does not lay down this book with any suggestion or conviction that here is finality. Rather, the impression is that here is pioneering, here is challenge, here is adventure, and that the future holds light and illumination for many spots now dark, but inviting investigation.

The book falls naturally into three parts—general psychology, applied psychology, and the application of psychology in particular to social and religious work and problems.

A more readable or useful book it would be difficult to find. It will be found especially valuable in colleges and seminaries and in advanced leadership training groups. The stimulating questions at the end of each chapter and the citations to the literature bearing on the subject are especially valuable features.

THE PRACTICAL AND PROFITABLE IN CHURCH ADMINISTRATION. By Arthur T. Brooks. The Judson Press; $2.00.

This book is the story of how a few years ago a pastor of vision and zeal came to Dudley Street Baptist Church, in Boston. He found it discouraged and ready to close. He made it a seven-day Church. It is today one of the outstanding Churches of the country. While Dr. Brooks has preached and practiced the social gospel, he has not neglected evangelism. His principles are sound, though every situation will call for different application of them. It is really a great book, growing out of the experience of a true Christian.

EDUCATING FOR PEACE. By Elizabeth Miller Lobingier and John Leslie Lobingier. The Pilgrim Press; $2.00.

Wife and husband have collaborated to fine effect in this very practical book. If we are to have peace, it must come by the process of education. The home, the Church, the school must take the matter seriously, and by example as well as precept create that state of mind which is peace. This book tells in very practical manner how it may be done. The chapters on the contributions of dramatization and of plays and pageants to peace are especially noteworthy.

D. L. MOODY. By W. R. Moody. The Macmillan Co., New York; $3.50.

When pressed for biographical material by friends, D. L. Moody once said to his eldest son, W. R. Moody, the author of this book, "It is time to write a man's biography when he is through. Wait to see what kind of exit he makes. Some of my friends think they know me better than any one else; but all will unite on you."

Dr. W. R. Moody was born in Chicago in 1869. After graduating from Mt. Hermon, and later Yale in 1891, he worked closely with his father in England and America as secretary and assistant. In 1924, he was awarded the Litt.D. by Rutgers University. With a rich and intimate experience, he is well qualified to deal with his subject.

ILLUSTRATIONS FROM ART. By William E. Biederwolf. Richard R. Smith, Inc., N. Y.; $1.50.

In no field of creative endeavor are better stories and lessons of life's worth to be found than in the field of art. The great paintings on which the illustrations in this book are based, such as "The Crucifixion," "The Last Supper," "The Transfiguration," "Archangel and the Devil," have always kindled the imagination and stirred the spirit of man. In the judgment of those who are speaking constantly on religion, any good illustration justifies the purchase of a book. Here is a book full of choice ones.

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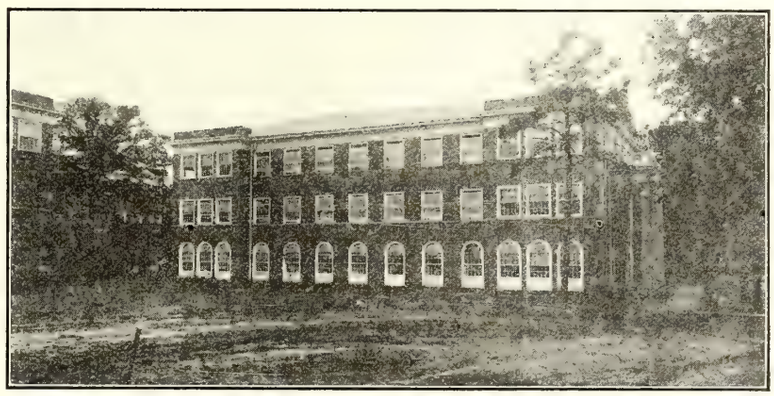

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OBITUARIES.

GWALTNEY.

In sad but loving remembrance of my dear mother, who left us one year ago today, June 24, 1929.

Dearest mother, you have left us,
Left us with aching hearts;
Jesus has called you from us
To a home beyond the skies.

In the graveyard softly sleeping,
Where the flowers gently wave
Over the one I love so dearly,
In the lonely, silent grave.

Friends may think I'll soon forget her
And my wounded heart be healed;
But they little know the sorrow
That is within my heart concealed.

Oh, we miss you, dearest mother,
Miss each kind and loving word;
A place is vacant within our home
Which never can be filled.

Her daughter,
LAUNA MORRIS.

KERNODLE.

Walter L. Kernodle was born June 14, 1894, and departed this life June 27, 1930, age 36 years, and his body was placed in the cemetery at the Bethlehem Christian Church, Alamance County, N. C. He told his friends before his departure that he was ready and willing to go.

He leaves a wife, four children, his father, six brothers, three sisters, stepmother, and three half-brothers to mourn their loss. God bless the bereaved. Funeral by the writer, assisted by Rev. J. W. Patton and Rev. Bro. Phillips, of the Baptist Church.

P. T. KLAPP.

A motto reads: "Life is sweet, blow your horn." Yes, eternal life is sweet; let's tell others about it.—Anon.

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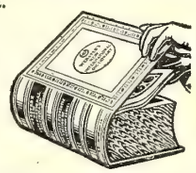

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Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, JULY 17, 1930. NUMBER 29.

THE SUN'S OBSERVATORY

Mrs N

By Dr. W. C. Wicker.

REPORT ON PORTO RICO.—

The Brookings Institute, Washington, D. C., has just released the report on the economic and social conditions in Porto Rico. This report contains 700 pages under the title of "Porto Rico and its Problems" and is a survey made between October, 1928, and May, 1929, by a specially selected staff of workers. Dr. Victor S. Clark, director of the survey and a former commissioner of education in Porto Rico, had associated with him our own Prof. J. A. Dickey, of the University of Arkansas, and a number of other distinguished sociologists. This work would be a valuable study for those who are interested in our missionary work in Porto Rico. The other members of the staff of research were Dr. F. H. Newell, president of the Research Service, Inc., Washington, D. C.; Prof. Erich W. Zimmerman, of the University of North Carolina; Hugh J. Reber, former member of the American financial mission in Persia; Dr. Frank Tannenbaum, Henry P. Seidemann, of the Brookings Institute, and others, which insure a thorough study of the social and economic conditions of Porto Rico and furnish those who wish reliable information concerning these conditions a trustworthy source for such information.

UNEMPLOYED A MENACE.—

The unemployed of our country or any country is a menace to morals and is closely correlated to crime. Sociologists, social workers, economists and statisticians, by letters, are urging the passage of bills in Congress providing for a national system of employment offices, a program of public works planned to take up the slack of labor due to seasonal occupations, business depressions or other unavoidable causes, and a more satisfactory system of statistics regarding employment. It is difficult to deal adequately with any maladjustment in society until the facts are known.

The recent census report included more information than usual concerning employment and unemployment, but a decennial count of the idle people in the country is not enough. Everybody knows there is an immense amount of unemployment in the country. But how much? and where? and in what industries? Think of the armies of unemployed in the large cities, and of the families dependent upon them! Imagine the multitudes that face Saturday night with no pay envelope and no cash reserve; and then another, and another with still no income! Hungry, gaunt, perishing, with nothing to eat and no employment! Crime, murder, suicide would be a natural consequence under such conditions. A Christian civilization should study the causes of such crime and provide laws and methods of dealing with conditions and situations that will prevent crime, and not stand stolidly ox-eyed by and make no provision against such conditions.

RADIO POWER.—

One of the greatest agencies for the creation of public opinion, for the dissemination of truth, and for the propaganda of evil is the radio. The ability of the radio to reach every part of the earth almost instantaneously was recently demonstrated. Diners at the banquet, which was held in Berlin, heard President Hoover speaking in Washington, Mr. Edison in West Orange, N. J., Owen D. Young in San Francisco, and Signor Marconi in London. This was a marvelous demonstration of what can be done by this wonderful device; but more marvelous than this was the attempt on the part of Mr. Insull to censor the speech made to these diners in person by the American ambassador to Germany, Hon. Frederic M. Sackett.

Mr. Insull demanded that the ambassador cut out of his speech the part in which reference was made to the high cost of power to the consumer. Mr. Sackett had charged that the average price to the consumer was about fifteen times the cost of production, and charged that he knew of no other industry which made such a margin of profit. From his large experience as president of coal and utility companies, it is reasonable to suppose that he knew what he was talking about. The futile effort of Samuel Insull to censor the words of the ambassador of the United States has given the speech international hearing. As the radio becomes ever more and more effective, and its control in the United States is increasingly drifting into the hands of the utility and power corporations, how long will it be before its messages will be censored by such men as Mr. Insull to the detriment of the general public. Materialism ever seeks to crush out the assertion of idealism as represented by the brotherhood of man and a square deal to the general public.

HUMANISM ATTACKED.—

In discussing the topic, "Beyond Humanistic Control," at the Berkly Divinity School, New Haven, Conn., at commencement, June 4th, this year, Prof. Wm. E. Hoking, of Harvard, said that the psychologist who boasts that he has banished the mystical element from self-knowledge is not sticking to the truth. "It is a good working principle," he said, "to have unlimited faith in our scientific capacity, but it is not good sense to suppose that we have nearly fathomed the world formula."

Speaking of the "experiment" of humanism, he commented: "The question, 'What makes the worth of a human being?' is a vital one for humanism, but it has no satisfactory answer on humanistic grounds. Man's worth depends more on what he is capable of becoming than on what he is; on his function, participation and reaction to what is beyond him than on his present attainment. His value is measured by his horizon, and his relation to what is beyond him and to the ultimate in which he has his membership.

Whoever cuts off the fringe of the universe and ignores the invisible and spiritual beyond cuts into the organism of human values and destroys the sense of the ultimate equivalent which has made the moral and social world of today. Whoever adopts the humanistic religion is already in the mood of despair of finding the god of the wider world of nature. As a personal confession, this mood is serious for the mental and spiritual condition of the confessor. Man cannot evolve a god out of his own consciousness in whom he can have faith and worship, and the humanist is headed towards atheism and infidelity, which must ultimately end in despair.

MOVIE CODE.—

The movie code of ethics, which is to govern the making and advertising of the movies according to the action of Congress, is composed of twelve points. Many of these merit wide circulation and publication, whether they are observed or not. Point two states, "Good taste shall be the guiding rule of motion-picture advertising"; point three states, "Illustration and text in advertising shall faithfully represent the pictures themselves"; point eleven declares, "Nudity with meretricious purposes and salacious postures shall not be used"; point twelve says, "Court actions relating to censoring of pictures, or other censoring disputes, are not to be capitalized in advertising."

It is evident from the withdrawal of the fake film that the movies are beginning to feel the weight of public opinion and condemnation that has been stirred up against them. Whether there will be any attention paid to this code by the advertisers remains to be seen. Their attitude may be similar to that of the producers of the movies with reference to codes of production in the past. On the very day on which this new advertising code was published, there was discovered at the top of the movie advertisements in one Chicago paper a film called "Unguarded Girls," and the advertising reads in such fashion that it is unprintable in these notes. The public will watch with interest the effect of these new resolutions on the actual advertising of the moving-picture theaters, and parents, teachers and Christian leaders may easily and correctly infer that the pictures presented on the screen are not wholesome when the advertisement closes with a sentence like this: "On account of the delicate subject and scenes, adult men only will be admitted." Parents, beware! Criminals are made by suggestions like these.

NOTES-PERSONALS

Mr. C. D. Harton, of Henderson, N. C., spent several days in Richmond during the past week, visiting his sons, Messrs. W .R. and M. B. Harton. We were glad to have him call at The Sun office while in the city.

Our readers will be glad to learn that Mrs. W. A. Harper has improved sufficiently to be carried to her home at Elon College. While it may be some time before she is able to walk, the doctor reports that she is doing quite well indeed. The writer was quite happy to see Dr. and Mrs. Harper Sunday and find them both in such fine spirits.

FROM REV. G. D. HUNT.

We had a fine service at Old Providence Chapel (Red Hill), in Georgia, last Sunday. This is the Church established by Rev. Dr. Jubilee Smith. It was home-coming day, and was fittingly observed by a large congregation.

This old Church is located in a fine section of the good old State of Georgia. I mean to be there next week in a revival with Rev. Veazey. On last Saturday morning,, about 10:30, my home at Truitt, Ala., was burned. Most of the contents were saved, but many things of value were destroyed. We hereby express our thanks to our many friends who so heroically saved our goods. They were there from Truett, Wadley, Daviston, and surrounding country, white and colored. God bless them all, and may He keep them in perfect peace and safety. G. D. Hunt.

NOTICE.

The Waverly Christian Church and Sunday School extends a most cordial invitation to all delegates, visitors and friends who will come for the Convention, to be held July 22nd and 23rd. The Convention was without an invitation, and asked to be invited on the Harvard plan. You were with us five years ago, and we were delighted to have you, but we did not feel that we could undertake the Convention this year except on the Harvard plan, in view of our Sunday School building program now under way.

Lunch each day will be 50 cents; supper Tuesday night, 40 cents. The program Tuesday night will begin at 7 o'clock, and we are hoping those who have to return home that evening will remain over for the early night service.

Welcome to all! Come and help the Convention, and you will be helping us in our present undertaking.

J. F. West, Jr.

LITERATURE.

It has been said that a nation can be judged by the literature it reads and the songs it sings. Thousands of years before Christ, pictures of objects were used to express ideas, words and sounds. The first literature in the form of hieroglyphics was in use about 6000 years B. C. There were phonetic sounds about 3800 years B. C. There were two running forms of hieroglyphics—the first known as the Hieratic, which was extensively used, being found in legal and government documents, and used by the priests. The second was known as the Demotic writing, mostly used by the people, and was in use 6000 years B. C., continuing down to the third century A. D. This was the last native form of writing to survive in Egypt, and was gradually supplanted by the characters of the Greek alphabet.

The Demotic writing is on the Rosetta stone, discovered in 1799 near Rosetta, at the mouth of the Nile River, the oldest stone we know of, and which is in the British Museum in England. There are three kinds of writings on it—hieroglyphic, used by the priests; Demotic, used by the people; and also in Greek.

In the earliest hieroglyphics there were twenty-four signs; now there are, in all, 1,700 different characters. The Egyptians, as early as 4000 years before Christ, possessed a system of numbers, science, astronomy, and geography. After the sixth century A. D., all knowledge of hieroglyphics was lost until about the beginning of the seventeenth century, when Athanasius Kicher endeavored to interpret them.

The author of civilization about 6000 years B. C. is accredited to Mermes Trismegistus, the Greek name for the Egyptian god Thoth. The Egyptians had an encyclopedia called the Hermetic books, which treated of hieroglyphics, astronomy, medicine, mathematics, etc. China used shorthand 2000 years ago. India has the oldest language in the world. Greece gave us the first written music. The first alphabet was written by the Phoenicians. Ancient literature has been preserved through the Indian, Persian, Egyptian, Greek, Latin, Assyrian, Hebrew and English. The romance languages are French, Spanish and Italian. The different types of literature are history, religion, poetry, modern forms of prose, novels, essays and short stories.

And what is literature? It is any piece of writing that gives permanent pleasure to men and women because of its artistic form and expression, and preserves the thoughts of man. Books which simply impart information are scientific rather than literary; books which appeal to our sense of beauty and to our imagination, and which stir our emotions, belong to literature proper. Literature is closely akin to what is called the fine arts—painting, sculpture and architecture. From age to age the poet, the dramatist and the novelist have gone on weaving their silken tapestry, which we call literature, out of the political, religious and social ideals of the people.

The first literature was mostly history, and was written on mud, stone, and wood tablets, then on papyrus, made from the fiber of a reed that grew on the banks of the Nile. The first Hebrew literature come to us through Moses in 1517 B. C. Moses could read hieroglyphics.

Literature influences the individual, the community and the nation. What would the world be without literature? Can you imagine an American home with out it? What a debt we owe to the writer! What a debt we owe God to read His literature, to distribute His Word! May we resolve that this may be the greatest year in our lives in reading Christian literature. May we enclose missionary tracts in our letters, and help to spread the good news in every way we can. C.

PROGRAM.

Following is the program of the Eastern Virginia Sunday School and Christian Endeavor Convention, to be held at the Waverly Christian Church, Waverly, Va., July 22nd and 23rd:

FIRST DAY.

Morning Session.

10:00. Call to Order—J. F. West, President.
Song Service—J. F. Morgan.
10:10. Invocation—Pastor Convention Church.
10:15. Words of Welcome—Miss Susie Mae Brittle.
10:20. Response.
10:25. Roll Call and Enrollment of Delegates.
10:30. Report of Executive Committee—J. E. McCauley.
10:35. Appointment of Committees—J. F. West.
10:40. Report of Literature—Mrs. J. W. Fix.
10:45. Report on Cradle Roll—Mrs. W. H. Baker.
10:50. Report on Beginners—Miss Hontas Rawles.
10:55. Report on Primary—Miss Ruth Curling.
11:00. Report on Juniors—Mr. Watson Cobb.
11:05. Report on Intermediates—Mr. F. A. Osborne.
11:10. Report on Seniors—Mrs. R. W. Spruill.
11:15. Report on Young People—Miss Lillye Holland.
11:20. Report on Adults—Dr. N. G. Newman.
11:25. Report on Home Department—Mrs. Annie S. Calhoun.
11:30. Report on Y. P. Congress—Miss Lillye Spain.
11:35. President's Address—Mr. J. F. West, Jr.
11:55. Group Discussion:
(a) Cradle; Beginners; Primary.
(b) Junior; Intermediate; Senior.
(c) Young People; Young People's Congress; Christian Endeavor.
(d) Adult; Home Department.
12:45. Adjourn for Lunch.

Afternoon Session.

2:00. Call to Order.
Song Service.
2:10. Devotional Service—R. E. Brittle.
2:30. Discussion and Adoption of Various Reports.
3:00. Report on Orphanage—Chas. D. Johnston.
3:20. Song Service.
3:30. Address—"The Evangelizing Work of the Sunday School," Rev. S. C. Harrell.
4:10. Business Session.
4:30. Report of Entertainment Committee.
Adjourn.

Evening Session.

7:00. Song Service.
7:10. Devotional Service—Rev. H. C. Caviness.
7:25. Report on Missions—Mrs. M. L. Bryant.
7:40. Address on Missions—(Speaker to be secured).

SECOND DAY.

Morning Session.

10:00. Call to Order.
10:00. Song Service.
10:10. Devotional Service—Rev. H. G. Robertson.
10:25. Report of Christian Endeavor Secretary—Mrs. W. B. Williams.
10:40. "What Christian Endeavor has Done, and What it Can Do."—Mr. H. T. Huband, ex-President of Virginia State Christian Endeavor Union (with Round-table Discussion).
11:15. Special Music.
11:20. Model Christian Endeavor Prayer-Meeting—Presented by the Young People's Society of First Congregational-Christian Church, Newport News, Va.
12:05. "Expanding Our Work by the Aid of the State Christian Endeavor Union"—Mr. C. E. Barfield, President of Virginia State Christian Endeavor Union.
12:30. Adjourn for Lunch.

Afternoon Session.

2:00. Call to Order.
2:00. Song Service.
2:10. Devotional Service—Rev. T. N. Lowe.
2:25. Report on Leadership Training—J. W. Fix.
2:40. Board of Christian Education—Rev F. C. Lester, Chairman.
3:00. "Young People and the Church"—Miss Jewel Truitt.
3:15. Song.
3:20. "Education That Is Different"—Dr. W. A. Harper.
4:00. Business Session:
1. Reports of Committees.
2. Miscellaneous.
Adjourn.

NOTE: The vacancies which occur in this program will be supplied by the time the program is to be executed at the regular Convention.

CONGREGATIONAL NEWS

Rev. E. C. Gillette, *Editor;* Rev. F. P. Ensminger, *and* Rev. M. J. Sweet, *Associates.*

NORTH GEORGIA ASSOCIATION will hold its annual meeting at Bowman, Ga., beginning Monday night, July 28th, and ending at noon on the 30th. In connection with it, there will be a Sunday School and young people's meeting. This is a feature copied from the meetings of Christian Churches in this district, and any who are members of that fellowship are invited to attend this association meeting.

MISS PATTIE LEE COGHILL has been released from her Florida work for two months of work in Alabama and North Carolina, after which she will spend a month's vacation at her home in Henderson, N. C. After the conference at Blue Ridge, she went to teach in the Summer School at Wadley, Ala., and later to teach in the Summer School at Elon College. She also is to conduct daily vacation Bible schools in Boscoe and Chapel Hill, N. C.

PROF. C. LISLE PERCY, of Piedmont College, is serving as temporary pastor of the Church at Demorest, Ga., for June, July and August, and as adviser for the North Georgia Association of Churches for the same period. Mr. Arthur G. Swartz, of Atlanta Theological Seminary Foundation, is serving as student assistant, working in the rural Churches of this district until September 1st. In September, Rev. H. R. Mowbray, of Hiram, Ohio, will assume the pastorate of the Demorest Church and will also act as adviser to the Churches of the North Georgia Association. At that time, Prof. Percy, in addition to his duties at Piedmont College, will serve as pastor of the Trinity, Macedonia and Liberty Churches.

A COMMUNITY CHURCH PLAN.

There is such close affinity between the Congregational fellowship and the community Church idea that any new plan worked out along that line may have suggestive value for definite situations. The following instance appeared in the *Congregationalist and Herald of Gospel Liberty* for June 26th, and we quote it in full:

" 'The Community Church at the Circle' is the new name which was adopted by First Congregational Church of Mt. Vernon, N. Y., Rev. Carl S. Weist, minister, at a business meeting of the Church May 25th. Full membership is given to those who wish to work with the Church locally but do not desire to give up their present denominational affiliation. Provision is made also whereby these members may send their world service contributions through the world service treasurer of the Church to the missionary societies of their choice. Fellowship is retained with Congregational-Christian Churches. The minister says: 'This change makes the Church neither non-denominational nor one-denominational, but rather multi-denominational.'

"At the same meeting, 'birth-membership of children' was adopted as a Church policy. The clause reads: 'All children of parents who desire such membership for their children shall be received into full membership in the Church at birth. As they are born into the family of the home, so are they born into God's spiritual family represented by the Church. Thus does the Church recognize and share with the home the responsibility for the unfolding of young life in accordance with the principles of God's kingdom of love."

NEW SEMINARY PRESIDENTS.

Two of the great Congregational theological seminaries will have new presidents this fall—Chicago and Hartford. Dr. Albert W. Palmer, formerly pastor at Oak Park Church, was inducted into the presidency of Chicago Theological Seminary at the seventy-fifth anniversary of the institution, thus undoubtedly beginning a new era in the life thereof. Dr. Palmer is a man of broad mind and sympathies, and is well qualified by training and experience to undertake the leadership of the seminary and its student life.

Dr. Palmer succeeds Dr. Ozora Davis, who becomes president-emeritus after an historic service to the institution. When Dr. Davis became president, it was a question as to its survival, but during his era the seminary has been moved to the University of Chicago and has equipped with beautiful buildings and is well endowed. Few men in our Congregational history have rendered a larger service and been personally loved by a larger number than has Dr. Davis.

The seminary has announced the appointment of Dr. Clare E. Powell to teach religious education and to supervise the field work of women students of the seminary. Two women have for the first time been elected to the board of trustees of the seminary.

The trustees of Hartford Seminary Foundation have announced the election of Dr. Robbins W. Barstow to the presidency to succeed President W. Douglas Mackenzie. Dr. Barstow is a young man who has made a notable success as the pastor of the Church at Madison, Wis., where his influence upon the student body of the university has been great. Dr. MacKenzie, whom he succeeds, has also guided his institution through an era of transition as the seminary and its affiliated schools of missions and of religious education have moved to a beautiful new campus with adequate new buildings. Dr. Mackenzie has been a great teacher and thinker.

BLUE RIDGE CONFERENCE.

The annual Missionary Education Movement (the M. E. M.) Conference at Blue Ridge, N. C., came to an end on July 5th. The conference was not so largely attended as in previous years, but there was a general feeling that the conference was a real success. The faculty and the curriculum were unusually strong, and there was a fine spirit of fellowship and co-operation.

For the last few years there has been some question each year as to whether this conference would be able to continue, owing to the fact that the larger denominations were centering in their own conferences. But this year there was a strong conviction that the "M. E. M." Conference must continue, as being the only interdenominational affair of its kind in the Southeast. Strong plans were worked out for the coming year's conference, and all went away rejoicing in the assurance that the problem had been faced and settled and that the future of these conferences was assured.

Dr. Franklin Cogswell, of the Missionary Education Movement, rendered great assistance in working out the plans for the future and also as a teacher in this year's course.

The director of this year's conference was Prof. C. C. Haun, of Vanderbilt School of Religion. Members of the Congregational-Christian group who were among the teachers and leaders of the conference were Dr. W. A. Harper, of Elon College; Dr. Malcolm Dana, director of the town and country department of the Congregational Church Extension Boards; Dr. George W. Hinman, of the American Missionary Association; Dr. Ernest W. Riggs, of the American Board of Commissions for Foreign Missions; Dr. C. Rexford Raymond, president of the Congregational Advisory Board of the Southeast, and Miss M. Priscilla Chase, Miss Pattie Lee Coghill and Miss Marguerite Davison, members of the Congregational Church Extension Board's staff for the Southeast. President William J. Campbell, of Atlanta Seminary Foundation, preached the conference sermon and otherwise assisted in the conference.

There were seventy-three enrolled Congregational-Christian delegates in attendance, and there were about twenty visitors, mostly from Asheville and Albemarle, N. C. The latter Church sent their fine ball team from their young men's class to play a Blue Ridge team on the Fourth of July, and the Albemarle team won. The following States in the Southeast were represented as follows: North Carolina 19, Tennessee 15, Alabama 12, Georgia 7, Florida 5, South Carolina 5, Kentucky 2, and Virginia 1.

Sixteen college and seminary young people were commissioned in a very impressive service to "student summer service" in the Southeast. Seventeen others who were not present are also to serve in this area. The daily meetings of the Congregational group and of the student summer service group were a most valuable part of the conference.

Dr. W. Knighton Bloom, who is attending the International Congregational Council in England, was greatly missed, but he was re-elected chairman of the territorial committee, which has charge of the conference.

The whole conference deeply sympathized with Dr. and Mrs. Harper in the serious accident by which Mrs. Harper suffered a double fracture of the ankle. She was taken to an Asheville hospital.

CHANGING TURKEY.

No where else has so great an outward change been wrought in one decade as in Turkey. It is as if the new state wished wholly to forget its past, though it still finds it difficult to subdue the hate of centuries rising in its blood, and to love mercy. It has, at any rate, faced westward and made determined attempt to follow western ways. Many who cannot forget the past, with its barbarity and butchery, will insist that the old Turk has only put on new garments, but this view must be revised when one considers the reforms which are being pressed. They still come largely from above and have to contend with the force of age-old tradition and custom, but this is all the stronger proof of the sincerity of the leaders. Real progress toward western ideals has been made in these last few years. Most promising of all is the new system of education under which oncoming generations will grow up literate and familiar with the new national ideals. Following the order that every one must learn to read and write, and the compulsory adoption of Latin characters, 1,036,500 persons learned to read in six months. Today, in place of 3,850 primary schools where the Koran was taught without an understanding of the meaning of its verses, we have 6,580 schools. In the schools, 441,000 students learn history and geography. Since the merger of the Christian denomination with the Congregational Church, we have an interest in the mission work, which affords us great opportunity for service. C.

It often requires more courage to preach to one man than to a thousand. We must learn to reach men, one by one, by personal contacts.

E-D-I-T-O-R-I-A-L
EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EVANGELISTIC MEETINGS.

Our rural Churches usually hold their evangelistic meetings during the summer months, and very little evangelistic work is done during the rest of the year, except the underlying and fundamental work done in the instruction which comes through sermon, Sunday School, religious education, daily vacation Bible School, Christian literature, parental instruction, and the such like; but none of these can take the place of definite decision for the Christian way of life and regeneration of the soul by such committal to Christ. The evangelistic work of the Church is largely a matter of such definite decision and committal to Christ, with a belief that He accepts that which is committed to Him. This establishes a covenant, the Christian covenant, or agreement between Christ and the believer which is to endure through life.

The evangelistic work of the Church should receive the most careful attention by the pastor. There is so much heresy taught today by the humanists and other cults that there is great danger that many of our unregenerated, half-baked, religious educationalists will lead young people to think they need only to study some elementary course in order to measure up to the requirements of the world's Redeemer to enter into life eternal. Unless the evangelistic work of the Church can reach and save the young people of the community by the mysterious mystical method of the regeneration which Christ taught Nicodemus must take, but which Christ Himself did not explain, but about which He said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." It seems like presumption for unregenerated people to undertake to explain regeneration in terms of religious education, and thereby explain it away as unnecessary for the child who has had religious education from early childhood. Such instruction will finally fill our Churches with unregenerated members, and most Churches have too many of that kind of members already.

The ages from twelve to eighteen are the best ages of young people to make decisions for Christ and the Christian religion. Dr. Starbuck, in his "Psychology of Religion," gives the results of a scientific study of the phenomena of religious experience, showing that the best time to stress decisions for Christ resulting in conversion is during these ages. At this time, it seems that the religious capacity has a stronger tendency to find expression in decisions, conversions, and regenerations. Dr. William James, in his "Varieties of Religious Experience," confirms the conclusions of Dr. Starbuck with numerous examples taken from the history of religion and contemporaneous examples reported in his study. He would say, in terms of his great knowledge of human nature, "Strike while the iron is hot." "Work with nature rather than against nature" in your evangelistic campaign by urging decisions for Christ during this most promising age of young people, and you will realize great results. This would be taking "the flood at its tide."

The evangelistic campaign is the harvest-time of the entire year, and every effort should be made to bring about favorable conditions for a great harvest in the ingathering of souls into the kingdom by adequate and complete regeneration. This can come to pass in no other way but Christ's way, and that is through the preaching of the gospel, for it is the power of God unto salvation to all that believe. Following the evangelistic work, there should be careful and continuous instruction in the Christian life. This idea is not a discovery of recent times. There were schools of the prophets before the coming of Christ. The synagogues were Bible schools, which taught religious education, and Jewish children knew the Scriptures from childhood. Instruction will always have a large place in religion, but it can never take the place of regeneration in the Christian religion. The Christian religion is different from pagan and human religions in this respect. The initiation into this religion is like that of entering a family after which it is modeled; that is, by birth or adoption, by regeneration of the Spirit into newness of life. W. C. W.

"AND TO HEAL THE SICK."

When Jesus commissioned His disciples and sent them out to minister to humanity in His name, He called His twelve disciples together and gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God and to heal the sick. The ministry of healing seems to have become a lost art in the history of the Christian ministry, or perhaps it would be better to say an abused art, except as the physician ministers to the body or physical needs. The practice of medicine has become a distinct and separate profession from the work of the ministry as a profession. In the constitution of man, there are body, mind and spirit, each of which may become diseased by failure to follow the laws of harmony and health. The physician and the practice of medicine take care of the health of the body in a reasonably adequate manner, but even the physician does not claim to cure people. He is simply practicing medicine and endeavoring to bring about such conditions in the body that it will have a better chance to regain health, he is helping nature to readjust the body to normal health and normal functioning, and they are doing a marvelous work to alleviate human suffering.

But man has a mind and spirit, both of which get out of harmony, out of adjustment to the laws of nature and fail to function normally. The mind, out of harmony with its laws, fails to function correctly, which results in conflict, discord, repression, anxiety, neurasthenia, hysteria, mental depression, discord, despondency, brooding, melancholia, manic depression, paranoia, insanity, suicide, and all the other ills that the mind is heir to in this modern age of stress and strain. The cause of these maladjustments is not in the body but in the mind, and cannot adequately be understood, diagnosed or interpreted without an adequate knowledge of the laws of the mind and its normal functioning. This is the field for the psychologist to investigate, and not the physician, whose study and preparation has been with mucle and nerve and bone, but is peculiarly the field for the student of the mind to investigate and to readjust to the normal mental conditions of health. The ministers whom Christ sent out were commissioned to heal the sick, and people were sick then in mind as well as in body, as they are now. Only since the World War has anything like scientific methods been applied to the healing of the mind in the treatment of shell-shocked cases; but throughout the history of the Church there have been sin-shocked cases that have needed scientific, psychological treatment and cure, resulting in the restraction of the self to unity, harmony and normal functioning.

The minister is the physician of souls, whether he will or not, and he should be so trained in psychology of healing that he may become master of this field as is the physician of the body or physical nature of man. The psychiatrist, when properly trained as is the physician, can render as great service to the minds of people as does the physician to the body. The minister is preeminently at home in dealing with the mind and spirit of man, and it is his function to deal with man's nature for healing in this realm. If he is not prepared for this kind of service, he should prepare himself as truly and as thoroughly for this field as should the physician for the healing of the body.

The minister has his pastoral work to do in this type of service. He should be prepared when he enters the homes of his people who are suffering from mental or spiritual trouble to make a thorough investigation of their trouble, get at its cause, understand its nature, and direct its cure upon the principles of adequate mental and spiritual treatment. He should treat the confidence reposed in him in making his diagnosis with the same ethical care as do other professional men in the practice of medicine or law, and keep his counsel as sacredly and secretely as do these professional men. This method alone will enable him to enter fully and successfully into the nature, origin and cause of mental and spiritual trouble and be prepared to deal adequately with such trouble for a cure.

Faith, confidence, expectancy and suggestion play a large part in the healing art of the physician of body or soul, and sympathy is conducive to the best mental attitude of those who are sick. Many troubles are both mental and physical, and the minister and physician can work to best advantage by co-operating sympathetically in their treatment. Christ had a great deal to say about healing, and did much for the sick in body, mind and spirit. W. C. W.

EVERY-DAY RELIGION.

II.

Every-day religion is needed in the home for family prayers, training children, and to bear the trials and bereavements that come in the spirit of resignation to the divine will. "Thy will be done," repeated only on Sunday, will not sustain the widow in her loss and strengthen her for every good word and work. She needs His grace every day, and His "grace is sufficient." Temptations are every-day experiences, and it requires every-day religion to overcome them. Sunday religion is the blossom and fruit of every-day religion. There is no spiritual Sunday religion where there is no every-day religion. The man in the field, the shop, in the train, the steamship, the school-room, the study, the office, the courtroom, the mine, the air, on the beach, needs the presence and help of the Holy Spirit to make him faithful in the every-day tasks of life. The woman in the kitchen, the sewing-room, the nursery, the store, the school-room, the hospital, the parlor, the club-room, society, everywhere, and every day needs a consciousness of the presence of Jesus Christ in her life, her home, and her work. It is the every-day revolution of the earth that gives day and night, sunshine and stars; and religion through the day makes hours of sleep safe and sweet.

Officials in high and low positions need religion every day. Temptations to neglect duty, accept graft, to carelessness in office, creep into the daily life, and it takes real, every-day religion to keep officials from doing wrong or neglecting right. The influence of officials over private citizens is a great opportunity for serving God every day, and nothing can satisfy that demand but every-day religion that operates all the time.

Servants occupy a place in life where religion may count most in daily service. The highest position is that of a servant. There are all grades of servants from the lowest menial position to the highest office. Servants can illustrate true religion in its obedient and saving form. Jesus was servant of all; and that was the highest position He filled while He went about doing good. Ministers of the gospel are servants not only on Sunday in the pulpit, but every day of the week. Their life counts more than their sermons. Their every-day religion means more than their rhetoric and oratory on Sunday. Ministers and laymen alike are measured by their every-day religion. One who will not perform his duty during the week need not try to praise God on Sunday. Sunday is the day to express religion in public worship, but the week is the time to cultivate the virtues and graces that make worship acceptable to God and profitable to men. W. W. S.

TO READERS OF THE SUN.

The following was enclosed in a letter recently received from Rev. Lester E. Huber and wife, from Paris, where they have been studying for nearly a year for their work as missionaries in Africa. Their letter suggested that SUN readers might be interested in what this paper contains.

They attended the Eastern Virginia Conference in Suffolk last November, and Rev. Lester E. Huber was licensed by the Conference. They are going to Switzerland in this month of July, and they will sail for Africa in August.

In their letter they send love and greetings to members and friends of the Eastern Virginia Christian Conference, and say that they have pleasant memories of their visit to and treatment by the Conference. W. W. STALEY.

Paris is a beautiful city, with its gardens, parks, boulevards, monuments, statues, museums, art galleries, public buildings, palaces, historical places and schools. It is one of the most interesting cities in the world, being a great center educationally, historically, politically and religiously.

From the missionary standpoint, the most outstanding thing in Paris is "sin." Our greatest danger is in getting used to seeing sin, because it is so open and free here. One is tempted to get accustomed to seeing it and not be affected by it. God forbid that we should ever become hardened to the sight of sin. We have found only one antidote for it, and that is in fellowship with the Lord Jesus Christ, the one who hates sin, and the blessed Holy Spirit whose indwelling presence ever makes us recoil from sin. "The name of the Lord is a strong tower, the righteous runneth into it, and is safe" (Prov. 18:10). This blessed fellowship with Him in prayer and the reading of His Holy Word has made us even more sensitive to the sight of sin. Pray for the salvation of precious souls in Paris.

Our stay in Paris has been blessed to us, because we have not only learned a new language, but we have learned to know our Lord in a new way. We expect to sail for Africa in August. "I will even make a way in the wilderness, and rivers in the desert" (Isa. 43:19). Pray that this shall be done in Africa.

MR. & MRS. LESTER E. HUBER.

Mangungu, via Idiofa,
Kasal District, Congo Belge, W. C. Africa.

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Previously acknowledged	1,090.25
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NOTICE.

The Eastern Virginia trustees of the Christian Orphanage—Mr. C. D. West, Mr. A. L. Jolley, Mr. B. D. Jones, Mr. L. R. Jones, Mrs. W. H. Andrews, Mrs. M. L. Bryant and J. M. Darden—met in Bro. L. R. Jones' office, in Franklin, Va., on July 11, 1930.

After discussing the financial condition of the Orphanage, it was decided by the committee that we would visit each Sunday School in the Eastern Virginia Conference during the summer in the interest of the Orphanage. I certainly hope the Sunday School superintendents will welcome and receive the committee gladly.

The committee regrets very much to learn that thirty of the children at the Orphanage will have to be operated on for tonsilitis during this month. There are three vital things in rearing children—to watch and care for their physical, mental and moral welfare. We have a physician, therefore, to visit the Orphanage from time to time and go over the children carefully.

The above operations for these children will cost the Orphanage about $300. When a parent takes into consideration what it costs him to have the tonsils of one of his children removed, you can well see that the physicians and the hospital where the children will be operated on certainly contribute largely to the Orphanage, for which we are very grateful. J. M. DARDEN,

President Board of Trustees.

No man is without some quality by the due application of which he might deserve well of the world; and whoever he be that has but little in his power should be in haste to do that little, lest he be confounded with him that can do nothing.

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Specimen of Type

ST. MATTHEW 2 *The three wise men*

carrying away into Băb'-y-lon *are* fourteen generations; and from the carrying away into Băb'-y-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.
THEN spake Jē'sus to the multitude, and to his disciples,

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CONTRIBUTIONS

SUFFOLK LETTER.

Mrs. Barcia Nurney Duke, wife of Columbus John Duke, was born in Nansemond County, in the historic Cypress Chapel Christian Church community, on November 11, 1854. Her brother, John T. Nurney, who was a prominent business man in Suffolk, and a leading member and deacon of Suffolk Christian Church, died August 10, 1897; and his widow, Sarah C. Nurney, died at the home of their only daughter, Dr. and Mrs. P. J. Kernodle, in Richmond, Va., on January 6, 1929.

Columbus John Duke and Barcia Nurney were married November 23, 1883. One child was born to them, Charles Columbus Duke, who married Miss Edna Duke, of Baltimore. Their only son and his wife reside next-door to his parents. Father and son are in business together and operate, with A. I. Hines, the Southern Oil business in Suffolk.

C. J. Duke and his wife, Barcia, lived quietly and happily together for more than forty-six years. His wife had a fall that made her a cripple for a long time, and she sat patiently for years in a rolling-chair. During all that "shut-in" period, no one ever heard her complain. Always in a good humor, ready to welcome her friends, and, by her patience and resignation, taught visitors a good, religious lesson. It is often the case, that the helpless cripples teach strong people great lessons. This would be a reckless world if there were no afflicted people to teach patience and resignation. It would do many people more good to visit the shut-ins than to go to card parties.

Mrs. Duke passed out quietly, to meet dear ones gone before and to receive her crown, on May 17, 1930, at the age of 75 years, 6 months, and 6 days. The home is vacant, but filled with sweet memories of happy days that are gone.

Her husband showed me a little book entitled, "While They are With Us," given as "A prize awarded to Miss Barcia Nurney for excellence in spelling, by her teacher," James Crowder, July 26, 1867, when she was twelve years of age. It is a splendid little book of 144 pages. Poetry in the chapters are beautiful. This one:

> "Like the river, time is gliding,
> Brightest hours have no abiding—
> Use the golden moments well."

Mrs. Duke was not only a true Christian, an exemplary wife and mother, but she was true in her girlhood and school days, as the above prize shows. She had kept that good little book for more than sixty years. She had devoted much of her time and strength years ago to the care of her long-afflicted mother. Conditions were such that she was not a regular attendant at Church, but she was loyal to all of its interests, and lived worthy of a place on its roll. Attendance is very important, but loyalty is more important. The Nurney family is passing, but their works do follow them. Jesus left His Church, but it continues to grow in numbers, influence, service and power.

W. W. STALEY.

Jehovah God fills the heavens and the earth, and is sufficient for the ultimate and widest needs of the soul as it reaches out after its fulfillment and realization in its highest ideals as revealed in the Sacred Scriptures. All human-made gods are idols, whether they are made of stock and stone or of the stuff that dreams are made of the fictions of imagination.

"THAT THEY MAY BE ONE."

BY REV. ALMON O. STEVENS
Moderator, Registrar and Treasurer of Kentucky Conference of Congregational Churches.
Pastor Community Congregational Church, Stearns, Ky.

Church union is in the air. The happy consummation of the union of the Christian and Congregational Churches is but one manifestation of a movement which is gathering force in Christendom. The noble witness which our Christian brethren have borne to this principle is a lasting credit to the Christian fellowship and has been an invaluable contribution to the Christian world. The meetings recently held in Raleigh were charged with the presence of the Spirit. Those of us who had the rare privilege of participating in that fellowship felt as certain men of old that it was good to be there. In view of this great interest in Christian union, it may be well to restate a few of the principles involved.

REV. ALMON O. STEVENS

Christian unity is more than Church union. Church union might be a benefit; it might be a harm.

Union might mean conformity. In the minds of some, it has so meant. Conformity is a doubtful benefit. Christian union is of God. Even visible Church union is of little worth unless it indicates and expresses a deeper spiritual unity. When Jesus prayed that the disciples might be one, He meant more than that they should act alike and be known by a common name. Conformity may make of us more agreeable neighbors. It might not make us better Christians. Conformity will remove many occasions of friction, and may open the door to real spiritual accord. Only as it does lead to a deeper spiritual experience is it of any special value. It is this deeper spiritual experience which we crave. This is the goal towards which Christian union must move.

Christian union is a spirit of sympathy, understanding and appreciation.

Of sympathy: We may tread paths separated by wide fields, yet feel the thrill of a common hope, a common purpose and a common love. The great war was fought by land and sea and air; fought on the frozen plains of northern Europe and on the burning sands of Africa; yet there was an ennobling sense of a common cause. In the agony of war, deep called unto deep, and alien peoples felt in their veins the blood of a common humanity. So whatever stirs our hearts deeply gives a new sense of human brotherhood.

Surely the love of God should accomplish this. What matters it if we worship with different symbols, so long as these varying symbols express a common gratitude to the Giver of all and a common joy in Christ! It is not so important that we act alike. It is more important that the Divine Spirit, like the tide of the sea, sweep through our souls, evoking a mystic harmony. Christians who sympathize with one another are not far apart.

Of understanding: We speak different languages of the Spirit; and strange speech separates what might have been close friends. If the world had one common tongue instead of many, it is quite likely that wars would disappear. Because we would know each other better. And "to understand all is to forgive all." Jesus said of those who took His life: "They know not what they do." If they had known, they would have done differently. Jesus understood; hence, He could put His finger upon the sore place and give the healing touch. To understand our brethren is more than to know about them—to know their history, their creeds, their achievements. To understand is to find the soul back of the history, the creed or the achievement. When we come to understand people, our prejudices usually vanish, because prejudice is mostly based upon lack of understanding. Once come to know people and we marvel at the unsuspected good which we discover in their hearts. Could we better designate the present notable trend towards Christian union than to term it a movement for a better understanding?

Of appreciation: We need to learn to value the qualities which our brothers possess, and in which we may be poor. A philosopher has declared that the basis of the love of man and woman is the discovery each in the soul of the other of qualities which are craved but not possessed. Thus in life's variety we supplement and complete each other.

Truth is wont to come in fragments—here a little and there a little. The man who is ready to appreciate the light which has broken upon other souls has the mind of Christ. Our Congregational heritage is rich. But we do not possess all of the riches. Our Christian brethren may supply that which we need. Christian union should mean the larger heart. Our hearts must be enlarged if they are to contain the greater treasure. As two torches burn more brightly when their flames are united, so in Christian union we may all receive, while losing nothing. As Scripture teaches us to give "not grudgingly," so let us receive "not grudgingly." It is perhaps a finer art to receive graciously than to give generously. This fine art we must practice if our union is to bear fruit.

Christian union requires that we practice consideration. We all have our weaknesses. Most of us have our sensitive spots. To touch carelessly the sore spot is to offend. Estrangement arises less from dissenting opinion than from dissent ungraciously expressed. St. Paul enjoins to "speak the truth in love." If love rules, the unpleasant truth will often rest unspoken. There are many thing true enough which the loving heart will consign to silence and oblivion. But if errors and weaknesses must be pointed out, let it be done "in the spirit of gentleness, considering ourselves lest we also be tempted." We Congregationalists and Christians are not going to find each other faultless. Once the honeymoon is past, we shall discover things that annoy and offend. We must be considerate. The only people who can walk life's difficult way in happy accord and Christian fellowship are those who freely concede to their

companions the right to be one's self, to think one's own thoughts, to cherish one's own tastes and preferences without exciting resentment or criticism. The critical spirit is as un-Christian as the vicious habit.

We shall attain true Christian union if we stand upon high ground. An ancient Greek officer, encouraging troops who were marooned in a hostile country separated from home by impassable streams, explained that all streams could be crossed if followed far enough up toward their source. What a parable of life! The turbid streams of discord that separate us become singing brooks when we ascend the higher places "to which our God Himself is moon and sun." A danger to our hopes for union is that we shall waste our energy in adjusting machinery. Some adjustment will be necessary, but mere adjustment of Church machinery will lead into a blind alley. The world needs more prayer, more faith, more hope, more love. If our chief thought as a united Church shall be to show forth the spirit of Christ, adjustment of methods will proceed easily and naturally, and we shall find our reward in spiritual renewal and enrichment of life.

PIEDMONT JUNIOR COLLEGE LETTER.

America is facing three big questions. Are the American ideals which created our nation to disappear from all the American continent? Shall the only American-Anglo-Saxon group on the continent have the poorest educational chances in America? How can this disappearing Americanism be saved for America?

More than one-half of the people of Massachusetts, Connecticut, Rhode Island, New Jersey, New York, Michigan, Wisconsin, Minnesota and North Dakota are either of foreign birth themselves or the children of the foreign-born; while nearly one-half of Maine, New Hampshire, Vermont, Pennsylvania, Illinois, Iowa, Nebraska, South Dakota, Montana, Washington, Utah, Arizona, Nevada and California are of foreign stock; and one-third of Ohio, Colorado, Wyoming, Idaho and Oregon are of the same stock.

Twenty-eight States have a population one-half foreign; six, one-fifth; one, one-eighth; four, one-twelfth; and the other States have so few that the Census Bureau does not take note of it. All the States which have a homogeneous, American-born white population, and all the other States whose foreign population is less than one-fourth foreign, with the single exception of Indiana, which was settled largely from the South, are in the South. The only American-born, homogeneous, Anglo-Saxon stock on the American continent is in the Southern States. In all other States this stock is rapidly disappearing.

In the Southern States, where practically all are American-born, we have nearly all the illiteracy of the nation. In the twenty-eight Northern States, where more than half are foreign-born, we have all the great colleges and universities of the country, with assets ranging from several millions to more than one hundred millions. New England, the size of an average Southern State, has forty colleges and universities, with assets of hundreds of millions of dollars, and thousands of students. Our foreign-born people are trained in the best public school systems and the best colleges in America, while our native-born group has the poorest public schools and colleges in America.

It is fine that we can offer our foreign-born these unparalleled opportunities, but are we proud that the only homogeneous, American-born, Anglo-Saxon youth in America have the most meager educational opportunities? Scores of our Southern colleges and universities would be glad of the equipment of many of the New England high schools; while the annual income alone of Harvard University would more than duplicate the combined endowment of at least forty of these universities and colleges.

There is but one way to save this disappearing Americanism for America. Give our American-born, Anglo-Salon group an educational opportunity equal to those we give our foreign-born groups. They are eager for an education, but have very limited resources. They beg for a chance to earn their way, but we have very little to offer them. Our colleges need larger resources. We need endowment and equipment. Piedmont College and Piedmont Junior College have a great field—this is our opportunity and responsibility! These aspiring American youth, thrilling with the finest Americanism in America, need educational training to enable them to play their part in the development of the vast untouched resources of the South and to contribute to the retention of American ideals.

S. L. Beougher.

HOME-COMING.

There will be a home-coming and rally at New Elam Christian Church Sunday, July 20, 1930. All members, ex-members and pastors are invited to come and bring dinner.

Mrs. R. L. Trotter,
Mrs. Addie Webster,
Miss Lola Jones,
A. G. Mann,
Committee.

BRO. FLOWERS' WORK.

Authentic reports from each of the Churches that Rev. A. R. Flowers has visited in his work among the young people of Georgia, Florida and Alabama since November of last year show results that are gratifying. Bro. Flowers is a man who is very unassuming, but a sound thinker and knows how to fasten his messages to the mind of youth by most appropriate illustrations. Bro. Flowers is non-sectarian in his work, and he has the confidence and the co-operation of other denominations, along with the Free Will Baptists of these States. Besides, he has acquainted us with the principles of other great Christian-spirited denominations that we knew very little about in other States; for instance, the Christian Church that holds almost identically the same principles as the Free Will Baptists of these States, was very little known here. Also there are others that we are glad to know about through the unselfish work of Bro. Flowers.

Hazlehurst, Ga. (Mrs.) Vernon Hughes.

NEWS NOTES.

The fourth Sunday in July is the day set apart for the dedication of our new Church building at Noonday, in the Alabama Conference, and we are expecting a great day. Rev. G. D. Hunt will preach the sermon, and we are expecting some of the former pastors of this Church to be present with us and take a part in the exercises of the day. Our revival meeting will begin on that date. Bro. Hunt has agreed to do the preaching through the meeting. Our people are in a fine spirit and are looking forward to a great meeting.

We are to go to Pisgah, in north Alabama, to do the preaching in a two weeks' union meeting, beginning on the first Sunday in August. Rev. J. H. Hughes is pastor of our Church at Pisgah, and he is one of our best preachers, a real good pastor and one of the best community leaders to be found anywhere. He is loved and honored by the good people of that fine section of north Alabama.

Yours for the building up of His kingdom,

J. H. Dollar.

WHEN IN RICHMOND EAT AT

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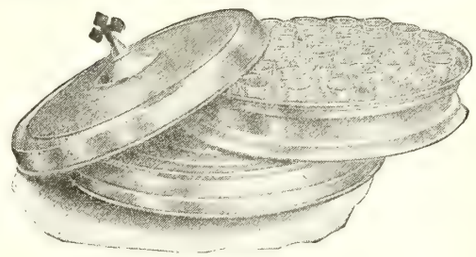
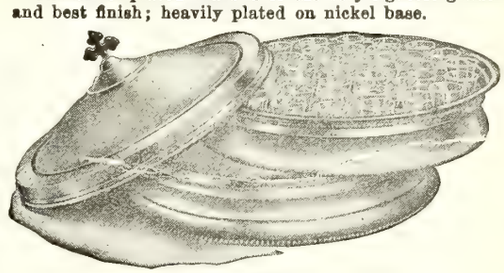


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlocking, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**

SILVER-PLATED.

The Silver-plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.



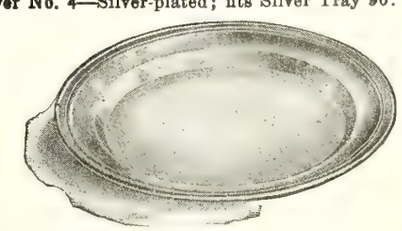
Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses.	**$22.00**
Base No. 1—Silver-plated; fits Silver Tray 85.	**11.00**
Cover No. 5—Silver-plated; fits Tray No. 85	**16.00**

(For Silver Bread Plates, see under No. 90.)

Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plated; fits Silver Tray 90..	**16.00**
Cover No. 4—Silver-plated; fits Silver Tray 90.	**14.00**



Bread Plate No. 3—Narrow rim	**$ 9.00**
Bread Plate No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A DAILY PRAYER.

JULY.

Father, Creator, we thank Thee that, in the capacity and aspiration of humankind, it is innate to learn. Both prophecy and promise decreeing "all shall be taught of God," we deplore prevailing spiritual ignorance and acknowledge its scope as within our own election. Turn us, O God, and give to Thy Church open ears and awakening minds, willing to study to show ourselves approved. In instruction of youth, give, we pray, to leaders and teachers the tongue of them that truly are taught of Thee, that each may know how to speak the word in season. Make us workers unashamed. In Jesus' name. Amen.

THE WILL TO CO-OPERATE—PLUS.

It is a day not only of international and interdenominational, but of interorganizational, activity as well. Co-operation is the word of the hour. It has been wisely stated that organizations as well as persons need more than the will to co-operate; they need to set up the mechanics for co-operation. With the very best will in the world toward each other, it is possible for organizations of similar purpose to stand in each other's way, and thus check progress in the very work they are organized to support. But when we link to a co-operative spirit, actual lines of co-operative endeavor, we find ourselves moving forward steadily and constructively.

Such a step toward co-operative endeavor in the field of missionary education was taken this year by the Council of Women for Home Missions, the Federation of Woman's Boards of Foreign Missions, and the Missionary Education Movement and representatives of the International Council of Religious Education. It is known as the Joint Committee on Leadership Training. If one were to search through the correspondence and reports of these organizations for months back, it would be easy to pick out such phrases as "acutely feeling the need of leadership development in the local Church" and "on all sides the Church is calling for more leaders."

Why set up conferences and schools of missions if there are few trained teachers for them? Why write study books if leaders are not forthcoming to put them before our Churches? Such questions, striking deep into the very heart of the programs of each organization, were ever-present at executive meetings. Various committees had from time to time been appointed to study the subject; plans to meet the need had been discussed and tried out in the separate headquarters. The time was ripe for taking a forward step; so when, at the annual meeting held in January, 1930, at Atlantic City, it was proposed to work jointly on this great problem, the project was entered into with eagerness.

"To explore the whole field of leadership training in the missionary enterprise and to initiate the best plans and methods for training leaders for the missionary cause" is the expressed purpose of the committee. Three representatives each from the council, federation and movement, the chairman of the joint committee on conferences and schools of missions of these three bodies, and representatives of the International Council is the basis of committee membership. At the first meeting of this joint group, held on March 4th, Mrs. Orrin R. Judd was chosen chairman.

The committee has set itself as main tasks for the present: (1) Holding of training institutes for leaders in conferences and schools of missions and teachers of mission-study books in places already conscious of this need; (2) surveying the entire country to discover points where such institutes might be held in the future; and (3) seeking to stimulate interest and discover needs for this type of training in many sections of the country.

Two institutes have already been held, with results that justify them; the first at Indianapolis, Ind., May 5-6, and the other at Englewood, N. J., May 8-10. The Indianapolis institute had been partly set up by a State group and the committee helped in suggesting programs and leadership. The Englewood institute was entirely in the hands of the joint committee.

It is hoped that the committee will be looked upon not so much as an organizer and promoter of individual institutes, but as a counseling group and an assembler of experience in this line, standing ready at all times to be of service in setting up training institutes.

A very careful analysis of leadership needs throughout the country has led the committee to recommend that all training institutes include classes or discussion groups for three types of need:

1. For inspiration or missionary conviction, presenting the importance of missionary training, a survey of the literature available, and ways in which the missionary attitude can be developed in summer camps, vacation Bible schools and various summer conferences.

2. For background information on subjects with which otherwise experienced leaders are unfamiliar. Textbook courses would be amplified by survey address, and question and answer periods led by persons well posted on the various mission fields.

3. For specific methods in teaching missions to adults, young people and children, very practical sessions, including actual laboratory work in preparation for teaching the textbooks to all ages.

"To inspire, to inform, to prepare, to empower" was the slogan of the Indianapolis institute. These are keywords of leadership training. May the record of Indianapolis and Englewood, added to the valuable experiences of past years, serve to unlock doors all over our land and to point the way to larger effort and increased enthusiasm in this important part of our missionary enterprise. —*Sue Weddell, in Missionary Review.*

MISSIONARY OFFERINGS.

WEEK ENDING JULY 12, 1930.

Sunday Schools.

Previously acknowledged	$ 3,797.78
Zion, Sanford, N. C.	1.03
Youngsville, N. C.	1.00
Mt. Zion, Mebane, N. C.	1.04
Winchester, Va.	5.37
Palmyra, Edinburg, Va.	1.18
Liberty (Vance), Henderson, N. C.	4.36
Suffolk, Va.	25.00
Pleasant Ridge, Guilford College, N. C.	.96
Linville, Va.	4.68
Webster, Havre de Grace, Md.	9.47
Bethlehem, Timberville, Va.	5.83
Hines Chapel, McLeansville, N. C.	4.25
Triangle Bible Class, Old Zion, Norfolk	5.00
Newport, Stanley, Va.	2.20
United Christian, Lynchburg, Va.	2.78
Total	$ 3,871.93

Individual and Church Collections.

Previously acknowledged	$ 5,819.07
Elm Avenue, Portsmouth, Va.	40.00
Total	$ 5,859.07

Specials.

Previously acknowledged	$ 1,940.15
Mebane Sunday School, Mebane, N. C.	2.00
Total	$ 1,942.15

Dollar-a-Month Club.

Previously acknowledged	$ 17.00
Miss Stella Sharp, Summerfield, N. C.	5.00
Total	$ 22.00

Summary.

Previously acknowledged	$17,946.20
Sunday Schools, regular	74.15
Individual and Church collections	40.00
Specials	2.00
Dollar-a-Month Club	5.00
Total to date	$18,067.35

J. O. ATKINSON, *Sec'y.*

MISSIONARY PROGRAMS FOR JULY.

Woman's Society.

Theme: "Peace."

(Let this mind be in you which was also in Christ Jesus. For one is your Master, even Christ; and all ye are brethren.)

Song.

Prayer.

Business.

Devotional period: Isa. 60:17, 18; Rom. 13:1, 7; Rom. 12:9; Matt. 22:37-39; Zech. 8:16; Isa. 58:6; Eph. 6:13-18.

Heart-to-heart message.

"Progress Toward World Peace" (in *Herald of Gospel Liberty*).

"General Pact for the Renunciation of War."

A soliloquy: "Books, Books, Books."

Flag salute: Fourth verse of "America."

Missionary Society Suggestions.

Do not forget to take the offering for the literature fund. And, remember also that the Woman's Missionary Board is asking for at least 10 cents per member from your society. It is the literature fund that provides the free literature for you.

Stress the devotional period with earnest prayers for peace.

The heart-to-heart message will be sent to you in time for your meeting if you have the envelope of helps.

Assign the number "Progress Toward World Peace" to some one who will study the recent papers and magazines to gather the facts of interest on the subject and present them in an interesting way on your program.

A copy of the peace pact is found in the envelope of helps. This may be read and after the reading have some one tell how women can work for peace.

A copy of "A Soliloquay" is in the envelope of helps (other copies can be had at 3 cents per copy). This should be given by three younger women, and by careful thought and preparation can be made very effective and helpful.

Young People's Society.

The Christian Churches of Other Lands.

Purpose: To study the Christian Churches of other lands, to discover their extent and nature, and to learn from them.

1. Hymn: "The Whole Wide World for Jesus."
2. Psalm 100.
3. "Where Are Our Churches?"
4. "Building an Indigenous Church."
5. Debate, or open discussion.
6. "Learning From Other Lands."

7. Special music (if possible, number written by one of another land).

8. Report of the project committee.

9. Hymn: "The Church's One Foundation."

Poem: "I am the Church."

Prayer (for the Church at home, for the Church of the world).

Hymn: "Faith of Our Fathers."

Suggestions.

Poster: Prepare an outline map of the world, with lines drawn from your Church to Dayton, our national Church headquarters, and then from Dayton to all countries where the Congregational and the Christian Churches are now at work (as indicated in leaflet you may secure from our Foreign Mission Department). Below the map place the words, "Building the Church in All the World," with place, date and hour.

3. Secure information from the Foreign Mission Department concerning the enlarged overseas service which we hope to be rendering by this time, and with the map prepared for the poster locate world fields.

4. See Chapter X, Y. and W. O., pages 49, 50. Appoint some one to present facts here, and anything else available regarding the building of an indigenous Church, where the people of the land are leaders. "The Christ of the Indian Road" and "The Christ of the Round-Table," by Stanley Jones, will give suggestive material.

5. Question for debate or discussion suggested in questions on page 48, Y. and W. O., especially 1 and 2.

6. Ask one member to come ready to discuss this theme. Stress lessons regarding Christian unity which Churches of other lands teach us.

7. Include in report any facts regarding Christian or Congregational Churches in foreign lands which can be found.

Junior or Willing Workers' Society.

Theme: "Good Citizenship."

Song: "When Morning Gilds the Skies."

Call to worship (same as last month).

Offering. Vary by letting the children march forward by rows and drop their offering into basket. Then all stand while short prayer is made.

Talk on what it means to be a good citizen. Let the children suggest rules which a good citizen will keep. Write these on a blackboard. Let the children put them in their notebooks. Lead the discussion to show how ministers and missionaries aid people to be good citizens; ministers by helping us to find right laws here, missionaries by carrying the laws to other countries.

Begin a summer-time project. The boys may make the box which will carry the gifts you plan to make, or earn money to buy materials, etc. The girls will like to make little garments to send to Porto Rico. Co-operate with your vacation Bible school in doing this as a part of their handwork. If your treasure chest is not complete, this will be a splendid project. Write for full information if you have not already secured it.

Close with flag salutes.

American Flag salute: "I pledge allegiance to the flag of the United States of America and the republic for which it stands; one nation indivisible, with liberty and justice for all."

Sing first verse of "My Country, 'Tis of Thee."

Christian flag salute: "I pledge allegiance to the Christian flag, and to the Saviour for whose kingdom it stands, one brotherhood, uniting all mankind in service and love."

Sing first verse of "Fling Out the Banner."

Cross flags, Christian flag uppermost. Sing as a prayer with bowed heads, the last verse of "America."

LITTLE THINGS COUNT.

I always thought that a shoe-shine was just another clever way of getting rid of loose dimes. But that was before I found that gem of a bootblack, Jim.

Jim has a bootblacking parlor on a side street near the center of town, and I pass there twice daily. There was a particularly disgusted expression on my face when I entered his establishment for the first time and slumped down on the most convenient chair. There was a reason. My new pair of tan oxfords that had cost me in terms of corns and callouses, not to mention the customary filthy lucre, were fastly losing their brilliant orange color, and I was on the verge of having them dyed black.

Jim appraised them carefully with an experienced eye and waddled across the room, where he moistened a sponge in the bucket there. Thoroughly cleansing the shoes with water, a blower was next applied, and the warm air soon dried them nicely. The spots remaining were touched with a cleaning fluid; and then I discovered the poetry of motion in Jim's bootblack technique. His shine cloth traveled rapidly over my shoes again and again, and soon I could almost see my reflection in them.

Going over my next pair of tans (yes, there will be others, now!) with Neatsfoot oil before they are worn will, so Jim tells me, keep them waterproof and clean. And, with proper care they will retain their original color for a year or more.

Frequently now, when I pass Jim's place, I step in and have my shoes "gone over." They are looking great under his careful grooming, and he has profited somewhat by my usual trips, I know. I've even directed my friends there—and enthusiastically.

In business, or in anything else, it's the little things that count. Jim is blacker than the ace of spades, and his kinky wool is fast turning gray. Yet he has learned a little salesmanship in his thirty years of bootblacking, and he applies it well. He has turned a lowly occupation into a paying vocation by giving that "extra service."

Trifles, we are told, make perfection. One must pay attention to the little things to succeed.—*Selected.*

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16 The LORD *is* King for ever and ever: the heathen are perished out

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Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

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Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

No. 07523x French Morocco leather, overlapping cover, round corners, red under gold edges ---------- $3.25

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Specimen of Type

8 ¶ [2][b]Jĕ-hŏ'-ă-chĭn *was* e years old when he began t

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Specimen of Type

14 Like sheep they are laid in grave: death shall feed on th

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson IV—July 27, 1930.

Deborah.

Golden Text: "Say to them that are of a fearful heart, Be strong, fear not."—Isa. 35:4.

Lesson: Judges 4:1-15.

The children of Israel had sinned, and the inevitable happened—they were defeated by their enemies. Sin robs a man of his power in dealing with moral and spiritual powers. Jabin the King of Canaan was making the most of the situation, too. It was not safe to travel on the caravan roads, traffic had almost ceased, the cultivated land had been plundered, the fighting men in Israel had been disarmed, a shield nor a spear was not to be found among forty thousand men, and paralyzing fear had laid hold upon the people. The situation looked bad.

But it was not hopeless. For there was at least one person in Israel who had not lost heart and who had not lost faith. That person was a woman named Deborah. She was evidently a woman of outstanding ability, for she "judged Israel"; that is, she performed the function of what we would now call a supreme justice, in a way. Deborah had not only ability; she had character, and she had faith in God. She believed that moral and spiritual force in the long run would always defeat physical force. She knew that there were resources that could not be seen with the naked eye. She was a woman of action, and she started things.

Barak was a good man, but he lacked aggressiveness. Deborah summoned Barak and told him to march against Sisera, the captain of the host of Jabin. She told him that he would be victorious. On the face of it, it looked like a wild boast. Here was a great leader with a large and well-equipped army, strategically located, and here was a man with a much smaller army, unorganized, and with practically no equipment. The odds were all in favor of Sisera—the human odds.

But there was a factor which neither Sisera nor Barak had reckoned with. God had the last word to say. And when Barak had gathered his scattered forces and from the wooded slopes had attacked Sisera, a great storm broke into the faces of Sisera's army, not only making it difficult for them to see, but what was worse, turning the plain into a morass so that the horses floundered and the chariots became mired. Confusion and then fright, and then utter and paralyzing fear followed. Sisera's great and proud army of a few hours before became a mob of fugitives. The Israelites made short work of them and utterly destroyed them. Sisera himself escaped for the time being, but when he sought refuge in the tent of Heber the Kenite, a member of a friendly tribe, he was foully murdered while he slept by Jael, the wife of Heber. Thus came to a disgraceful end his high-handed expedition.

In recounting the incidents in the fifth chapter of Judges, which is known as the Song of Deborah, the writer says, "The stars in their courses fought against Sisera." It is a poetic way of putting a great moral truth. In the "long run, the forces of earth and sky alike are hostile to the low type of life represented by Sisera. Cruilty, oppression, inhumanity are doomed to defeat. When nations or individuals cultivate those qualities, they are fighting the stars—and the stars will be too much for them."

"The forces of evil are sometimes victorious in a skirmish. Now and then they even win a battle, but the war goes always against them. When the end comes and the articles of capitulation are signed, the forces of evil are found biting the dust. There are all manner of forces, human and dviine, seen and unseen, perpetually at war with wrongdoing. The combination of all these mighty energies makes the outcome sure. The man who in any wise undertakes to live a wrong life is fighting a losing battle with the stars."

This is not a temperance lesson, but there is a lesson here. There may be something to be said for the liquor traffic, but there is nothing to be said for it morally. It is and always has been on the wrong side of abiding moral principles. In essence, it is an outlaw. It is, therefore, doomed. The stars in their courses are fighting against it, and it is doomed. There is still need for vigilance and aggressive campaign against it, but those who are opposed to it may be assured that it cannot win the war. In spite of all the ballyhoo of our day, the battle, and certainly the campaign, is going against the "wets."

The story of Deborah is the story of a talented, noble woman, who had the capacity of inspiring men to play their part like men. She is a representative of that long list of women, most of them very humble and most of them unknown, who have inspired in their sweethearts or their husbands or their children or their fellow-citizens the determination to do or to die. In fact, some one has said that back of the life of every good, as well as every great, man there has been the life of a good woman.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, July 27, 1930.

Topic: "Changing China."

Prelude: "O Zion, Haste."

Hymn: "More Like the Master," or "He Leadeth Me."

Opening sentence:

"Live and let live!" was the call of the old—
The call of the world when the world was cold;
The call of men when they pulled apart;
The call of the race with a chill on the heart.
But "Live and help live!" is the cry of the new—
The cry of the world with the dream shining through;
The cry of the brother world rising to birth;
The cry of the Christ for a comrade—like earth.

—*Edwin Markham.*

Hymn: "O Master, Let Me Walk With Thee."

Scripture reading: 2 Chron. 15:1-7.

Suggestions for Talks.

1. How China has Changed. The biggest problem in present-day China is that of the changing home. Formerly the family was the unit of Chinese life. Each home used to be a little principality. In this little kingdom, all types of work needed by the members of the group were carried on. All the sons of a man stayed in the same homestead of their father, with their own families until the father died. Then each of them sets up a home of his own. China was built up by this method of splitting homes. In such a unit, the individual does not count as such. He is merely a part of the family. He even refrains from crime in order not to disgrace the family name. The family punished its own members for crime. Police were not necessary.

Today, since industrialism is playing such a part in China, conditions are very different. The women have left the home and entered industry. Woman had full charge in the home, and now there is only an empty shell left. The home has crumbled. The old power of China is gone. The girls come from the seclusion of the home where moral conditions are good, away from family protection, to the city to work. They have a very difficult time getting adjusted to the new conditions.

2. Our Part in Changing China. (a) We send business concerns, movies, etc., to China in order that we may make money there.

(b) We send educational and religious missionaries.

(c) What part are we responsible for in China's present difficult position? Have we contributed anything that may help her to overcome the difficulties?

(d) Do you think some, if not all, of China's present problems would have come eventually without our part ever having been played?

3. Present-Day Missions. "The mission fields are ever opening up new opportunities of service. The world has become smaller, so that the mission problems of today differ from those of yesteryear, and the the missionary today must be prepared differently than he was a generation ago. Then the missionary might bury himself in a pagan atmosphere and there, with himself as the light, build up a Christian community which radiated the life and spirit of Christ. The only obstacle to the complete realization of the Christ-life in the community was the limitation of the teacher. His constituency never doubted his purpose; they never doubted his message; they never questioned his interpretation of Christ. They saw their religion lived out in his life and they never doubted that that was the way it was lived out in the lives of all whom Christianity might touch. Today this is no longer so. Tourists are constantly making their way into the most remote sections of the world. The business man is pressing into the territory made safe by Christian missions. Men from the farthest corners of the earth are making their ways into Christian countries. Radios and rapid travel are tying the entire world together. The missionary finds his work qualified and his example in Christian living modified by others who profess to be Christians also. He finds the good will which he would build up undermined by unscrupulous corporations. These influences he must meet and must in some way prepare his people for them.

"The whole field of industry is making its way into the Far East. It is being carried there by men who seek personal gain. The lives and the needs of the native peoples who are to work are not considered as so important as the money which is to be made. All the ills of industrialism are being transplanted along with any good there may be. Thus the whole field of industry becomes the problem of the mission field. This must somehow be Christianized. Yet we have not succeeded in Christianizing it at home. Many of the problems of industrial missions are set forth in 'Messages and Recommendations of the International Missionary Council,' held at Jerusalem in 1928. The February, 1930, issue of *World Call* carries the biography of Toyohiko Kagawa, a sainted Japnaese, who is striving to solve some of these problems for his people."—*Christian Endeavor Guide.*

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

CHARACTER THROUGH CREATIVE EXPERIENCE. By William C. Bower. The University of Chicago Press; $2.50.

Critics of the teaching work of the Church have charged that the theory underlying the practice of religious education lagged far behind that of general education. That charge can no longer be truthfully made. Prof. Bower's book places religious education in the very vanguard of educational theory; and what is more, it is distinctively Christian.

Dr. Bower does not apologize for religion. He rather exalts it. To him, the religious teacher is no intruder. He is rather the rightful occupant of the citadel. Religion is a quality of every experience, or should be. It not only deals with values, but it evaluates all values, and so it is the integrating force, the rallying center, of all life's experiences. Until any issue has been disposed of and judgment passed upon its outcome in terms of the standards of religion, it has not been properly disposed of. Religion not only integrates experience, but it reconstructs it in spiritual terms. It further emphasizes the ideal aspects of experience and motivates conduct by a forth-reaching inner urge. And all of this it is able to achieve because of the reconstructive influence of the fact of God, "the most dynamic and heavily charged word in the human language." Religious education is, therefore, higher than general education, because it includes an evaluation of all that general education connotes in terms of God.

Creative experience, according to Dr. Bower, when integration has taken place, results in personality which is defined as "what a person is in the total aspect of his impulses, habits, attitudes and ideals." But personality differs from character, which is "what he (the person) is judged to be when that organization of impulses, habits, attitudes and ideas is subjected to criticism and evaluation in the light of the approved social, ethical and spiritual standards which he himself or the group of which he is a member accepts, in the light of the tested experience of the race and of the demands of the present situation." Experience is creative when the person faces an identifiable situation and, after searching his own experience and that of the race for light and insight, and after exploring all the possible outcomes through reflective thinking, evaluation and purposing, deliberately comes to a conclusion which he forthwith experiments with and, if found tenable and wholesome, reduces to habit. The mind of the learner is active throughout. Education is self-education, with such assistance as the teacher may give as guide and stimulator.

Education arises out of the person's own experience. Dr. Bower has small room for anticipating experience, a device or suggestion of those who would speak the language of education as a continuous reconstruction of experience, but have not the courage of their convictions. Since Bower is the recognized chief exponent of experience as the basis of the curriculum, it will be well to quote him at length on this point. He says: "In regard to this problem, three comments seem to be justified by a consistent theory, subject to actual experimentation. The first is that the conditions should be very extraordinary in order to justify the anticipation of experience. Other things being equal, things are best learned when they are motivated by felt need. The second is that except in the most remote instances, it will be possible to utilize the technique suggested in the foregoing paragraph, of setting these items in the context of a wider experience, so that the child can perceive that they are means toward ends, through the utilization of indirect interest. The third is that in moral education probably the only exceptions to the basic procedure of dealing with issues as they arise in current experience should be in case of experiences which involve considerable risk, such as sex experimentation and suicide. And even in these hazardous instances probably the most constructive approach to their solution is through building up in connection with other experiences standards and sets of values and organized purposes which may be trusted to guide the learner and sustain him when these issues do arise in actual experience. It is an open question whether there are not a number of situations which may be dealt with quite as constructively in this indirect way as in a more direct manner."

There is no such thing as teaching abstract ideas, such as honesty, truthfulness, and sincerity. Life is not a vacuum nor an abstraction, but an on-going process, a continuum of experience. A man may be honest in one thing and dishonest in another. The transfer of learning is limited to situations with certain elements of content and procedure in common, in which the thing to be transferred is raised to consciousness, and in which there is a desire on the part of the learner that such a transfer should take place. The only

(Continued on Page 14.)

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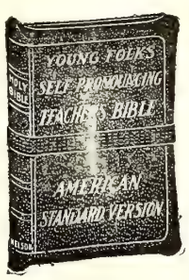

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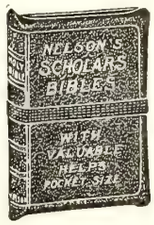

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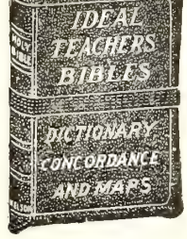

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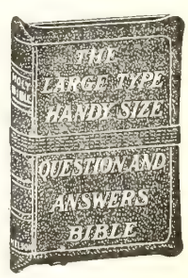

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

THE TEST OF EASE.

"My yoke is easy, and my burden is light."—Matt. 11:23-30.

Our Lord was a carpenter. Doubtless, He spent far more time at His carpenter's bench than He spent in all the ministry which ended in His atoning death on Calvary. And a beautiful tradition of Him is that His carpenter's specialty was the making of yokes, that He knew how best to fit the cumbrous and heavy wooden collar on the neck of the patient best so that it would not chafe, so that the burden could most readily be borne and the plow most easily be pulled.

If that was the case, what loving memories He put into His statement about His yoke! For He has a yoke for every one's shoulder, He has a task for every soul, some weight to lift, some plow to pull.

He knows what yoke-bearing means, the unutterable joy of it, and that the joy overbalances the toil forever, and that the joy comes in no other way than through the toil. Therefore, he fits a yoke to every shoulder of His followers, and we should be glad of it, and wear it as a royal badge. Love made His yoke easy, and it will ease ours.

Prayer.—Dear Saviour, if we love Thee as Thou didst love us, we shall find Thy yoke no burden, but rather it will become wings to our soul. We accept Thy test with pride. We bend to Thy yoke with joy. It is a symbol—dare we not say it?—of the work which Thou dost share with us. Thy work, dear Saviour. And ours. *Amen.*

TUESDAY.

OUR S. O. S.

"They cried out the more, saying, Lord, have mercy on us."—Matt. 20:29-34.

The first report of the British Board of Trade regarding the sinking of the S. S. Vestris, with such terrible loss of life, stated that the S. O. S. from the ill-fated vessel was sent out six hours too late, and the complete report explains this tragic delay by quoting the instructions of the owners to all their captains, urging them, if possible, in case of disaster, to fight their way to the nearest port unaided. The owners know that salvage charges are high.

No such callous consideration withheld the two blind men at Jericho. The bystanders tried to quiet their shouts, but in vain. They began to send out their frantic S. O. S. as soon as they heard that the Great Physician was in the neighborhood, and they did not cease until they had gained His attention and received the priceless gift of sight.

So should it be with all who have not found the Saviour. Theirs is a world far darker than that of Bartimæus. They are sinking in a sea of death far more dreadful than that which threatened the passengers on the Vestris. Their pride urges them to send out no S. O. S. Worldliness and greed and selfishness and sense gratification combine to keep them mute. But what are these alongside the certainty of their fearful fate?

Prayer.—Lord Jesus, we need Thee! Come to our help this day, this hour! We cannot help ourselves, for sin has dominion over us. We know Thou art willing, and eager, so come at our call. Save! O save! *Amen.*

WEDNESDAY.

PLEASANTNESS AND HELPFULNESS.

"The lines are fallen unto me in pleasant places."—Psa. 16:1-11.

In going through a large new hospital, I was most happily struck with the pretty window-hangings in the different private rooms. Each room had its own color scheme—soft, harmonious, delightful. It was a beautiful contrast to the glaring white walls and ugly opaque curtains to be found in most hospitals.

Doctors are now recognizing the curative value of lovely colors, and they will recognize it more and more. As a distressing color combination will retard recovery, an exquisite one will often accelerate it. Nor is the principle different in the cure of sorrow and of sin. Whoever wants to be helpful in the domain of the spirit must be pleasant. The old-time view that religion must be stern and solemn in order to accomplish its healing functions was altogether un-Christian and unsound. At times, of course, wickedness must be rebuked and severely punished; but that is only in emergencies.

So let us not only realize that God has laid our lines in pleasant places, but let us cast in pleasant places the lines of all we meet, as far as we can. Christianity is the heart of delight, and the Christian is a joy-dispenser first of all.

Prayer.—We will never associate the thought of Thee, O Christ, with anything but pleasantness. Be Thou our happiness, we pray Thee, and through us the happiness of many more. For Thy name's sake. *Amen.*

THURSDAY.

NO FUNDS.

"Behold, ye trust in lying words, that cannot profit."—Jer. 7:8-15.

A man, fined the other day in a Boston court, gave the court officer a check for $100 which was returned from the bank with the statement that the culprit had no funds there. Brought into court again, the man explained that he gave the wrong check and did not intend to deceive; but the court, just the same, increased his fine to $150.

All hypocrisy, all pretence of being or possessing what one is not or does not own, is a most serious offense against society and against God. Making one's self out to be more learned than one is, more skillful, more beautiful, more upright and noble—and this acting may take a myriad forms—all of this is condemned by the strict honesty of our religion.

No lie is profitable. No hypocrisy in the end commends the hypocrite. It is sure to be discovered by men, and of course it is instantly noted by God.

Prayer.—Thou who wilt be our Judge, Thou who art our Judge daily and hourly, help us to be completely true. May we have bank deposits to meet every check which we may issue in speech or action. May we put no trust in lying words. *Amen.*

FRIDAY.

CHRIST'S FIRE.

"I came to cast fire upon the earth."—Luke 12:49-59.

Our Lord is the Prince of Peace, but He never cries, "Peace, peace," when there is no peace. He came, He said, not to bring peace, but a sword. He came not to unite, but to divide. For God has said that there is no peace to the wicked.

There is a time for fire, and there is a time for the casting of water on the fire. The time for fire is when the seeds of pestilence are to be burned out, when a region is to be purified. A man with a passion for purity such as Christ had, rejoices in the purifying flames. It is not a fire of destruction but a herald of regeneration.

Nothing in the spiritual realm is worse than stagnation. If you are smugly content with your condition, how Christ longs to cast fire upon your life! Let us not ask for peace, but let us ask for purity.

Prayer.—Saviour of sinners, become flame in our souls! Burn out every evil thing! Pierce to every secret corner! Purge and purge and purge, till we are clean every whit. We ask it in Thy holy name, Lord Jesus. *Amen.*

SATURDAY.

SORROW SPREADS.

"If any hath caused sorrow, he hath caused sorrow . . . to you all."—2 Cor. 2:1-11.

Among the Christians at Corinth there was an instance of a terrible and most disgraceful sin. Paul grieved deeply over it. He felt it personally, and he felt it for the Church as a whole. He forgave the repentant sinner, and urged the Church to do the same, but he was obliged to emphasize the spread of sorrow from a single point of shame.

That is the worst of sin. It would be bad enough if the effect were confined to the sinner, for it is an eternal effort, its end is death. But the effect of sin is never confined to the sinner. A single sin has endless, infinite results, and that is why we need an infinite Saviour to overtake it.

Prayer.—Dear Lord, show us the selfishness of sin. Show us the contemptible meanness of sin. Show us the exceeding sinfulness of sin. May we be so ashamed to injure others with our sin that it will cease to allure us. Not in our own strength can we gain the victory, but in Thine infinite power. *Amen.*

SUNDAY.

LIBERTY.

"For freedom did Christ set us free."—Gal. 5:1-13.

Few words are more abused than "liberty." The wets, when they urge "personal liberty," mean liberty to do all the harm that can be done by intoxicants, to themselves and others. Certain loud-mouthed advocates of "free" speech mean speech that is "free" to destroy all law. Other advocates of a "free" press mean type that is free to corrupt, degrade, and inflame. The liberty thus prated of is nothing but license.

But let us not allow our disgust at such utterances to end our reverence for freedom. Christianity has set its divine stamp on that word. Christ, by His death, has set us free from sin and death. That statue in New York Harbor has an eternal meaning, and we should ever be grateful to the French for one of the most significant acts that ever bound two free peoples together. By all our reverence for true liberty, we should resent the present tendency to exalt the liberty which is only a mockery of the real.

Prayer.—We long, O divine Emancipator, to cast off every chain of the spirit. We long for the liberty of all our brothers and not only of ourselves. And we pray for the speedy enfranchisement of all this groaning world. *Amen.*

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

REDIGGING OLD WELLS.

"And Isaac digged again the wells of water which they had digged in the days of Abraham, his father, for the Philistines had stopped them after the death of Abraham."—Gen. 26:18.

(Concluded from Last Week.)

Patience is a vital factor in strengthening our faith. Patience enables us to do God's work as it should be, which is a day at the time, ever looking to Him to guide and care for the morrow. This thought is illustrated in the experience of a certain lady who met with a serious accident recently. As a result, she was confined for a long time. Just after the doctor had completed the work of bandaging and ministering to her wounds she asked him, saying, "Doctor, how long shall I have to lie here?" His reply was, "Only one day at the time." So it is that God expects us to do His work, just one day at a time. Let us be patient in well-doing, even though the enemy stop up the wells we have completed.

It is always true that he who does a good work will meet opposition. Because of this fact, that Jesus came to establish a kingdom of love on the earth, He was crucified. Because Isaac tried to provide water for the thirsty herds and flocks that inhabited the pasture lands of Palestine, the wells were stopped up. Every person who digs a well of truth, a well of good water, or even maintains a well by the side of the road, as did Jacob, may expect to have some enemy come and stop it up. There are some people who delight in throwing stones into wells for the amusement thereof. Indeed, some people have a very poor conception of what a good time is, anyhow. Be it remembered that anything that works a hardship on some one else is not a good time. Anything that one can do in the name of Christian service is a genuine good time.

I wonder how many of us have the patience to busy ourselves for a while in redigging some of the old wells that we have stopped up ourselves. Many of us came into possession of some most valuable wells by inheritance, and as we have grown old we have been like the Philistines, i. e., our enemies have stopped them up with earthly things. Let us think of a few of the wells that we might well redig.

1. The well of playfulness. Play is an instinct. It is just as essential to life as work. Play is preparation for work, and without play, work would become drastic drudgery. Man was born into a world of play, and during the first few years of his life, he, as a child, enjoyed the world of play and make-believe, and then he begun to fill up the well with thought of work and prosperity. The well of play needs to be opened again in the lives of most of us. Were we to play with children, keep vitally in touch with their interests, read their stories and never cease to forget the fact that once we were boys and girls, then life would take on a new atmosphere.

One of the finest things a father ever does is to play ball with his boys. But most daddies have forgotten how to even pitch a ball. The well needs to be cleaned out—and to learn to play all over again will require patience, but remember Isaac redigged again the wells that the enemy had stopped. It is a sad fact that most men and women have forgotten how to play. Some of them sit down and play games of cards now, but they get little enjoyment out of it, because they are striving to win a prize. Men who play golf do not always play golf. They go forth on the links to bet, to argue, and contend. Play should be diverting, recreational, i. e., play should re-create a newness of life.

Play is not play unless it comes up to the following requirements: (1) Does it rest and strengthen the body, or does it weary and weaken? (2) Does it rest and strengthen or does it weary the brain? (3) Does it increase or lessen love for virtue, purity, temperance and justice? (4) Does it make temptation easier or harder to resist? (5) Does it give inspiration and quicken enthusiasm, or stupify the intellectual and harden the moral nature? (6) Does it increase or diminish respect for manhood and womanhood? (7) Does it remove one from God or draw one closer to Him?

2. The well of cheerfulness. We came into a bright world, and for years we were cheerful, and as age crept upon most of us we begin to fill up the well of cheerfulness. Today we are lacking in happiness and joy because we have been an enemy against ourselves. No one filled up the well of cheer but yourself. You let worry have a chance, and with his assistance all the cheer of a lifetime began to cloud your face and wrinkle your brow. Brethren, these things ought not to be. Maybe this little poem will help many of us:

If you are on the gloomy line,
Get a transfer.
If you are inclined to fret and pine,
Get a transfer.
Get off the track of doubt and gloom;
Get on the Sunshine Train; there's room—
Get a transfer.

If you're on the worry train,
Get a transfer.
You must not stay there and complain,
Get a transfer.
The cheerfulness cars are passing through,
And there's lots of room for you—
Get a transfer.

If you are on the grouchy track,
Get a transfer.
Just take a happy special back:
Get a transfer.
Jump on the train and pull the rope
That lands you at the station Hope—
Get a transfer.

Inner sunshine, such as cheerfulness, creates, warms not only the owner of one's heart, but all those who surround him. The habit of viewing things cheerfully and thinking about life hopefully, may become a well-established habit in any life. It must be practiced, and correct practice leads to perfection. There is an art in being glad just as much so as there is an art in music, poetry and painting. However easy it may seem to develop the talent for any kind of art, it is to be remembered that much effort must be put forth at all times to become well-versed. All of us could not be great painters or musicians, no matter how hard we tried, but all could attain the art of just being cheerful and glad.

On the matter of keeping open the well of cheerfulness, our Lord had much to say. In his ministry, He spoke very directly concerning three good cheers—listen to them: (1) The good cheer of forgiveness, "Be of good cheer, thy sins be forgiven." (2) The good cheer of companionship, "Be of good cheer, be not afraid, it is I." (3) The good cheer of victory, "Be of good cheer, I have overcome the world."

Cheerfulness is a friend to hope and love. It puts the heart in tune with God. Uncheerful Christians, like spies, bring evil reports. Let us all be serious, yet cheerful. Always rejoicing in the Lord. Some Christians look at their failures, some look around at their hindrances. Others look up at their Saviour. There is nothing that should be coveted any more than the ability to—

Brighten the corner where you are;
Brighten the corner where you are;
Some one far from harbor you may guide across the bar—
Brighten the corner where you are.

3. The well of restfulness. As children, we used to rest a part of each day. Now that we have grown older, we are too busy to come apart from the attractions and rest these weary bodies of ours. As the bow cannot always remain bent, neither can the human nature subsist without some rest apart from the hum of life and duty. In some parts of India there are provided along the roadside little resting-places for those who carry heavy burdens upon their heads and shoulders. Such a resting-place is called a "sumatan-

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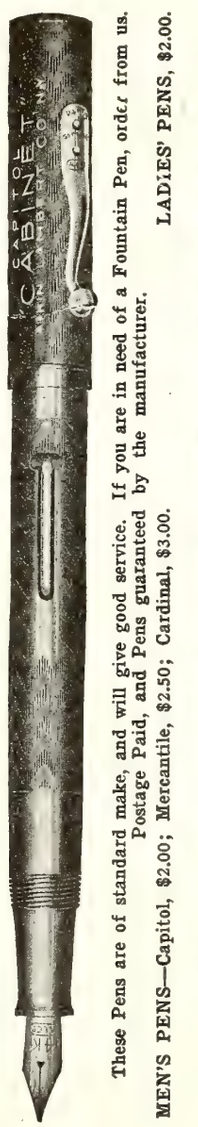

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Christian Orphanage

Dear Friends:

During the school term, the State furnished a graduate nurse to visit our school and give all the children an examination as to eye, teeth and throat. She reported those who needed attention, and in her examinations she found about thirty-six whose tonsils needed to be removed. Just a small number whose eyes needed attention, and some with bad teeth. Two doctors in Burlington have kindly agreed to come to the Orphanage two days each week and give our children a thorough examination, taking about ten each day until the task is finished. We have another doctor who is a great friend to the Orphanage who performs these operations six per day two days each week. The Rainey Hospital, Burlington, has been kind to us, too, and have made a very low rate for hospital expenses, so all working together, we hope to have all the children treated who need it. God is good to us, and gives those who help us a real joy in the service rendered. One of the real joys that come to us is the loyal friends we have who come to our rescue in the time of need. It makes our work easier, our burdens lighter, and our joy more complete.

If you want to get a real joy out of life, just help the helpless and those who are unable to help themselves. Then will a real joy fill your heart that has not been there before. If you don't believe it, just try it out and see. A number of years before I became superintendent of the Orphanage, I undertook to support a little child in the Orphanage, and of all the contributions I made, I got the most real joy out of supporting that little child. I was so interested in it that I could hardly wait until the end of the month to mail my check. It was a joy to me.

CHAS. D. JOHNSTON,
Superintendent.

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Ramseur	7.00
Pleasant Hill	4.76
	20.16
Eastern Virginia Conference:	
First, Norfolk	$ 5.63
Franklin	5.75
Suffolk	30.00
First C.-C. S. S., Newport News	20.13
South Norfolk	6.93
Rosemont	10.26
	78.70
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THE SUN'S PULPIT.

(Continued from Page 13.)

ga." These rests have a shelf upon which the traveler may place his burden and a bed on which, in the middle of the day, he can rest his weary bones and thus refresh himself for the remainder of his journey. Referring to one of these resting-places one day, a native Indian woman spoke of Jesus as being her "Sumatanga." Our hearts and lives may be willed with genuine peace and restfulness if we dig again the wells of rest and once more open our hearts unto Him by obeying His command, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

All of us may have a satisfying peace which passeth all understanding if we let Jesus come into our hearts. When He puts His protecting arm around us, the storms of life are caused to become a calm. Within our lives there is a quiet and a restfulness. The man who does not redig the well of Christian restfulness is like the troubled sea which cannot rest, but goes moaning and tumbling, rolling and heaving, monotonous and salty, barren and misty. It is the true emblem of every man who will not heed the call to come apart into a desert place and rest.

RELIGIOUS BOOKS.

(Continued from Page 11.)

way to get a person to do the thing he knows he ought to do but does not want to do is to motivate him within. This the method of teaching through creative experience achieves, and so it holds the keys to the future of education.

But how is the teacher to know the vital experience of his group, upon which all fruitful education must depend? Techniques for the discovery and organization of such units of learning are described. Such instruments as that for recording situations and responses, analysis of human relations, interest analysis, life-history, the time-activity analysis, and co-operative self-exploration are explained and criteria for judging such techniques of discovery are outlined. Space is even given for the effect of unconscious issues.

An elaborate teaching technique of thirteen steps is described, showing that "the development of Christian personality functioning through a Christian institution and the spiritual reconstruction of society" is no matter for novices or to be lightly undertaken. These steps, not to be slavishly followed, are, realizing the situation, the definition of the issue involved, the search of the learner's past experience, the search of the racial experience, analyzing the situation, analyzing the response for outcomes, the identification of possible outcomes, the evaluation of possible outcomes, the choice of the outcome, appreciation, experimentation, generalization of the outcome, and reducing the outcome to a habit. All of this is the outcome of the pattern set by the scientific method, which is conceived to be universally applicable in all experience.

One problem Dr. Bower does not solve, but he clearly recognizes it. He says: "The practical processes by which religion may be made available for the purposes of character education in direct relation to the total educational experience of the child and youth without violating the principle of the separation of Church and State is a problem too complex to be elaborated in this discussion. The problem of how to make religion available for character education under the conditions of American life lies partly in the field of education, partly in the field of technique, partly in the field of content, and partly in the field of organization. It must suffice for the present purpose to point out the available resources in religion for assisting the young to achieve the good life through the processes of creative experience."

Some day, let us hope, he will address himself to the solution of this problem, upon which the future of the American people so inescapably depends.

Here is a book destined to exert a profound influence on education—education of every realm. It is not too much to say that it marks an epoch in the development of educational philosophy, rounding out as it does the theory of education already projected, but not fully developed in the author's "The Curriculum of Religious Education" (Scribner's; 1928), and his "Religious Education in the Modern Church" (Bethany, 1929). Educational prophets may not wish to endorse Dr. Bower's new technique, but they will undoubtedly applaud his new ideal, and they will as certainly be forced, whatever their own philosophies of education may be, to pause and give consideration to this challenging volume.

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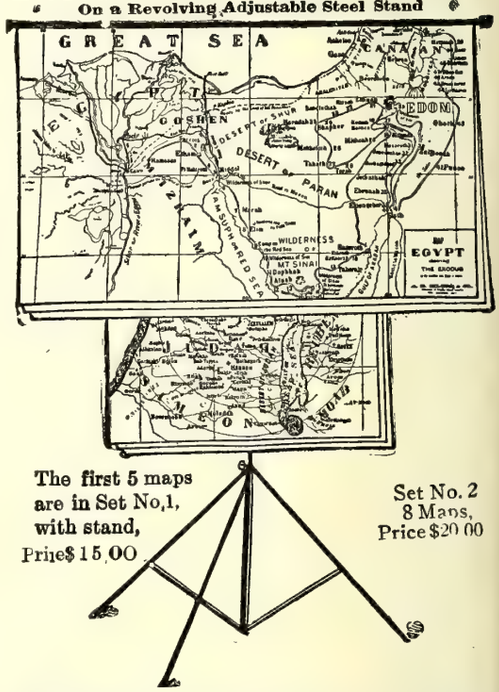

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THE CHRISTIAN SUN
1536 East Broad Street, Richmond, Virginia.

OBITUARIES.

THRALL.

The many friends of Dr. J. Brainerd Thrall, pastor of the First Congregational Church, Asheville, N. C., were grieved to learn of the passing of Mrs. Thrall on Thursday, June 19th, after an illness of six weeks. The funeral was held at the Church on the following Saturday and was conducted by Rev. John Brittain Clark, D. D., of Tryon, assisted by the pastors of Asheville Churches.

Mrs. Thrall was born in Litchfield, Conn., in the old Wolcott mansion, erected before the Revolution, and later the birthplace of two Governors, both of the Wolcott family. Her father was a distinguished lawyer of Connecticut, and her mother a daughter of Governor Henry Dutton, who for many years was dean of the Yale Law School and Supreme Court judge. She and her husband came to Asheville from Leicester about seventeen years ago, when Dr. Thrall, ably assisted by his wife, organized the Congregational Church in Asheville. Mrs. Thrall organized the Ladies' Aid Society of the Church and had served as its president continuously. She was a woman of leadership and ability and possessed a kind disposition and charming personality. She will be mourned by a host of friends. She is survived by her husband and seven children.

AERINGTON.

Hebron Christian Church has lost its oldest and one of its most respected men during her history. William Aerington, son of John and Elizabeth Aerington, was born March 12, 1840, and died May 25, 1930, age 90 years, 2 months and 13 days. Nearly fifty years ago he united with Hebron Church. When a young man he was married to Miss Mary Yancey, who lived only a few years. One son, Hammett Thomas, was born to them and survives. In 1876 he married Miss Fanny Perkins, and born to them were three children, Mrs. Blanch Rice (deceased), Mrs. Annie Belle Hite (deceased), and Raleigh Lee. There are eleven grandchildren and seven great-grandchildren.

Bro. Aerington was a soldier in the Civil War. He was a successful farmer, accumulated property, a man of natural intelligence and sound, practical judgment. For forty years he had walked by aid of crutches, yet was of a genial nature and splendid company. It has been the writer's privilege to visit in his home for twelve years, and many a pleasant hour has been spent in conversation with him. He was devoted to his children, and they to him. His friends were many. His faith in God was firm. His influence for good was great, and his reward in heaven, I believe, is a glorious one.

The funeral and burial were held at his Church on Monday, May 26, 1930. The Church was filled with relatives and friends, and flowers were profuse. At the grave a colored minister, a close friend for fifty years, at the request of the deceased made several years before death, gave one of the finest eulogies I ever heard. The Confederate Flag was placed on the grave, and Mrs. Slagel and Mrs. Wright, representing the Daughters of the Confederacy, sang a beautiful duet.

May the Lord comfort the family, and may the mantle worn so nobly by the deceased in performance of duty rest in spirit upon sorrowing survivors.

C. E. NEWMAN.

TRUITT.

Mrs. Amanda Albertine Truitt, wife of W. H. Truitt, departed this life May 28, 1930, being 68 years, 11 months, and 5 days of age. She was the daughter of the late Capt. Yancey and Sally Tickle, of Alamance County, N. C. To this union eight children were born—Mrs. H. L. Barham, Egbert and A. P. Truitt, Mrs. C. W. Whitaker, Mrs. E. B. Roscoe, Mrs. C. E. Greeson, C. J. Truitt, and Mrs. H. H. Zimmerman; also twenty-nine grandchildren, three great-grandchildren, one sister and two half-brothers. She was the first of the immediate family to depart.

In early life, she united with Friedens Evangelical Lutheran Church, of which she remained a member until death. After marriage, she became a regular attendant of Shallow Ford Christian Church and here she entered into the life of this Church in such a whole-hearted way that she was considered a member in reality though not in name.

A goodly woman, a devoted wife, a loving mother has gone in person, but she lives in the hearts and lives of those who came under her blessed, hallowing influence. The 31st chapter of Proverbs so beautifully describes her character, her life. Truly, her husband and her children called her blessed.

The large audience from a distance and near filled even to standing room the Church at Shallow Ford, for her burial, attested their devotion to and love for this dear good wife, loving mother and devoted Christian. May God's richest benediction attend the bereaved husband and sorrowing children. The burial services at Shallow Ford were conducted by Rev. G. W. McClanahan, pastor of Friedens Church; Rev. G. O. Lankford, of the First Christian Church, Burlington, and myself.

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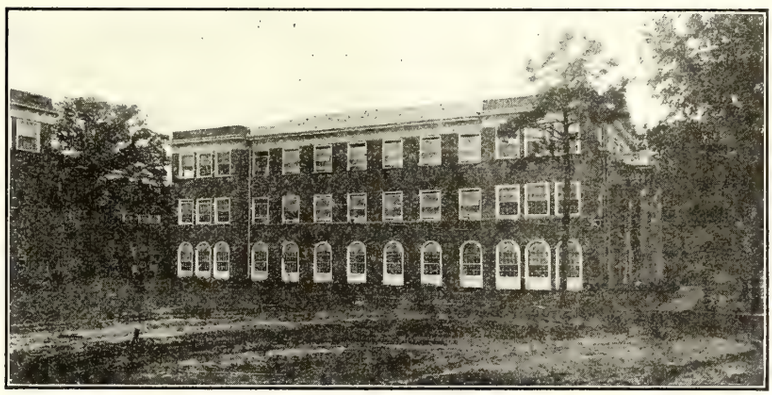

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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

STIGALL.

Mrs. Ella Taylor Stigall was born February 22, 1866, and died May 27, 1930, age 64 years, 3 months and 5 days. About twenty years ago she married Farmville Stigall, who died a few years ago. Early in life she professed faith in Christ and united with Purley M. E. Church, but later transferred to Lebanon Christian Church, where she was a member at the time of her death. For several years she had made her home with her nearest kin, Bro. Walter Jeffress, of Milton, N. C., R. F. D. Brother and Sister Jeffress were very kind and attentive during Sister Stigall's long illness and intense sufferings. She was a Christian woman and esteemed by all. While she will be missed from the home and her circle of friends, all feel that she died in the faith.

Funeral and burial at the Red House Church, Semora, N. C., conducted by the writer and Rev. Mr. Clayton, of the Presbyterian Church.

C. E. NEWMAN.

PILAND.

Mrs. Julia May Piland, wife of B. F. Piland and daughter of Mr. and Mrs. F. P. Milteer, died at the home of her parents, Portsmouth, Va., June 11, 1930, at the age of twenty-seven. The funeral was conducted at the home by the writer, assisted by Revs. W. C. Hook, of Holland, Va., and Rev. T. A. Russel, of Portsmouth, and the body interred in Holland Cemetery.

Beside the husband and parents mentioned, Mrs. Piland leaves three sisters—Mrs. Charles Briggs, Misses Gertie and Virginia Milteer, of Portsmouth; six brothers—W. P. Milteer, of Newport, R. I., and Roger Lester, Wilson, Elliott and Robert, of Portsmouth; three uncles—A. T. Milteer, Quitiman, Ga.; Lloyd Savage, Portsmouth, and Clyde Costin, South Norfolk; and seven aunts—Mrs. Phenie Pearce, Lawley, Fla.; Miss Emily Milteer and Mrs. Etta Doughtie, Holland; Mrs. Beulah Bennett, Buckhorn; Mrs. Waltie William, Portsmouth; Mrs. Annie Williams, Winston, N. C., and Mrs. Maggie Proctor, South Norfolk.

The deceased was a member of Whaleyville Methodist Church, and passed out of long and severe suffering with Christian faith and resignation. May our Heavenly Father bless and comfort the bereaved ones.

N. G. NEWMAN.

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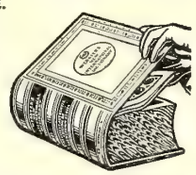

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, JULY 24, 1930. NUMBER 30.

Mrs N T Farmer

THE SUN'S OBSERVATORY

By Dr. W. C. Wicker.

A NEW CHRISTIAN CHURCH.—

"The beginning of the first Christian Church has historic importance. The beginnings of a new Christian Church in our day are of more vital significance. . . . There is a tarrying in divine instruction, a human readiness in love of truth for life, a new adjustment of interest by focus upon things spiritual, and then a transforming descent of the Holy Spirit, breathed upon eager men by the Lord Jesus Christ in His divine humanity. Zeal, inspired by complete loyalty and guided by experienced wisdom becomes the mark of a new discipleship." The ideal yearning for a new day in religious experience should be in the direction of a perpetual Pentecost for the entire Church, preaching the truth fearlessly, condemning sin boldly, stressing evangelization perpetually, saving souls continuously, and adding to the Church daily such as are being saved. This kind of a Church would perpetuate the pentecostal spirit and take the world for Christ in this generation. These things come by prayer and sacrifice, and faith, and tarrying in hopeful expectation of the Holy Spirit until the entire Church is baptized afresh from on high.

CHRISTIAN EDUCATION.—

If the National Educational Association stressed the work of the school as an ally to the Church and home in building character, the Christian colleges of our country has emphasized with equal force the great contributions that are making to this same objective. The Church-supported colleges in Ohio alone graduated two thousand students this spring with the impress of religion and character upon their formative life. These colleges have not confined their service to the denominations supporting them, but all denominations have been served in the influence of education at Christian colleges. The undergirding strength of American life is the Christian religion and Christian character which it promotes, supported and administered by Christian education. Each denomination attracts a certain proportion of its students from its own denomination over a comparatively wide area, but each also draws a large number of students from other denominations; sometimes a large majority come from other Churches. This causes a better understanding among the denominations, cultivates a spirit of appreciation for others, and develops a solidarity of Christian activity.

DEDICATION OF CHAPEL.—

Dedicating the memorial chapel of Syracuse University, the gift of Senator Francis Hendricks, on June 8th, Chancellor Charles W. Flint uttered these words: "For the worship and service of Almighty God; for the diffusion of the spirit and ideals of Jesus Christ; for the moral and spiritual welfare of the generations of young men and women at Syracuse University; to God the Father and to American youth, His children—we dedicate this chapel." The chapel, dedicated at the time of the sixtieth anniversary of Syracuse University, is to be the heart of the newly planned school. In keeping with this spirit of wide brotherhood in religion, at the dedication service eight men, representing different faiths, received degrees of honor. The following were the leaders thus honored: Bishop Adna W. Leonard, Rabbi Steven S. Wise, Lucius H. Bugbee, William Lyon Phelps, Charles B. McAfee, Frederick H. Knubel, Fred B. Smith, Bishop Charles Fiske. These several distinguished leaders in their respective Churches receiving the doctor's degree for their eminent service for the Churches represented expresses a wide spirit of fellowship and appreciation of such service.

EDUCATIONAL SERVICE.—

The western coast has made some great contributions to education. California has been noteworthy for her achievements in this respect. She has sent forth such men as Howison and Royce, in phylosophy; David Starr Jordan, Kofoid, Caruth, Hale and Millikan, in science; the Hoovers, the Wilburs, Benjamin Ide Wheeler, Harry Ward, George Albert Coe, and many others, and her universities at Berkley and Stanford have long been in the front rank. The University of California, which is the State university, has the largest student body in America, except Columbia, which has 36,000, while California University has 26,000 students. It spends between eleven and twelve millions annually for its program, but recently the University at Los Angeles, which is affiliated with the State university; California Institute of Technology, and the University of Southern California have moved into the front rank of institutions of higher learning. Little less than phenominal, and especially for a strictly technical school, has been the development of this technical school under the leadership of Dr. R. A. Millikan. With great universities growing by leaps and bounds, with Church colleges stressing Christian education, and our leadership acquiring better preparation as time passes, it seems that all Christian peoples should take heart and hope for better times and greater growth in the kingdom of God.

PEACE-MINDEDNESS.—

A. O. Thomas, president of the World Federation of Education Associations; Camilio Osias, resident commissioner from the Philippines to the United States, and Judge Florence E. Allen, of the Supreme Court of Ohio, contributed to a symposium on creating peace-mindedness. "The Art of Living," "The Enrichment of Adult Life," and "Creative Learning" were viewed as vital points of value in education to create peace-mindedness. Many of the educational devices which are being used today look toward the materialistic side of education without considering the building of character and attitudes towards world conciliation. Education which neglects the building of character and leaves this side of man's nature to fail of its normal development is one-sided and will result in educational maladjustment. Our altruistic attitudes with reference to individuals, socities, and nations will determine in a large measure our fitness for a happy life. Teaching young men to struggle in physical combat in athletics, constant practice in these contests throughout college life will not be conducive to peace-mindedness except toward members of one's own team. Christ would hardly have spent His time in physical combat as preparation for world peace, and yet He was the Prince of Peace. Our Christian people and Christian colleges will have to follow Him before we shall have Him reign in His own right as the Prince of Peace.

PRISON REFORM.—

Prison reorganization, embodying principles advocated for years by welfare workers, is at last becoming a reality in the State of Ohio, as a result of the public interest aroused by the disastrous fire at the State penitentiary last April, in which 300 prisoners lost their lives. The basic principle of the plan is to classify the prisoners of penal and reformatory institutions with regard to their personal attitude and mental condition. Hardened offenders in need of long, continued, perhaps permanent, confinement will be segregated from those younger, relatively minor offenders, who can be set on the right track by brief periods of confinement under proper supervision, followed by release under an improved system of paroles. Feeble-minded, insane and psychopathic cases will be separated more thoroughly than in the past. A new unit, manned by a force of psychiatrists, has been set up in the State welfare department to administer this classification program. With the completion of construction now under way, and with the more effective use of parole as a means of keeping Ohio's prison population down to a level comparable to that of other States, it is expected that the State's present prison facilities will be adequate to meet the needs without overcrowding." It is a wise policy to seek to reform prisoners, providing methods of reformation do not encourage more people to engage in crime to be followed by reformation. Too great laxity in the enforcement of penalties for crime tends to make more criminals. Laxity in law enforcement tends to mob-rule on the part of the multitudes, and toward greater crime on the part of persons with criminal tendencies.

NOTES-PERSONALS

Dr. W. A. Harper and Dean Hook, of Elon College, were in Richmond for a short while last Monday.

Dr. and Mrs. C. C. Ryan, of Richmond, are spending some time in Ohio, where they are visiting in the homes of their children and with friends.

President Butler, of Columbia University, is known all over the country as an ardent anti-prohibitionist. Some of his attacks have been quite vitrolithic, though we have yet to learn of any of his criticisms being of a constructive character. It is indeed gratifying, however, to know that not all of Columbia's professors share his views. Haven Emerson, of the College of Physicians and Surgeons, is quoted as saying, "Neither at my family table nor elsewhere in this country have I used alcoholic beverages since the passage of the Volstead act"; and James C. Egbert, of the Columbia University School of Business, has this to say: "I am a strict observer of the law, which, I believe, is already proving itself to be fraught with inestimable blessings to the American people."

BEREA CHURCH.

The series of special meetings at Berea Christian Church closed last Sunday night. Dr. C. C. Ryan, of Richmond, Va., had been engaged to do the preaching, but owing to an operation in his throat which had not yet cleared up, he was unable to come to us. We counted ourselves very fortunate in being able to secure the services of Rev. J. H. Dollar, of Reidsville. The meeting began on July 6th, the pastor preaching both morning and evening. Bro. Dollar came for the meeting on Monday night and preached for us throughout the week. His messages were highly appreciated by the people, and they were truly gospel messages that did not spare the truth, but went home to both saint and sinner. We enjoyed very much working with this preacher of righteousness. About twelve made confessions of faith in Jesus Christ and there was one reconsecration. Seven were received into the Church, six on confession of faith and one by letter of transfer. There are others who have indicated their intention of transferring their membership in the near future.

Some of the young people who made confession of faith have not yet made a choice of membership. We enjoy the fellowship of these Bereans and the harmonious way in which they work together, but our aim and desire is to have this Church assume a larger share of kingdom responsibility than is being assumed at the present time.

W. M. Jay.

MONTICELLO CHURCH.

On Saturday night, June 28th, we closed a two weeks' meeting. Bro. L. A. Nall, of Elon College, assisted the pastor. We had about twenty-five professions and several additions to the Church. The Lord wonderfully blessed us and gave us the best meeting the Church has had in many years. Our Church people were greatly revived and many expressed their desire to do a greater work for the Master.

Our Sunday School is going fine under the leadership of Mrs. Cumby. We have had a steady growth so far and hope to reach 125 by Conference.

The pastor had the pleasure of being present at the missionary society meeting last Friday night, July 11th. A large number was present and a fine program given. Miss Mable Michel had charge, and made a very interesting talk on "What Missions Mean." Mrs. J. L. Neese read Dr. Atkinson's address on "Missions, a Spiritual Task." Miss Russell McKinney talked on "The Why in Home Missions"; Mrs. Michael read an article on Miss Adams' furlough; Miss Myrtle Rudd read a letter from the Philippines; Mrs. W. R. McKinney read a letter from Porto Rico; Mrs. W. F. Burton read a letter from Miss Graham Rowland. Our missionary society is doing a great work, and we pray God's blessing upon them and the great cause they represent.

J. L. Neese.

RESOLUTIONS.

The following resolutions were passed by the Western North Carolina Sunday School and Christian Endeavor Convention, 1930 session, after being presented in the form of a report of the resolutions committee:

We, your committee on resolutions, wish to submit our report as follows:

1. That, by rising vote, we express to this Church and to the people of this community our hearty appreciation for their kindness and hospitality in entertaining this session of the convention.

2. Due notice should be taken upon the part of all of our Sunday Schools and Churches of the fine, unselfish and constructive service being done by the Board of Christian Education, and we would urgently call upon our people throughout the Conference to give the board their thoughtful, prayerful and financial support, suggesting that by all means at least an annual offering be received in each Sunday School for this purpose.

3. Especial attention is called to the Summer School for Leadership Training which is to be held at Elon College, July 26th to August 2nd, of this year, and we most earnestly suggest the importance of each Sunday School in the Conference having one or more representatives in the school this year.

4. The Christian Publishing Association, our own, official publishing-house, at Dayton, Ohio, is able to supply various and suitable and abundant helps and supplies for Sunday School officers and teachers and for leaders and directors of missionary and Christian Endeavor activity. We wish to urge the Sunday Schools in this Convention to make use of these helps.

5. The State Sunday School Association, at Raleigh, N. C., sponsors a circulating library of valuable and up-to-date books touching upon the various phases of Sunday School work, the same being available upon application by any person in the State. It is felt that this library is capable of rendering a real service, and we would urge the use of the same.

6. The Southern Christian Convention, in recent session, enthusiastically and unanimously invited the young people of the Convention to organize themselves into a body as a constituent part of the Convention with the view to their having a larger and a more definite part in the program and the work which shall be undertaken hereafter by the Convention in general.

7. There is a felt need for the organization and the successful operation of Young People's Missionary and Christian Endeavor Societies in our work, and we would prayerfully suggest that every effort possible be made in our Churches to this end.

G. O. Lankford, *Ch'n.*
Hilda Brady.
Jewel Truitt.

PROGRAM.

THE ELON SUMMER SCHOOL OF LEADERSHIP TRAINING, ELON COLLEGE, N. C., JULY 26 TO AUGUST 2, 1930.

SATURDAY, JULY 26TH.

3:00. Registration.
6:00. Fellowship Supper.
7:00. Vesper Service.
8:00. Get-Together Meeting.
9:00. "We're Here for Fun."

:: :: ::

SUNDAY, JULY 27TH.

10:00. Sunday School.
11:00. Church Service.
4:00. Organ Vesper Service.
7:00. Christian Endeavor.
8:00. Evening Worship.

:: :: ::

MONDAY THROUGH FRIDAY.

6:30. Rising Bell.
7:00. Devotions (in room or on campus).
7:15. Recreation (in front West Dormitory).
7:30. Breakfast.
8:00. Credit Courses:
1. The Message of the Christian Religion—Dr. W. A. Harper.
2. Young People's Materials and Methods—Miss Pattie Coghill.
3. Missionary Education—Miss Priscilla Chase.

8:55. Credit Courses:
1. The Teacher—Rev. G. N. Edwards.
2. Primary Materials and Methods—Miss Clara Gill.
3. The Life of Christ.

9:50. Lectures on Spanish and South American Missions—Rev. Wayne H. Bowers.
10:35. Same as 8 o'Clock Classes.
11:30. Same as 8:55 o'Clock Classes.
12:30. Lunch.
1:15 Rest and Study.
3:00. Lectures for Ministers—Rev. M. J. Sweet.
The Christian Home (discussion groups).
Girls' Group—Mrs. C. H. Rowland.
Boys' Group—
4:00. Recreation.
6:00. Supper.
7:00. Vespers—Rev. W. T. Scott.
8:00. Evening Programs.
9:00. Happy Hour.
9:30. Group Meetings.
10:30. Lights Out.

NOTICE.

The Virginia Valley Central Christian Conference will meet at Newport, seven miles north of Shenandoah, Va., August 6-8th. Those coming by rail will be met at Shenandoah, Va., on the N. & W. Write Vernon Fultz, Stanley, Va., to meet you.

Those coming by auto from the North will leave the Valley Pike at New Market, taking the Luray road to the intersection at the foot of the eastern side of the mountain. It is eight miles from New Market to the intersection, and six from there to Newport. These six are sometimes muddy. Bring your chains along.

Those coming from the South will find the best road by Staunton, Harrisonburg, Elkton and Shenandoah.

Harrisonburg, Va. A. W. Andes, *Sec.*

O'KELLY MEMORIAL.

Total cost of material	$1,275.00
Previously acknowledged	1,090.25
Balance to be secured	$ 184.75

J. O. Atkinson, *Treas.*,
Committee on O'Kelly Mem'l.

CONGREGATIONAL NEWS

Rev. E. C. Gillette, *Editor;* Rev. F. P. Ensminger, *and* Rev. M. J. Sweet, *Associates.*

DR. E. S. ROTHROCK: Defiance College, the Christian college of Ohio, has conferred the degree of doctor of divinity upon Rev. E. S. Rothrock, superintendent-emeritus, "in recognition of his unique service in merging the Christian and Congregational Churches of Ohio."

KEY WEST: This Church, under the leadership of the pastor, Rev. E. Richard Evans, is making extensive repairs and improvements to the Church building. The Church is a good brick building, and there is, in addition, a parsonage and Sunday School and social building.

TAMPA: The Tampa *Daily Times* of July 7th carried an interesting sermon by Rev. Walter Metcalf, pastor of First Congregational Church, the topic being, "The Surprises of the Christian Life." Mr. Metcalf succeeded Rev. Milo J. Sweet as pastor of the Church when the latter became pastor-at-large for the Southeast. Mr. Metcalf reports that seven were received into membership of the Church on July 6th.

MARRIED: Miss Betty Lincoln, daughter of Rev. and Mrs. C. Arthur Lincoln, of Daytona Beach, was married to Mr. Clarence Elmer Bittner on July 6th, at Westfield, N. J. Mrs. Bittner had recently graduated from Mt. Holyoke College. Dr. and Mrs. Lincoln and family had gone North to attend these two important and happy functions—the graduation and marriage of their daughter. After September 1st, Mr. and Mrs. Bittner will be at home at 270 New Litchfield Street, Torrington, Conn., where Mr. Bittner is in Y. M. C. A. service.

REV. HARRY THOMAS STOCK, secretary for young people's work of the Congregational Education Society, wrote a friendly and appreciative letter concerning the Florida Young People's Conference at Camp Immokalee. Among other things, he said: "Your conference is in many respects unique, due partly to the geographical situation and partly to the experienced leadership which it had from the beginning. It seemed to me that the rather strenuous program was carried out with the most sympathetic type of leadership and in such a way that the total experience will remain in the memory of the young people as a most potent illustration of what Christian social living is like." Mr. Stock was a great contributor to the success of this year's conference.

VACATIONS: Among the vacation plans that have come to our knowledge are the following: Dr. Kerrison Juniper is supplying the Central Church at Honolulu, and in his absence the pulpit is being supplied by Dr. George L. Hanscom, of Melbourne, and Rev. O. T. Anderson, of Fort Myers. Dr. Clarence A. Vincent is at his country home at Henniker, N. H., and the Church at Winter Park is being supplied by Rev. C. DeW. Brewer, of Interlachen, and by Rev. A. Craig Bowdish, of Babson Park. Dr. Lillian B. Fulton, of Lake Worth, is on a Western motor trip with her family, and during August the pulpit will be supplied by Rev. Walter Metcalf, of Tampa. Dr. H. Samuel Fritsch, of Jacksonville, is spending the vacation at his summer cottage in Illinois, and in his absence Rev. Robert G. Harbutt, of Penney Farms, is supplying the pulpit. Rev. Thomas H. Derrick and family are at their summer cottage at Asbury Grove, Mass. Dr. E. A. King, of Miami Beach, is in Mexico with the Mexican Seminar, and the pulpit of the Community Church is being supplied by the assistant pastor, Rev. Orville D. Ullom. Dr. J. Delman Kuykendall and family are at their mountain home at Cloudland, Ga. Rev. George D. Owen and family, of Ormond, are spending the summer in New England. Rev. and Mrs. George B. Spalding, of Miami, are spending the summer at their home at Stonington, Conn.

NOTABLE PASTORATE ENDED.

The thirty-two-year pastorate of Rev. Dr. Chas. E. Jefferson at Broadway Tabernacle (Congregational), New York City, came to an end on June 30th, when Dr. Jefferson preached his farewell sermon and was given the official title of "honorary minister" and a yearly pension of $3,000. This long pastorate on the busy and distracting Broadway "must be regarded as one of the most distinguished pastorates in our generation," as expressed by the ecclesiastical council which met to dissolve the pastoral relation. We quote the following from the resolutions adopted by the council:

"For thirty-two years Dr. Jefferson has held forth the Word of life from his conspicuous post on Broadway. He has been a Christian leader to whom men of all faiths have looked for guidance, courage and hope. During all these years he has never retreated, never compromised, never abated one jot of what he conceived to be the whole gospel of God.

"He has been an unfaltering and inspired builder of his Church, until it stands today like a rock amid the swirling currents of the life in our great city. After the fashion of his vision, Broadway Tabernacle has become a genuine brotherhood in which all the members rejoice, a hospitable home for Christians from every rank and class and from every State and nation, a family remarkably instructed in a constructive faith and a Christian ethics, a fountain of philanthropy and missionary service, a powerhouse pouring its energies out in support of all brave movements to make a better world."

SUNDAY SCHOOL CONVENTION.

The thirty-sixth annual session of the Sunday School and Christian Endeavor Convention of the Eastern North Carolina Conference, held at Liberty Vance, July 15-16th, closed with the honor of being one of the best sessions ever held. Despite the rainy weather and the revival at the local Baptist Church, we had large crowds each session. There were 19 Churchse represented by a good delegation, and the following ministers were enrolled: Revs. J. Lee Johnson, J. A. Denton, J. E. Franks, M. T. Sorrell, R. L. House, H. C. Hillard, T. F. Wright, Herbert Scholz, and H. E. Crutchfield. Each of these contributed towards making the convention a success. We regret that more of our pastors could not be present and more Churches represented.

We were indeed fortunate in having with us each day Rev. J. F. Mitchener, local Baptist minister, and Rev. Paul Caudell, of Raleigh, who assisted in revival. They were given a hearty welcome and privileges of the floor. Each of them spoke words of appreciation and inspiration, and we were indeed glad to have them.

A real spirit of harmony and co-operation prevailed throughout the Convention. Rev. R. L. House proved himself a very efficient president, and his address was indeed fine. By request of the Convention, the same will be furnished The Sun for publication.

Rev. Stanley C. Harrell, of Durham Church, gave the Convention an excellent address on "Building Stewardship in the Sunday School." Rev. Harrell is an eloquent speaker, and always has somcthing to say. His messages are inspiring and upbuilding. We regret that, owing to illness of his mother, Prof. H. E. Spence, of Duke University, was not able to be here.

Wednesday A. M. was given to the various enterprises of the Church. Mrs. R. M. Rothgeb, of the Raleigh Church, presented missions by reading very impressively an address, "Missions, a Spiritual Task." We regret so much that our Mission Secretary, Dr. J. O. Atkinson, could not be present, but rejoice in his good-will tour to Europe.

Our college was represented by Dean A. L. Hook and Dr. W. A. Harper. They were both good speakers and thoroughly interested, endeavoring to show the need of Christian colleges for leadership training. Mr. C. D. Johnston presented the Orphanage and The Christian Sun. Mr. Johnston told the Convention how the Church paper needed their support and that our goal was, "The Sun to shine in every home." Rev. J. E. Franks had already made a strong appeal in behalf of The Sun and endeavored to present the depressed conditions of some at present. (May we awake to our duty and unitedly support The Christian Sun.) He introduced one of the Orphanage boys, who spoke in behalf of same. A class of girls gave a splendid program that was much enjoyed.

At this time we were reminded of that old saying, "Behind the dark cloud there is a silver lining." The Convention had been very much disappointed, in that the Higgins sisters had failed to arrive; but finally the clouds rolled away, and O my, such singing we enjoyed! We were again reminded of that song, "The Half Has Never Been Told," for while we had heard so much of these famous singers, the half had not been told. You must hear them to appreciate them, and, in passing, we say to all, when you have a chance to see and hear these four sweet singers, don't fail to do so.

Miss Jewel Truitt represented the Board of Religious Education in a fine way. Rev. T. Fred Wright, in his address on "The Place of C. E. in the Church," endeavored to show the importance of training for our young people, and proved himself to be vitally interested in them.

The worship program put on by the C. E. Society of the Henderson Church, and the pageant presented by the local Church were very good. The Convention was held without cost, save one dollar for registration blanks. Through the kindness of the First National Bank of Henderson, our programs were printed and presented to the Convention free.

The executive committee presented no bills, and the treasurer reported more money collected than was last year. Therefore, we felt much encouraged under depressed conditions that exist most everywhere.

The following officers were elected for the ensuing year: Rev. R. L. House, president; Mr. W. A. Newman, vice-president; Mrs. R. J. Newton, recording secretary; Mrs. F. M. Harward, corresponding secretary; Mr. C. H. Stevenson, treasurer. The Convention adjourned to meet Tuesday following the second Sunday in July, 1931, with Amelia Christian Church.

Mrs. R. J. Newton, *Sec.*

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist; and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE POWER OF PERSONAL INTEREST.

The one most potent force of modern life that is unappreciated, under-estimated, and unrealized is the power of personal interest in a cause, a movement, or a condition. I mean that the power of this personal interest is unrealized in most cases by the individual that wields it. The power of personal interest is all too well known by those who would exploit it for selfish and sinister purposes. The unscrupulous criminal lawyer knows very well that the fate of his client often depends upno public sentiment, which is but the combined effect of personal interest. The partisan politician frequently turns the course of elections by the skillful exploiting of personal interest. The liquor forces of this country are bending every effort at this present time to kill the personal interest of the people in the success of the prohibition movement.

The power of personal interest is very like unto the power of water, or fire, or any other elemental force. We see a small mountain stream babbling along its course, and it seems an inconsequential thing. But let a heavy rain pile up the water that must traverse this same course, and it becomes a raging torrent that sweeps everything in its course. The *National Geographic Magazine* recently carried the picture of a mountain lake in Norway that in 1905 was the scene of a terrible disaster. An enormous landslide plunging into the waters of the lake caused a mighty wave to sweep the shores that drowned sixty-one persons and lifted a small steamer and left it stranded three hundred feet up the side of a mountain.

If there were nothing to be considered save the force of this personal interest, it would not be worth our time to discuss it. But there is nothing in all the world that is so contagious as this personal interest. Inconsequential affairs can be elevated into positions of magnitude if enough people take an interest in them. And when personal interest begins to center around causes of grave import, a power is generated that is well-nigh irresistable.

Disinterest is dangerous and deadly. There are Churches whose influence and power for good is all but nullified by the fact that a few individuals have lost interest in the work of the Church. This indifference has spread from one individual to another until the entire Church is affected with a sort of creeping paralysis. It is entirely possible, and it frequently happens, that one or two individuals who have the interest of the Church at heart can not only stem the tide of indifference, but they can convert a despairing cause into a splendid success.

One frequently hears the complaint that our Church is just dragging along and nothing much being accomplished. Too often the individual making such a complaint is doing nothing but just letting it drag. The Master said, "A little leaven leaveneth the entire lump." It is not possible to set a flaming soul into the midst of a Church without some other soul taking fire. Lamentations can be turned into peans of victory if those who are now wrapped in cloaks of indifference would but arouse themselves to a deep sense of personal interest. Your cause is not a lost cause until you have lost faith and abandoned hope. S. C. H.

JEZEBEL AND RELIGION.

I.

Royal blood in Jezebel's veins did not prevent the stain which her life gave to the fair name of woman. Religious education has cursed the world, and false religion is the worst form of evil. Buddhism, Confucianism, Mohammedanism, Mormonism, and, in this case, Baalism, are striking examples. Religious education abounds in these cults. The time has come to emphasize Christian education. The reason why people are more devoted to false religion than to the Christian religion is because false religion permits self-indulgence in its grossest forms. Jezebel represents education in a false religion, and exhibits hostility to the true God and His people. She is a worldly woman under the guise of religion. The most seductive influence over Israel was idolatrous women, and Baalism was founded on the most brazen licentiousness. The worship of Baal and Astarte rested on rites of the most disgusting sensuality, which, through women, finally destroyed the Phonician family, State and race. It was to preserve the Jewish race as well as their religion, that intermarriage with these idolators was prohibited by their law, except in cases like Ruth, who abandoned the alien faith for the true God. Jezebel brought into Ahab's palace and the nation of Israel the inheritance and training of her father, Ethbaal and the Tyrian capital; and she determined that Baalism should not only be tolerated, but adopted in Israel. It is, no doubt, true that this alliance was sought by Ahab for political purposes, as the kingdom was menaced by Assyrian forces; but his marriage to Jezebel brought into his nation more religious poison than political strength.

Jezebel was very religious and very wicked. She is not one of the good women of the Bible. Astarte was the ideal of sensuality in Baalism, and she was the female goddess of that religion.

Has any mother named her daughter after Jezebel? Why not? Has any father named his son after Judas? Why not? Has any poet written great poems about Jezebel? Why not? Is there not at the very core of humanity a keen and universal recognition of the chaste, the virtuous, and the noble? Jezebel was a woman of great beauty, great intellectual endowments, and sincere devotion to her religion; yet she was determined to rule Israel. But her ideals were false and her ambition misguided.

Ahab's marriage to this Zidonian princess, no doubt, brought to him great wealth, national and social recognition in Tyre, the capital and queen of Phonician cities; but it introduced into his nation idolatry, sensuality and a false dignity and security. It is true that under her influence he built cities and an ivory palace; but he yielded to his queen in the worship of Baal and Astarte, erected a temple and altar to Baal, and an image of great beauty to Astarte. Under the patronage of Jezebel, Baal had 450 prophets and Astarte 400 priests, who fed at Jezebel's table. Jezebel was hostile to the prophets and priests of Jehovah in Israel, and sought to destroy them. It seems that all the priests were killed,, and one hundred prophets were saved by the kindness of Obadiah, the governor in the palace, who hid them in a cave and fed them with bread and water. The nation was finally under the power of Baalism, through the influence of this queen. The art of designing woman to change the affairs of her husband is revealed in the success of Jezebel in breaking down the religious convictions of Ahab and the setting up of the worship of Baal in the palace of the worship of God. W. W. S.

WHY SOME FOLKS GIVE.

We often hear the Jew spoken of by the average citizen as selfish. If we know the facts in the case, we are compelled to say that they are at least more generous than the Christians of the Protestant Churches. The only reason for this existing condition is the training the orthodox Jew gives his children in the home. The Jewish children are taught to give a portion of every bit of money it receives to the Lord's work. We Protestants boast of the tithers we have. But the Jewish child is taught to exceed the tithe. I have evidence from good authority to show that in every pious Jew's home each member of the family has a group of boxes for the purpose of receiving a portion of all his income—one box for his local synagogue's expenses, another for their mission work, another for the orphanage, and still another for benevolences. They do not stop at putting a tenth in one, but their sharing with others far exceeds the tenth.

As a result of this home training, there is never a word said at public worship about money. A visitor never knows anything about the finance of the religious work. On the other hand, there is always money in the treasury of the synagogue. They bring their tithes into the storehouse and commit them to the Lord.

It is interesting to note that many of the outstanding philanthropists of our country are Jews. Mr. Julian Rosenwald and many others who give of their wealth annually for betterment of society do not do so as a happen-so, but because they have been trained to give. For the past twelve or fifteen years there has been some great financial drives in the Christian Churches of America. The Southern Baptists had their campaign for seventy-five million dollars. They never got what was pledged, which caused them to fall far short of their goal. The Methodists had their centenary drive and fell short of their goal. The Christian Church had her drive in the South for two million dollars, but failed miserably in her efforts. The Jews of America have raised and sent back to

Palestine more than one hundred and seventeen million dollars since the World War ended. They raised this as a religious obligation on a similar plan that we put forth our efforts. There are only a little over eight million Jews in this country. They have far surpassed the three Protestant denominations mentioned above in their gifts.

They did this not because they have more. They do it not because they are by nature different from our people, but because they have been trained in giving in the home. J. E. McC.

CHURCH MEMBERSHIP INCREASES.

Out of every hundred persons over thirteen years of age in the United States, there are today fifty-five Church members, just as there were ten and twenty years ago; only 52 per cent of the rural inhabitants belong to Church, as compared with 58 per cent of the people living in cities; and nearly half the Protestant ministers are not graduates of either college or seminary.

These facts, and many others that upset commonly held opinions regarding the status of the Church have been brought to light in an extended independent analysis of both published and unpublished census data made for the Institute of Social and Religious Research by Dr. C. Luther Fry, who also prepared the official analysis of Church figures for the summary volume of the "1926 Census of Religious Bodies."

In his report of his findings issued by the institute under the title, "The U. S. Looks at Its Churches," Dr. Fry shows that at least 62 of every hundred adult Church members belong to a Protestant Church, while 30 are Roman Catholics, and 6 are Jews. Women predominate in Church membership; 48 per cent of the males of the country over 13 years of age, and 63 per cent of the females being members.

There is not a single State in which either Jews or Roman Catholics constitute a majority of the inhabitants, but there are nine Southern States in which the Protestants make up more than half the population. The record, however, is held by Utah, where more than 82 per cent of the people are members of the Church of Jesus Christ of Latter-Day Saints.

One of the most arresting discoveries made by the study is that so large a proportion of ministers have had little or no academic training. More than three-eighths of the ministers of the 18 largest white denominations, including the Roman Catholic, and more than three-fourths of the ministers of the three leading negro bodies are not graduates of either college or seminary.

In its investigation of the training of ministers, the institute caused an analysis to be made of hitherto unpublished census returns from the 105,000 ministers of the 21 leading denominations, representing three-fourths of the Churches in the United States, including those of the Roman Catholic Church.

Of the 71,500 ministers of the 17 white Protestant bodies studied, almost 29,500, or 41 per cent, did not claim to be graduates of either college or seminary, while only 33 per cent claimed to be graduates of both.

The Roman Catholic Church," the report says, "makes a far better showing, and the negro bodies a far worse showing. Instead of 41 per cent falling into the group of non-graduates, only 6.6 per cent of the Roman Catholic priests were so classified. On the other hand, 68 per cent of the priests claimed to be graduates of both college and seminary.

"Of the ministers of the three negro denominations, 78 per cent reported themselves as not graduates of either college or seminary, while only 7.4 per cent claimed to be graduates of both."

Among Protestant bodies, rural-urban differences are especially striking. Of the 25,000 city ministers among the 17 white denominations, only 20 per cent reported that they were not graduates of either college or seminary, as compared with 53 per cent of the 46,000 country pastors; while 52 per cent of the city, and only 23 per cent of the country, pastors were graduates of both.

In 1926, when the last religious census was taken, the value of Church edifices, not including Church-owned property used for purposes other than religious service, was equivalent to an investment of $48 for every person over 13 years of age in the United States, a seven-fold increase in the preceding 76 years. In 1850 the investment was only $6.44 for every adult.

Yet, in relation to the population, the number of Churches has been decreasing. In 1906, there was a Church for every 270 inhabitants over 13 years of age; in 1916 there was one for every 300, and in 1926 one for every 334.

Nevertheless, the analysis of the census returns from the 172,000 Churches of the 21 selected denominations shows that only half had pastors with but a single charge, while 4,130 reported that their pastors were serving seven or more Churches.

Church expenditures, which represented $8.70 per adult member in 1916, amounted to $18.44 in 1926; and even when this figure is adjusted to allow for changes in the price level during the past decade, it becomes $13.06, or an increase of 30 per cent in the purchasing power of the Church member's average annual contribution.

Sunday School enrollments have been increasing less rapidly than formerly. In 1906 the pupils in Sunday Schools were equivalent to 40 per cent of the youth population under 19 years of age. By 1916 this per cent had reached 48, but is now 44.

The Roman Catholic Church has had a decided decline in the number of Sunday School scholars, along with a definite increase in the enrollment of its parochial schools.

Within recent years there has been a significant tendency for Protestant bodies to combine. Between 1916 and 1926, no fewer than 18 denominations were involved in mergers and amalgamations.

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Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed. | a Gen. 15. 1. b Ps. 56. 1. & 57. 1.
10 For a day in thy courts *is* better | 2 or, *all*

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8 ¶ [2b]Jĕ-hôi'-ă-chĭn *was* e years old when he began t

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14 Like sheep they are laid in grave; death shall feed on th

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CONTRIBUTIONS

SUFFOLK LETTER.

On Tuesday, July 14th, a great meeting was held at Lake Prince, in Nansemond County, Va. Lake Prince is the property of the Norfolk Water Department, and the water is piped more than twenty miles under pressure of a high standpipe. The lake covers hundreds of acres, is deep, and the distance around it is many miles. It is open during the fishing season under the laws of Virginia, and many enjoy the Isaac Walton recreation by buying permits to fish. It was an occasion of this kind that made the great meeting and the great enjoyment of that occasion.

For four or five years the men of Liberty Spring Christian Church, of which Dr. I. W. Johnson has been pastor for more than twenty-five years, have taken a day off from their regular work and enjoyed fishing and a fish dinner on the shore. This year the meeting was held at Lake Prince. There were forty-two men in the party, and among them the following guests: Rev. J. M. Roberts, Lon Fausette, Jesse Taylor, Prof. L. E. Pettyjohn, Sheriff E. B. Rawls, and the writer.

There were forty-two men, and they spent the forenoon in fishing. Perhaps there were eighteen boats, for some of them carried three, though most of them were occupied by two. There was some rain, but not enough to stop the party from fishing, and they pulled in many of the tribe. Fishing is great recreation, as it furnishes fresh air, exercise in rowing the boat, and absolute forgetfulness of business and the regular duties of life.

Just before noon, yells began to call the willing men to one place on the shore, and soon all were in the woods by the lake. There in the woods a fire was built and the dressing of fish begun. Sitting upon the ground, with scalers, the men soon had the fish ready for the pan. Bacon was sliced, the salt was sprinkled on the fish, and soon the air was filled with odors that aroused the appetite and drew the hungry men near the buckets of fried fish. Cornbread, light bread, iced tea, lemonade, plates and cups soon found their place in the hands of hungry men. Scattered about in the woods, but none far from the tempting food, all was quiet and the feast was enjoyed. At least two or three hundred fish came from the pans and looked as good to the men as they did coming from the water into the boats. Big cans of good iced tea and lemonade added to the enjoyment of the feast. The champion fish-eater was Horace Savage, and his second was Rev. J. M. Roberts, and many others were not far behind. After dinner the crowd went back to the boats and renewed the good time catching perch and chub.

The value of a day spent thus is hard to estimate. It ties the men of the Church to the pastor and to one another, and begets a community interest that no other one day can produce. It has its religious and Church value as well as its recreational and social value to the community and the Church. Men and nature unite in recognition of God as the source of life and happiness. It was a great day, a great dinner, and a great time for all who were there.

W. W. Staley.

ELON LETTER.

A remarkable change of attitude toward the place of religion in higher education has occurred during the past quarter-century. When I was a student at Elon, we were required to study the Bible, but we got no credit for it. The reason was that the graduate schools and universities would not accept Bible as a part of the required work for a degree, and forced Elon graduates to make up the number of hours devoted to Bible study before they could be admitted for graduate work. Now any graduate school or university accepts our Bible study just as it does our Greek or our mathematics.

Not only so, but even the State universities are using various methods now to make Bible study available to their students. They do not feel that they can use public funds to teach religion, but they are accrediting work offered by the denominations on an individual or co-operative basis. Some of them are securing private endowments with which to support professors of religion.

President Alderman, of the University of Virginia, has just secured an endowment for religious instruction at the institution founded by Thomas Jefferson. It will be recalled that Jefferson felt that the several denominations should provide teachers of religion for their young men who were studying in the university, and arranged for them to use the university class-rooms for such instruction, but he was in advance of his time. President Alderman has really logically completed the ideal of his great predecessor in securing an adequate endowment, guaranteeing religious instruction on a professional basis and in perpetuity.

Former President Chase cherished the hope that he could locate permanent funds for similar work in the University of North Carolina, and it is known that President Graham is not unsympathetic with the same idea.

The reason for this changed attitude is the teaching of modern psychology that religion is not something added to life, but a necessary quality of all life, and that the life which lacks religious culture is permanently impaired.

These facts are encouraging to Elon, because, from its beginning, this college has insisted on the teaching of religion as an inalienable right of each student. It is inspiring to see this faith vindicated and justified.

W. A. Harper.

PIEDMONT JUNIOR COLLEGE LETTER.

History tells us that Periclean Athens was the great age; but it was not the only great age, for the years of youth between sixteen and twenty-five is a still greater age. During this period the whole educational world seeks to work a miracle. and, if wrought, transforms youth, and youth in turn transforms the world.

The transforming of youth during this great awakening of the intellectual passion did not always take place in the most popular educational institutions, for the words of wisdom uttered from the class-rooms and rostrums of humble institutions have come ringing down through the centuries, and they have sired authors, senators, governors, and chief justices.

The current idea is that you must have guilt-edged equipment, but one thing needful is delight in hard, mental exercise as well as sharp, physical exercise. If theologians of our day could look into the heart of modern youth, they would find youth's religion not Hebraic, but Hellenic, with but two articles of faith—one is athletics, which George Meredith has pronounced "The best philosophy youth can pretend to"; and the other is the passionate delight of the awakened mind.

It is a stupid, superstitious idea that youth naturally detests study; it is true that they detest a bore. Youth is a hero-worshiping age. Give me a hero schoolmaster and I will guarantee that the intellectual passion gets kindled in any mind that is combustible. Reticent, self-contained, a mind of a stoic housed in the body of an Olympian athlete, whose look is his discipline, without intimidation, who despises cowardice and meanness, yet not demanding perfection or even success, but a worthy effort; a personality as dynamic as this cannot help but generate action.

We need to learn to comprehend and appreciate in our faculty members in our small denominational colleges the fine, unworldly ambition and determination to succeed, the resolution to reject a career of property-getting in order to dedicate their lives to an aim much higher than getting and spending—the building of Christian character.

S. L. Beougher.

Wadley, Ala.

VALLEY LETTER.

Revival meetings have been held this spring and summer at Newport, Dry Run, Joppa, and Timber Mountain. These meetings have not resulted in any large ingathering, though there were a total of thirteen conversions, and we hope much good done aside from these visible results.

I learn from other ministers of our Conference and elsewhere that their experience is not widely different from my own. By figuring a little on reports in the last "Annual," I find it takes an average of twenty Church members in the Southern Christian Convention to bring one soul to Christ, and takes a year in which to do it—one conversion to every Church member and nine conversions to every minister in the S. C. C. And yet Jesus said, "Follow me and I will make you fishers of men." It looks as though we are rather poor fishermen, for the fish are neither scarce nor far away.

More and more I am convinced that the Church must set itself definitely and heroically to the task of soul-winning, and make it an all-the-year-'round job if many souls are to be won for Christ. The usual methods of a few years ago will not meet successfully now the many counter-attractions and allurements that are present on every hand. I am urging upon my Churches that they select unsaved friends and make them a subject of definite, earnest, daily prayer until either conversion or death ensues. I fear too often we begin revival meetings with the Church cold and prayerless, and not especially interested in any one.

Memorial services were held at Leaksville on the first Sunday in June, and at Timber Ridge on the third Sunday in June. This was the first memorial service ever held at Leaksville. A good congregation was present, and an enjoyable day wa sspent. The memorial service at Timber Ridge is a custom of long standing, and always draws a large crowd.

Our Conference will be held at Newport, August 6, 7, and 8th. We are expecting to have with us Mr. Hermon Eldredge, of Dayton, Ohio; Dr. W. A. Harper and Prof. A. L. Hook, from Elon College; Mr. C. D. Johnston, from the Orphanage, and perhaps Rev. C. C. Ryan, from Richmond, Va. We are expecting, by the help of these brethren and the co-operation of our own people, and all under the blessings of our Heavenly Father, to have a great session. Delegates should plan to be there at the opening and stay through to the close. Don't plan to go just one day or, worse yet, to stay at home and work all the time. And don't forget to bring the full amount of the Conference apportionment along when you come,

and the Church report, too, all filled out in full. Bring also a deep interest in everything pertaining to the Conference and the Church at large.

May we remember the words of Joshua as he and his people were facing some great and difficult tasks: "Sanctify yourselves: for tomorrow the Lord will do wonders among you."

Harrisonburg, Va. A. W. ANDES.

WORTH THINKING ABOUT.

The Chicago *Tribune* has been the most bitter and the most unfair journalistic opponent of prohibition in the Middle West, if not in the nation. The character of its cartoons and editorials has been atrocious; its handling of any news relating to prohibition has deserved unqualified censure. Its abuse of the Churches which have opposed the re-establishment of the liquor trade and its support of such men as Mr. Tinkham, who have appealed to religious bigotry in efforts to arouse prejudice against certain Protestant Church groups have provoked indignation in the city of Chicago. Recently, in an editorial making a personal attack, the *Tribune* insinuated that a secretary of the Board of Temperance, Prohibition and Public Morals was loath to file a statement of the receipts and expenditures of the board, and that a possible explanation of this might be found in the experience of a man engaged in public work who had been convicted of crime in court. This statement was made at the time when the audited accounts of the Board of Temperance, Prohibition and Public Morals were a part of the records of the so-called Senate Lobby Committee, which had investigated its books, minutes and correspondence files and which had full information as to all of its receipts and expenditures for a term of years.

Whether or not the conduct of the *Tribune* during the last few years has caused violation of law by the ignorant or reckless is a matter of opinion; but it is not a matter of opinion that the recent murder of Jake Lingle, a reporter for the *Tribune*, disclosed the direct connection of this *Tribune* employee with racketeering in the city of Chicago. It is a strange and remarkable incident, and the people of Chicago should not be left in ignorance of its full significance. If any one other than Lingle profited in any way by his dealings with racketeers, the people should know it. If the influence which Mr. Lingle was able to sell to such great advantage was wholly his own, the people should know it. Every innocent citizen of Chicago and particularly every innocent person connected with the newspapers of the city should insist that all of the facts be revealed.

Meanwhile, it is an excellent time for the responsible owners of the Chicago Tribune to consider seriously the significance of the policy which has been pursued by that paper during the past few years. Recently it printed, in common with other newspapers, an advertisement of "Vanity Fair," quoting Mr. Corey Ford as saying:

"I should like to call on every free-thinking American, who can think at all, to break this law; break it repeatedly, break it whenever he can. Drink what you please, when you please. Urge others to drink. Don't betray the bootleggers who are smuggling liquor for you. In every way possible, flaunt your defiance of the eighteenth amendment. Render it inoperative. Ignore it, abrogate it, wipe it out. Whilst it stands there, let it be disobeyed." Crime must flourish in such soil.—*Methodist Board of Temperance.*

The encouragement of drunkenness for the sake of the profit on the sale of drink is certainly one of the most criminal methods of assassination for money hitherto adopted by the bravos of any age or country.—*Ruskin.*

PROGRAM.

Following is the program of the Virginia Valley Central Christian Conference, to be held with the Newport Christian Church, August 6-8, 1930:

FIRST DAY—WEDNESDAY.

Morning Session.

10:00. Call to Order.
Devotional Service—Rev. B. J. Earp.
10:35. Enrollment.
10:45. Welcome Address—Rev. A. W. Andes.
10:55. Response—Rev. C. C. Ryan.
11:05. Report of Program Committee.
11:10. Report of Executive Committee.
11:15. Miscellaneous Business.
11:25. Annual Address—Prof. A. L. Hook, Elon College, N. C.
12:00. Adjournment for Dinner.

Afternoon Session.

1:45. Devotional Service—Rev. W. B. Fuller.
2:00. Report of Committee on Religious Literature.
2:10. Address—"The Outlook for Our Church Publications," Hermon Eldredge, Dayton, Ohio; C. D. Johnston, Elon College, N. C.
3:00. Report of Director of Religious Education.
3:25. Report of Committee on Evangelism.
3:50. Report of Committee on Social Service.
4:00. Adjournment.

Evening Session.

8:00. Special Program for Young People—Rev. Joe French in Charge.

SECOND DAY—THURSDAY.

Morning Session.

9:30. Devotional Service—Rev. R. L. Williamson.
10:00. Roll Call and Reading of Minutes.
10:10. Report of Committee on Education.
10:25. Address by Dr. W. A. Harper, President of Elon College.
11:10. Report of Stewardship Secretary.
11:30. Address by Hermon Eldredge.
12:00. Adjournment for Dinner.

Afternoon Session.

1:45. Devotional Service—(To be supplied).
2:00. Address—"Our Orphanage," by C. D. Johnston, Sup't, Elon College, N. C.
2:40. Conference Missionary Association.
3:10. Report of Committee on Sunday Schools and Christian Endeavor.
3:20. Address—"Good Will to Men," by Hermon Eldredge.
4:00. Adjournment.

Evening Session.

8:00. Report of Committee on Foreign Missions.
8:15. Program by the Woman's Mission Board.

THIRD DAY—FRIDAY.

9:30. Devotional Service—Rev. A. W. Andes.
10:00. Roll Call and Reading of Minutes.
10:10. Report of Committee on Christian Union.
10:20. Address—"Where We Are, and What Is Before Us in the Congregational-Christian Merger," by Hermon Eldredge.
10:50. Report of Committee on Apportionments.
11:00. Report of Conference Mission Secretary.
11:15. Miscellaneous Business.
10:50. Report of Committee on Apportionments.
12:00. Adjournment for Dinner.

Afternoon Session.

1:45. Devotional Service—Rev. Joe French.
2:00. Report of Committee on Home Missions.
2:20. Address—(To be supplied).
2:50. Miscellaneous Business.
3:30. Adjournment.

Personally, I believe in prohibition for every one, including myself, and act accordingly."—Simon H. Gage, professor-emeritus of histology and embryology, Cornell University.

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Tray No. 10—Interlocking, with 30 plain glasses 6.50
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Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

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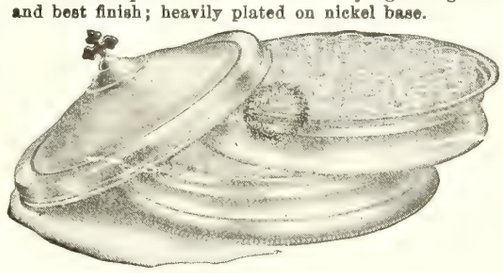
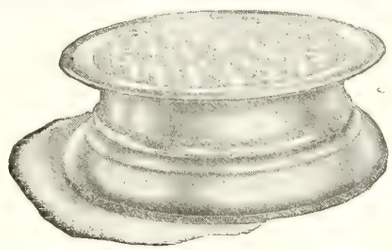


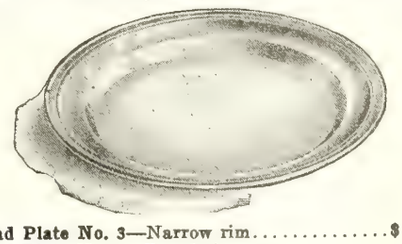
Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses.$22.00
Base No. 1—Silver-plated; fits Silver Tray 85. 11.00
Cover No. 3—Silver-plated; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).$22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



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A DAILY PRAYER.

JULY.

Father, Creator, we thank Thee that, in the capacity and aspiration of humankind, it is innate to learn. Both prophecy and promise decreeing "all shall be taught of God," we deplore prevailing spiritual ignorance and acknowledge its scope as within our own election. Turn us, O God, and give to Thy Church open ears and awakening minds, willing to study to show ourselves approved. In instruction of youth, give, we pray, to leaders and teachers the tongue of them that truly are taught of Thee, that each may know how to speak the word in season. Make us workers unashamed. In Jesus' name. Amen.

THE MISSIONARY SITUATION.

Probably there never has been a time when the Churches, through their missionary boards, have made more extensive efforts to inform laymen on the missionary situation. The best field missionaries have been kept at home overtime to report the conquests of the cross of Christ, to tell of distressing retrenchments necessitated by lack of sufficient support, and to describe conditions in non-Christian lands, proving conclusively that there is "only one name under heaven given among men by which we may be saved—Jesus Christ."

The distress caused by the retrenchments can be visualized when we think of the numerous groups of believers who have been deprived of the ministry of the gospel preacher, the suspension of many forms of charitable work and the closing of hospitals, dispensaries, schools, asylums and other Christian institutions. The extension of such work, which would be considered imperative if related to our own communities, has, of course, become out of the question.

Much activity has animated a theory that personal evangelism at home offers the ultimate solution to our missionary problems. In some cases, missionary leaders have aligned themselves with local Church leaders in this position, but in spite of their efforts the situation seems virtually unchanged.

Others hopefully supported the plan of consolidating all missionary and benevolent appeals, but they have found only temporary relief, followed by recurring and continuing distress. The community chest principle of "painless financing," where adapted to Church budgets as an easy way to meet missionary obligations, seems in many cases to have been just as disappointing as in its civic application.—*Laymen's Missionary Movement.*

CHINESE MAKE GIFTS TO CHURCH.

The congregation of the Church of Our Saviour (Episcopalian), Hongkew, Shanghai, has sent a gift of $200 toward the rebuilding of the Church of Our Saviour, Montpelier, Va. The bond between the two congregations arose from the fact that the Rev. Robert Nelson, of Hanover County, Va., one of the earliest missionaries to China, was for many years rector of the Church of Our Saviour in Shanghai, and his ministry is still held in loving memory. Being compelled to return to America, he labored in a neglected rural section, organizing a mission congregation which he named the Church of Our Saviour, after his Church in Shanghai. When the members of his congregation in China heard of his missionary endeavor in Virginia, they sent a generous gift toward the erection of a Church, which was destroyed by fire early in 1929. When the Shanghai congregation heard of the burning of the Virginia Church, they at once proceeded to secure subscriptions toward its rebuilding. In spite of the fact that the congregation had just been through a campaign that fairly exhausted their resources, a sum amounting to considerably over $500 in Chinese money was contributed for this object. Owing to the high rate of exchange, this sum amounts to $200 in American money.—*Missionary Review.*

GRIMMEST MISSIONARY TASK.

The Salvation Army has undertaken many difficult tasks, but none more so than the opening up of work on Ile du Diable, or the "Devil's Isle," the French penal colony to which political prisoners and desperate criminals are exiled for life. Devil's Isle is no misnomer. The horror of life in this prison cannot be imagined, and conditions are terrible beyond description. The new undertaking has been called "the grimmest missionary enterprise in the world."

These little islands lie like green leaves on the surface of the tropical seas off the coast of French Guiana. It was here that Captain Dreyfus spent five years of his life. A more complete isolation it would be impossible to imagine. No ship, other than one flying the flag of France, may sail nearer to them than a mile and a half, and no visitor is ever allowed to set foot upon their shores without official authorization. There are few doctors and no welfare workers for these human beings who, through inhuman treatment, have become, in many cases, closely akin to animals. Statistics have shown that no man has ever returned from Devil's Island sound and healthy; few have ever completed their sentence before death or insanity has brought their incarceration to an end. The French government, which in the past has been reluctant to give its consent to any religious order, has at last realized the fact that spiritual forces alone can alter the lives of even the hardest criminals.—*Missionary Review.*

MISSIONARY OFFERINGS.

WEEK ENDING JULY 19, 1930.

Sunday Schools.

Previously acknowledged	$ 3,871.93
Hanks Chapel, Pittsboro, N. C.	4.02
Long's Chapel, Mebane, N. C.	1.27
Holland, Va.	10.00
Bertie Johnson's Class, Liberty Spring	3.00
Timber Ridge, High View, W. Va.	2.61
Howard's Chapel, Wentworth, N. C.	1.00
Spring Hill, Waverly, Va.	1.27
Youngsville, N. C.	1.00
Mayland, Broadway, Va.	1.99
Ether, N. C.	.57
Pleasant Grove, News Ferry, Va.	8.92
Antioch, Harisonburg, Va.	7.56
Total	$ 3,915.14

Individual and Church Collections.

Previously acknowledged	$ 5,859.07
Mr. & Mrs. H. J. Ramsey, Norfolk, Va.	.50
Cypress Chapel, Va.	8.25
Lebanon, Semora, N. C.	11.44
R. W. Fitch, Union Ridge, N. C.	1.00
Antioch, Elams, N. C.	3.00
Christian Chapel, Merry Oaks, N. C.	25.00
Bethlehem, Altamahaw, N. C.	6.19
Total	$ 5,914.45

Mountain Work.

Previously acknowledged	$ 160.05
Liberty Vance C. E. Society, Henderson	3.35
Total	$ 163.40

Specials.

Previously acknowledged	$ 1,942.15
Catawba Springs S. S., Raleigh, N. C.	8.62
Total	$ 1,950.77

Dollar-a-Month Club.

Previously acknowledged	$ 22.00
J. Carl Rowland, Willow Springs, N. C.	1.00
J. A. Kagey, Mt. Jackson, Va.	3.00
Miss Caroline Gort, Portsmouth, Va.	1.00
Total	$ 27.00

Summary.

Previously acknowledged	$18,067.35
Sunday Schools, regular	43.21
Individual and Church collections	55.38
Mountain work	3.35
Specials	8.62
Dollar-a-Month Club	5.00
Total to date	$18,182.91

J. O. Atkinson, *Sec'y.*

QUARTERLY REPORT.

Receipts of the Woman's Home and Foreign Mission Board, Eastern Virginia Conference, for the second quarter, ending July 15, 1930:

Women's Societies.

Antioch	$25.80	
Berea, Nansemond	79.35	
Berea, Norfolk	11.00	
Bethlehem	8.70	
Christian Temple	98.00	
Cypress Chapel	22.40	
Damascus	5.00	
Dendron	25.08	
Elm Avenue	10.31	
First, Norfolk	30.00	
First, Portsmouth	28.00	
First, Richmond	43.00	
Franklin	15.50	
Holland	8.10	
Holy Neck	40.00	
Hopewell	4.60	
Isle of Wight	19.50	
Liberty Spring	14.00	
Mt. Carmel	11.00	
Newport News	14.40	
Oakland	7.80	
Rosemont	29.10	
South Norfolk	6.00	
Suffolk	180.00	
Wakefield	6.00	
		$ 742.64

Young People's Societies.

Burton's Grove	$10.00
Bethlehem	29.70
Christian Temple	38.00
Dendron	2.30
First, Norfolk	12.00
First, Portsmouth	11.00
Franklin	40.00
Holland (Berta Rowland)	41.60
Holland (Barrett)	10.55
Holy Neck	7.00
Hopewell	2.80
Liberty Spring	12.60
New Lebanon	4.00
Mt. Carmel	6.00

Rosemont	4.30
Suffolk	80.00
Windsor	2.00
Union, Surry	5.60
Old Zion	4.10
	323.55

Willing Workers' Societies.

Bethlehem	$ 5.00
Christian Temple	19.00
First, Norfolk	12.00
First, Portsmouth	10.00
Franklin	20.00
Holland	13.33
Holy Neck	3.00
Liberty Spring	2.50
Mt. Carmel	7.00
Newport News	3.00
Windsor	2.11
Waverly	8.47
Suffolk	10.00
	106.41

Cradle Roll.

Bethlehem	$ 4.80
Franklin	15.00
Portsmouth	3.50
Rosemont	10.00
	33.30
Grand total	$1,205.90

Respectfully submitted,
MRS. W. V. LEATHERS,
Treasurer.

QUARTERLY REPORT.

Report of treasurer of the Woman's Board of the North Carolina Conference for quarter ending June 30, 1930:

Women's Societies.

Amelia	$ 4.25
Bethlehem	.70
Burlington	109.55
Catawba Springs	12.60
Chapel Hill	10.55
Danville	5.00
Durham	44.40
Elon College	56.27
Graham	15.00
Greensboro	80.00
High Point	5.30
Ingram	5.00
Lynchburg	15.00
Mt. Auburn	14.50
Mt. Zion	3.00
New Lebanon	4.10
Piney Plains	10.00
Pleasant Hill	6.55
Pleasant Ridge	8.30
Raleigh	75.00
Ramseur	12.55
Randleman	3.00
Sanford	31.25
Shallow Well	21.00
Shiloh	2.85
Turner's Chapel	11.50
Union Ridge	5.80
Virgilina	6.38
Wake Chapel	3.20
	582.60

Young People's Societies.

Burlington	$75.00
Burlington Junior	26.03
Durham	16.20
Graham	2.25
Greensboro	17.50
Pleasant Hill	10.00
Ramseur	5.00
Turner's Chapel	1.00
	152.98

Willing Workers.

Burlington	$14.81
Durham	6.19
Durham Junior	4.24
Virgilina	8.55
	33.79

Cradle Roll.

Burlington	$10.00
Elon College	16.31
Turner's Chapel	3.00
Wake Chapel	1.18
	30.49

District Meetings.

Alamance	$16.00
Guilford	14.00
Halifax	5.30
Lee, Chatham	7.00
Randolph	5.00
Vana, Warren	5.00
	52.30
Total	$ 852.16

MRS. W. R. SELLARS,
Burlington, N. C. *Treasurer.*

QUARTERLY REPORT.

Following is the quarterly report of the treasurer of the Woman's Board, North Carolina Conference, to the treasurer of the Woman's Home and Foreign Board, Southern Christian Convention:

Women's Societies.

Amount of dues	$148.51
Home special	182.64
Foreign special	182.65
Bible Woman	25.00
Literature fund	5.00
Ellen Gustin fund	8.80
Life membership	10.00
Memorials	20.00
	582.60

Young People's Societies.

Santa Isabel	$ 76.49
Mountain work in Virginia	76.49
	152.98

Willing Workers' Societies.

Santa Isabel	$ 16.89
Mountain work in Virginia	16.90
	33.79

Cradle Roll.

Japan	$ 15.24
Porto Rico	15.25
	30.49

Miscellaneous.

District meetings	52.30
Total amount of check	$ 852.16

MRS. W. R. SELLARS,
Conference Treasurer.

"My practical attitude toward prohibition is in harmony with my expressed opinion as to the value of the prohibition law. I do not use alcoholic liquor."—A. S. Warthin, professor of pathology, University of Michigan.

We insistently challenge the men who are financing the effort to prevent enforcement of the prohibition law to announce to the American people for just what policy of dealing with the liquor traffic they are willing to take the responsibility. It is very well to criticise what exists; it is more courageous to propose a constructive policy.

ALL SELF-PRONOUNCING

Holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.
AND the third day there was a marriage in Cā'nā of Gal'i-lee; and the mother of Je'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles ..... $ .50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles ..... .60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges ..... .85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges ..... .70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges ..... .90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges 1.10

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red.
13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges ..... .90
15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included 1.35

Holman Jewel Testament

INDIA PAPER ONLY—Size 2½x4¼ inches x⅜ inch

The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Băb'ў-lon *are* fourteen generations; and from the carrying away into Băb'ў-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges $1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. Psalms included 1.50
5036PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms 2.60

Holman GEM Testament

POCKET SIZE 3⅜x4½ inches

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Jē'sus to the multitude, and to his disciples,

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In size, 3⅜x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

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4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges 1.35
4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included 1.90

RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges 1.50

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Specimen of Type.
THE book of Jē'sus

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson V—August 3, 1930.

Naomi and Ruth.

Golden Text: "And he made of one every nation of men to dwell on all the face of the earth."—Acts 17:26.

Lesson: The Book of Ruth.

The Book of Ruth is probably unsurpassed as a short story, not only in the Bible but in all literature. There is a charm and a beauty about it that has a tremendous appeal for those who read it with an open mind and a sympathetic heart. It is the story of Elimelech's migration to the land of Moab because of famine; of his sojourn there with his family—his wife and two sons; of the marriage of the two sons to two women of Moab; of the visit of the death angel, who took first the husband and then the two sons; of Naomi's return to her own land, accompanied by Ruth; of Ruth's gleaning in Boaz's field and of the romance that developed thereby, and of the culmination of that romance in marriage. Back of these details, however, there are inspiring truths with a modern and practical application.

1. The friendship beautiful between Naomi and Ruth.

The story of Ruth is the story of the wholesome, and in large part unconscious, influence of a good, older woman over a young woman. Naomi's religion and her manner of life profoundly influenced Ruth. There was a genuineness about Naomi's religious life and a warmth of sympathy for the younger girl that counted for a great deal in the life of the younger woman. It is all the more remarkable when we remember that Naomi was a foreigner.

Now, this story has its counterpart in many modern instances. There are older women—Y. W. C. A. secretaries, Girl Scout leaders, teachers in the public schools and in the Church schools, social workers and missionaries—who, by their manner of life and their measure of service, are molding the lives of the young women with whom they come in contact. And in many instances they are not even conscious of it. They are simply concerned with living normal, Christian lives and in rendering Christian service, and their lives have a rich fruitage in shaping young lives after the one who said that He had given us an example.

Of course, the supreme instance of this friendship beautiful should be between mother and daughter. Blessed is that young woman who has in her mother a godly woman who has sympathy and who enters whole-heartedly into the younger woman's life.

2. The friendship beautiful between Ruth and Naomi.

This story is also the story of the response which a young woman made to the wholesome influence that touched her life. There was in that young woman something fine that beat in response to all that was best in the older woman's life. Here was a response to the confidence and influence and love of the older woman on the part of the younger woman. In other words, Ruth followed that which she knew was the best. There was in the religion of Naomi that which was superior to the religion of the Moabites—there was a call to higher and deeper things—and Ruth responded with all that was in her. There are perhaps no more thrilling words in all literature than the words of Ruth when she says, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me." This is something more than an inspiring friendship—this is an expressed loyalty to life's finest and highest ideals.

And of course this part of the story has its counterpart in our modern life and among our own young women. There are young women who have flaunted high ideals in the face and who are having their fling. There are those who apparently have made little or no response to the wholesome influences with which they have come in contact. But they are not in the majority. There are in our towns and cities and rural sections large numbers of young women who are "following the gleam." There has come to them a vision of high ideals of life and service, and they have set themselves to follow those ideals. Consciously and unconsciously, they are giving themselves to the finer things of life. They are trying to reproduce in themselves the best things which they see in those with whom they come in contact, and especially to reproduce the character of him who has given them an example.

It might be well to state, in conclusion, that this young woman Ruth, who belonged to a race that was considered as inferior to, and hated by, the Israelites, became the grandmother of David; and it was from the house of David that Jesus Christ Himself came. In other words, this young woman, a foreigner and a heathen, according to the Jewish thought and religion, became an ancestress of Jesus. Let no man look lightly upon the peoples of other races. What God hath cleansed, let no man call unclean.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, August 3, 1930.

Topic: "Chances to Serve Christ in the Summer."

Hymn: "Where Cross the Crowded Ways of Life," or "He Leadeth Me."

Prayer.

Scripture reading: John 6:1-14.

Hymn: "O Master, Let Me Walk With Thee."

Poem:

"But once I pass this way,
And then—and then, the silent door
Swings on its hinges,
Opens . . . closes,
And no more
I pass this way.
So while I may
With all my might,
I will assay
Sweet comfort and delight
To all I meet upon the pilgrim way,
For no man travels twice
The great highway
That climbs through darkness up to light,
Through night
To day." —*John Oxenham.*

"There are strange ways of serving God:
You sweep a room or turn a sod,
And suddenly, to your surprise,
You hear the whirr of seraphim,
And find you're under God's own eyes
And building palaces for Him."
—*Herman Hagedorn.*

Leader's introduction: "The Real Spirit of Service."

Talks on the following topics: "Why Serve?" "What is Christian Service?" and "Some Opportunities for Christian Service in the Summer."

A dramatization: Have one or two members of the society write out in play form a little story of how some girls spent their summer, and then let members of the society be prepared to dramatize their story. Do not require memorization of the play, but let the characters put the meaning of the play in their own words. The following story may be helpful:

Margaret meets one of her girl friends, Sue, on her way to see a group of girl friends after the summer vacation is over. Sue invited Margaret to go along. On the way she tells her how each of her girl friends had planned summer vacations at the beach and the mountains, and had declared that they were not going to attend Church at all, until one of them, Eleanor, called their attention to the fact that they must not forget that they were Christians and cheat Christ out of three months of their time and talents. So they organize a little society called the "Ins and Outs," and set a day, after vacations should be over, for reports.

At the meeting, every one is very enthusiastic and eager to hear from all the others. Eleanor tells how she spent her vacation in the mountains, and about visiting in some of the homes of the people, who were very poor. She paid the board of a little crippled girl in order that she might attend a boarding-school and get "l'arnin'."

Dorothy went to the beach. She had courage enough to leave golf and attend Church on Sunday. At first, the others laughed at her, but toward the last some of them went with her to Church.

Molly stayed at home. She went to Sunday School, Church and Christian Endeavor every time. She made a practice of going in her car for half a dozen children every Sunday morning and taking them to Sunday School.

Ruth stayed at home, too. She made old folks her specialty. She read to one old lady, and did errands for another, and spent whole afternoons reading to an old gentleman while the rest of his family had outings. She declares that she enjoyed it as much as the old folks themselves.

And Sue spent her time in the country, because of doctor's orders. But she raised flowers and sent them in to folks in the city hospitals. She received several nice letters from people who received her flowers.

Margaret feels ashamed of herself for the way she has spent her summer, and asked to be allowed to join the "Ins and Outs" in their endeavor to spend their summers in a worth-while way.

The whole group may sing, "I Would Be True" at the close of the dramatization.

FRIEND OF HOME MISSIONS.

The death of Mr. Mortimer H. Alling, on June 14th, at his home in Providence, R. I., means the loss of a devoted layman in the cause of home missions and of the Congregational Church Extension Boards. Mr. Alling has been a member of the administrative committee of the boards for a number of years, and his service as an able and successful business man has been deeply appreciated. He was a devoted member of the Central Church in Providence.

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

THE ART OF JESUS AS A TEACHER. By Charles Francis McKoy. The Judson Press; pp. 185; $1.50.

Here is a scholarly book, pulsing with spiritual devotion and animated by spiritual insight. Jesus lifted teaching from professionalism to the highest art. He is not only the Master Teacher, but the Master Artist in teaching. Minister and teacher alike will find Dr. McKoy's book a well-spring of information and of inspiration.

RELIGION IN THE AMERICAN COLLEGE. By Edward S. Boyer. The Abingdon Press; pp. 105; $1.25.

Since 1916 there has been a remarkable growth of interest in the teaching of religion in American colleges and universities. Prof. Boyer has made a first-hand investigation of the facts, and in this book interprets what he discovered. He believes that the teaching of religion should go beyond the presentation of information to the realm of motivation of life.

THE PENTECOSTAL FIRE. By J. C. Massee, D. D. The Judson Press; pp. 150; $1.50.

Dr. J. C. Massee was for several years pastor of First Baptist Church, Raleigh, N. C. He has held other strong pulpits. He is recognized as a strong evangelistic preacher. In this volume are comprehended thirteen sermons in his characteristic style and vigor. Any one of these sermons is worth the price of the book.

PURITAN PRINCIPLES AND AMERICAN IDEALS. By Henry Hallam Saunderson. The Pilgrim Press; pp. 255; $2.00.

Dr. Saunderson has already established himself as an interpreter of character and racial trends. In this book he undertakes to appraise the Puritans, and accredits them with the establishment of constitutional government in America, with the development of the public school system, with the founding of self-governing Churches as an expression of religious liberty, with the founding of Christian colleges in order to provide an intelligent citizenship, and with the promulgation of the publishing business that good books might be readily accessible. The town-meeting was a specialized form of democratic government developed by the Puritans. Of late, we have rated the Puritans down as grim and relentless. Dr. Saunderson makes them intensely interesting as the progressives of their day—progressives in religion and in politics. Not all will be convinced by the author, but his book is certainly worth reading.

WORSHIP IN THE CHURCH SCHOOL. By J. Sherman Wallace. The Judson Press; pp. 168; $1.

Dr. Wallace is editor of young people's publications of the Northern Baptist Convention, and so is eminently qualified by experience as well as by professional preparation to write this book. The book is not merely a manual of methods; the methods are adequately handled, but also a philosophical discussion of the motive and reason for worship. It is one of the best worship books on the market.

IF WE CONFESS.

Confession is a stepping-stone to the kingdom. The spirit which prompts it is one of the chief elements of Christian character. Only a weakling, or a person possessed with a false conception of dignity or honor, will refuse to acknowledge his faults or confess his errors. No one will ever make wrongs right if he is unwilling to confess his own wrongs. No one will go forward unless he is willing to confess that he has not yet gone all the way. Plato reasoned that the essence of wisdom consists first of all in the consciousness of one's ignorance. Groping his way in the cold twilight of unguided reason, he beheld the dim outline of a great truth, spiritual as well as intellectual. Confession proceeds from a sense of need, of dependence, of sinfulness, and only in that state is the soul capable of receiving help.

"If we confess," God will forgive; not because our confession makes Him more willing to forgive, but because it opens the way for His grace to gain access to our hearts. There is a vital difference between confession and the mere acknowledgement of sin. Confession is the act of pouring out, of giving up the thing which is wrong, just as the conquered soldier surrenders his arms to the conqueror. There can be no merit in acknowledging a wrong unless we intend to break with it forever. David acknowledged his sin, but the sin was as a stalking ghost in his thoughts, a hideous monster from which his soul shrank, until God's grace swept it out of his life.—*Telescope.*

AMERICAN STANDARD BIBLES.

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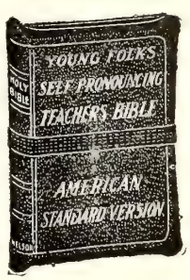

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

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Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3 3-4x3-8 inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

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With 32 full-colored illustrations; also 25 outline maps through the text and 12 colored maps.

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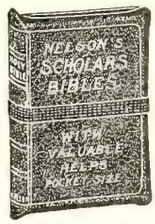

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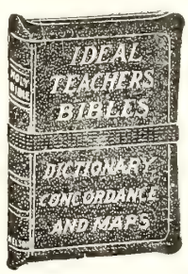

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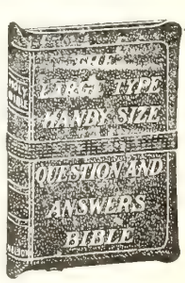

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

THE GREATEST THING IN THE WORLD.

"Above all things, have fervent charity among yourselves; for charity shall cover the multitude of sins."—1 Peter 4:8.

The word "charity" here is translated in the later version as "love," and it is spoken of as the greatest gift of the Holy Spirit. You can bear witness to that yourself. Isn't love the greatest "comforter," healer, pacifier, harmonizer, the greatest blessing known to mankind? In this is the greatest glory and honor to the Lord Jesus Christ.

Unless the spirit of love leads us, that which we do is nothing but dead works. It may have the form of godliness, but in actuality it is nothing but "stubble," says the Scriptures, and our hearts say so, too. The whole call of Christian living is the exercise of love.

Prayer.—Dear Lord, pour out Thy Spirit into our hearts, that we may feel all the harmonies and comforts of life in the midst of the wickedness, troubles and afflictions of life; and help us to bear in our lives all the love we should. *Amen.*

TUESDAY.

WHAT TO EXPECT.

"Because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you."—John 15:19.

It is far from being pleasant either to hate or to be hated by any one, but we cannot avoid being hated when we have to take a stand against some one, and often the Christian way impels us to take a stand against others.

We sometimes become the object of the world's hatred because we follow Jesus. But we must remember at all times that the distinctive feature of God's people is love, and the distinctive feature of the world is hate. We must remember also that the distinctive desire of the true Christian is to pray for the enemies, even with the most lowly of morals, for Christ died for them as well as for us.

Though we cannot take part always with the world, we should never feel too good to associate with them as Christ did. This truly is no easy matter. Yet we are imperfect ourselves. We often are tempted to neglect our duty, to be hasty and injudicious, to commit blunders which injure others, and we do many things for which we can blame ourselves for the unbelief of others. This itself should humble us to a spirit level where we can love souls and help them.

We are sorry to be hated by others, but it is a comfort to believe that Christ Himself is hated; and, if we are actuated through holy motives, we can be comforted further, that we are hated because we claim Christ as our Lord and that what we do is for His sake and not because of our wisdom and sanctimoniousness.

Let us make sure that it is not for these reasons, and that, if there are those who should hate us, it is because they do not love the Father.

Prayer.—Give us, O God, the love of Jesus Christ in our hearts, that our whole life may bear witness that we are the children. Give us the courage to be right and stand by the truth. Give us the spiritual vision to see the blessings that may be disguised in tribulations. If it be possible, lead others to Christ through our lives. *Amen.*

WEDNESDAY.

ANOTHER EXPECTATION.

"My soul, wait thou only on God; for my expectation is from Him."—Psa. 62:5.

David, a man after God's own heart, was compelled to flee from Saul as a chased roe from the hounds. The revolt of Absalom, his son, and his miserable fate was typical of many incidents in his life that afflicted him. But he emerged from it all the sweet singer of Israel and the servant of the Lord to comfort all succeeding generations with songs of the Psalms. He could have become this in no other way.

When one does not have God to rely upon and to pray to, no stormy sea is as turbulent as the human heart. There are misfortunes, sorrows, impatience and terrors that beat upon the ship of the soul like a mighty sea until, in wretchedness, it sinks into the depth of despair.

How we need God, and how we need the Psalms to give our soul the quiet sea! He is our only hope, and our only help. All that we are must center in Him. The psalmist lays so much stress upon this that he emphasizes the word "only," and keeps on repeating it.

Prayer.—Merciful God, we thank Thee for all which Thou doest for us in Thy dealings with us. If it seems good that we should be chastened, heal us for Thy glory. Teach us to hope in Thee only and to trust firmly in Thee at all times. *Amen.*

THURSDAY.

THE SUPREME EXPECTATION.

"Every man that hath this hope in him purifieth himself, even as he is pure."—1 John 3:3.

Jesus loved us unto death, and we love unto life. By love we conquer sin and keep down sin within us. By love we become sons of God and shall be known as such before the angels. By love we have daily regeneration like the affluence of a tree in spring-time putting forth its buds and foliage and fruit. By love we are partakers of divine nature and are His and like Him. By love we shall grow into a full understanding of truth. By love we shall reach that condition where there is 'fullness of joy . . . and pleasures forevermore." By it we shall, in His presence, attain holiness ourselves. By love we shall prove to the world that God is and that there is a salvation from sin.

Prayer.—Heavenly Father, we thank Thee for Thy great love. We confess our shortcomings and unworthiness. But we thank Thee that Thou dost lift us up and doth give us this hope of eternal bliss. Help us to come before Thee every day to be purged, that we may stand before Thee face to face in heaven that great day. *Amen.*

FRIDAY.

INFLUENCES AFTERWARD.

"I will pour my Spirit upon thy seed, and my blessing upon thy offspring."—Isa. 44:3.

To reach heaven and be perfected ourselves in the presence of God is not all there is to the Christian life. Read the text. It should make us rich and happy. Longing for God and having a fervent desire for a heart full of love is the work of the Holy Spirit, not only to perfect us, but to transmit that same blessing to our posterity. In this way, faith is kindled in the hearts of humanity and Pentecost is felt, though the seed be scattered far and wide.

Prayer.—Our faithful and merciful God, give us grace to believe Thy word, trust in Thy goodness, and rely on Thy love and power, for Jesus' sake. *Amen.*

SATURDAY.

PRIESTLY FUNCTIONS.

"If any man thirst, let him come unto me and drink."—John 7:37.

This passage is figurative of the function of Christ, both now and in that great day. The language is taken from the priestly functions of the synagogue.

At the Feast of the Tabernacles, a priest brought water in a golden bowl, and carried it to the inner court of the temple. Here it was received by the other priests by the blowing of trumpets while the people sang: "With joy shall ye draw water uot of the wells of salvation" (Isa. 12:3). The priest thereupon carried the water to the altar and mixed it with the wine of the drink offering; and then it was poured out, and ran through underground tubes into a brook, or a take-away.

Christ is our Priest. The water is the love of God. It has passed through the sacrifice on the altar of the cross, and it flows over the earth as living water, and they who drink shall never thirst. This is what Jesus was saying when He talked with the man at the well. It is what He was saying when He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is what He was saying when He said, "If any man hear my voice and come unto me." It is what He is saying when He said, "He that believeth on me, out of his belly shall flow rivers of living water."

Christ is here, and we all stand on the banks of this river. He will pour out for us.

Prayer.—Help us, dear Lord, to come and drink and live. *Amen.*

SUNDAY.

PURE RELIGION.

"Pure religion and undefiled before God and Father is this, to visit the fatherless and widows in their affliction and to keep one's self unspotted from the world."—Jas. 1:27.

"Christianity is not knowledge nor learning, nor virtuous conduct and good words, nor the habit of going to Church and attending devotional exercises; but it is the communion of the heart with the Lord, brought about by the Holy Ghost," to keep us unspotted from sin and to do good to all men.

Prayer.—We heartily beseech Thee, O God, to make us clean, keep us clean, and make us living witnesses for Him. *Amen.*

"I never drink alcoholic beverages, so that I have never been tempted to violate the Volstead act."—E. A. Ross, professor of sociology, University of Wisconsin.

The Republican party had a warning of real import when Henry W. Taft, brother of the late President and Chief Justice, resigned as a member of the advisory committee of the New York County Republican Committee in protest against a resolution cpposing the eighteenth amendment. Any anti-prchibition activity by Republicans in the North is exceedingly injurious to the interests of their party, and the same thing is true of Democratic opposition to prohibition in the South.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

A PARENT, PATIENT AND PHYSICIAN.

(John 4:46-54.)

A great English preacher was once asked by members of the clergy the following question: "Doctor, if you were to put into one sentence a message of counsel to your brother-ministers in England and all around the world, what would that sentence be?" Now, every man in the group was in a state of wonderment until the venerable old soldier of God spoke. He said: "Oh, brothers in the ministry, make it plain to the people whom you minister unto, the way of salvation." Such a sentence indeed is vital, for all need to know the way of salvation. We need to know how we were saved, for some day some one might ask any of us the question, "How were you saved?" Some of us might feel a little lost in making a complete and satisfying answer to so important a question. Could you, O fellow-churchmen, make it clear to some one outside the fold, the way of salvation? Do you know enough about the means and the ways of the cross to lead another person to the Master, who gave His life for all men?

The lesson read for our evening devotion, taken from the fourth chapter of Saint John's gospel, is nothing more than a brief statement of how a man came to Jesus, stated his case, and from Him received the needed blessing. The way of salvation is herein clearly illustrated. The several steps are made clear enough for any one to step therein and become a hundred per cent Christian.

"There was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto Him and besought Him that He would come down and heal his son, for he was at the point of death. Then Jesus said unto him, 'Except ye see signs and wonders, ye shall not believe." The nobleman said, "Sir, come down, ere my child die." Jesus saith unto him, "Go thy way; thy son liveth." And the man believed the word which Jesus had spoken unto him, and he went his way. And as he was going down, his servants met him and told him, saying, "Thy son liveth. Then enquired he of them the hour when he began to mend, and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in which Jesus said unto him, Thy son liveth. And the father himself believed and the whole house" (John 4: 46-54).

The way of salvation is so clearly marked in this story that a child can easily see the remarkable power of God exemplified in bringing about a cure for a troubled soul. There are three individuals mentioned that stand out plainly in this remarkable story which is recorded by John alone. They are (1) the parent, (2) the patient, (3) the physician. There is manifest a sense of pity and an example of power. Let us first turn to the parent, or petitioner.

1. The parent: "And there was a certain nobleman whose son was sick at Capernaum."

The fate of illness selects not its victims. One is chosen to be ill, without respect of wealth or fortune. Here we find that a man of great means, even a nobleman, who was greatly troubled because his son was very sick. Now this parent had much of the world's goods, but he was bearing a cross and as he bore it he suffered. His little boy was at the point of death, and no doubt all that medical science could do was done for him. But there are certain desires of the heart that money cannot buy. Health of one's family is one of those cherished longings. This nobleman was willing to do anything to preserve the life of his little boy, and by chance Jesus came from His own city of Nazareth, where He was not received; for, said He, a prophet is without honor in his own country. He knew he would be well received in other cities, and so He had been in Cana of Galilee, and now was nearing Capernaum. At once this wealthy man, who had heard of His miracle at Cana, wherein He had turned water into wine, went forth to seek Jesus in behalf of his son.

It is evident that this parent loved his son so devotedly that he would spare nothing, if he could restore him to health again. He could, therefore, have sent his servant to Jesus, who was then in Cana, a distance of fifteen miles away, and requested that He come. But that was not the way in those days to obtain help from Jesus, and it is not the way today. One must go in person. And so the nobleman himself went to Jesus. This parent truly believed that Jesus could cure his sick boy. He had heard of other instances wherein He had worked miracles, and so in faith he went to Jesus. And even though the distance was great enough to go a day's journey, the man willingly went forth. How reasonable is that act. He sought Jesus where He was. He did not delay in reaching Him. He sought Him, just as a business man today seeks trade. He doesn't hold his hands and say, "If trade is to be mine it will come to me"; but, "I must go out and find my customers, and when I find them I must sell them my goods, my ideas. Too much is at stake for me to remain here alone without going out in search." If one has sickness in the family, he does not hold his hands and say, "If my child is to get well, it will get well . . .if my wife is to be restored, she will be restored." No, no; but, "I must get the doctor, and that right early." Just as one seeks the physician to cure the ills of the body, so we must seek the Great Physician if we would find cure for our sins.

The Bible is full of great statements relating to the need of seeking Him. Listen to this commission, "Seek ye the Lord while He may be found; call ye upon Him while He is near." Again, "In the day that thou seekest me with thy whole heart, I will be found of thee." The man in the story had purposed to find Jesus to help him out of his trouble, and with that purpose in his mind, he found Jesus. There was none other to whom he could go; none other to whom he should go. I seem to see him now as he stands before Him, saying, "My boy is down yonder in the little town of Capernaum, and he is sick. I'm in trouble. He may die. And I have come to you, for I believe that you can be a source of help to me in my trial. All the medicines we have used so far have been worthless, and you alone have the power we seek in our home. Won't you come? I'm ready to go all the way with you; all that I have in life I trust to you, if you will come down and heal him."

I imagine the man prayed to Jesus and earnestly besought Him. So ought we to pray to Him when there is any kind of trouble in our homes or our lives. Prayer is no more than approaching Him and saying, "Jesus, I want you to help me. I am willing to leave all to you." Anybody can pray, and everybody ought to pray to Him. Think of the one prayer that led Jesus to exclaim, "This man went down to his house justified." The poor publican had prayed out of his heart just such a prayer as we need to pray." "God, be merciful unto me, a sinner." This parent prayed in earnest, and really believed that Jesus would come to his home. In our praying we should regard our words as matter of life and death, "Come now, lest my son die." "Come to me, lest I go astray."

It is interesting to notice that the man dictated to Jesus in his conversation. He told Jesus what to do. "Come down to my house ere my child die." Then said Jesus unto Him, this being the first time Jesus spake to him, "Except ye see signs and wonders, ye will not believe"—you are putting boundaries on me as though I had to be present to perform God's work; in other words, you want to see me do it before you believe. In substance, Jesus said, "Oh, nobleman, I can heal your boy; won't you let me do it my way?" So Jesus, in His own way, is waiting and willing to show mercy upon all of us who will go to Him in faith just believe in Him.

2. The patient: "He besought Him, that He come down and heal his son, for he was at the point of death."

(Continued on Page 14.)

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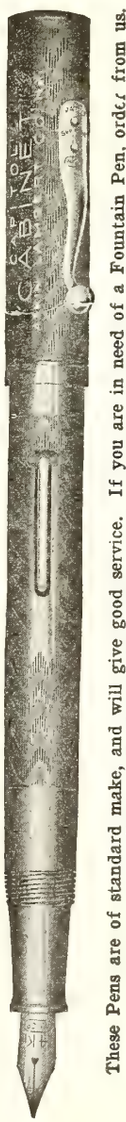

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THE CHRISTIAN SUN, 1536 EAST BROAD STREET, RICHMOND, VIRGINIA

Christian Orphanage

Dear Friends:

We had hoped to reach the ten-thousand-dollar mark in our report this week, but just lacked a few dollars—just a little disappointed. We feel sure we will reach and pass it next week, which will be the last report for July. Then we will be one-third of the way to our goal of thirty thousand dollars for the year.

Thirteen of our little children enjoyed a trip to the Sunday School and Christian Endeavor Convention held at Liberty Vance Church July 16th. They rendered a little program representing the Orphanage on the Convention program, which the people seemed to enjoy.

Our children always enjoy the trips and are glad to get an invitation to a convention or Church to render a program.

We want to appeal to every Sunday School to give us a liberal support from now until the end of the year. Our general fund is exhausted, and it will be necessary to borrow money from now until the end of the year to meet our bills unless our friends and Sunday Schools come to our rescue. For thirteen years we have been able to finance the Orphanage and pay our bills without going to the bank for accommodation; but it looks as though we will be compelled to break that long record this year unless our Sunday Schools will take a pride in increasing the monthly offering and help us bridge across the rough places. The North Carolina and Virginia Conference stands the nearest a hundred per cent Conference on monthly support. The Western North Carolina Conference stands second. Let every Sunday School take a part in helping these little children.

CHAS. D. JOHNSTON, *Sup't.*

REPORT FOR JULY 24, 1930.

Brought forward	$9,258.94

Sunday School Monthly Offerings.

N. C. & Va. Conference:		
Howard's Chapel	$ 2.00	
Long's Chapel	1.45	
Mt. Zion	1.21	
Shallow Ford	1.72	
		6.38
Eastern N. C. Conference:		
Oak Level	$ 1.19	
Pleasant Union	5.70	
Mebane	2.00	
		8.89
Western N. C. Conference:		
Shady Grove	$ 1.00	
Pleasant Ridge	1.88	
Randleman	3.00	
Pleasant Union	1.00	
Shiloh	1.00	
Hanks Chapel	1.83	
		9.71
Eastern Virginia Conference:		
Pleasant Grove	$ 8.93	
Windsor	5.00	
Berea, Norfolk	14.43	
Mt. Zion	2.65	
Wakefield	2.66	
Windsor, Jan.-June	16.16	
Antioch, Jan.-June	30.00	
Isle of Wight, Jan.-June	30.00	
Holland	11.00	
Spring Hill	1.27	
First, Richmond	11.40	
		133.50
Valley Virginia Central Conference:		
Woods Chapel	$ 1.00	
Palmyra	1.34	
Antioch	6.21	
		8.55
Alabama Conference:		
Pisgah	$ 1.25	
Rock Spring	2.00	
Wadley	1.35	
		4.60

Special Offerings.

W. A. Lee, support of children	$ 7.50
Watson Lambeth, for milk	5.45
Bertie Johnson Class, Liberty Spring	3.00
Flat Springs Bap. & Zion S. Schools	12.20
Eastern N. C. S. S. & C. E. Con.	18.00
Cash, dairy department	1.00
R. W. Malone, for Renigar children	360.00
	407.15
Lawrence S. Holt endowment fund	150.00
Grand total	$9,987.72

TEACH THE YOUNG.

Shall we teach prohibition? The answer is: Shall we teach law enforcement and respect for the Constitution of the United States. To the teacher with backbone and character, there can be but one answer. We must teach prohibition because it is a part of the Constitution and the law of the land. Moreover, all vociferous wet propaganda to the contrary notwithstanding, it is the earnest desire of a vast majority of the citizens of this country that this law be enforced. We must teach prohibition because prohibition is desirable; it has brought immense benefit to us in wealth, in health, and in happiness. A much smaller percentage of our people indulge in the use of liquor than ever before. We can make the law much more effective by teaching the values of prohibition. The gangster, the beer-runner, and the beer-runner's friend will object, of course, but the manufacturer of alcoholic drinks and the saloon-keeper objected to the enforcement of liquor laws and the teaching of abstinence before prohibition went into effect and the objections of the later gentry should have no more effect than did theirs. In conjunction with what we may all hope will be an honest attempt at law enforcement, teachers should do their duty.—*Idaho Journal of Education.*

THE SUN'S PULPIT.

(Continued from Page 13.)

When Jesus saw that the father was willing to turn the case over to Him, He said, "Go thy way; thy son liveth." And yonder in Capernaum a boy, sick on his bed, was made to sit up. The fever left him and life sprang with new joy and hope. The father, as he neared home, believing in the power of Jesus, was met by his servants, who came forth rejoicing and saying, "Thy son liveth."

It was hard for the parent to believe that Jesus could be near, even though He be far. It is difficult for us to think of Him as a personal companion and one who hath power to do for us just what He did for the nobleman's son. In other words, many of us are not willing and ready to go all the way with Him. We are not ready to trust our all in His care. The Word says, "Commit thy way unto the Lord." But many of us do not feel like committing a way unto the Master that is so marked by sin and abused by doubt and fear." The little boy who was sick and afflicted was committed to Him, and the great Physician healed him. He can do just as much for you and for me if we will put our all in His hands. But many are not one hundred per cent Christians tonight, because we have been holding back—some difficult problem is in the way. Will you not place your all on the altar, whatever your fear, doubt, anxiety, temptation, weakness, your past, present or future? Surrender all to Him, and He will care for you. Jesus never has saved a person who held back from Him, and He never failed to save one who came unto Him. It is so easy and so plain; but you say, "I can't do it, it is hard." What do we mean by committing all to Him? A child is asked to take a letter and commit it to the postoffice. The letter is then put in charge of the government and is cared for accordingly. Just commit your life, your problems, to Him and see if He will not save and care for you.

3. The Physician: "Go thy way, thy son liveth."

The great Physician said, "Go thy way, thy son liveth." You just trust your boy to me, or any other problems, and they shall be handled for you. The man, therefore, left all in the care of the great Physician, and as he neared home the servants came to him, exclaiming, "Master, the boy is well." And the father asked the servants at what hour the boy was made well, and they exclaimed, "Yesterday at the seventh hour the fever left him." And the father knew that at the same hour yesterday it was that Jesus said to him, "Thy son liveth." And the man had believed all that Jesus had said to him. So must we believe in the great Physician if we would benefit by His healing power. If we would expect Him to say, "Thy son liveth, or thy sins be forgiven," we must come to Him believing that He will do for us what He hath done for countless others.

Wonderful words were they when Jesus said, in substance, "Now that you have trusted your boy to me, you may go home in peace and there find him well." When the father, who believed, arrived home and saw that his faith was real and the Master's words were true, he was happy. As we apply this truth to our own lives, we discover that many of us are unwilling to trust all to Him. We usually want to see and know all before we trust. Christ says, "If you will trust me, I will save you." We say, "If you will save me, I will trust you." Before we become a hundred per cent Christian we must accept Him and let Him work with and for us as He sees best, remembering that God's ways are not man's ways. If you had a candle in a darkened room and wanted light, you would not stand before the candle and exclaim, "Little candle burn now, so we can see," before you struck the match; but having struck the match, you would light the candle and the house would be aglow with light to all who were therein.

The very essence of being one hundred per cent Christian is that we take Christ at His word, and to Him surrender all. Let none of us say, "Lord, I cannot, because I cannot see how salvation is possible." Certainly you cannot see or understand His ways. One cannot explain the mysteries of the physical birth; then, why demand an explanation of the spiritual birth. Jesus, the great Physician, came to care for the ways and means of the second birth, and though Nicodemus, a learned man of long ago, became perplexed, Jesus continued to say, "Ye must be born again."

Just as the little boy was suddenly cured of his fever, so our lives, so sinful and faulty, may be cured and healed in the twinkling of an eye. Because the boy was cured by the great Physician, other members of the family were saved for Christ. If each one of us who have been cured would testify of His power, others, seeing that we have been with Jesus, would believe also in His wonderful work.

Franklin, Va.

OBITUARIES.

ROUDABUSH.

Mrs. Maggie Roudabush was born on March 21, 1854, and died June 5, 1930, making her age 76 years, 2 months, and 14 days. Sister Roudabush was a widow for many years, and made her home with her brother, S. E. Hinton, at Massanetta Springs. She was a member of Antioch Christian Church, and an upright Christian woman, enjoying the respect of a host of friends.

Funeral services were conducted at Frieden's Church, June 7, 1930, and the remains laid to rest by the side of her husband in the adjoining cemetery.

A. W. ANDES.

CROVEN.

Archie Calen Croven, son of Glen and Verdie Croven, was born July 22, 1926, and was called to be with Jesus on July 4, 1930, being 1 year, 11 months, and 12 days of age. He is survived by his parents and one brother. His life in the home was short, but most beautiful.

Funeral services were held at Preasant Ridge Christian Church on July 5th, conducted by the writer, and the body was laid to rest beneath a beautiful mound of flowers. May the Heavenly Father comfort the bereaved family.

B. H. LOWDERMILK.

LUKE.

Whereas, God, in His infinite wisdom, has removed from our midst our beloved co-worker, Mrs. Howard A. Luke, whose death occurred May 30, 1930; and,

Whereas, we can realize to some extent the grief of her husband and other relatives at the early passing of a life which meant so much to all of our religious and community activities; therefore, be it resolved:

1. That in the death of Mrs. Luke, the Ladies' Aid Society of the Holland, Va., Christian Church has lost one who was faithful in all of its undertakings and who so generously gave of her time and means to the various enterprises of the Church.

2. That while we feel so keenly her loss, we bow in humble submission to the will of Him who doeth all things well, and may we strive to emulate her good example by being more faithful in our duties to God's cause.

3. That we extend to the bereaved husband and family our heartfelt sympathy and point them to the One whose grace is sufficient for all their needs.

4. That a copy of these resolutions be sent to The Christian Sun for publication, a copy be sent to her husband and parents, and a copy be placed on the records of our Ladies' Aid Society.

MRS. W. C. HOOK.
MRS. CHAS. DAUGHTREY.
MRS. B. J. BEALE.

DUKE.

We, the members of the Ladies' Aid Society of the Holland, Va., Christian Church, feel very keenly the passing of one of our faithful members, Mr. A. T. Duke, who departed this life May 3rd.

Therefore, be it resolved, That while we mourn the departure of our loyal brother, who had been a patient sufferer for some time, we feel that our loss is his eternal gain, and we bow in humble submission to the will of our Heavenly Father and extend to the family and loved ones our deepest sympathy in their great loss. May they look to the One whose guiding and sustaining hand is able to keep them in life's darkest hours.

We recommend that a copy of these resolutions be sent to The Christian Sun for publication, a copy be sent to the family, and a copy be placed on the records of our Ladies' Aid Society.

MRS. W. C. HOOK.
MRS. CHAS. DAUGHTREY.
MRS. B. J. BEALE.

BLYTHE.

Inasmuch as it has pleased Almighty God, in His wise providence in dealing with man, to call from our midst and from labor to reward one of our number; and inasmuch as we feel very keenly our personal loss of a true friend and, as a Church, realize the loss of an esteemed and faithful member of Union (Southampton) Christian Church; and whereas, in the going of Bro. Louis Blythe, our loss to the Church on earth is gain to the Church in heaven; be it, therefore, resolved:

1. That we bow in humble submission to Him who, in wise providence, "doeth all things well," and say, "Not our will, but Thine be done."

2. That we extend and express to the bereaved family and loved ones our deepest, heartfelt sympathy, and commend them to the sympathizing care of God.

3. That we who still journey in the flesh live so that our lives may emulate the goodness and love of his life, and in so doing reflect credit on his memory made dear by our associations with him.

4. That a copy of these resolutions be sent to the family of Bro. Blythe, a copy be recorded on the Church records, and a copy be sent to The Christian Sun for publication.

R. E. BRITTLE,
R. H. JOYNER,
JANIE SCOTT,
Committee.

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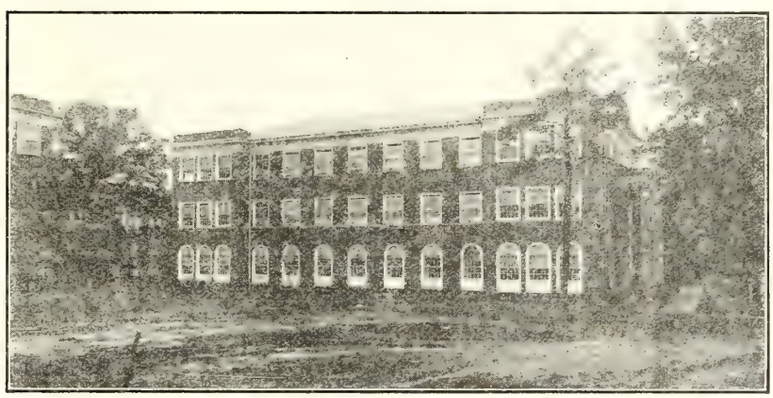

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BOSWELL.

Mrs. Fannie Walker Boswell fell asleep in death at her home in Alamance County, N. C., on June 26th, aged 68 years and 3 months. She was a granddaughter of Rev. Albert G. Anderson. On November 27, 1881, she and John A. Boswell were united in marriage, and to them were born six children, all of whom are living. Her husband preceded her to the spirit land twenty-seven years ago last January. She was a charter member of Bethel Christian Church, true and faithful. A good woman, a devoted wife and mother, and one loved by those who knew her has passed from labor to reward.

The funeral services were conducted from Bethel Christian Church by the writer, assisted by Rev. J. S. Carden, a former pastor, and Dr. J. O. Lankford, in the presence of a large audience, and her body was laid to rest by the side of her husband in the Church cemetery and the grave was banked with beautiful flowers. May the Heavenly Father comfort and keep the bereaved.

P. H. FLEMING.

FLOYD.

Whereas, we, the members of the Oak Grove Church, do realize that in the death of Mr. J. H. Floyd that we have lost one of our most faithful members; and whereas, we know that his place shall be forever vacant, yet while we shall always miss his presence, we will cherish his memory. Therefore, be it resolved:

1. That we submit our will to our Father's, and that we trust Him to do all things well.

2. That we strive to cultivate the same willing heart and ready hand that was his for the work of the furtherance of God's kingdom on earth.

3. That we extend to his family our deep sympathy and point them to the Great Comforter, who is able to heal all broken hearts.

4. That a copy of these resolutions be sent to the family, a copy recorded in our Church book, and a copy published in The Christian Sun.

C. S. SWANSON,
J. D. HAGLER,
A. J. HAGLER,
Committee.

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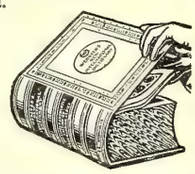

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HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, JULY 31, 1930. NUMBER 31.

Mrs N T Farmer

THE SUN'S OBSERVATORY

By Dr. W. C. Wicker.

BOURNEMOUTH CONFERENCE.—

This assembly of Congregationalists includes many distinguished Americans, among whom are Dr. Fred B. Smith, Dr. Jay T. Stocking, who preached the council sermon, and Dr. Albert W. Palmer. Among the many guests from Europe attending was the patriarch of Alexandria, who is taking part in the Lambeth conference. His full title is, "His Holiness, His Beatitude Meletios II, Pope and Patriarch of Alexandria, Third Prelate in Christendom." I am sure that Christ would have worn no such high-sounding title. He has been through many perils in his life at the hands of the Turks; he has been stoned, imprisoned, starved, flung down a steep staircase. His presence shows how close is the relationship between Canterbury and the Orthodox Church.

SALT.—

Salt plays a multitude of roles on the world's stage just now. A great gathering of dentists proclaims it the best dentifrice (a bit of wisdom known for centuries by certain primitive peoples noted for their good teeth). Salt has the double power of destroying and preserving, for it is germicidal and destroys that which causes disease and decay, and preservative in that it preserves that which is worth while. The Christian is called the salt of the earth because he is to destroy evil and save that which is good. This double meaning of salt as a germicide and cleanser, and also a preserver, suggests its symbolic meanings in the Bible as applied to the Christian life. We are taught to have salt in ourselves, which means spiritual power to cleanse and preserve that which is good.

RADIO SERVICE.—

In England the radio service is growing in contrast with the service rendered here. The British Broadcasting Corporation, although it labors under what the Americans would regard as the disadvantage of government control, is exhibiting an extraordinary result of experimentation and a great source of ideas. Rather than losing freedom and initiative on account of official connections, it is showing far greater aggressiveness and unrestrained liberty than the so-called independent stations of this country. For example, this corporation will devote Sunday afternoons, beginning next fall, to a series of talks on "Science and Religion," and the speakers will be drawn from many fields. The series will be introduced by Mr. Julian Huxley, and among those who will follow him will be Eddington, Streeter, and Betrand Russell. There will doubtless be objections in certain quarters, but nothing would stimulate interest in religion more, and also for broadcasting, than full and free discussion of vital issues in such freedom and fashion as to be available to any man who wishes to listen. If they teach error, such service will expose it to the critics of the entire world; if they teach truth, it will be given to the whole human race; and the result will further the kingdom of God.

REGULATING RELIGION.—

In China the restrictions placed on the teaching of religion makes it almost prohibitive. The executive authorities have recently published the following rules of regulation respecting religion. First, organizations founded for the purpose of studying religions shall not permit non-adults of Chinese nationality to become members. Those disobeying this order shall be closed immediately. Second, the Young Men's Christian Associations in the various provinces which are supposed to be founded for the promotion of the four virtues, but are actually engaged in propagating the Christian religion and seducing young people, are evidently organizations of imperialistic cultural invasion and shall therefore be taken over and controlled by Chinese educational organizations.

Party leaders in the city of Nanking have issued a regulation forbidding Christian Churches from holding public services for preaching Christianity. Students proposing to come to the United States for graduate work have been informed that they will not be granted a passport if their studies include any religious subjects. The Chinese Nationalist government may not at present be able, on account of its precarious authority, to put these regulations into full effect, but they show which way the tendency is moving in China with reference to missionary work and the teaching of Christianity. Their publication, however, should serve notice to Christian missionaries that the anti-Christian movement is seeking to counteract the influence of Christianity in China.

SIX DAYS TO CHINA.—

Aviation is coming into its own in China. Already there is regular passanger and mail service between Shanghai, Nanking and Hankow. The China National Aviation Corporation of the National government will shortly sign a contract with a representative of the Lufthansa interests, in Germany, in connection with the inauguration of a Sino-European air mail, passenger and foreign service. Soon China will find that Europe is but six days' distant.

China is truly making rapid strides, and it is easy to see where these strides will lead. Not only is China accepting from the West modern facilities for peace-time pursuits, but she is also learning military tactics from the West. Such strides can lead only to Armageddon. They are but the fulfillment of prophecy. The "kings of the East" are to come up well prepared for battle, according to the prophecies in Revelation 16 and Joel 3, China is making preparation with the rest of the world.

These are tense days throughout the entire East. The student of the world events is driven to a searching of the prophetic word for the meaning of these things. Only the Scriptures can give us the answer to the questions, "Whither China?" or "Whither Europe?" and "Whither America?" Unless the Christian influences of these countries shall rise above materialism, we shall be plunged into war again and again in the future as we have done in the past. The only power that can save the world from itself is the power of God through the Prince of Peace.

REFORMED MOVIES.—

In the reformation of the movies, the advertising was to be a true representation of what was to be presented on the screen. Here are some of the results. In Variety, Warners proudly presents these announcements: "The Sex Appeal Sextet"; another entitled, "A Soldier's Plaything," written by Vina Delmar, who is responsible for "Kept Woman" and "Bad Girls" and other literary masterpieces so dear to the readers of salacious literature; another called, "The Matrimonial Bed." According to the advertising, "He could not remember in which boudoir he belonged." Another entitled, "A Husband's Privileges," all about a gutter sheik to be crudely realistic; another entitled, "Ex-Mistress," to be produced under the title of "Just an Hour of Love." Quoting from the *Christian Century*, "Will Rogers and John McCormack and Admiral Byrd this week, and you can't hang much of sex appeal on them; but here's 'Sweetie becomes the Bernhardt of the screen! Dimpled dynamite . . . professional good-time girl . . . She 'took' suckers, sinners and saints until one made her beg for love.'" And here's "Surprising adventure of a beautiful salesgirl who preferred sin in silks to love without luxury." Another, "She defied convention—took love where she found it!" Another, "An untamed tropic siren! She loved wildly, hated fiercely!" And a plenty more of the same kind may be found on the screen.

What are parents, teachers and Christian workers doing to save the younger generation from such moral filth and corruption? Exposed to such corrupt and corrupting pictures, no wonder that crime among the younger generation seems on the increase and more of our young men are serving time in the county or State prisons. The movie sows the seed of crime, the movie-goers cultivate the harvest in unsuspecting hearts, the newspapers publish it to the world and counteract in a great measure the work of the Church and home in guiding the younger generation in the paths of peace and righteousness.

NOTES-PERSONALS

Dr. W. C. Wicker, assisted by Bro. Dollar, is in revival services at Belew Creek, N. C., this week, and will be at Pleasant Grove, Va., next week, assisted by Dr. C. C. Ryan, Richmond, Va.

Cultivate the thankful spirit. It will be to thee a perpetual feast. There is, or ought to be, with us no such thing as small mercies; all are great, because the least are undeserved. Indeed, a really thankful heart will extract motive for gratitude from everything, making the most even of scanty blessings.—*J. R. MacDuff.*

Rev. J. W. Patton, pastor of Bethlehem Christian Church, was in a revival service at this Church during the past week, assisted by the Rev. L. A. Nalls, of the Baptist Church. They have had a great meeting, with about twenty professions. The Church has been greatly revived, and the outlook for the future is bright. The pastor and Church are both happy over the prospects.

The sawmill is cutting the lumber for the new Church building at Pleasant Ridge, and it is hoped that the new Church building will soon be going up. The plans for the new Church provide for four Sunday School rooms, opening into the main auditorium. The building will be erected with brick-veneer walls and will present a pleasing appearance on the beautiful location. The membership of the Church are enthusiastic over the prospects of the erection of this larger building. When it is completed, the Church will be adequate to entertain the annual Conference, or other Church bodies that may wish to meet here. At the recent session of the Sunday School Convention, the sessions, part of the time, had to be held in the school building for lack of room, but this will not be necessary when the new Church is completed.

Revival services are in progress at Pleasant Ridge Church, of which Dr. W. C. Wicker is pastor. Rev. Jesse H. Dollar, of the Reidsville Church, is assisting, and the interest on Tuesday night of the meeting was good. Many reconsecrations were made, and the Church seems ready for a great revival. Dr. Wicker has been pastor of this Church for five years, and the work has been steadily improving both in membership and conservative interest. The Higgins sisters, members of this Church, are conducting the singing in the revival, which adds greatly to the success of the meeting. Victor records of several of their songs have been made for the phonograph. Recently they received a letter from the heart of China, expressing appreciation for these records. Those of our own Church people who wish to hear their songs can secure them from these records.

REV. G. D. HUNT'S LETTER.

We closed our meeting at the Pleasant Grove Church, in Chambers County, Ala., last Sunday at 11 A. M. We had a fine meeting, and in many respects it was a success. At each service the attendance and interest increased, and on Sunday a fine Sunday School group came together and delighted their teachers. The Christian Endeavor Society was to entertain the society from New Hope Church last Sunday night.

I am now at Roanoke, First Church, in a meeting for this week. Rev. Veazey is in Columbus, Ga., his sick baby being under the care of a specialist in that city. At last report there was not much hope for the child. Special prayers are being offered for the home at each service.

We have a fine prospect for a meeting, and good attendance and good attention is being given. It is quite a pleasure for me to be here, and it would be more so if Rev. Mr. Veazey could be here also, as he has the work so much better in hand than I could have; but I am doing my best and am expecting a great service.

Rev. George Staley Hunt has gone to Pisgah, Ala., where he is connected with the high school for next term. He plans to carry his Churches in this section of the State until Conference.

I am having, it seems, about all I can do now. I am trying to assemble material to rebuild my home, which was burned, and also carry my revival work, for which I have engagements until the 13th of September; and in the meantime I am trying to care for my wife, who is suffering from a broken arm. We will appreciate your prayers. Yours truly,

G. D. HUNT.

WINDSOR, VA.

"Truly, my soul waiteth upon God: from Him cometh my salvation" (Psa. 62:1).

To me, the greatest wonder of the ages is the wonder of redeeming love. Our Blessed Heavenly Father, whose wisdom is infinite, whose power is unlimited, and whose love is boundless, devised the wonderful plan of salvation. Before a single star was planted in the firmament, that they might stand perpetual beacons upon the fields of heaven, forever declaring the "glory of God" and publishing to the world His handiwork, God entered into sacred covenant with His only begotten, holy Son to become the atoning sacrifice, the Ransomer, the Redeemer. Yes, beloved brethren, God, who created man in His own image, "so loved the world (the whole family of man) that He gave His only begotten Son," that He might become "the author of eternal salvation unto all them that obey Him." It was a gift undeserved, unparalleled; the highest gift of His boundless, indescribable love. The apostle calls it "God's unspeakable gift." So it was.

In the "fullness of time," the glorious Sun of Righteousness rose in the spiritual firmament and shed light and life upon this fallen, sin-trodden and sin-cursed world. Thus the types, the sacrifices, the scapegoat, the brazen serpent, the cities of refuge, and all the rest stand forth illuminated in the marvelous light of their great ante-type—our Lord Jesus Christ. All the prophecies concerning the "ancient of days," the Messiah of prophecy, the Anointed One, the King of Glory, from Eden to John the Baptist, are gloriously fulfilled.

Just think of it: the Lord of Glory laid aside His royalty and came from heaven, that beautiful abode, to this region of darkness and shadow of death; from the throne where He was equal with the Father, and became incarnate and entered into the circumstances of guilty men to redeem them. How great the condescension of the Holy Son of God! The sacrifice of Christ, the Lamb of God, is the central truth of the mediatorial system. Here, law is honored and sin forgiven, justice vindicated and the sinner saved. Calvary opens to us the great deeps of everlasting love. When a man accepts what Christ has thus done for him, his sins are washed away in the blood of Christ and the man stands forgiven, acquitted, justified. His blood is the sovereign remedy by which the dreadful disease of sin can be removed. It is the only cure. "The blood of Jesus Christ cleanseth from all sin"—it never fails! No sins are too deep a dye for the blood of our Lord Jesus Christ to wash away.

There is no question about the sinner's needing salvation, neither is there any doubt regarding who the sinner is. Rom. 3:23 says: "All have sinned, and come short of the glory of God," revealing the fact that all mankind are by nature sinners, and, being sinners, need salvation.

Our Heavenly Father, in this day of grace, is pleading with all to repent and be saved. Beloved, doth it not awaken and amaze thy soul to think that we have but this hasty life to win or lose eternal glory in? Remember, endless joy or misery is the certain reward and consequent of the spending of your present time. Oh, the tragedy of neglect, the danger of drifting, and the peril of resisting God! No unholy soul can enter that Holy City. How necessary, then, that we be washed in the precious blood of Christ!

The Holy Bible shows that sin is profitless. "The wages of sin is death." Beloved, what does it profit to gain the things that are temporal at the expense of a right life, peace with God, and the hope of glory? You must, if you want the blessings of God to come into your heart, be willing to forsake every known sin. The Bible makes it plain that there is not the slightest hope of salvation except through genuine repentance and faith in Jesus Christ. Only Jesus can save.

I plead with you to repent, believe in Him, trust Him, walk with Him, and you pass from death to life instantly.

E. B. WHITE.

The Canadian Conference of the Evangelical Church, in session at Zurich, Ontario, passed a resolution in favor of prohibition and called attention to the rapidly growing Ontario liquor bill under so-called government control.

"I have obeyed not only the spirit, but the letter, of the prohibitory laws."—*T. N. Carver.*

NOTICE.

Since checking up on reports, I find that several Sunday Schools sent a fine delegation to the recent Sunday School and Christian Endeavor Convention, held at Liberty Vance, but failed to turn in their report. Now, perhaps your delegates forgot to give me their report, or your secretary failed to let the delegates have their report. Any way, I failed to receive it. I am asking that you send me your report at once, as I am asked to turn in the minutes by August 20th. Please bear in mind that if I do not have your report your Church will go up as blank and your delegates cannot count for you. Now, I am hoping that all schools will send in a report of work being done. In this way, my report will be more complete and the Convention record will be far better.

Thanks. MRS. R. J. NEWTON,
Secretary.

NOTICE.

The Virginia Valley Central Christian Conference will meet at Newport, seven miles north of Shenandoah, Va., August 6-8th. Those coming by rail will be met at Shenandoah, Va., on the N. & W. Write Vernon Fultz, Stanley, Va., to meet you.

Those coming by auto from the North will leave the Valley Pike at New Market, taking the Luray road to the intersection at the foot of the eastern side of the mountain. It is eight miles from New Market to the intersection, and six from there to Newport. These six are sometimes muddy. Bring your chains along.

Those coming from the South will find the best road by Staunton, Harrisonburg, Elkton and Shenandoah.

Harrisonburg, Va. A. W. ANDES, *Sec.*

CONGREGATIONAL NEWS

Rev. E. C. Gillette, *Editor;* Rev. F. P. Ensminger, *and* Rev. M. J. Sweet, *Associates.*

MISS BARBARA CHASE is working at Flint Hill and Sophia, with marked success, in student summer service work.

A NEW Sunday School is being organized at Providence Chapel, Spies, with first supply of literature being supplied free by the Pilgrim Press.

AN IMPORTANT meeting of the trustees of Country Life Academy, at Star, N. C., will be held Saturday, July 26th. Policies for the ensuing year will be determined.

MR. ROBERT BLAKESLEY, who has been working with Rev. George N. Edwards at Charleston for the last month, will go to Columbia to be associated with Rev. Mr. Sperow during August.

DR. & MRS. ROBERT MacDONALD are spending the summer at Methuen, Mass., but will return to the First Church, Miami, about November 1st. They were recently entertained by Rev. and Mrs. George B. Spalding at their summer home at Stonington, Conn.

DR. EDWARD M. NOYES, formerly of Newton Center, Mass., has been invited to return to the Tourist Church at Seabreeze, Daytona Beach, Fla., for the coming season, and will have charge of the services beginning December 1st. This Church has a beautiful new building in the Spanish style, and last season Dr. Noyes had large and very appreciative audiences.

MISS PRISCILLA CHASE has just completed a most successful vacation Bible school at Albemarle. The pastor, Rev. George Penn, assisted. More than eighty pupils kept these people busy afternoon and morning for nearly three weeks. Miss Chase now goes to the Young People's Conference at Elon College, where she has charge of a course for young people.

SUPERINTENDENT GILLETTE of Florida will spend the month of August at Canaan, Conn., where he was for several years pastor in the earlier years of his ministry. He has spoken on the extension board work in the Southeast, and especially on the progress of the merger with the Christians at Plainville, Conn., where he was formerly pastor, and at Talcottville, Conn., where Mrs. Gillette has been spending several weeks at her old home.

MISS MILDRED E. TAYLOR and Miss Azilee Johnston have spent two weeks at Southern Pines in a most successful summer Bible school. They are now at Spies, working with three Churches in a similar capacity. Providence Chapel (Congregational), Brown's Chapel (Christian), and a Presbyterian Church are working together in this fine piece of co-operative endeavor. It is hoped by some that these three may become one in the providence of time.

THE PASTOR-AT-LARGE has just returned from Waycross, where he conducted services in an Independent Presbyterian Church. Rev. T. J. Ponder is the able pastor, and the new Church building under his direction is about to be started. After conducting a course of studies on "The Minister," at the Elon College Young People's Conference, the pastor-at-large will take a month's vacation. He contemplates a trip to his old home in Michigan for two weeks. The rest of the time will be spent in the Carolinas.

FIRST CHURCH, ST. PETERSBURG, FLA.: During June and July, this Church was supplied by Dr. George L. Hanscom, of Melbourne, and during August the preacher will be Rev. O. T. Anderson, of Fort Myers. In spite of the bank failures which occurred early in the summer in St. Petersburg, the Church is not seriously affected. Mr. Waldo H. Sherman, business manager of the Church, writes: "So far this year, 1930 has been one of the best in every way, financial as well as in the spirit and work of the Church. I think the best year since I have been with the Church." He also says that Dr. Kerrison Juniper is having a wonderfully interesting and beneficial time at Honolulu, where he is supplying the beautiful Central Church for three months this summer.

WORD FROM DR. BLOOM.

In a personal note, Dr. W. Knighton Bloom, Secretary of Missions, Eastern Division of the Congregational Church Extension Boards, writes from Bournemouth, England:

"Just four weeks tomorrow since the Adriatic left New York City. That memorable June 14th brought to me on the wide Atlantic messages from the wider fellowship of those left behind, including the much-loved members of my 'staff.' May I be able to measure up to the place I am privileged to have in the hearts of those who share service with me.

"The International Council is over, and the one function left is that of the Guildhall banquet, at which the lord mayor and his sheriffs will be present. It will be a gathering of international meaning. I am looking forward to my return. Meanwhile, I am doing just what I was charged to do —making the most of the trip and getting ready for the coming days physically and otherwise."

DR. KING IN MEXICO.

A letter was recently received from Dr. E. A. King, of Miami Beach, Fla., who is with the "Mexican Seminar," which is under the leadership of Dr. Hubert Herring, of the Congregational Education Society. Dr. King writes from Mexico City, under date of July 15th. We quote as follows:

"I am having a good time in an odd way. I brought with me a number of letters of introduction that have opened many doors. I am now assured of forty wonderful pictures of Mexico—given to me with the compliments of the American Chamber of Commerce.

"I have met some of our missionaries and have learned much about the work. The seminar is good. Have had one week-end trip of one hundren miles to Pueblo, and it nearly finished me. Long ride from 7 A. M. until 3 P. M. without anything to eat, and then, starved, tired and sore, ate too much and some Mexican food, and I have been several days trying to get over it. On our way over, we stopped and climbed a mountain at Cholula, where the Aztecs erected a temple for human sacrifice in front of Mt. Pope. The Spaniards erected a Church on the spot where the Aztec altar was. That was the one spot I wanted to see—and I saw it; in fact, stood on it. From there, one sees 365 other Churches.

"I find the people here very cordial and hospitable. This city is a big, cosmopolitan city, modern and much like Paris. There are a great many Americans here, and people of importance speak English. We have been to the castle and have been received by President Rubio and his wife in a most delightful fashion. Tomorrow Ambassador Morrow receives us at the embassy. We are on the go all the time, although I have decided to go slow. At first the altitude made me short-breathed. We are 7,300 feet above sea level. The other day, when we went to Pueblo, we went over the mountains up to about 10,000 feet. It is rather hard on those who have lived ten years at sea level."

COLLAPSE OF THE CHURCH.

The Church is a miserable failure. It does not stop war, graft, race prejudice. It does not secure industrial justice, nor prohibition enforcement. It does not silence the blatant ignoramus nor curb the ravings of the novice with a new theory in some sphere of learning. It does not make mid-Victorians of sheiks and kappers. Nor does it accept the bunk handed out by the debunkers of history concerning the heroes of yesterday.

What is the use of the Church at all? It does not get everything for everybody. So we give it up. It is inefficient—and that is the unpardonable sin.

But an ancient Jew, a proud Pharisee, an honored member of the Sanhedrin gave up all his prestige and even the fellowship of his kindred that he loved more than life for the Church. What did he see in it? Not many mighty, not many noble. It shamefully desecrated the Lord's Supper till it was not a Lord's Supper. It argued itself out of a belief in the future life for the sake of heathen orgies. Yet Paul saw it as the Church glorious.

Peter had to deal with an Ananias and Sapphira, but he counted it a glory to be a Christian, even to suffer as such.

Jesus lost one out of his select twelve. Another was a fierce son of thunder. Three of them slept in stupid incomprehension through the climax of his suffering. And that is the stuff the Church is made of!

Let us get it straight. The weakness is in humanity, not in the Church. The Church is the means of transforming the son of thunder into the apostle of love; the denying disciple into the martyr of faith.

Great bridge spans are built of pig iron, but only after it has been Bessemerized into steel. Ignoble humanity may be gospelized into the sons and daughters of God. The Church finds humanity in the raw, applies the gospel of the power of God and leaves us fit for His presence.—*I. J. Cahill, in Christian Evangelist.*

THE TRANSFER.

Responsibility for prohibition enforcement has passed from the Treasury Department to the Department of Justice of the United States. The Attorney-General, Mr. Mitchell, has indicated his sympathy with the law and his purpose to place its enforcement in the hands of men smiilarly sympathetic. Mr. Youngquist, his assistant, is also a dry. The director chosen, Mr. Amos W. W. Woodcock, of Maryland, is a convinced prohibitionist from a State where there are few prohibitionists in public life. Mr. Jones, his assistant, and Mr. Yellowley are men of integrity, courage and ability.

Many problems must be solved in securing coordination and co-operation of all agencies connected with prohibition enforcement. The organization under the Treasury Department insures that these problems will be approached with intelligence and sincerity.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

IMPROVING OUR COUNTRY CHURCHES.

Some of the best people on earth are found in our country Churches. Nowhere else can we find a higher type of genuine Christianity. Here the Sunday School and Church service play a large part in the development of the character of young life. From the country Churches a stream of the brightest young people go into the cities to engage in business, law, medicine, the ministry, and furnish the best leadership in every line of industry. Take the country people out of our cities and business and religion would be paralyzed. Since the success of our religious and civic life depends so largely upon the country people, it is extremely important that our country life and country Churches should be improved in every way possible. The country pastor, the Sunday School teacher in country Churches, the Church itself and the Sunday School are all important factors in the life of the nation.

Christ recognized the value of the obscure, retiring, humble, uncultured people when He could tap resources of power which are potential in the common people in their native integrity. His great contribution to the world, among other things, was the discovery to the world that genuine personality without culture, without learning, without worldly wisdom, without conventionality, is the genuine worth of man. All these other improvements, attainments, achievements amount to little without the native value of personality. In our country people, in our rural Churches, it is possessed of the qualities that make great souls and develop great characters. Appreciation and recognition of this truth is the great task of the country preacher and Sunday School teachers. An atmosphere of religious freedom, sympathetic encouragement, genuine appreciation of worth recognition of merit, and guidance in doing the simpler things of Church and Christian life will bring out the best that is in man and reveal him to himself.

Many of our Churches in the country are not doing as much as they might do because of lack of proper plans and methods of work and organization. Our Sunday Schools would do well to study the best methods of conducting Sunday Schools. This information may be had from some of the good manuals published on this subject. The Sunday School is the basic work of the Church among the young people from whom we recruit our leadership and membership. If they are well trained as they grow up, any Church will develop a competent leadership and membership.

Lack of financial system in supporting the Church places the burden on a few of the members and allows the mass of membership to go without giving any financial aid to the Church. This is detrimental to those who do not contribute and discouraging to those who do. If a systematic canvass of all the membership of the Church is made, so as to report the results at the beginning of the year, plans can be made to do the Church work to better advantage when the pastor begins his work with the Church. The Church should be content with nothing less than each member contrbiuting according to his ability. This should be done not primarily for financial reasons, but rather for spiritual help to the membership. The finances will not suffer if voluntary pledges are made for spiritual reasons.

Pastors should be acquainted with all the members of the Church and visit them and discuss their troubles, their doubts, their difficulties, and their spiritual needs with them. The relationship between pastor and people is as that between physician and patient, or between lawyer and client, and just as sacred, confidential and private. The Church membership should feel free to pour out their spirits to their spiritual advisers, with the assurance that their counsel will be sacredly kept; and if the pastor should betray their trust, they should be regarded as having violated their highest Christian obligation as a pastor and repudiated as unworthy of their profession. When Church members can enter into such counsel, an open door will offer country pastors great opportunities for a larger and a more efficient service to their parishioners. W. C. W.

JEZEBEL AND RELIGION.

II.

This was interrupted by a message from God through Elijah that there would be no dew nor rain, but according to his world. Then followed the famine, the suffering of people and beasts. At the worst, Elijah appears again with a challenge to Baalism. The challenge was accepted. Elijah and the 450 prophets of Baal met on Carmel, in the presence of the assembled multitudes. An altar was erected, the bullock was slain, the prophets of Baal pray to Baal to send fire to consume the sacrifice, but no fire came and no answer was given. Then Elijah built his altar, slew his bullock, has water poured on the altar, and offers his prayer. Fire comes down from heaven and consumes the sacrifice, the altar, and licks up the water. The waiting multitude is convinced and cries out, "The Lord, He is God; the Lord, He is God." The 450 prophets of Baal are slain, rain returns, Ahab reports the result to Jezebel. She becomes furious and sends a message to Elijah: "So let the gods do to me, and more also, if I make not thy life as the life of them by tomorrow about this time." Jezebel was not at the Carmel meeting. If she had been, she would have understood better and would not have been so furious. But Elijah took fright and fled for his life. Religious reactions are frightful.

One incident will show how far Jezebel carried her will into the rule of the Ivory Palace. Ahab came in one day, lay down and looked sad. Near the palace was a vineyard owned by Naboth. Ahab wanted it for a garden. Naboth would not sell it, nor exchange for another. The beautiful queen went to the bed and said, "What is the matter?" "Naboth will not sell me the vineyard nor exchange it for another. Dost thou govern the kingdom?" "Do not worry, dear, I will see that you get it." Then she wrote letters in Ahab's name, sealed them with his seal, and sent them to the elders and nobles, commanding them to proclaim a fast, set Naboth on high among the people, get two men of Beliel to witness against him, saying: "Thou didst blaspheme God and the king." Then carry him out and stone him to death. They did as commanded and reported Naboth dead. Jezebel reported to Ahab, and he went to take possession of the vineyard, as all the heirs had been killed. As Ahab entered the vineyard, he met Elijah, and said unto him: "Hast thou found me, O mine enemy?" Elijah replied: "I have found thee, and because thou hast sold thyself to work evil in the sight of the Lord, I will bring evil upon thee and will take away thy posterity." Wars continued, and in three years the end came. Ahab conducted two defensive campaigns with success, but in the last he was killed.

Jezebel was a widow fourteen years, during which time she really controlled through her reigning sons, Ahaziah for two years, and Joram for twelve years. But the fatal days arrived when Jehu came and Ahaziah was slain, and all of Ahab's sons were no more. It was a trigic hour when Jehu drove up to the Ivory Palace. When Jezebel heard of his coming, she painted her face, tired her head, and looked out of the window. As Jehu entered the gate, she said: "Hath Zimri peace, who slew his master?" Jehu looked up at the window and said, "Who is on my side?" Two or three chamberlains looked to him, and he said: "Throw her down." They threw her down, and some of her blood was sprinkled on the wall and on the horses, and she was trodden under their feet. When Jehu came in, he ate and drank, and said: "Go now and see this cruel woman, and bury her, for she was a king's daughter." When they went to bury her, they found only the skull, the feet and the palms of her hands. The street dogs had eaten her up.

Beauty, talents, station, power may all end in food for hungry dogs, but the God of heaven still reigns and loves, and His Church still teaches the virtues and graces that satisfy the life that now is and that which is to come. Woman holds the reins of power in the home, the Church, the school, society, and the State, and the world goes the way she leads. Christian womanhood is the crowning glory of mankind. W. W. S.

President Seaton, of Albion College, says: "For twenty-four years as a teacher, administrator, and college secretary, I testify that there is less drinking among college students than there used to be when saloons circled the campus and much less of collateral vices. The students of today are stronger in body and mind, cleaner in habits than they were when I was young—and that in spite of the great changes made by the war, the world-wide unleashing of ugly passions after a period of ten years, and the very reactions which are loosely described as the revolt of youth!"

HISTORY OF MEBANE CHURCH.

On May 16, 1915, in the assembly hall at Bingham School, with Rev. W. G. Clements as pastor, the Mebane Christian Church came into existence. The charter members were Mr. J. O. Fowler, Mrs. J. O. Fowler, Mr. A. A. Lynch, Mrs. A. A. Lynch, Mrs. H. L. Jones, Mr. Robert Jones, Mrs. Winnie Phillips Bear, Mrs. N. B. Stroud, Mr. N. B. Stroud.

The officers elected were Mrs. J. O. Fowler, secretary, and Mrs. H. L. Jones, treasurer.

The Sunday School was organized May 23, 1915.

Pastors: Rev. W. G. Clements, May 16, 1915, to September, 1918; Rev. J. F. Apple, September 6, 1918, to November, 1919; Rev. L. L. Wyrick, November, 1919, to November, 1920; Rev. Herbert Scholz, November, 1920, to November, 1921; Rev. P. T. Klapp, November, 1921, to November, 1923; Rev. T. F. Wright, November, 1923, to October 1, 1925; Dr. W. C. Wicker, November, 1925, to November, 1928; Rev. H. Geo. Robertson, November, 1928, to March 17, 1929; Dr. W. M. Jay, April, 1929, to November, 1929; Rev. R. A. Whitten, November, 1929.

Upon the resignation of Rev. Geo. Robertson to take up work in Richmond, Va., Dr. W. M. Jay, of Elon College, kindly consented to finish out the year 1929.

Deacons: Bro. A. A. Lynch came into the Church as a deacon from Mt. Zion; on September 6, 1916, Robt. Jones was ordained deacon by Rev. W. G. Clements, assisted by Rev. J. F. Apple; on July, 1922, J. O. Fowler was ordained by Rev. P. T. Klapp, assisted by Rev. John Truitt, who was conducting service in the Church at that time; September 23, 1928, T. C. Farrell was ordained deacon by Dr. W. M. Jay, assisted by Rev. Alfred Hurst, of Elon College.

It was decided to build a brick Church, putting up the Sunday School-room first. The lot for the Church was given by Mrs. Mary E. White. The building committee consisted of Bros. A. A. Lynch, Robert Jones, and J. O. Fowler.

Up to 1920 there had been only one morning service each month, but at this time it was decided to have both morning and evening services. In 1921, under the able administration of Bro. P. T. Klapp, the Church building was erected. Bro. Robert Jones was the faithful chairman, and Miss Lillie D. Fowler was asked to assist in this work. The Church building being enclosed, the first service was held July 22, 1922. In 1923, through the efforts of Mr. E. Y. Farrell, a devoted friend of the Church and the united efforts of the membership and friends, the Church was painted and the inside work was completed. In the summer of 1918 pews were purchased for the Church, and in May, 1930, cement steps were erected which add greatly to the looks and value of the Church building.

As we look around us today, we see woven into each brick, piece of timber and stone, the love and sacrifice of the members of this little band. We note with gratitude the following gifts: The lot on which the Church is built, Mrs. Mary E. White; the Bible, Mr. E. Y. Farrell; the table, Mrs. H. L. Jones; the pulpit, Fitch-Riggs Lumber Co.; the partition doors, Mrs. Anna Newlin; the pulpit furniture and memorial window, the Fowler family.

With gifts from neighboring Churches, friends, the Mission Board, and by the loyal support of each member of this little congregation, the Church has been brought to the place where it now stands, and we have a building and equipment valued at $7,500.

During the fifteen years of our existence, we have been favored with pastors of unusual strength, and during the times of special services we have been highly favored by having the privilege of hearing some of the strongest men of the Church explain the wonders of the great Word of God. In a small way, we have tried to help by contributing to all the causes of the Church and respond to calls that come from time to time. We have striven to meet our obligations in full and have never failed thus far, when sending our report into Conference, to have all obligations paid.

Be it far from us to think for a moment that we have finished the work, now that we have come to our dedication; but with God's help let us feel that we are just getting to the place where we can begin to work. May it be the earnest resolve of each one here today that we will not let up, but that we will strive more earnestly, that our work here may truly be a light that shall shed its brightness through this entire community and town and to the uttermost parts of the world.

(Miss) Lillie Fowler.

I verily believe that if strong drink could be wiped out of the earth tonight, humanity would wake in the morning with more than half its sins and sorrows gone.—*Hall Caine.*

ANTI-NARCOTIC BILL.

It is very hard to get a unanimous vote in Congress, but such a wonder has really come to pass. It was in the enactment of a bill to create in the Treasury Department a bureau of narcotics. A commissioner will be appointed by the President. The bill was supported by many organizations of physicians, druggists, drug manufacturers, and social workers in all parts of the country.

Under this new law, narcotic enforcement will be separated from prohibition enforcement and consolidated under responsible and vigorous leadership. New and more effective machinery will be set up to suppress drug smuggling. Medical needs for narcotics will be scientifically determined, and excessive supplies will be eliminated. Causes and cure of drug addiction will be made the subject of scientific study.

This bill is almost on a par with prohibition in its social value. It will be harder to enforce, but, like prohibition, it is intended to keep people from suffering, from slow and tortuous suicide, and to save them from being the prey of fiends in human form who would profit by their bondage.

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11 Truth shall sprin

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

a Gen. 15. 1.
b Ps. 56. 1.
& 57. 1.
2 or, *oil*

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8 ¶ [2]Jĕ-hôi'-ă-chin *was* e years old when he began t

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CONTRIBUTIONS

SUFFOLK LETTER.

The sixty-first annual session of the Sunday School Convention of the Eastern Virginia Christian Conference, and with it the Christian Endeavor Convention, which has been joined with the Sunday School Convention for several years, was held in the Waverly Christian Church, Rev. F. C. Lester, pastor, July 22-23, 1930, J. F. West, Jr., president, W. H. Baker secretary, and other officers.

The weather was extremely hot, but the attendance was good, and great interest was taken in all the proceedings. Reports from executive committee, and superintendents of departments made reports that showed interest and work; and so complete was these reports that they were all adopted without serious discussion.

Report on Christian Orphanage, by J. M. Darden, in the absence of Chas. D. Johnston, who was detained by sickness, was unique and impressive. Cardboards had been labeled with the name of the school and the sum given to the Orphanage through the monthly offering, and a member of the school holding the card and all standing in a double row in front of congregation, so the congregation could see the name of the school and the sum given. I think Mrs. M. L. Bryant prepared the cardboards, and the exhibit was interesting and a good lesson. Rev. J. L. Foster made an inspiring address in the place of Superintendent Johnston, and reported that Mr. Johnston was improving.

Among the many addresses that stirred the audience and called for publication in THE CHRISTIAN SUN were those of President J. F. West, Jr., Rev. Stanley C. Harrell, Mrs. W. B. Williams, Dr. W. A. Harper, and Pastor F. C. Lester.

Report on missions by Mrs. M. L. Bryant, and address by Rev. H. C. Caviness spiced the evening session and made all feel that missions is the major word of the Church and of the Sunday School.

The forenoon of the second day was in charge of Christian Endeavor leaders—C. E. Barfield, Mrs. W. B. Williams, and W. H. Baker, officials of the State Christian Endeavor Union, Newport News leaders in the Christian Endeavor work of this Conference.

Reports on home department and adult department were presented by Mrs. Annie Staley Calhoon and Dr. N. G. Newman. Dr. Newman reported on other subjects.

The Harvard plan of entertainment proved very satisfactory to the Waverley congregation and the delegates and visitors who attended the Convention. The dinners and suppers, served at 50 cents and 40 cents, were fine specimens of the culinary art and the hospitality of the Wakefield congregation. This method of entertainment proved so satisfactory to hosts and guests that the Convention adopted, by unanimous vote, a resolution that hereafter the Harvard plan of entertainment be the only plan of entertainment. That means charge for dinner and supper, with lodging and breakfast free. W. W. STALEY.

ELON LETTER.

I have had the pleasure to attend the Sunday School and Christian Endeavor Conventions recently of the Eastern North Carolina and of the Eastern Virginia Conferences. Rev. R. L. House and Mr. Jesse F. West, Jr., are the respective presidents, and better presiding officers it would be difficult to imagine.

So much depends upon the president of a Church organization that the greatest possible care should be exercised in the choice of such an executive. The Eastern North Carolina Convention is growing in influence, and more money was raised this year than last. Eastern Virginia has always had a strong Convention and continues to have. Mr. West's ability as an executive was particularly evident in the program he had planned and executed.

Both Conventions gave their unqualified endorsement to the Southern Christian Convention plan of asking each Sunday School, on fifth Sundays, to send their offerings to Elon. Mr. West has planned to undertake a campaign among his schools to put them on the regular list of supporters for the college. The Sunday Schools are part of the Church's educational program and should be definitely linked up with our college.

The Summer School at Elon begins July 26th and will continue for a week, with Rev. F. C. Lester as dean, and Miss Jewel Truitt as registrar. It is expected that it will do thorough work.

The Department of Christian Education of the Southern Christian Convention is co-operating most helpfully with the college in an effort to bring young people of our Church to Elon this fall. The prospect for the college is excellent at this time. A large freshman class is already signed up, and more are expected.

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE LETTER.

What Canaan should the modern Church be conquering, and what is holding it back?

Palestine presented to the Hebrews four parallel zones running north and south. The eastern tableland, the Jordan Valley, the central highland and the maritime plain. While all of these zones were possessed by the Hebrews, in part at least and for a longer or a shorter time, the central highland through the struggle for conquest finally became their home.

The conquest was not an act, but a process, which placed them in very dangerous circumstances. The first danger was the possibility of extermination; the second lay in the change of occupation that the conquest made necessary, and the consequent adjustment to new conditions of life; the third was a political one, from that of a democracy to a monarchy; and the fourth and greatest danger lay in the realm of religion. Coming fresh from the desert, with enthusiasm still burning for the God who had delivered them from the perils of Egypt and the wilderness, they had at least this difference from their neighbors—they were Jehovah worshipers, but now they had come to a land over which Jehovah was believed to have no jurisdiction.

There was not a feature of the new life the Hebrews had to lead that was not connected with Canaanite religion, for religion in those days was not a separate function, but a vital part of all living. Is it any wonder that the poor Hebrews forget Jehovah. The danger lies just here: If they forget Jehovah they have nothing left to distinguish them from their neighbors. The modern Church is facing just such dangers, and she must conquor her foes or be conquored. Our civilization which grew out of Christianity established by the Church is facing the following dangers: materialism, lawlessness, indifference, private interests being held above community and national interests. America needs statesmen and citizens with the vision and spirit of Jesus, doing all things in the terms of the kingdom. To live for one's country is more imperative and noble than to die for it.

The failure to conquor the enemies which are confronting the Church and imperiling our civilization lies in the Church itself. A crisis confronts religion in the modern world. A new reformation is necessary within the Christian Church. The crisis in religion in the modern world has been brought about by the failure of the Church to adapt itself to the two outstanding facts in our civilization—science and democracy. The Church must learn to adapt itself to these two mighty forces which are building our civilization. Of these two, science is the more outstanding and dominant. It is the foundation of our views of life and the universe, as well as our material progress, and so it has largely created the conditions which have favored the rise of democracy. We need shift from the theological to ethical monotheism, from a metaphysical to a social and scientific conception of religion.

The real religious problem of the Church is to secure a general acceptance of a religion adapted to the requirements of continuous progress toward an ideal society, consisting of all humanity. If humanitarian ethics is to succeed in overcoming the conflicts between classes, nations and races, which are now tearing asunder our world, it must have the support of a religion of humanity.

This is the age of a new social consciousness. A religion to be of value must register in conduct. What is needed in the pulpit today is a religious interpretation of all life. Every human relationship raises a moral question, but to many it has never occurred that moral issues are involved in their industrial and economic and social relationships, or even that there is such a thing as the social problem. I would have the minister of Christ call men's attention away from the question of rights to that of duties—to be a worker with men rather than things. The Christian conscience is staggered by how much is meant to be a Christian today. How to live together is the problem of society stated in its simples terms. The preaching and living the social gospel is the answer to this question.

S. L. BEOUGHER.

DEFEATED.

After an infidel had concluded a lecture in a village in England, he challenged those present to discussion. Who should accept the challenge but an old, bent woman, in antiquated attire, who went up to the lecturer and said:

"Sir, I have a question to put to you."

"Well, my good woman, what is it?"

"Ten years ago," she said, "I was left a widow, with eight children utterly unprovided for, and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave; but I am perfectly happy, because I look forward to a life of immortality with Jesus. That's what my religion has done for me. What has your way of thinking done for you?"

"Well, my good lady," rejoined the lecturer, "I don't want to disturb your comfort; but—."

"Oh, that's not the question," said she; "keep to the point, sir. What has your way of thinking done for you?"

The infidel endeavored to shirk the matter again; the meeting gave vent to uproarious applause, and the champion had to go away discomforted by an old woman.—*Anon.*

THE SUNDAY SCHOOL TEACHER.

We should realize that God's work demands the best. Especially is this true touching Sunday School work, because of its vast, spreading influence throughout our great republic. Every Sunday School should have a good superintendent, one chosen and set apart to lead the school. It is a most important office, but, of course, his office is subordinate to that of pastor.

In my judgment, the most important person of all in the Sunday School, with whom the pastor has to deal, is the teacher. The success of a Sunday School class depends entirely, or almost entirely, on the teacher. No greater task was ever assigned to any individual or group of people than that of our Lord and Saviour when He said unto His devoted disciples, "Go ye into all the world and preach the gospel to every creature." That royal command stands today. The Sunday School teacher has been given this mission as much as any one else. Soul-winning should not be left to the pastor alone, but members of every local Church should share with the pastor the responsibility of winning souls to Christ. Our blessed Lord sought to save individuals rather than masses of men. We should follow His example, as well as that of the apostles. The one business of the Church is to win souls to Christ. It is such a pity that so many Church members get so busy with the material things of the Church that they forget the one essential thing; the one thing for which Jesus Christ, the Lamb of God, died and for which His Church exists, namely: to save and bring men to Him for salvation and enlist them in His service—the greatest business in the world. Not only is the Church for this, but the Sunday School is also for this very purpose, and the teacher is the one to begin this work.

Before a teacher can be successful, there are two essential things, namely: preparation and teaching. In order to be able to teach successfully, one must be prepared. There are several things I would like to mention in this connection.

First: Familiarize yourself with the main ideas of the lesson. If there is an important character in the lesson, study that character. Trace the person studied from the first mention of him in the Bible to his death. Compare the good and evil characteristics of him or her, whichever it may be. Pardon me for this personal suggestion, but I suspect some of you would be surprised if you compared, unprejudiced, the lives of Saul and David. I'm sure you would not find Saul the black character he is thought to have been. He was only doing the very things thousands of business men do today to save their position. Only today it isn't made public. Of course, it isn't honorable at all.

In preparing the Sunday School lesson, be sure and plan so as to be able to apply the main theme of the lesson to modern life. This is very important, especially when we study the question of missions. We believe that if we are to accomplish greater things for missions and hasten the day when the saving power of Jesus shall be known by all nations, it is very essential that the Sunday School teacher teach the importance of liberality and soul-winning. The theme of love can be used always among the smaller pupils, and the Sunday School teachers can use their opportunities to make lasting impressions on the minds of those in her class, which may be done by telling of the heroic deeds of great men and women in their work of love. It seems to me that if we leave ideas like these with them, it is the nearest we can come to teaching in parables as our Lord did.

It is important for each teacher to secure good books that will furnish helpful information on the Sunday School lessons. We recommend the *Congregationalist and Herald of Gospel Liberty* and THE CHRISTIAN SUN. There are none better. In the preparation of the lesson, the Bible must be given first consideration. There are other books which are uplifting and educational, but the Holy Bible is second to none.

Every teacher should, if possible, attend some good school for instruction of Church workers. Don't forget those to be held by our great Church this summer.

Teachers, be prepared to answer any question you may ask. Be sure and give proper time to the preparation of the lesson. Many teachers fail to do this, and therefore make a failure of teaching.

One other very, very important thing. When you know that you are not to be at Sunday School, get a substitute to teach in your place. Nothing will make a class become indifferent quicker than to go to Sunday School and find no teacher present to teach. I've known junior boys and girls to refuse to attend Sunday School because they were afraid they would be called on to teach.

As we pass from preparing the lesson to teaching it, I will add just this thought: don't try to teach unless prepared.

Now, as to teaching. One of the finest things I believe that has helped our class is the devotional at the beginning and the ending of the class. Each Sunday one member is appointed to open the class with a short prayer, and one to close it the same way. Those who come from Christian homes seem to experience no difficulty in praying in public. Religion in the home does pay large dividends.

Teachers, if you expect the members of your class to respect you, then you must live daily the lessons you teach. You must set the right example at all times.

I do not think it wise to ask individual questions unless you feel sure that you are going to get a correct answer. This saves a lot of embarrassment for the pupil and the teacher. Many a time when a person has neglected to study his lesson he will stay home for fear of being asked a question. There are other and better methods of teaching besides having to ask questions, I think. Personally, I believe a teacher does this when they don't know what else to do or say.

Let each member of the class know that you feel a personal interest in them. Let them know that you are glad that they are there; that they are as welcome as some one else. Be sure and look after the indifferent pupils. Somehow they seem to need a little more attention than the others. All of you know those pupils—the ones with that indifferent air and look as if they only go to fill the benches. Do your best to impress upon them that there is something else to go to Sunday School for rather than duty. Teach them the importance of reverence.

When a pupil is absent, it is always a good policy to call on them or send them a card. Don't neglect the absentees under any conditions.

In conclusion, let me say this to you, Sunday School teachers: Be sure to give the lesson thorough preparation, and do your very best to find the best method of presenting the truth; for teaching a Sunday School class is like every thing else in life you undertake—if it is worth doing at all, it is worth doing well.

Sunbury, N. C. KATIE PIERCE.

HERE IS YOUR CHRIST.

Life is varied. Men are variously employed. We look out upon life through the familiar window of our daily occupation. We are appealed to by conceptions akin to our daily round.

Now, the amazing thing about our Lord Jesus Christ is that He fits into every one's thinking. He is kin to every man in his day-by-day round of duty. He is so many-sided that each can find his Christ in the mold of his own occupational life.

To the artist—the one Altogether Lovely.
To the architect—the Chief Corner-stone.
To the baker—the Living Bread.
To the banker—the Priceless Possession.
To the biologist—the Life.
To the builder—the Sure Foundation.
To the carpenter—the Door.
To the doctor—the Great Physician.
To the educator—the Great Teacher.
To the engineer—the New and Living Way.
To the farmer—the Sower and the Lord of the harvest.
To the florist—the Rose of Sharon and the Lily of the Valley.
To the geologist—the Rock of Ages (and it is more important to know the Rock of Ages than the age of rocks).
To the horticulturist—the True Vine.
To the judge—the Righteous Judge, the Judge of all men.
To the jury—the Faithful and True Witness.
To the jeweler—the Precious Stone.
To the lawyer—the Counselor, the Law-giver, the Advocate.
To the newspaper man—the Good Tidings of Great Joy.
To the philanthropist—the Unspeakable Gift.
To the philosopher—the Wisdom of God.
To the sculptor—the Living Stone.
To the servant—the Good Master.
To the statesman—the Desire of all nations.
To the student—the Incarnate Truth.
To the theologian—the Author and Finisher of our faith.
To the toiler—the Giver of rest.
To the sinner—the Lamb of God that taketh away the sin of the world.
To the Christian—the Son of the Living God, the Saviour, the Redeemer, and Lord.—*Parish-by Post.*

HOME-COMING.

For many years it has been the custom of New Elam to have a "Memorial Day" on Saturday before the third Sunday in May. This is the one long-looked-for day of all the year with the entire membership and community. Last Sunday, July 20th, was "Home-Coming Day." There came up from many cities, towns and hamlets members and friends of the Church for the occasion. They came early, and before time to begin the services the house was almost full of people who, with eager hearts, sat throughout the day to enjoy the talks, which were interspersed with music by the choirs of New Elam and Hank's Chapel. We were fortunate to have Bro. Mann, of Catawba Springs, with his hand-saw and auto harp, which added much to the occasion.

The only set talks by the program committee were those of welcome and home-coming by the pastor. These came before noon, with many volunteer talks by members and friends. The noon hour was a delightful occasion. The long table, which had been arranged in the grove, was filled with wholesome food and afforded a sumptuous repast. Then there were the greetings of friends of days gone by. At 1:45, the people refilled the large house, and the services were continued until about four. It was a day long to be remembered, and we are hoping that our friends will come again. Come and be with us for the revival meeting during the week following the third Sunday in August. E. M. CARTER.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A DAILY PRAYER.

JULY.

Father, Creator, we thank Thee that, in the capacity and aspiration of humankind, it is innate to learn. Both prophecy and promise decreeing "all shall be taught of God," we deplore prevailing spiritual ignorance and acknowledge its scope as within our own election. Turn us, O God, and give to Thy Church open ears and awakening minds, willing to study to show ourselves approved. In instruction of youth, give, we pray, to leaders and teachers the tongue of them that truly are taught of Thee, that each may know how to speak the word in season. Make us workers unashamed. In Jesus' name. Amen.

CHURCH WORK FOR CHURCH-WOMEN.

So many things that used to be done by the Churches are now being done by non-ecclesiastical agencies that the distinction which formerly attached to Church membership has been substantially whittled away. The neighborhood theater, the extensive system of business men's clubs of which Rotary was the first, the elaborate development of women's clubs, the community chest —these are some of the more obvious ways in which the function of the Church to provide forms of charity and fellowship and culture and service, and even entertainment, for the participation of its members has been thinned down to something almost imponderable. Once it was the lodges which claimed first the men and later the women, but now the community is honeycombed with agencies each embodying some function traditionally associated with religious organization. If, instead of looking back over a single generation, our observation were extended to cover several centuries, we should see that this process of differentiation from the rich and inclusive functioning of religion has been going on for a long time. The whole system of education, once a major function of religion and now completely severed from it, is a conspicuous illustration.

But we are now concerned only with the shorter perspective. Every thoughtful pastor is hard pressed by the practical necessity of "finding something for the members to do," something that will give the tang of reality to their association with the Church. There remains, of course, the worship service, in which, so far, no non-ecclesiastical agency has sought to compete with organized religion. But ethical religion cannot survive on worship alone. Yet that is practically what the Church is coming to. If we allow the concrete interests of life to be split off from religion one after the other, the act of worship itself will surely lose its reality. It will take place in a vacuum, and that kind of worship is artificial and decadent.

These observations are made in order to suggest that the problem of woman's relation to the Church must be considered as a part of the total problem of investing Church membership itself—that of men as well as women, the old and the young—with significance. There is no value in considering women by themselves. What is needed is a conscious definition of the function of the Church in the actual world of today. Only when we can come to terms with the larger problem can we have confidence in attacking any part of it. In a general way, the leaders of religion are fairly well agreed as to the Church's function. It is both social and personal, not in the sense of two separate activities, but of two aspects of a single activity—the building of a Christian society. The old appeal of a salvation which takes the individual out of the world and sets before him rewards and satisfactions in some other world, while the world of every-day reality is regarded with relative unconcern, falls on increasingly deaf ears. If religion is to survive, it must demonstrate itself in this complex and concrete social order in which the individual finds his life. This basic concept underlies most of the vital co-operative movements of the Church, of which the Federal Council is the outstanding illustration.

But the concept is not getting itself women into the understanding and the activities of the rank and file of Church members. It does perhaps infiltrate vaguely into their minds from the sermons of their pastors, but mere preaching is not sufficient. Something must be done about it. The local Church itself must be wholly reoriented in relation to its function as the builder of a Christian society. Church membership must be re-examined and redefined, and invested with a significance appropriate to the task which the Church as a whole conceives for itself. A man's membership in the Church must carry with it a more definite and richer meaning than an amiable attendance on Sunday morning worship and a generous check for the support of the institution. Youth's relation to the Church must be reconsidered and appriate activities and responsibilities defined. Women's membership must be lifted to a level of action and purpose consistent with the dignity of the Church's function and the peculiar contributions which women can make of it. —*Christian Century.*

MISSIONARY OFFERINGS.

WEEK ENDING JULY 26, 1930.

Sunday Schools.

Previously acknowledged	$ 3,915.14
Bethlehem, Altamahaw, N. C.	4.35
Ambrose, Ga.	6.00
Pleasant Hill, Liberty, N. C.	14.44
Wood's Chapel, Mt. Jackson, Va.	1.00
Seagrove, N. C.	1.00
Leaksville, Luray, Va.	1.68
Franklin, Va.	9.75
New Hope, Harrisonburg, Va.	3.98
Cary, N. C.	2.95
Berea (Nans.), Driver, Va.	4.10
Newport News, Va.	14.00
Total	$ 3,981.70

Individual and Church Collections.

Previously acknowledged	$ 5,914.45
Franklin, Va.	40.33
Seagrove, N. C.	6.15
Total	$ 5,960.93

Specials.

Previously acknowledged	$ 1,950.77
Burlington Sunday School, N. C.	73.88
Total	$ 2,024.65

Dollar-a-Month Club.

Previously acknowledged	$ 27.00
O. F. Smith, Norfolk, Va.	25.00
Miss Celeste Penny, Chapel Hill, N. C.	5.00
Total	$ 57.00

Summary.

Previously acknowledged	$18,182.91
Sunday Schools, regular	66.56
Individual and Church collections	46.48
Specials	73.88
Dollar-a-Month Club	30.00
Total to date	$18,399.83

J. O. ATKINSON, *Sec'y.*

QUARTERLY REPORT.

Following is the report of funds of the Woman's Board of Missions, Southern Christian Convention, for quarter ending June 30, 1930:

Receipts.

Alabama Conference:		
Women's Societies		$ 32.18
Eastern Virginia Conference:		
Women's Societies	$737.14	
Young People's Societies	319.10	
Willing Workers' Societies	106.41	
Cradle Roll	33.30	
		1,195.95
North Carolina Conference:		
Women's Societies	$634.90	
Young People's Societies	152.98	
Willing Workers' Societies	33.79	
Cradle Roll	30.49	
		852.16
Valley Va. Central Conference:		
Women's Societies	$159.95	
Young People's Societies	44.82	
Cradle Roll	14.01	
		218.78
Total receipts		$2,299.07

Disbursements.

Raleigh Church	$319.59	
Ocean View Church	300.00	
South Norfolk Church	317.00	
		936.59
Foreign missions:		
Japan—Dues and specials	$745.90	
Sunday School	12.50	
Kindergarten	38.90	
Kitano's salary	100.00	
Bible woman	25.00	
		922.30
Porto Rico—Santa Isabel	$316.97	
Kindergarten	38.90	
		355.87
Total		$2,214.96

Respectfully submitted,
MRS. H. S. HARDCASTLE,
Treasurer.

QUARTERLY REPORT.

Treasurer's report for the fourth quarter for the Woman's Mission Board, Virginia Valley Conference.

Women's Societies.

Bethel—Dues		$ 1.70
Bethlehem—Dues	$ 6.74	
Cradle roll	2.61	
Literature fund	.20	
Mite boxes	2.45	
		12.00
Dry Run		11.54
Leaksville—Dues	$11.65	
Ellen Gustin fund	1.45	
Life membership	1.20	
		14.30
Linville—Dues	$21.41	
Special	30.14	
Literature fund	.71	
Cradle roll	8.30	
		60.56

Mt. Olivet (R)—Ladies' Aid		12.40
New Hope—Dues		3.50
Winchester—Dues	$11.40	
Cradle roll	2.50	
Literature fund	1.55	
Extra	8.79	
Special	6.74	
		30.98

Young People's Societies.

Antioch—Dues	$ 4.30	
Mission home	1.97	
Special	4.27	
Cradle roll	.60	
		11.14
Bethel—Dues	$ 1.59	
Special	1.41	
		3.00
Mt. Olivet (R)—Christian Endeavor		5.00
Timber Ridge—Dues		3.50
Winchester—Dues	$ 6.30	
For Porto Rico	3.00	
For mountain work	3.00	
Literature fund	1.50	
Contingent	1.50	
Special	8.98	
		24.28

Rally Offerings.

Bethel	$ 5.06	
Mayland	3.75	
Mt. Olivet (Green)	10.50	
Winchester	2.50	
Wood's Chapel	4.57	
Brought forward	4.91	
		31.28
Total	$	225.19
Check to Mrs. H. S. Hardcastle		218.78
Amount in treasury	$	6.41

VERDIE C. SHOWALTER,
Harrisonburg, Va. *Treasurer.*

MISSIONARY PROGRAM FOR AUGUST.

By MRS. W. M. JAY.

WOMEN'S SOCIETIES.

All aboard for the Woman's Missionary Society picnic! Fill your baskets with goodies and your hearts with love, and hie away to the lake, park, woods or vale for a real evening of fun and pleasure, seasoned with a spirit of good will. Such meetings mean much to the spiritual life of a society and to the members also. The theme for August is "Fellowship," and it should be a well-planned meeting and the spirit of fellowship should be carried out throughout the entire meeting. Whether you make it a meeting to which all the women of the Church are invited and have at least a part of the time devoted to acquaintance and sociability.

Theme: "Fellowship."

If I knew you and you knew me,
And each of us could plainly see
And with an inner light divine
The meaning of your heart and mine,
I'm sure we would differ less.
We'd clasp our hands in friendliness,
Our hearts would pleasantly agree,
If I knew you and you knew me.

Familiar hymns.
Our Lord's Prayer.
Business.
Devotional period: First Psalm repeated in unison.
Heart-to-heart message.
Current news.
Dialogue: "Every Grain of Corn Counts."
Mizpah.

For the opening of the program, sing just a verse or two of several familiar hymns. The dialogue, "Every Grain of Corn Counts" can be given out of doors as well as in the house, and can be made very interesting (extra copies can be had for 5 cents each).

Some preparations for the September meeting should be made in August. You will notice on your September program the item, "Letters to a Missionary." You make your own selection as to the missionary who is to receive your letter, and should this be done at the August meeting and also in this meeting, assign the writing of the letter to some member, so that the letter can be read at the September meeting and signed by all the members present; then immediately after the September meeting mail the letter to your missionary.

The theme for the September meeting is "Faithfulness." Has your society been faithful through the year? Do not neglect the roll call at this meeting, a testimony meeting with it would be good.

The exercise, "The Ghost," can be made very helpful as well as amusing if time is given to the preparation of it. (Send for extra copies, 3 cents each.)

The last heart-to-heart message for the year is from the President of our Woman's Board, Mrs. Howsare. Do you remember the challenge she gave us in the first message of the year? If you have kept the message on file you might refer to it again. I am sure that the message for this month will be helpful and give us courage to go forward.

(These suggestions are taken from the *News Bulletin.*)

YOUNG PEOPLE'S SOCIETIES.

Theme: "My Group and Its World Service."

Purpose: To formulate for the coming year a program of service.

1. Hymn: "Day is Dying in the West."
2. Hymn: "For the Beauty of the Earth."
3. Project report.
4. The question.
5. What other groups have done.
6. Our plans for the year.
7. Hymn: "He Leadeth Me."

Scripture: Psa. 90:1-3.
Friendship circle, sentence prayers.
A moment of silent prayer.
Taps.

Suggestions.

Poster: A group of young people; from them a line going out around a globe. Printed, "Help Plan Our World Service." Time, place and date. This meeting may be held out-of-doors.

3. Committee will call attention to the fact that only one more service will be held in this series. Any one having material he wishes put into the record book should turn it in immediately.

4. Pass around a long piece of paper and pencil. Ask each person to write on this paper one thing which your group might do in its program of world service. Each person is to fold under his answer, so that the next person will not see it. Leader will read answers.

5. Assign incidents given in chapter 11 of Y. & W. O. to be told.

6. Missionary committee or executive committee should report its plans for the coming year, the congress goals, and how you intend to reach them.

(Continued on Page 13.)

ALL SELF-PRONOUNCING

holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.
AND the third day there was a marriage in Cā'na of Gāl'i-lee; and the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104.	Dark Blue Silk Finished Cloth, with edges colored to match, gold titles	$ .50
2103K.	Morocco Grained Binding, flexible limp, gold edges and titles	.60
2114.	French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges	.85

VEST POCKET TESTAMENT AND PSALMS

2103KP.	Morocco Grained Binding, limp, gold titles, round corners, gold edges	.70
2114P.	French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges	.90
2115P.	French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges	1.10

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red.

13RL.	French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges	.90
15RLP.	French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included	1.35

Holman Jewel Testament

INDIA PAPER ONLY—Size 2¼x4¼ inches x⅜ inch

The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2¼x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 *The three wise men*

carrying away into Bāb'-ȳ-lon *are* fourteen generations; and from the carrying away into Bāb'ȳ-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

5003X.	Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges	$1.00
5015PX.	French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included	1.50
5036PX.	Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms	2.60

Holman GEM Testament

POCKET SIZE 3⅜x4½ inches

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Jē'sus to the multitude, and to his disciples,

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3⅜x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

4102P.	Black Silk Finished Cloth, gold titles, round corners, red burnished edges, with Psalms	$ .90
4113.	French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges	1.35
4115P.	French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included	1.90

RED LETTER GEM TESTAMENT

4113RL.	French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges	1.50

INDIA PAPER GEM TESTAMENT

4136XP.	Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms	3.00
4136XPRL.	Red Letter Edition with Psalms, same binding as 4136XP, but with the Sayings of Christ Printed in Red	3.25

Old Folks Testament

Extra Large Print
Pica, 16mo. Size, 5¾x7¼x¾ Inches

Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines. It is the most readable edition of all large print Testaments.

Specimen of Type.
THE book of Jē'sus

PSALMS INCLUDED

2902P.	Black Silk Finished Cloth, gold titles, round corners, red edges, with Book of Psalms included	$1.50

THIN BIBLE PAPER EDITIONS
Same Large Print as Above

2913P.	French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included	2.95

RED LETTER EDITION
Same as above, with the Sayings of Christ in Red.

3913PRL.	French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included	3.10

All styles sent postpaid at above prices

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VI—August 10, 1930.

Hannah, a Godly Mother.

Golden Text: "My son, hear the instruction of thy father, and forsake not the law of thy mother."—Prov. 1:8.

Lessons 1 Sam. 1-28, 2:1-11, 18, 19, 3:1-18.

Time: Birth of Samuel, B. C. 1171; call of Samuel, B. C. 1160.

Place: Ramah, Samuel's birthplace; Shiloh, the location of the tabernacle. Both located in Ephraim, in central Palestine, the Samaria of Christ's day.

The lesson divides itself into three parts: (1) Hannah's Prayer; (2) Hannah's Prayer Answered; (3) The Godly Son of a Godly Mother.

1. Hannah's Prayer. This is not the first instance we have in which a Bible woman prays that she may have the, to her, greatest of all blessings. Only recently we have had the story of Sarah. Hannah was a great woman, in that she was a good woman. She was a woman of prayer and a woman of good works. Her husband, as was common in those days, had two wives, and the other wife had borne him several children. It was a great sorrow to Hannah that she had no children, so finally she went up to the tabernacle at Shiloh and prayed to God there that He would bless her. She also vowed a vow that if God would answer her prayer she would dedicate her son to the Lord's work.

2. Hannah's Prayer Answered. God hears our prayers always; and if it is best that they should be answered, He answers them in his own time and way. When the baby Samuel came to Hannah he was a double joy, because he came after long waiting and sorrow and because he was a direct answer to prayer. When Samuel became four or five years of age, Hannah remembered her vow to God and carried him up to the tabernacle at Shiloh. She left him there with Eli, that he might be brought up as a priest of the Most High. But before she carried him thither, she had instilled in his heart and life the truth that was to follow him throughout his life.

3. The Godly Son of a Godly mother. We are not told what Samuel did in the temple. Possibly he kept the lights bright and burning, and made himself useful in many ways. We do know that he led a godly life, for when God wished to send a special message to Eli, it was through the boy Samuel that it was done. Samuel was called early into divine service. We hear the thrice-repeated call of God, and Samuel's quick response. We honor Eli for his willing perception of the fact that Samuel had the close contact with God that was formerly his. And we rejoice in the lad's prompt response: "Speak, for thy servant heareth."

Bishop Francis J. McConnell says:

"The lesson today gives us a chance to honor parenthood by thinking of what a devout parent can do in shaping the life of a child for the largest benefit of a community. We sometimes speak as if all the important truths concerning childlife had been discovered within the past few years. Men are announcing to us today, with an air of tremendous discovery, that the significant processes in a child's training must be those of the earliest years or months. It is quite interesting to notice how the emphasis of the Church in its work has today placed 'the child in the midst' as the object of Church effort. We are told by scientifically minded teachers that beneficial or harmful forces can work upon a child's sensitive organism long before the child knows anything about the meaning of the forcest themselves, and long after he has forgotten all about them.

"A most intelligent mother said to me some time ago that if she could have undisputed control over her children for the first seven years of their lives she did not care what forces they had to encounter after that age. Well, Hannah did a little better than that. She seemed to feel that if she could have her son Samuel for not more than three years she could then send him away from home. To be sure, she was sending him up to the temple, but according to the narrative, she did not put him out of spiritual danger in so doing. Nor was Hannah insuring the moral safety of Samuel in personally turning him over to the priest, for the priest appears to have been a well-meaning but weak-willed individual who could not control his own household.

"The entire course of Israelitish history from Samuel on was profoundly marked by the activities of the prophets. It was through the channels of prophecy that the Lord increasingly revealed Himself to the people of Israel. The prophets were souls of special sensitiveness to moral evils and to the wrongs done against the ideals of humanity by those evils. Now, Samuel is always spoken of as a prophet in the Scriptures. In his case, the sensitiveness seems to have come from the early influence of his mother upon him. She set the stamp upon him in the beginning which was to be his until the end. She did not see him often in the after-years, but when she did visit him she probably brought more of divine influence to bear upon his life than anything which came to him out of his companionships in the temple service.

"Again and again in the course of the treatment of the lessons we have had occasion to remark upon the fine human qualities which appear everywhere under the old Hebrew conditions of living. At the center of the religious requirements of the Hebrews was a never-failing emphasis upon simple fundamental duties ni human contacts. Obedience to the old Mosaic law did not make the people hard and stern. There flowered out of their obedience some of the gentler and more winsome human traits. Her piety did not make Hannah an iron disciplinarian. It made her a kindly and devoted mother, with the law of God interpreted by her kindliness. It must have been an unspeakable sacrifice for Hannah to send the boy away, but in that sacrifice she seized at least a glimpse of the truth that her people were to set on high a type of religious living which should be for the benefit of all nations."

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, August 10, 1930.

Topics "How to Become Truly Popular.

Hymn: "Faith of Our Fathers."

Opening Prayer.

Hymn: "More Like the Master" (sing prayerfully).

Scripture reading: Phil. 4:6, 8; 1 Peter 3:8-11.

Leader's Talk: Contrast the popularity of the prodigal son while in the far country with the good Samaritan.

One way to be popular:

"Like yourself first in all you say and do—
Be proud of you!
Be such a man as you would choose for a friend,
And in the end
You will look back on all that may have been
Contented and serene.

"Like yourself first. Cut not your standard down
To please the town;
Never for gain or pleasure make one move
You can't approve:
Better it is to suffer any fate.

The secret of Popularity:

"Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer,
Wherever you may meet it.

"Remember every kindness done
To you, whate'er its measure;
Remember praise by others won
And pass it on with pleasure;
Remember every promise made
And keep it to the letter;
Remember those who lend you aid,
And be a grateful debtor.

"Remember all the happiness
That comes your way in living;
Forget each worry and distress,
Be hopeful and forgiving;
Remember good, remember truth,
Remember heaven's above you,
And you will find through age and youth
That many hearts will love you."

The world's most popular man:

"If Christ had thought of just Himself,
No lowly manger bed
Would once have held a King divine,
Or pillowed Jesus' head;
For far above the skies of blue,
In heaven's endless day,
His Father had prepared for Him
A better place to stay.

"If Christ had though of just Himself,
Our blessed Saviour, Friend,
Would not have trod the bitter path
Up to the very end.
He never would have borne the cross
Up there on Calvary,
Nor paid salvation's cruel price,
Nor died to set us free.

"If Christ had thought of just Himself—
But, ah! that was not true.
He made the wondrous sacrifice
For love of me and you;
Then He gave for us, now we
Must pattern after Him
And give, that those in darkened lands
May find true light in Him."

—*Carolyn R. Freeman.*

Topics for other talks: "The Relation of Service to Popularity," "Seeking Popularity" (are we justified in seeking popularity?—give reasons), "Beauty and Popularity," "Popularity an End, or a By-product?"

Arrange the program to suit the needs of your own society. These are only suggestions. Find other things to do, leaving out that part of this program which is least suited to your group.

NEWS NOTES.

By Mrs. W. M. Jay.

A splendid bit of news comes from the Holy Neck Society as follows: In the beginning of the year they made as their goal, or aim, that they would have some special feature, both financially and socially, each quarter. In October each member was asked to donate $1.00 as talent money, to be used and multiplied as many times as possible. Some brought material and made dresses, aprons, fancy work, etc.; others made cookies, salads and other eats; while some bought fruit and sugar and made articles for exhibits for the school fair. They report much fun, pleasure and experience, and realized a neat sum as well.

In November, they held a very interesting thankoffering service under the direction of their spiritual life superintendent.

They celebrated the fourteenth anniversary of the society in the second quarter, when they invited their husbands and friends for a social. A very enjoyable time is reported, and a good attendance.

The world's day of prayer for missions was observed on March 7th in a joint service with the Holland Christian Church. They have a splendid method for studying the mission books. They had a lesson a week and met in the home of their teacher. Much interest was shown, and the enthusiasm kept up well because of the lessons being close together. They are using the Book of Acts for their devotionals at their regular meetings. They assign one chapter each to different members, and then all are asked to bring their Bibles to look up references. This has proven to be a very interesting phase of the meetings and is one they commend to other societies. Mrs. E. T. Holland is the efficient president of this society and is doing a splendid work as a leader.

The Young People's Society of the Liberty Spring Christian Church has been studying as a mission study book the "Ann of Ava" and find it very interesting. They report good missionary programs at every meeting and a good attendance. A splendid dialogue, written by their superintendent, was given on Easter Sunday, which was thoroughly enjoyed by all and furnished special parts for the members. They are planning to give the playlet, "Aunt Tillie Learns to Tithe," soon. Miss Mamie Smith is the president of this thriving society.

A BABY MEMORIAL.

Attention! All women please read. All men skip on to next article. During the biennial session of the Southern Christian Convention, which met in Raleigh, N. C., this year from April 29th to May 2nd, Mrs. J. A. Williams called a meeting of the Woman's Board. At this meeting it was moved and carried that the babies who die who are members of the missionary cradle roll at the time of their death should be honored in the same way as the members of the Woman's Missionary Society.

Only in the amount of money sent in will you find the difference. For our women, it takes $10. For our babies, it takes $1. Their memorial cards will not be as large as the ones for the women, but they will be pretty and appropriate. Mrs. Williams is to have them printed.

When you become a member of the Woman's Missionary Society you are expected to pay 10 cents a month dues, which, for a year, is $1.20; for literature fund, 10c; for contingent fund, 10c; for Ellen G. Gustin fund, 10c—total, $1.50, besides mite-box offerings and special gift on apportionment.

When you become a member of the missionary cradle roll, you are expected to pay 15 cents a year dues, besides your mite-box offering. On this basis, we set the memorial for the missionary cradle roll members at $1, or one-tenth as much as for the women. The dollars to go for the same purpose, as the memorial paid in for the women; that is, for our retired or incapacitated missionaries—and this is a worthy and imperative need.

So, if you should be unfortunate enough to lose a member of your missionary cradle roll department, you can perpetuate their memory (1) by sending $1, (2) with the child's name, (3) date of birth, (4) date of death, (5) also parents' name and address to your Conference treasurer, and she in turn sends it on to Mrs. H. S. Hardcastle, Convention Treasurer for the women. She will in urn call me and give me th einformation, and I will fill in the memorial certificate and mail it to the parents at the given address. It will be signed by the President of the Woman's Board and the superintendent of the cradle roll department. There is an old saying, "The old must die; the young may die."

Here is hoping our cradle roll babies may be spared many years, so we may have their increasing interest in missions, but if the dear Lord needs them with Him, let us honor their memory in this way.

Mrs. I. W. Johnson,
Sup't Cradle Roll Department.

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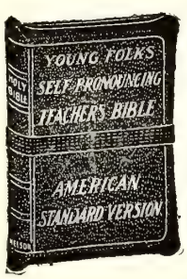

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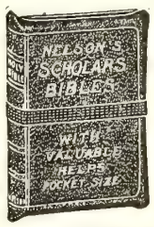

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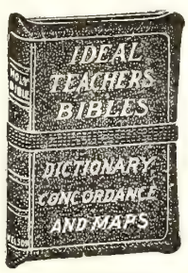

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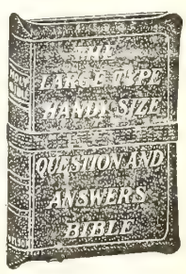

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FAMILY ALTAR

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One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

TALK IT OVER.

"In the multitude of counsellors there is safety."—Prov. 11:5-14.

The Governors' Conference has now held twenty-one annual sessions, and has established itself as a most helpful element in our national system of government. As the governors come together from all parts of the country, as they engage in full discussion of difficult problems, as they hold frank and intimate conversations, and especially as they form friendships through delightful social events, misunderstandings are removed, co-operation is assured, and the forty-eight States are more closely bound together. After the first of these conferences, the Governor of Kentucky remarked that there would have been no Civil War if such a meeting of governors could have been held in 1860.

It is the Christian way of doing. It is the method of Christ. It is the practice of brotherhood. And we should make use of the plan constantly in our individual lives.

Prayer.—Thy ways, our Father, are kindly ways, pleasant ways, friendly ways. We walk Thy path when we go to other men's houses to hold counsel. May we do it often, and go Thou with us. For Christ's sake. *Amen.*

TUESDAY.

BIRDLESS SANCTUARIES.

"By their fruits ye shall know them."—Matt. 7:15-23.

A brisk newspaper writer amused his readers recently by describing a beautiful bird sanctuary which he had visited; a sanctuary with a most artistic sign at the entrance, a charming bird-bath, an open-air theater, and every other alleged comfort and attraction for the birds, but the reporter could not see a bird—only a solitary squirrel.

Bird sanctuaries are lovely and useful institutions, and that one may not have been so unfortunate as it seemed, if only the reporter had known how to see the birds that were there; but certainly a bird sanctuary without a bird would be an anomaly.

No less a curiosity is a Christian barren of the fruits of Christianity, and of these there are unfortunately a large number. Bird sanctuaries are supposed to contain an especially abundant lot of birds, and Christians are persons who possess and show to the world an especially abundant store of Christ-like qualities.

Prayer.—May we never fool ourselves, O Christ, with imagining we are Thine when we are not like Thee. Draw near to us, live in us, we pray Thee, and create in us Thine image. *Amen.*

WEDNESDAY.

A FORCED LANDING.

"It is better to go to the house of mourning than to the house of feasting."—Eccl. 7:1-7.

Up in Ontario an aviator was obliged, because he ran out of gas, to make a landing on a strange lake, and through this mishap discovered a band of Indians whose existence had never even been suspected. The incident is a striking illustration of the way in which trouble brings people together and discovers them to one another.

In a great conflagration, in time of famine or flood, or pestilence or war, artificial barriers are quickly broken down, and men learn to know and love each other who before were not even acquaintances. This is one of the uses of misfortune, and it is a great gain. Trials are not altogether bad if they result in forced landings amid new human relationships.

Let us employ the wings of love to transcend worldly barriers, overleap all hindrances, and make landings of fellowship in our brothers' lives.

Prayer.—May the Holy Spirit of all grace introduce us to our brothers and sisters. May He render us neighborly and friendly. May the wide world be one. *Amen.*

THURSDAY.

FORGET THE CROWD.

"Forgetting the things which are behind, . . . I press on toward the goal."—Phil. 3:7-14.

Francis Auimet, the well-known and well-liked golfer, has written a rather pathetic article about the handicap of popularity. When a golfer has become famous, crowds of many hundreds flock around him as he plays, crowding him on the tees, pressing into the fairways, obscuring his view, and sometimes even forcing him to shoot over their heads. The time they take in settling down breaks into the flow and continuity of his strokes. The most experienced players sometimes lose games because of the attentions of the throngs, and even those with the most complete command of their nerves find their scores cut down by the "gallery."

We cannot ignore our friends, and would not if we could; but we must learn to forget them when they impede the tasks God has given us. There are times when, as Christ said, we must even hate those dearest to us if they set themselves in opposition to our Christian goals. It is fine to have a large "gallery," but we must shoot onward with superb concentration just as if we were alone in the field.

Prayer.—Our Master, we stand or fall to Thee. We look to Thee. We seek Thy applause. We follow Thy course. We aim at Thy mark. We have no other goal. *Amen.*

FRIDAY.

THE CATHODE RAY.

"Each man's work shall be made manifest; for the day shall declare it, because it is revealed in fire."—1 Cor. 3:10-15.

The General Electric Company uses every year more than one and a half million sapphires for bearings in meters and other delicate apparatus, and it becomes necessary to detect synethetic gems and separate them from the natural ones. For this purpose a new cathode ray tube has been developed by a member of their research staff. If in a dark room the rays from this tube are thrown for a few seconds on a trap of stones, they all glow, and when the rays are turned off the artificial sapphires continue to glow and may be picked out of the tray, while the natural sapphires cannot be seen. Diamonds, under these rays, turn brown if they are artificial, but remain unchanged if natural.

So let every one of us be certain that whatever is unreal in his life and character will be disclosed by the analysis of heaven. The true nature of work is sure to be made manifest in time. Imitation virtues deceive the casual eye, but not the cathode ray of the universe. There is no safety but in the truth.

Prayer.—Thou God seest us. Thou God knowest us altogether. Thou art acquainted with all our ways. No pretence, no hypocrisy passes Thy scrutiny. We will not attempt to cheat ourselves or the world, for we can never deceive Thee. *Amen.*

SATURDAY.

CONTENTMENT THAT CONVERTS.

"I have all things, and abound."—Phil. 4:10:20.

Paul, in his Roman prison, could write to his friends in Philippi that he had all things and abounded. Christ to him was "all and in all." Having Christ, Paul needed nothing else, wanted nothing else, and his contentment with Christ was one great recommendation of Christianity.

Marshal Feng, that remarkable Chinese Christian general, was profoundly moved by two experiences with missionaries. In 1900 he saw a young woman die joyfully for Jesus Christ. Then a madman tried to kill Feng, but instead his bullet killed an American medical missionary. The widow refused to ask for compensation for her husband's death, and when Feng offered her $7,000 she said that the mission supplied all her needs.

Practical unselfishness, manifest unworldliness, evident satisfaction with the Christian life and its rewards, these are the best advertisements of our religion. We can make our lives the most powerful of evangelistic sermons. The world is being won to Christ by the Christians who in Christ have all things and abound.

Prayer.—Thou, O Christ, art all we want, more than all in Thee we find. No blessing surpasses Thee. All joys are less than Thee. Thou completest every desire. With all thanksgiving we thank Thee most for Thyself. *Amen.*

SUNDAY.

SIN NEVER PAYS.

"I will render vengeance to mine adversaries."—Deut. 32:35-43.

A man who made a business of picking pockets for twenty-three years, and who robbed people to the extent of $350,000, has become a lecturer and is telling his audiences that, after all, it does not pay. He found it necessary to employ a lawyer, for he was arrested twenty-six times. He found it necessary to give many bribes and to pay out large sums to blackmailers and threatening informers. He "made" much money, but he could not keep it. The "expenses" of the "business" absorbed the "profits."

And the pickpocket seems to have left out of account the heaviest expense of all, the loss of his character, the loss of his happiness, and his eternal ruin unless he repents and, through Christ, makes his peace with God. All sinners suffer endless loss. Nothing they can possibly "make" compensates for what they unmake.

Prayer.—Forgive our sins, Thou Ruler of the universe, through the mercies of Thy Son. And grant that, having certain knowledge of the entire folly and fruitlessness of evil, we may no longer fall into that emptiness, but may ever walk on firm ground with our Saviour. In His name. *Amen.*

The liquor traffic tends to produce criminality in the population at large and lawbreaking among the saloon-keepers themselves.—*Theodore Roosevelt.*

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

SURPRISES OF THE CHRISTIAN LIFE.

By Rev. Walter Metcalf

The Christian life is exuberant in youthfulness. Old age lives in the past; youth in the future; and Christianity is the religion of youth! In such an hour as ye think not, the Son of man cometh! The Christian stands on the verge of an appealing expectancy. The future has no charm for the aged; but for youth it means graduation, or the Fourth of July, or a birthday—some adventure all the time. So when Jesus said, "Watch, therefore," He anticipated no dull, languid tarrying, but a wide-awake thrill at the thought of a bridal party. John the Baptist played funeral dirges, but Jesus attended weddings, and rejoiced on many festive occasions.

Some people think of the coming of the Son of man in the somber garments of death, but today we think of Him appareled in the blithesome attire of life. He comes to give life and to give it more abundantly. Watch, therefore, for in such an hour as ye think not, the Son of man will come to you with innumerable surprises.

He will come with the surprises of strength. As thy day is so shall thy strength be. Many persons have repeatedly said, "I did not think I could do it." But they did. Whence came such strength? The Christ within answers even the unconscious cry for help, and we are saved. He came in such an hour as men thought not at Bethlehem. Just one Mary and a few wise men were conscious of His presence; while the rest of the world had ceased to expect prophetic power. But the Christ came, and He will come again, every day, just when you need Him most. You will be able to carry that heavy load, because He walks beside you all the way. That bereavement? Yes, He will be there. That financial crisis? You will be surprised to learn how little the terrible blast affected the real you. Your strength will be redoubled for the impending struggle. There is reserve power in every-day life; but the one who a double portion of divine strength.

There is also the surprise of explanation. Why did Turner have to mix his paints in a broken teacup? Why did John Bunyan spend years in Bedford jail? Why does a mother go down into the shadows and then live the sublimely sacrificial life for her brood? Why this bereavement, this loss, this reverse? The Master Himself once cried knows the secret place of the Most High receives, out in anguish of spirit, "My God, My God," etc. We do not understand. After the fire and whirlwind come the still small voice of explanation. Then we know why there were clouds instead of sun after the Master comes to us with the surprise of explanation.

Surely the gods were not propitious to Simon of Cyrene as he walked into the ancient city in the years that are long ago. Going in, he paused to watch the milling, surging crowd going out. No opportunity here surely! As fine looking child of God as ever walked earth's pathway fainted beneath a cross, and a rough soldier, possibly in the spirit of horseplay, compelled Simon to carry that new cross. It looked as though Simon was going to his own crucifixion. Opportunity? A million men would gladly take Simon's place today. The alien had carried the Redeemer's cross. What a contact! In such an hour as men thought not, opportunity came.

Less spectacularly opportunity comes to all of us. A cup of cold water; an act of kindness; a Boy Scout's thoughtfulness. Yes, in a thousand unexpected ways the Christ comes to us with endless opportunity. That Sunday School class calls you. There is opportunity for righteous living at the club. Business needs high adventure. There is the call for life service. It came to Lindbergh. His head was not turned by the applauding millions, and he stands today as a type of the finest of young Americans. In such an hour as men think not comes the surprise of gracious opportunity.

Of course, the Master will come to us in the surprise of death. And after death—the judgment! We never know what an hour may bring forth. "Be ye also ready." But when we find ourselves beyond the vale, we will still be in the land of surprises. "When saw we thee sick, or in prison, and ministered unto thee?" The righteous will be surprised that their little "unremembered acts of kindness and of love" have been actually recorded. Others of us will be bitterly surprised to discover that we have failed to achieve God's standard of character.

May we not, therefore, give a present-day application to those beautiful words quoted by Henry Drummond?

"So I am watching quietly every day,
Whenever the sun shines brightly I rise and say,
Surely it is the shining of His face!
And when a shadow falls across the window of
my room,
Where I am working my appointed task,
I lift my head and watch the door, and ask
If He is come!"

He comes with strength, with explanation, with opportunity, and with great reward.

MISSIONARY PROGRAM.

(Continued from Page 9.)

WILLING WORKERS OR JUNIORS.

Theme: "Vacation Days."

Song: "This is My Father's World."

Follow suggestions of last month for call to worship, prayer, offering.

Plan for a picnic. If possible, invite some group of foreign children to this; use this as a period of encouraging friendship between the races. If there are no people of different races near at hand, think of some way to which we may send them a part of our good times. Examples: gathering such wild flowers as will press to use in scrapbook to which will be added pictures showing "The country we live in," or "The town we live in," or "The clothes we wear." These may be cut out of daily papers or magazines.

Close with flag salutes.

For Junior Leaders.

(By Miss Carrie Robison.)

If you are unable to have a picnic for August, the children will like to listen to the stories in "Jumping Beans" while they are making the scrapbooks. We are to have some work among the Spanish-speaking people in Arizona, and these stories will help get acquainted. I hope that there will be lots of fun making scrapbooks.

A number of gifts for the children's memorial of the merger have been received. The gifts have ranged from one dollar to five. Most of it, so far, has come from one conference whose conference superintendent wrote to the junior leaders. More societies will send in their gifts soon, and by the end of our year, September 30th, I am sure that we shall have money enough to translate a good book for the Japanese boys and girls.

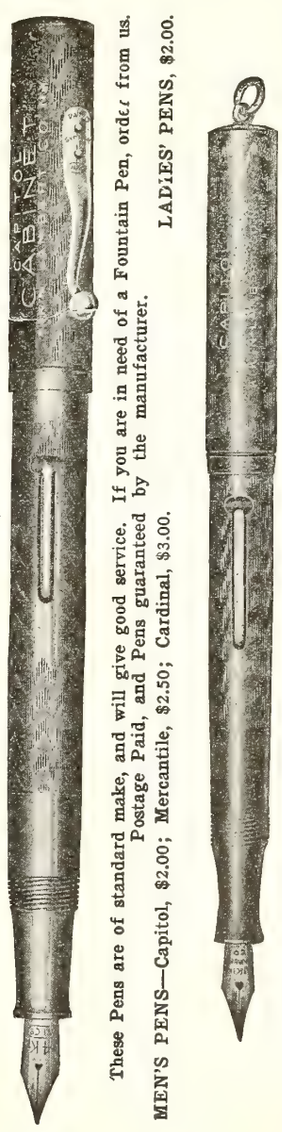
It would be interesting to have your children tell of the books each one would like to have the Japanese children read, and why. Of course, Miss Bosanquet will decide which one of the books our money will pay for, she feels that they need next.

In your September meeting it would be well for you to make some plans for the study of the new books for next year's study. Possibly new programs for next year will be outlined by that time.

I wish you all a happy vacation, with lots of fun and some work.—*News Bulletin.*

The most honorable and the most useful career that is open to any man or woman is to be a Christian. No life that any man or woman can live is as conducive of good to others or brings so much peace and happiness to the one living it as the Christian life. Honor and glory cannot be rendered to God, to whom all honor and glory belong, except by living the life that the Spirit of God, speaking through inspired men, marks out for the Christian.—*Exchange.*

Germany last year spent $1,075,000,000 on drink. The bill would have been greater, but for the fact that drink is very cheap in Germany.



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THE CHRISTIAN SUN, 1536 EAST BROAD STREET, RICHMOND, VIRGINIA

Christian Orphanage

Dear Friends:

I am very happy that our financial report carries us across the ten-thousand-dollar mark this week. We are always happy to reach one-third of the way. Happier still, when we reach one-half of the way, and our heart is full to overflowing when we reach our goal at the end of the year.

No one can realize the mental strain through which one goes who stands at the head of an institution of this kind and meets the problems from day to day, and especially the financial problems. Bills to meet, and sometimes no money to meet them, and it keeps our thinking cap on all the time to figure out just how it can be done.

If all our Sunday Schools could be superintendent of the Christian Orphanage for one month they would be so sympathetic ever after that they would double their monthly contributions; and if they were not on the list of monthly contributors, they would be so sorrowful because of the neglect that they would get on the list at once and make their contribution liberal. Schools are joining our list each week, and we hope ere long all will help us.

The rains are making our crops take on new life, and we truly hope the long-continued drought has broken. Quite a number of our children are out on vacation now. We try to give each one a ten-day vacation each year if they can get somewhere to go. It does them lots of good to get out and mingle with people and see how other people live.

When we give to keep a homeless child, it may be like casting our bread upon the waters; but we may be made to feel happy some day to see that little fellow we helped filling some responsible position of trust.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 31, 1930.

Brought forward		$9,987.92
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Pleasant Ridge	$ 1.10	
Bethlehem	3.80	
Lebanon	1.50	
Greensboro, Palm Street	5.22	
		11.62
Eastern N. C. Conference:		
Wake Chapel	3.33	
Bethel (Wake)	1.00	
Wentworth	10.84	
Christian Light	1.97	
Shallow Well	2.50	
Mt. Auburn	18.48	
Christian Chapel	3.80	
		47.83
Western N. C. Conference:		
Seagrove	$ 1.00	
Burlington	45.48	
Antioch	.85	
		47.33
Eastern Virginia Conference:		
Damascus, Jan.-July	$18.00	
Berea, Nansemond	11.00	
		28.00
Valley Virginia Central Conference:		
New Hope	$ 6.47	
Mt. Olivet (G)	2.55	
Winchester	6.03	
		15.05
Alabama Conference:		
Noon Day		.66
Special Offerings.		
Burlington Kiwanis Club, N. C.	$100.00	
Friends of Christ S. S., Chapel Hill	10.00	
		110.00
Grand total		$10,248.41

PROGRAM.

Virginia Valley Central Conference, August 6-8, 1930.

FIRST DAY—WEDNESDAY.

Morning Session.

10:00. Call to Order.
Devotional Service—Rev. B. J. Earp.
10:35. Enrollment.
10:45. Welcome Address—Rev. A. W. Andes.
10:55. Response—Rev. C. C. Ryan.
11:05. Report of Program Committee.
11:10. Report of Executive Committee.
11:15. Miscellaneous Business.
11:25. Annual Address—Prof. A. L. Hook, Elon College, N. C.
12:00. Adjournment for Dinner.

Afternoon Session.

1:45. Devotional Service—Rev. W. B. Fuller.
2:00. Report of Committee on Religious Literature.
2:10. Address—"The Outlook for Our Church Publications," Hermon Eldredge, Dayton, Ohio; C. D. Johnston, Elon College, N. C.
3:00. Report of Director of Religious Education.
3:25. Report of Committee on Evangelism.
3:50. Report of Committee on Social Service.
4:00. Adjournment.

Evening Session.

8:00. Special Program for Young People—Rev. Joe French in Charge.

SECOND DAY—THURSDAY.

Morning Session.

9:30. Devotional Service—Rev. R. L. Williamson.
10:00. Roll Call and Reading of Minutes.
10:10. Report of Committee on Education.
10:25. Address by Dr. W. A. Harper, President of Elon College.
11:10. Report of Stewardship Secretary.
11:30. Address by Hermon Eldredge.
12:00. Adjournment for Dinner.

Afternoon Session.

1:45. Devotional Service—(To be supplied).
2:00. Address—"Our Orphanage," by C. D. Johnston, Sup't, Elon College, N. C.
2:40. Conference Missionary Association.
3:10. Report of Committee on Sunday Schools and Christian Endeavor.
3:20. Address—"Good Will to Men," by Hermon Eldredge.
4:00. Adjournment.

Evening Session.

8:00. Report of Committee on Foreign Missions.
8:15. Program by the Woman's Mission Board.

THIRD DAY—FRIDAY.

9:30. Devotional Service—Rev. A. W. Andes.
10:00. Roll Call and Reading of Minutes.
10:10. Report of Committee on Christian Union.
10:20. Address—"Where We Are, and What Is Before Us in the Congregational-Christian Merger," by Hermon Eldredge.
10:50. Report of Committee on Apportionments.
11:00. Report of Conference Mission Secretary.
11:15. Miscellaneous Business.
10:50. Report of Committee on Apportionments.
12:00. Adjournment for Dinner.

Afternoon Session.

1:45. Devotional Service—Rev. Joe French.
2:00. Report of Committee on Home Missions.
2:20. Address—(To be supplied).
2:50. Miscellaneous Business.
3:30. Adjournment.

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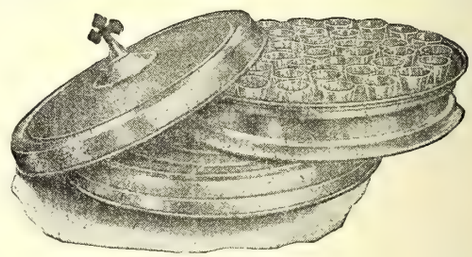

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Tray No. 10—Interlocking, with 30 plain glasses 6.50
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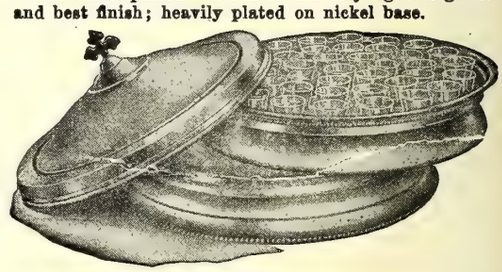

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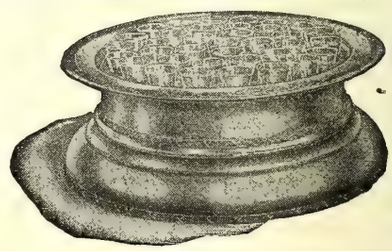
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



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Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00

Bread Plate No. 3—Narrow rim $ 9.00
Bread Plate No. 4—Broad rim 9.00
Filler—Silver lined 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

WAYS OF SHARING WITH OTHER FAITHS. By Daniel J. Fleming. Association Press; $1.75; pp. 268.

Prof. Fleming has long been recognized as an authority in the field of comparative religion. He feels that those of us who undertake to do missionary work should do so in the spirit of sharing our experience of God with the adherents of other faiths. We will be none the less sure of the validity of our own religion, but far more successful in winning members of other religious creeds to Christian standards. We should encourage good will, understanding and respect; we should offer those whom we would win to Christ a program of joyous, unselfish living, without ulterior objectives; we should present religion as an adventure in showing our experience of God. In conclusion, he gives a very suggestive code of ethics for those who would undertake this process of sharing.

STUDIES IN THE ORGANIZATION OF CHARACTER. By Hugh Hartshorne, Mark A. May, and Frank K. Shuttleworth. Macmillan; $2.75; pp. 503.

This is the third volume issued by the "Christian Education Inquiry," in the effort to reduce to precise measures the character tendencies of boys and girls. A more subtle or intricate problem it would be difficult to select. Yet the investigators, while necessarily including a large amount of technical matter, have also incorporated in their study not infrequently passages of great illuminating value. This concluding volume will prove especially valuable to non-technical readers.

TWO-MINUTE STORIES. By Carl S. Patton. Wittlett, Clark & Colby; $1.25; pp. 131.

The great preacher who gave up the presidency of the Chicago Theological Seminary to return to the pastorate of First Congregational Church of Los Angeles, has here collected fifty-three inimitable stories for boys and girls. Dr. Patton does not preach to boys and girls. He tells them stories. They return again and again for more. These stories exhibit the marks of genius, and the world will not be content until more like them are given to it.

CONFLICTING PSYCHOLOGIES OF LEARNING. By B. H. Bode. D. C. Heath & Co.; $1.50; pp. 305.

Dr. Bode recognizes the confusion and disagreement that now is the outstanding characteristic of psychologists. His book concerns itself centrally with the question of the nature of the mind. Mind and soul are identified in the book throughout. There is no substantive mind, immortality is hypothetical, and mental states are the raw material of the educational process. For those who would understand the physiological concept of the mind, this book will be exceptionally valuable.

BUILDING FAMILY FOUNDATIONS. By Rev. Harold Holt. Morehouse; $1; pp. 85.

A very practical discussion of economic, parental, sex and spiritual relations of the modern home. Chapter 1 discusses the changing family, and chapter 10 shows what the Church can do to stabilize this primary and foundational institution of our social order. Common sense and devout attitude—these are the appropriate descriptions of this very sensible treatise.

CRITICISM.

One should try not to be too fearful of criticism. Persons who disagree with views one expresses will yet be just to him, if they have the spirit of Christ. Those who are not—well, would it not be better to be like John the Baptist in the Wilderness, or Paul, against whom the exalted Sanhedrin plotted, than to try to mediate the gospel with materialism or systems that reject our Lord? They "got" Paul—had him put in a Roman prison in lieu of their failure to have him murdered. Few of us may think of ourselves as even remotely in the case of the great apostle. Yet we may remember that the open and "effective" antagonism he aroused by his unterrified witness to the revealed supernatural gospel and by his stripping the mask of the enemy teachings, was within the purposes of God for him, and though it meant prison and a chain, did not stop nor make ineffective that witness. Whatever pitiful persecution, from high or low quarters, may be involved in one seeking to speak the truth of Christ is far better, if such be God's will, than any safety and praise one might gain by speaking words of softness and peace where supreme loyalty to Christ is involved. Such is the principle. God teaches each of His ministers how, with meekness, in his own place and in accordance with his own responsibilities, he may make application of it. —*Western Recorder.*

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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

OBITUARIES.

BOTTOMS.

Mrs. Susianna Chandler Bottoms was born December 3, 1880, and died at her home in High Point, May 29th. She was married to E. L. Bottoms December 5, 1896. She leaves her husband, four sons, and four daughters, of High Point, and a son of Surry County; also many friends and loved ones. She will be missed at home and in the community. She professed faith in Christ in early life and united with the Church in Surry County and lived faithful to the end.

She was a true mother, and was very much devoted to her family. Burial service was conducted at her home, in High Point, and the interment was at Mt. Airy. May the good Lord bless the sorrowing ones. W. J. EDWARDS.

DUKE.

We, the ladies of the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church, feel very keenly the passing of one of our most loyal members, Mrs. Barsha Ann Duke, who departed this life on May 17, 1930 (born November 11, 1854). While we mourn the loss of our dear sister, who had been a patient sufferer for months, we feel that our loss is her gain. Though hindered by illness, she was always willing to respond to any cause when called upon. May we strive to imitate her good examples by being more faithful in our duties to God's cause.

We bow in humble submission to God's will, and extend to her loved ones our deepest sympathy, and recommend that a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy recorded in the minutes of our society.

MRS. J. W. HOLLAND.
MRS. R. L. SMITH.
MRS. E. C. LUKE.

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When we are tempted to get discouraged, let us remember that every cloud has a silver lining.

We should not forget devotional books. The soul must be fed, or it will wither and die.—Anon.

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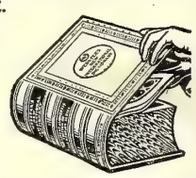

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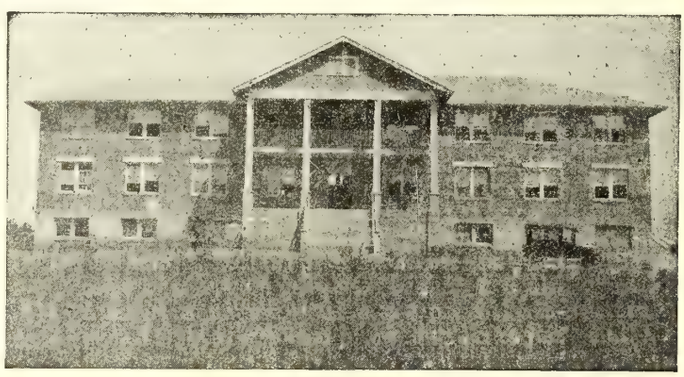

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For Catalog and other information, address S. L. Beougher, President.

THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, AUGUST 7, 1930. NUMBER 32.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches
Mrs N T Farmer

THE SUN'S OBSERVATORY

By Dr. W. C. Wicker.

CHURCH UNION AND EVANGELISM.—

Dr. Poling said he believed that world evangelism waits on Christian union. Beyond the work of the commission on Church union, he expressed a hope and belief that the work of Church union should go on in wider extension with the commendation of the Christian world. The spirit with which it had proceeded, the poise of its leadership and the definite progress that it has made justify a continuation of the efforts of communions in advocating a closer fellowship. In addition to this, the United Church of China, the rising indigenous Church of South India, the United Church of Canada, the new Presbyterian union in Scotland, the Congregational-Christian amalgamation in the United States, and many other similar projects cheer us on our way. He says, "Let us reaffirm our endorsement of the Federal Council of Churches of Christ in America, and let us join with our fellow-Christians on every occasion when in community, State, national and international affairs the kingdom of God should have a united command."

COMMUNISTS.—

From various sources come warnings to America of a Communist threat against our institutions. The Pope of Rome, in a conference with Father James Ryan, who is an arch-enemy of the Communists in America, is credited with saying, by way of warning to the United States, "to beware lest Bolshevism spread in America at this moment of financial depression and unemployment." About the same time, a congressional committee to study Communistic activities in New York was busily engaged at work. What has been uncovered up to the present is not revealed. Spurred on by these activities, various radical organizations have resumed their agitations. Notably, Ralph N. Easley who has been seeing red for years, has gone again into action.

Such policies on the part of society, governments, and communities makes the Communists pose as martyrs and magnify their cause in the public eye. The best answer to the Communists' cause and propaganda is industrial justice. Without industrial justice, the Communists will win in spite of all forms of forced police control. With industrial justice, the Communists agitators will fail and democracy will win, as it should.

POPE vs. PROTESTANTISM.—

Recently, Pope Pius XI protested vigorously against what he termed favoritism for the Protestant sects at work in Italy. From his point of view, Italy is a Catholic preserve. Other faiths may be tolerated, but not encouraged. The Fascist government, on the other hand, has gone to the point of encouragement. Protestant ministers now have the privilege of performing marriage ceremonies; they have political standing, and are otherwise treated as equals with the Roman priests. Following the Pope's statement comes an editorial from one of the Roman Catholic papers at Rome, which resents the pending visit to Rome of a group of Methodists. The caption of the editorial is, "Undesirable American Pilgrimage." The editorial says, "This does not seem a very opportune time to have this Protestant Italo-American pilgrimage with us, in the eighth year of the Facist regime which composed differences between the Church and the State.

"Protestants in alliance with Masonry gladly availed themselves of that difference until the day when Fascism, restoring the fortunes of Italy, restored its full value to the Catholic faith, which is so large a part of the history of civilization of Italy, and dismissed all adulterations which, in darkness and in light, were poisoning the life of our country." Such intolerance!

GANDHI'S TERMS FOR SETTLEMENT.—

In a conference with the representative of the *Daily Herald,* of London, Mr. Gandhi, in the Poona prison, has raised hopes in many quarters of the possibility of arranging a settlement. He made it clear to this representative that he was prepared to recommend to Congress the suspension of civil disobedience and co-operate in the round-table conference on the following terms: (1) The terms of reference of the round-table conference must include the framing of a constitution, giving India the substance of independnece. (2) The repeal of the salt tax, prohibition of liquor, and ban on foreign cloth. (3) Amnesty for prisoners convicted of political offenses to coincide with the end of civil disobedience campaign. (4) The remaining seven points in Mr. Gandhi's letter to the viceroy to be left for future discussion. After this interview, the London representative was convinced that conciliation will be met with conciliation on the part of Gandhi, who, in his opinion, "now incarnates the very soul of India."

These terms of settlement as elicited from Mr. Gandhi have been received with a chorus of approval even by the leaders of the moderate political party, who have been opposed to Mr. Gandhi's methods of civil disobedience.

OUR MONEY.—

The *Christian Herald* says, "The United States now boasts of 108 philanthropic foundations whose work reaches for the benefit of mankind in every corner of the globe. The funds controlled by these foundations amount to more than $1,000,000,000; as much as the capital of the four American leading industries—shoes, baking, rubber and clothing." These foundations, together, give annually to world improvement $60,000,000. Over $30,000,000 of this amount is given for education. The largest of educational givers is the General Education Board, a Rockefeller philanthropy, which contributes annually $18,000,000 to the support of colleges, universities, medical schools, etc. The J. C. Penny Foundation, which devotes most of its energies to industrial and vocational training, is prominent in the same field. To individuals, $9,000,000 is dispensed annually in the ancient manner. Philanthropists have shown a marked unwillingness to devote their funds to politics, only $500,000 annually being devoted to political problems. Religious problems engage $600,000 annually, but the contributions to education are devoted, in many of the colleges and universities, to religious education and the study of religious problems. We need more philanthropists who would devote their wealth to improving the moral and religious life of America.

THREE POINTS OF AGREEMENT.—

A joint conference of representatives of the Methodist Episcopal Church, North, the Presbyterian Church in the U. S. A., and the Protestant Episcopal Church, at Atlantic City, these communions found themselves in substantial agreement on these points in their pronouncements: "(1) So far as other than theological and ecclesiastical facts were causes of the original separation of the bodies we represent, we are agreed that they are no longer operative in any such degree as to block the way to an organic unity. (2) We find complete agreement upon the importance of the principle of the separation of Church and State as guaranteed in the Constitution of the United States. With emphasis differing somewhat in our three bodies upon the values attached to the various expressions of social and moral ideals, we find the common conviction that the Church of Christ has a definite responsibility not only to guide the conscience of individual Christians, but also to infuse through society the principles of God's will as revealed in Jesus Christ. Utterances of the highest representative bodies in our three communions reveal, however, the equally certain conviction that function of the Church is not govern or to seek to govern political action, but to further the influence of Christian principles in society. (3) Our three communions are as one in recognizing the authority of the Church to back and guide the individual in the development of his Christian life and to exercise discipline in cases of violation of the fundamental precepts of that life. We find, however, that in all three communions the tendency is obvious to substitute for such disciplinary methods as culminate in excommunication, the methods of love, persuasion and voluntary penance as being more consonant with our Lord's teachings."

NOTES-PERSONALS

Dr. C. C. Ryan, pastor of the Richmond Church, has been assisting in revival services in Halifax County during the past week. He is expecting to leave for Ohio next week, to be gone for several weeks.

We learn with deep regret of the death of Master William Staley Wicker, son of Mr. and Mrs. Staley Wicker, of Atlanta, Ga., and grandson of Dr. W. C. Wicker, news editor of THE SUN and acting editor. Our sympathy goes out to them in their bereavement.

We understand that Rev. E. B. White has been unanimously recalled to serve as pastor of the Windsor-Antioch-Isle of Wight pastorate, at an increased salary. We congratulate Bro. White. He also begins his fourth year of service with Damascus Church, Sunbury, N. C.

This is the season of many evangelistic meetings. The object of these meetings transcends in importance all others for which we labor—the salvation of souls, the bringing of human lives over from the dominion and rule of Satan into the glorious and everlasting kingdom of Jesus Christ. Surely all of our hearts should be in this matter of the conversion of people of the world into saints and servants of God. If we are not much interested in this, we may well doubt whether we are Christians. May the spirit of Christ fill us all and prepare us for our part in this momentous work.—*Methodist Protestant Herald.*

A FORWARD LOOK.

In the Sunday School and Christian Endeavor Convention of the Eastern Virginia Christian Conference, which met at Waverly, Va., July 22nd and 23rd, there was launched a campaign for efficiency. From year to year our convention has the various reports which take a good deal of the time in being read. Quite often there has not been very much accomplished in the various fields which the different reports are supposed to cover. This year it is the purpose of the convention to try to be 100 per cent efficient in a few of these convention endeavors. The following are some of the undertakings that the convention voted to attempt to perfect:

First, through the medium of leadership training, get as large number as possible to take training either at the summer school at Elon, the local training school, or in the local Church.

Second, get all the Sunday Schools within the bounds of the Conference to make regular monthly offerings to the Orphanage and missions and to make the quarterly offering to Elon College.

There are other objects for which we are to work. But these are especially mentioned here, so that the pastors and officers of the schools may start now to work toward that end.

This action by the convention does not by any means intend to minimize the work of the other departments. It is interested in them and will expect the reports to come in next year, showing that there has been renewed and added interest to the work. But it is the desire of every one to see 100 per cent efficiency in those departments, as mentioned. These are a part of our objectives. Will you, Bro. Pastor and Sunday School superintendent, be one to see that your school is in this list? J. E. McC.

FANCY GAP LETTER.

To THE SUN readers and those who are interested in our mountain work, I wish to say that we are still striving toward the great goal set up by our Lord and Master.

Mr. M. Price Webb, of Hillsville, Va., recently taught a singing school at our Rocky Ford Church. This school ran for six Saturdays from 1 to 6 P. M. Then we had practice on Sundays with our Church service. We had a fine singing class. Mr. Webb said that it was as good a class as he had ever taught. The people of the community entered into it with a whole-hearted spirit. Some of our friends from Elk Spur co-operated with us also.

Through the courtesy of Bro. W. E. Lindsey, of Mount Airy, N. C., we made an engagement with the First Baptist Church of that city, and on July 20, 1930, we had the pleasure of going with our singing class and putting on a song program in this Church from 10:10 to 11 A. M. The people of the Baptist Church gave us a hearty welcome, and showed us that they really appreciated our visit. We feel that this association with our Baptist friends has meant much to us.

Beginning with August 11th, Miss Lillie Spain and Miss Jewel Truitt, of Waverly, Va., are to put on a two weeks' daily vacation Bible school at Fancy Gap. A morning session will be held at Elk Spur, and the afternoon session at Rocky Ford. We are hoping to have a good school, and may much good be accomplished in the name of Christ. S. E. MADREN.

PUBLIC EDUCATION ADVANCING RAPIDLY.

The most rapid growth in American public education has occurred during the past forty years, the specialist in the secondary education, United States Office of Education, Carl A. Jessen, stated recently.

A glance at statistics between 1890 and 1928 on the number of students enrolled, the number of days in attendance annually, the number of schools and the value of all school property, discloses amazing advances.

In 1890 a total of 12,722,581 children between the ages of five and seventeen were enrolled in the public schools of the nation. This number increased to 25,179,696 in 1928. The total population of the country in 1870 was 38,558,371, compared with a school enrollment in excess of 25,000,000 in 1928.

Mr. Jessen called attention to the fact that 68.6 per cent of the children between the ages of five and seventeen in 1890 were enrolled, compared with 81.5 per cent in 1928.

IF THE ORGANIZED DRYS QUIT.

BY ERNEST H. CHERRINGTON, LL.D.

Gen'l Sec'y World League Against Alcoholism.

Prohibition would be erased from the Constitution and quickly blotted from the statute books if the organized efforts of its friends should cease. Eternal vigilance is the price of freedom from the debauching, corrupting and enslaving liquor traffic.

So long as a group of wealthy men, some of whom control immense distilleries while others are interested in other possible phases of the exploitation of the people at large, heavily finance the assaults made upon this beneficent social legislation whose values are distributed to the bulk of the American people, it will be necessary for those who are concerned about American high-speed industrial civilization to guard their hard-won liberty from the return of the liquor traffic.

Should the friends of prohibition abandon those organizations through which alone they present an effective front to the enemy, the liquor consumption in this country would, unquestionably, far exceed any record set in the past. The wealth of the land which has been so greatly increased under prohibition would make possible larger consumption of intoxicants. The increase in population during the dry decade would offer more potential liquor customers. Like that man from whom seven devils were cast out and to whom they later returned, the last state of this nation would be worse than the first.

The discouraging effect of a repeal of the prohibitory laws would break down inhibitions which have been built up during the dry period. Repeal of the eighteenth amendment would be equivalent to a confession that the theory of prohibition was wrong, that the use of intoxicating beverages was right and proper, and that society deliberately placed its seal of approval on their consumption.

Coupled with the return of the licensed liquor traffic under whatever system might be adopted, there would be a like return of that political corruption which seems to be its inevitable accompaniment, whether legalized or illicit. There would also return those vice centers which were plague spots in the life of our great cities. Inevitably, slum sections would develop. The standard of living which has been raised so high under prohibition would be lowered, since the diversion of large sums of money to the liquor trade would make it impossible for hundreds of thousands to continue payments upon homes they are buying, to meet rentals in desirable neighborhoods, to continue that scale of living which has been possible to the great body of the people only since the licensed liquor traffic.

The effect of the return of this traffic would be felt throughout our whole economic life. A large part of our business structure is built on the deferred-payment plan, or installment buying. We have erected an inverted pyramid by spreading out the purchase price of costly articles, such as automobiles, radios and the like, over extended periods of time. Through this system we have made possible a much greater consumption than could have been, had these been purchasable only for cash. Prohibition has made this inverted pyramid stable. It has strengthened the credit of nearly every man and woman in the country. That credit would be shaken and that inverted pyramid would topple if the supporters of prohibition should disband and their organization no longer function effectively.

The death rate, whose decrease under prohibition has been equivalent to saving approximately 200,000 lives per year, would increase if more liquor stores were allowed to purvey this narcotic habit-forming drug. Alcoholic insanity would increase. Deaths from alcoholism would reach the preprohibition ratio. Drink cures reduced from 275 to a score of institutions, mostly small, would revive. In brief, that long chain of evils fostered by the liquor traffic would again plague the American people if they do not present a united front to the assaults made by the liquor element.

Only through organized effort can the supporters of an alcohol-free civilization give to men in public life that assured support to which they are entitled. Legislators, administrators, judges, police officials and the great body of public servants who are related to the enforcement of prohibition have a positive right to that whole-hearted popular support which is only possible through organization. The foes of prohibition are organized. The friends of prohibition must continue and reinforce their orgnaization.

CONGREGATIONAL NEWS

Rev. E. C. Gillette, *Editor;* Rev. F. P. Ensminger, *and* Rev. M. J. Sweet, *Associates.*

In some rural evangelistic meetings in Alabama, group prayer-meetings are held out in the grove preceding the Church service and are found to be helpful.

The Mountain Creek, Ala., Union Church has made a substantial addition to its Church house, increasing the size of the auditorium and adding two rooms for classes. It has two protracted meetings each year, and will have a daily vacation Bible school, led by Miss Davison, in connection with the second meeting.

The trustees of Thorsby Institute, of Thorsby, Ala., in regular annual meeting, voted to attempt to raise their institution to the rank of a junior college at the earliest date that finances and organziation will allow, and to begin by the addition of the freshman college year as soon as that may be done. This action is the result of an insistent and continued local demand, and is in line with the repeated advice of the Congregational Advisory Board of the Southeast.

The student summer workers are in the midst of their activities and are happy in the service. From Kentucky, one writes about the hard physical and financial life of the coal miners. On the Cumberland Plateau, another is trying to place promising young people in good schools for the coming year. Others are having teacher-training classes for Sunday School teachers. In Alabama a young man with a gift for lettering is repainting the Church sign-boards on the Churches in which he and his wife have daily vacation Bible schools. In West Florida a young man has used his knowledge of medicines, obtained in war service, to cure sufferers from malaria. He is preaching in protracted meetings and conducting daily vacation Bible schools in several of the Churches.

The United Protestant Church, of Thorsby, Ala., celebrated the twenty-fifth anniversary of its founding on July 9th. Eighty-five sat down to a supper on the institute campus. A vesper service took place there, and the night program was held in the Church. During the quarter-century, the Church has rendered fine service because it had faith to attempt each task as soon as the need was felt, and has had the most fraternal relations with other Churches all along the way. In its second year, with the assistance of the Birmingham Church, it started Thorsby Institute, which is widely known for its accomplishments and efficiency. The Church has been thorough in religious education. It has been fortunate in its ministerial leadership. Rev. J. E. Each is the present pastor.

One of the most interesting groups of Churches in Alabama is a cluster of four under the ministerial leadership of Rev. Nathaniel A. Long, himself the son of a minister who is moderator of the South Alabama Association. The four Churches are near Dothan, Ala. Young people from these Churches are continually going out into larger service. One Church has now several leading school principals and teachers. A second has a full-time worker in our Extension Boards. A third has a summer worker and a teacher in Thorsby Institute at the present time. The fourth has, besides several capable teachers in consolidated schools, a son in Birmingham who is the Church editor of the *Post* and is a candidate for the State Legislature. Bro. Long has attended rural Church school at Vanderbilt University and is planning larger and more far-reaching service for his Churches.

West Florida Congregationalism centers in Crestview, where Rev. W. H. Tillman is pastor. The Churches of the association have good houses of worship and the majority of them are rich in young people. A week-end Christian life conference at Cottonville demonstrated the benefits of these annual get-togethers in the religious life of youth. They attended in numbers and showed by their participation in worship, classes, dramatics, discussions and recreation that religion is an important and absorbing interest in their lives. It is astonishing to observe how quickly our young people who have had some training get to the heart of a matter and how willing they are to work for great objectives. Most of these young people are from country Churches. It was interesting to observe that some of the leaders were the grandchildren of a pioneer pastor of West Florida, the Rev. Willie G. Miller.

There was a fine fellowship at the Summer School of Christian Education at Piedmont Junior College, in Wadley, Ala., the faculty being evenly divided between Christians and Congregationalists. The latter were represented by Rev. Edwin E. White, who inspired the young people to high responsibility as followers of Christ, and who made the needs of India a concern of ours. Miss Marguerite Davison had classes in dramatics and helped with the recreation and the social side of the Summer School. Miss Pattie Lee Coghill, who is in membership in both Church groups, taught daily vacation Bible school, conducted worship services, and cheered every one. The young people of the Summer School were interested in the joint conference meetings of the Alabama Christian and Congregational bodies which are to be held at the Noon Day Christian Church, near Wedowee, on October 14-16th. They will have an important young people's program and rally there under the direction of Miss Jewel Truitt and Miss Marguerite Davison. Piedmont Junior College has entertained these summer schools since the second year of its organization. Congregationalists are glad to have an equal part in the work of this school, which is led by Rev. F. C. Lester and Miss Truitt.

The passing of the Rev. Mark Napoleon Sumner marked a stage in Congregational work in the mountains. He was the earnest young man who went to Oberlin Seminary at the wish of Dr. William E. Barton, and who succeeded him in his work in northern Tennessee and southern Kentucky. Having a parish "forty miles square and thirty years long," a man of spiritual power, preaching ability, and flaming earnestness, he campaigned for souls and moral standards and established a number of Churches. His conversation was elevated, his English choice. A few weeks before his death, his pastor, Rev. George L. Day, went up to Mill Creek to have the Communion service with him. He was laid away in the corner of a high field of his mountain farm with the sentinel mountains not far away. Four sons who honor his life and ideals, and his widow carry on the name. There are seventeen grandchildren of the Sumner name. It has been a worthy life. His autobiography is a choice record which would be enjoyed by many. Bro. Sumner was asked to accept the honorary degree of doctor of divinity by the seminary, but had so depleted his strength by his ardent labors of thirty years that he could not take the trip to the institution as requested. He was unable also to be present at the dedication of Sumner Chapel, the Church-house named in his honor, at Pine Knot, Ky., near his birthplace. We think of him now as emancipated from earth's burdens and in fuller fellowship as a result of a triumphant life.

FROM REV. G. D. HUNT.

I was with the First Christian Church, at Roanoke, Ala., from the third to the fourth Sunday in July. Rev. G. W. Veazey is pastor, but on account of the sickness of his little child, he was prevented from attending the meeting. The little one, at this writing, is in a critical condition. The people prayed earnestly during the meeting for the recovery of the sick child, and we earnestly desire the entire brotherhood to remember the family at a throne of grace.

The people of this little Church have shown such a sweet spirit of loyalty to Bro. Veazey and his family during this period of affliction—they have helped them in every possible way.

The meeting here increased in interest at each service, the attendance was good, the music was inspiring. They have a fine choir of singers, and with a little practice would be able to do great things in a musical way. It is great for a Church to have the privilege to develop its talent. In every line of Christian service, this proves the power of the Church, and it proves also that God is with His people.

I am now engaged with Rev. J. D. Dollar at Noon Day Church, in a revival meeting, which is being largely attended and much interest manifested. Last Sunday was a great day with this Church, it being the occasion of the dedication of the new Church building. It was indeed an inspiring service, and a large congregation assembled. The musical program was great, being directed by Bro. Kirby, of the local Church. At 11 A. M. the dedicatory sermon was delivered by the writer. Rev. J. D. Dollar, present pastor, read the dedicatory formula. Rev. J. E. Amason, of the Congregational-Methodist Church, led in the dedicatory prayer.

This Church is located in one of the most prosperous and progressive sections of Randolph County, Ala. The membership of the Church and the citizens of the community have shown remarkable skill and loyalty in the erection of such a modern, up-to-date building. I think it is the best house of worship the Christians have in the Alabama Conference, and it was completed in just a few months and paid for when completed, for the people had a mind to build. Everybody seems to enjoy the opportunity, and worship seems to be a real pleasure.

This community also has a fine, consolidated school, with more than two hundred pupils, and the citizenship is composed of energetic and progressive farmers, and crop prospects here are better than I have seen anywhere in this country.

Our united annual Conference is scheduled to meet with this Church next October, the program of which is now under construction and will be published in due time.

I go next week to New Harmony Church to assist Bro. W. G. Meacham in a revival meeting.

G. D. Hunt.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

REVIVAL IN RURAL CHURCHES.

The rural Churches of the Christian denomination in the South needs special attention along several lines. Many of our Churches are neglecting a careful and thorough work of their fields. Many of them are failing to work these fields by pastoral visitation, personal contact in the homes of the membership, and intimate acquaintance between the pastors and people through pastoral work. Too often all the pastors do is to preach on Sunday, once or twice a month, and return to their homse, at a distance, and never come into personal contact with their membership so as to cultivate a sympathetic and friendly acquaintance. The pastor by this method cannot know his people and their spiritual needs. As a result, only few of the members attend the Church regularly, only a few contribute to the financial support of the Church and its institutions, Churches are neglected, members find attraction and interest in other things which crowd out the kingdom, and the Church takes a secondary place in the interest and affections of the people. The religious life of the Church community is reduced to a low ebb, the homes of many are influenced very little by the religious values of the Church, children grow up with worldly influences dominating their minds, and become the young people of the community with indifference to religious life, and many drift off into crime and become a charge to the State, a care to the parents, a menace to society, and a liability to life of the community.

By reviving the systematic and thorough work of the rural Churches, we must require pastoral visitation in a systematic way, cultivate the restoration of the family altar, teach devotional life in the home, conduct family worship, pray with the sick and sorrowing, attend to the duties of the pastor at the marriage altar, and sanctify the marriage relation by marrying the young. The pastor should teach and cultivate the idea of systematic methods in handling the financial problems of the Church, plan for systematic support of the Church, stimulate all the members and even the children to contribute regularly to the support of the kingdom, and direct an every-member canvass annually for the spiritual value of the membership, and show personal interest in the poorest as well as the richest members of the Church.

Too many of our Churches have been satisfied with unprepared, untrained and uneducated student-preachers who could not devote their time to pastoral work, visiting the sick, burying the dead, marrying the young, promoting the spiritual life, instructing in the deeper spiritual values, and growing a sympathetic spiritual interest with the Church life. Many of them are served more for the help of the student-preacher than for the Church, and the Church becomes a means for ministerial education rather than for the promotion of the spiritual life of the community, as it should.

Such a system is injurious to the Church as well as to the student. The former is neglected because of the inability of the student to render as good service as a well-trained, educated minister, because of lack of preparation, lack of time, lack of major interest in the Church, and inability to live with and among his people; the latter is injured because he is forming his habits of preaching before he has been prepared in his education, it robs him of valuable time he should devote to study in academic and theological preparation, and the result is that many of the young preachers make mediocre men when they might make masters in the ministry by devoting all their time in the development of their powers before they enter the active work of the ministry.

Churches in which a thorough preparation is required before licensure and ordination have a strong ministry and render a higher grade of service, build up their organizations, strengthen their denominations, and support their institutions, and have a bright outlook for the future; but Churches that require little preparation for licensure and ordination lower the dignity of the ministry, have poorly prepared ministers who devote their time largely to other things, resulting in weak Churches and poorly worked membership and waning strength. The Church is the fundamental organization of the denomination, and should, by all means, be the center of interest for its own growth and development, and then all other institutions and auxiliaries will receive adequate support; but without this, all other dependent organizations will wane and die. W. C. W.

LESSONS FROM DEBORAH.

The International Sunday School lesson for July 27th, the lesson about Deborah and Barak, contained some truths of such vital import for present-day conditions in the Church that they deserve more than passing notice. If the lesson was well studied and well taught, those who followed it most closely will be the better prepared for the ideas which we shall try to suggest. For we are most appreciative not of those subjects which we know least about, but of those with which we are most familiar.

There is a rather wide-spread conviction that the major portion of the Church work of this present day is done by women. Like most popular ideas, this one is, doubtless, overemphasized. I know of no Church where the men who are members are doing anything like what they might be doing in the way of service for the Church and kingdom; and yet I know of no Church that would not be irreparably crippled if the men were to stop entirely the work that they are doing. But, granting that the Church women are doing a magnigcent work for the kingdom, what lessons are there which they might learn from Deborah?

It is interesting to note that Deborah was not elected to her position of leadership, neither was she self-appointed to the place that she occupied. She was elevated to the judgeship because of her sound common sense, her faithfulness in hard work, and her irreproachable life of righteousness. Deborah wielded an influence more because of what she was than because of what she did. It is a sore mistake to elevate persons to positions of leadership on account of their ability to do things. It is indeed a sore temptation. There are so many things that urgently need to be done, and so many people that are unwilling to undertake the tasks, that when some one will undertake the tasks it is but natural to welcome the doer. Experience, however, shows that it is sometimes wiser to let the Church's work wait awhile longer than to have it done by some one whose lack of spiritual character discounts the deeds which they do.

The outstanding fact about Deborah is that she had enough faith, not only to keep her busy at the things which needed to be done, but she had sufficient faith to inspire others also. The most valuable faith in the world is contagious faith. And I am persuaded that contagious faith differs from faith which might be called individual and personal only in the matter of degree. You may believe in a cause sufficiently to work for it yourself, but if you believe in it deeply enough to put your whole soul into it, others will be inspired to an exercise of faith.

Deborah not only had sufficient faith to inspire others, but she also had the wisdom to share responsibility. There are plenty of good women who are working themselves to death for their families, carrying their own and the responsibilities of others. And I am persuaded that the same thing is being done in the Church. The fine work that is being done for the kingdom by women is being done by a comparatively small group of the women who make up the membership of the Church. Woman has not come into the fullness and crowning glory of her service until she has set others to work.

Some one will doubtless ask, how is the task of getting others to work going to be accomplished? It seems to me that the answer is peculiarly a woman's secret. Nobody ever saw a good and wise mother who did not have some mysterious ability to get her children to do things that they were not especially anxious to do. And not even the child was able to tell just how the mother accomplished the desired end. Every husband of a good wife knows perfectly well that he does scores of things in the course of a year; things that, for the life of him, he cannot see the desirability of doing, but which he does because his wife knows that they ought to be done. Nor is this mysterious power of woman exercised exclusively over the opposite sex. In every community there is some woman or group of women who plan for the community, and other women work for the furtherance of their plans.

It is to the everlasting credit of Deborah that she not only was able to get accomplished the things which urgently needed to be done, but she also made it possible for a man to develop the possibilities that were within him and placed his name among the immortals. If the women of the Church who are working diligently for the enterprises of the kingdom will bring their sisters to

share in their interest, enthusiasm, and activity, they will have rendered to womankind the finest service of this century. S. C. H.

ATTENDANCE.

One of the great factors in producing desired results is attendance. Nothing hinders the work of a school and retards the progress of students like poor attendance. Repeated absence means loss of place in the class, if not in the school. The factory requires regular attendance. Much of modern manufacture is so connected that individual workers fill a single place, as a link in a chain, and to be absent means stopping the mill. The same is true in music; all the parts must be rendered or the music is not complete. In the conduct of a train, the engineer and conductor must both be present. Neither can do the other's part. Down the line in a big lumber plant, each man must be in his place to make the mill go. In a store, the salesmen must be in place or lose their job. When one fails to attend in a store, mill, train, shop, school, post-office, or any office, the vacancy means loss of position and loss of pay.

The Church is a big business, and attendance is essential to success. There is no greater weakness in a local Church than the non-attendance of its members; and there is no greater asset in a local Church than the regular attendance of its members. If members would attend regularly, the Sunday School, the prayer meeting, and the regular services of the preaching hours, finances would be settled, spirituality would bear fruit, friendship would prevail, souls would be converted, and the pulpit would utter a new message with power. There is little response from empty pews, either to the pulpit or the choir. Regular attendance not only increases the spiritual character of the individual, but the worship of the congregation and the songs of praise. "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching" (Heb. 10:25). The individual can help by reminding others of the time when all ought to come together for worship. It is important to pay, but it is equally important to attend. If all the members of the Church would attend regularly, outsiders would go to Church, too. As long as the members leave the Church after Sunday School closes, nonmembers will not remain for the Church services. As long as Church members hang around cold-drink counters on Sunday, outsiders will not go to Church; but there are enough members of the Church, if they would all attend, to influence the majority of the community to attend Church. That would mean interest, love for the Church, new converts, increase in membership and greater enjoyment for all. Many people go into the moving-picture shows because they see others going in. If a few people on the street look up into the heavens, everybody that comes along will look up, too. You go to Church every Sunday, and somebody will go because you do. W. W. S.

Dean Thomas Clarke, of the University of Illinois, says: "There is less rowdyism, drunkenness, and shiftlessness in the students of today than in any other college generation with which I have been connected."

You are more likely to fail in your career from acquiring the habit of drinking liquor than from any of the other temptations likely to assail you. I have known of but few exceptions to the rule. —*Andrew Carnegie.*

CHAPLAIN ROUNTREE IN EUROPE.

Enroute from Cherbourg, France,
to Kiel, Germany, July 3, 1930.

Dear SUN Readers:

There is something attractive, if not to say fascinating, in writing aboard ship in a foreign country far away from our home. But the most of our literary tourists are doing it, and being the vogue, it appears not to be out of order here. There remains the fact, however, that tourists are so busy when they are ashore, there is no time at all for writing elsewhere. When sightseeing, there is no time, night or day, for anything else. One does not even get the time to sleep. Time goes on and the tour goes on, and when the last word has been said, I suppose it will be after we have returned to the States and have settled down to the usual routine of duties there.

We have just concluded our tour through France, including Paris, and I wish I had space to tell you about everything. In addition to the things of historical interest, perhaps you would like to know some of the social customs of the French people, about the American girl whose marriage to a count turned out badly, or about the French girls whose marriage to a soldier did not materialize and now she's a grass widow in Amiens or somewhere else. But we will have to leave all those details to the future, and then let them be what they may.

So far, our voyage has been delightful. We could not ask for better weather across the sea. The fifteen days taken in transit was packed full of duties, the training of midshipmen, and all hands engaged in making seamanship what it should be. Our visit to Cherbourg and Paris was all we could ask for. It has been a wonderful voyage and packed full of thrilling experiences. We will give you here just a little glimpse of Paris.

Paris is just about all it is cracked up to be in every detail. It is a city of forty miles square, with a population of 2,871,429, and is said to be the gayest metropolis of Europe, the capital of the world of pleasure, fashion and elegance. Its unique charm and distinction are universally recognized. It effectively typifies the pre-eminence of the French nation in architecture and the fine arts. No other city in the world affords such a variety and abundance of attraction, or such a range of pleasure. It is an ancient city with the remains of the medieval days, and at the same time it is the most beautiful and luxurious of modern capitals.

The avenues, public gardens and parks of Paris are magnificently planned and sumptuously adorned with the triumphal glory of flowers, shrubbery and trees and punctuated elegantly with arches and statuary. Among its Churches are numbered some of the most beautiful in Europe; such as Notre Dame, The Madeleine, and the exquisite Sainte Chapelle. Many of its public buildings are world-famed and are objects of universal interest. At the Hotel des Invalides, now the home for war veterans, is the impressive tomb of Napoleon and the million-dollar cathedral where King Louis XIV worshiped alone.

At Fort Valerian, on Mt. Valerian, is the highest-powered searchlight in the world—100,000,000. This was the light used to guide Lindbergh to Le Bourget Field when he made his flight across the Atlantic.

At the old Church at Raiel is the tomb of Josephine, the first wife of Napoleon. This is the wife whom, for political reasons, he had to divorce. Nevertheless, he loved her to her death and lavished much upon her during her lifetime. There is nothing else particular about this Church except its contribution in manhood to the World War. There is a monument erected there which says, "Four hundred and eighty men from this Church paid the supreme sacrifice in the World War." At this point we were reminded that France gave more than 50 per cent of her manhood between the ages of twenty and forty who never came back.

Mal Maison (Home of the Sick) was Napoleon's favorite palace. It is now a museum of Napoleonic relics. Among the most interesting things are his campaign camping outfits and a specially constructed carriage which he used as a kind of Pullman affair while traveling. In this he could sleep and rest. The lawns around this Maison are all set with designs of rose-beds and these have become so famous during the ages that they have given rise to the expression, "Like the roses of Mal Maison."

Versailles, a city about twenty miles' distance from Paris, is well known to the people of the United States as the place of signing the peace treaty after the World War. The chatteau here is one of the most gorgeous palaces of the world, reflecting the glory of Louis XIV. It was begun by Louis XIII and was not finished until well in the sixteenth century. There are one hundred and ninety-six different kinds of marble used in its structure. It shows the signs of age and still bears the battle-marks of revolutions. It is now a museum to the glories of France. The peace-room, where the peace pact was signed, was once the war room. It is now converted into the peace room as a symbol of the transformation from war to peace.

Notre Dame, in the city of Paris, is rich with contemplations. The glass in the windows is of the thirteenth century. Their quality has never been duplicated. This was demonstrated to us by the shining sunlight through reparations, where pieces had been destroyed. It was in this Church that Napoleon was crowned. And it is here, we were told, there is kept under lock and key a piece of the cross of Jesus Christ, including the nails that were used. Being near the closing time, when we were there, was given as the reason for not being able to see it. The faithful believe it to be genuine.

As we passed through the streets, damages done by the bombing and by projectiles from the Big Bertha behind the German lines, were pointed out to us. None of these stories were hard to believe when we understand that the Germans came within twenty-five miles of Paris.

The famous Pantheon contains fifty-four tombs of famous men of French history. It was with peculiar interest that we stood before the tomb of Voltaire, Miribeau, Jean Jaques, Victor Hugo, and Charlemagne.

We were surprised that the battlefields had so completely restored themselves from the ravages of the war that but few signs remained to tell the story. Those signs are such as the trenches and the damaged buildings here and there afford. Some buildings have never been restored; others show the signs of the repair. Perhaps scattered here and there are the implements of warfare, such as cooking utensils, old helmets, old blankets and shoes, tin cans, machine guns, etc. But even these are upon reservations now being cared for as memorials to the great sacrifices that were made and the victories won. Belleau Woods, the point of the fifteen-day decisive battle, is now the property of the United States as a national memorial. This is a plot of one-half mile square. The temporary trenches are there and many of the above-mentioned equipment scattered around. The cemeteries are beautiful and are not only being guarded well, but are being improved all the time. As we con-

(Continued on Page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Three things control America at the present time: education, business, and pleasure. Education is cardinal in preparation for service, but it may be overdone and reduce real service. It may supersede the essential thing that it porposes to help. That is especially true in what is called "religious education"; or more properly expressed, "Christian education." The first step in preparation for "Christian education" is regeneration, or the new birth. The intellectual school cannot educate boys and girls till they have been born and had some experience in human living. It is equally important to become children of God by the new birth as an experience for Christian education. In other words, Christian education is the education of Christians, and not the making of Christians. The intellectual world is the most dangerous world for spiritual beings made in the image of God. Ignorance has never been the menace to society that intellectual unbelief, in its expressed doubts, has wrought in the minds of men. It is easier to win the ignorant to Jesus Christ than the intellectual atheist. Ignorance does not write books, but intellectuals do. What the Church needs is simple gospel preaching, a great spiritual revival and then a protracted session of Christian education. "Ye must be born again," and then, "Learn of me." Christian education is the training of Christians, and not the making of Christians. Schools exert great power over society, and officials and teachers ought to be Christians.

Business is the big word in America, and it touches society at every point. Politicians, and even statesmen, place the major emphasis on business prosperity. The word "business" includes all occupations and all material interests from the tilling of the soil to the steel plant and the operation of the railroad. More is said in these days about the unemployed than the unconverted. If more men had spiritual religion, fewer men would be without work. If all men had the spirit of Christ, that spirit would co-operate between employer and employee. Hard times is the result of false lives. If people were better, business would be better. The nations where people are best, business is best.

Pleasure is provided for and sought on a larger scale than ever before in the history of mankind. Moving pictures and resorts tell the story of pleasure provisions and pleasure seekers. The poor seek doubtful pleasures as well as the rich. Moses set a good example. He "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season" (Heb. 11: 25). That passage admits that there are pleasures in sin, but only for a season. Real religious life is satisfactory and permanent. The Egyptian palace furnished pleasures beyond modern life, but Moses left it for true service for his people; and God and the people rewarded him for his wise choice; and his choice is our example.

W. W. Staley.

ELON LETTER.

The Summer School of Leadership Training, under the direction of the Board of Christian Education of the Southeast Convention of Christian and Congregational Churches, met at Elon College July 26th to August 2nd. Forty-five persons, including faculty members and administrative officers, registered, and twenty-four of these received credit for work satisfactorily completed.

From the standpoint of numbers, the school disappointed its friends; but from the standpoint of efficiency and spirit, it was a pronounced success. So many religious summer schools this season have been disappointing in attendance. It is so easy to curtail expenses for religious improvement in times of depression. One Conference at Blue Ridge, N. C., it is said, had fourteen faculty members and twenty-five boys, or vice versa, I forget which; but in any case the relationship was out of proportion. The same is true of our Elon Summer School, where a faculty and administrative group of seventeen persons had been provided, on the basic expectation of at least one hundred registrants. These times of depression come periodically, but, as I have said, except for attendance, the summer school was a splendid success. Dean F. C. Lester and Registrar Miss Jewel Truitt certainly deserve hearty thanks and appreciation for their services.

Only credit courses were offered this year; five in number, as follows: "Young People's Materials and Methods," by Miss Pattie Coghill, 7 credits; "Primary Materials and Methods," by Miss Clair Gill, 4 credits; "The Message of the Christian Religion," by W. A. Harper, 5 credits; "The Principles of Teaching," by Rev. G. N. Edwards, 7 credits; "Missionary Education in the Church," by Miss Priscilla Chase, 1 credit—totals, 5 instructors and 24 credits.

Since only four students other than faculty members and administrative officers failed to receive credit, it is evident that the Summer School was really a school. The work, too, in the several groups was of a high order.

In addition to the credit courses, there were a series of lectures on Spanish Protestant missions by Rev. Wayne H. Bowers, of the American Board; a series of evening lectures, or special programs, by several qualified persons; counseling groups for young men and women each afternoon; vesper service each evening by Rev. W. T. Scott; two sermons on Sunday, with a Sunday afternoon organ recital; recreation and social opportunities; a play hour at night—all of which combine to make a week spent in the Summer School here rich in personal enjoyment and spiritual uplift.

W. A. Harper.

PIEDMONT JUNIOR COLLEGE.

There is so much learning of all sorts in the world today that there is a constant temptation to try to know a little about everything. The effort to accomplish that usually results in not knowing very much about anything. The task of the educator is to find the means of grounding his pupil firmly in first principles, and then of inspiring him to spend not only his school years, but his whole life, in educating himself.

A democracy is effective only in proportion to the number of its citizens who have been trained to master themselves, both as individuals and groups. The chief aim of a liberal education is to gain the power to understand and interpret the minds of men.

The real difference among men is between those who are prepared to give more than they get and those who want to get more than they give. We need statesmen of industry instead of captains of industry. These men must be prepared to take a long view ahead. They cannot decide questions merely on the basis of immediate advantage because their company is going to be in business long after they are dead.

Honesty is not now merely the best policy; it is the only policy. More and more we encounter men of the highest ability who regard business not as a means to acquire personal wealth, but as a fascinating profession and an opportunity for accomplishment. They do not seek more money from it than enough to give them comfortably only those things worth having that money can buy—freedom from financial worry, security for their families, books, art, and travel. But they do want an outlet for their energies, exercise for their brains, and, above all, they genuinely want to be useful.

The true secret of achievement in life lies in the achievement in scholarship. We talk much about education and know but little. What we need in this country is a wide diversity in educational experimentation. We should not seek to provide our students with ready-made solutions for current questions, but to make them resourceful in themselves by equipping them with the capacity to solve problems yet unknown, whose nature cannot now be conjectured.

We are driven to the conviction that a great part of our education must rest on the cultivation of the imagination. That means the stimulation, the upbuilding, the training of the mind. The modern student demands far more variety and a greater width of interest than his predecessor, and is more imaginative. By dividing his interests, it is true, he does not reach that level of knowledge in any particular study attained by his predecessors, who concentrated on a narrower field of work. The present generation has a far greater interest, for example, in art, drama, and musical appreciation, which is reflected in the curricula of our public schools, and the life of educational institutions throughout the country. These new interests were, no doubt, the latent possession of his predecessor in the nineties, but they were allowed to remain undeveloped, and no appeal was made to them.

This important movement shows itself in the fact that there are many more types of advanced education to be found now than was ever the case before. The general principle of any large institution today is that the student of average mental ability and development has a choice of between seven and eight different kinds of special study, all recognized, equipped and accredited; whereas, forty years ago he would have been lucky to have had even two.

We speak too often about giving our boys and girls an education. It is a debt due them, and not a gift.

Wadley, Ala. S. L. Beougher.

As we have said before, we repeat now, that, in our opinion, nothing in American civilization has been so instrumental in tearing down and utterly destroying Christian ideals and standards as has been the moving picture as it exists today. If this seems an extravagant statement, weigh it well. Think it over. Name any institution in the country that has been so hurtful to the ideals of marriage, the sanctity of the home, the purity and modesty of young womanhood, the religion of the Church. The old saloon, in its worst days, was the nearest approach to such, but it lived largely upon mature men, while the movie has its tenacious and diabolical grip on multiplied millions of young people, and upon uncounted thousands of mothers who have become veritable slaves to the screen. It is the world's greatest setter-forth of ideals—such ideals as they are—to young people. —*Alabama Christian Advocate.*

BUILDING THE SUNDAY SCHOOL.

By Rev. Robert Lee House.

I have selected for discussion four factors which I consider essential to an ideal Sunday School—education, evangelism, encouragement and enthusiasm. There are others, but let us consider these four today. Now, I am perfectly willing to admit that ancient Gaul was divided into three parts, and I realize that from time immemorial it has been orthodox to divide a speech into three parts; but since we are now living in a highly civilized age—an age in which the streams of education and enlightenment have permeated our society—perhaps it might not be considered rank heresy or pert audacity to slightly complicate our time-worn mathematical formula by letting X equal 4, rather than 3. We are familiar with the three R's of the common school. These might be called the four E's of Sunday School.

1. Education. A few weeks ago, as I happened to be glancing through the *News and Observer*, I noticed a column headed, "Janitors' Summer School." I first though it was a joke. Whoever heard of a janitor going to school? But here the unbelievable was happening. A college professor was to teach janitors how to be better janitors.

Why is it that our Sunday School teachers are not better trained?

(1) Is it that there is no room for improvement? Surely not! Why, we have almost all to gain and very little to lose.

(2) Is it not desirable that they should be trained? Some do not think so. Now, if it were to come to a choice between religion and education, of course I would choose religion. But that is not necessary. It is possible for us to have religion interwoven with education, so that the one may supplement the other. And religion needs education, just as education needs religion. If trained people are needed to operate the material things of life, how necessary it is that those who administer the eternal verities of life and minister to things spiritual and eternal should be equipped with all that education can offer.

To be sure, moral and spiritual life is a gift of God, but, like many other gifts, it is offered conditionally, and is bestowed only when the conditions are fulfilled. It rains upon the just and the unjust. But God gives increase of spiritual life and efficiency in His vineyard as He gives the increase of the harvest. And it is the business of the Sunday School, as far as it lies within its power, to see that those who are entrusted to her care are supplied with whatever is required for their full and harmonious development. It is for her own interest to do so, for the trained teacher offers an opportunity to enlarge the scope of the Church's influence. Therefore, it should be the duty of the pastor to encourage teacher-training. By calling into the work of Bible teaching a company of Christians variously gifted, a wider and deeper impression is made than could be produced by any one man. Through the personalities of trained teachers, the gospel comes with a wide variety of richness and persuasiveness, supplementing the work of the pulpit and teaching recesses in the community into which sermons could not travel

Men seem to have forgotten that Jesus was a teacher—the greatest that the world has ever seen. Some people talk as if the one and only purpose of the coming of Christ was that He might die on the cross, the just for the unjust, that He might bring us to God. The view seems to be held that the total work of redemption was accomplished on Calvary. "All the light of sacred story gathers round its head sublime." And I would not have it otherwise. But this need not blind us to the no less obvious fact, namely: that Jesus was the world's greatest Teacher of ethics. "In the cross of Christ I glory, towering over the wrecks of time"; but that does not lead me to discredit "Whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, and of good report." The death of Christ is supremely redemptive; but the teachings of Jesus are themselves of redemptive value. What would the death of Jesus on the cross have meant to the world without the teachings of Jesus? Christ had a purpose in life, and when He lived, He lived for it, and when He died, He died for it.

(3) But I believe that the answer to our first question is not that there is no room for improvement, or that it is undesirable to have trained teachers, but it is rather a result of two conditions.

(a) People are largely accustomed to having almost any one to teach the Sunday School; hence, the public conscience does not demand a trained Sunday School teacher. There is a sore need of awakening the public conscience in regard to the duty and opportunity of a Sunday School teacher. Then we will witness the dawning of a new day—a day in which people will not be so recklessly willing to assume the responsibility of teaching a Sunday School class without adequate preparation.

(b) An adequate system of teacher-training has not yet been devised. A great many teachers feel their lack of efficiency, but there is no system to render it possible for them to acquire such preparation. This is so lamentably true in our denomination! It is one of our crying needs, and so many having ears, hear not. Therefore, my friends, leaders in the Sunday School, I call upon you in the interest of the kingdom to rally to the support of the Convention and of the Board of Religious Education, and let us demand that the cause of our Lord and Saviour Jesus Christ be directed by those who conform to the ideal of Paul: "A man of God, furnished completely unto every good work" (2 Tim. 3:17).

2. Evangelism. Evangelism has come upon an evil day in certain sections; but it should be opposed only when it is carried on as an end within itself, rather than a means to an end. It should

(Continued on Page 11.)

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11 Truth shall sprin

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9 Behold, "O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *ait* | 1

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A DAILY PRAYER.

(August.)

Our Lord Christ, in whose fellowship there is happiness and holiness, turn us, Thy anxious followers, from sin unto Thine own pure righteousness. So keep us enfolded within the bosom of Thy companionship that Christian conscience and consciousness may be aroused against the evils that constantly assail and entrap many who have given Thee a habitation in their heart and yet are weak and wandering. Thou, only, O God, canst put away iniquity. Except Thy grace overcome, the iniquity that is in us is our utter undoing. Reveal ourselves to ourselves and give us this day a fresh sense of Thy forgiveness. For Jesus' sake. Amen.

THE INDIAN PROBLEM.

The position of English missionaries in India during the present disorders is one of the utmost delicacy and difficulty. That of American missionaries is affected by the fact that some of them have been required in advance to sign an agreement not to participate in political activities; but such an agreement cannot free them from responsibilities for the placement of their sympathies on issues which are moral rather than political. A Lahore paper prints a statement signed by a group of English missionaries engaged in educational work. While disapproving of the campaign of civil disobedience at this time, and recognizing that a government that is attacked must either defend itself or abdicate, they assert their sympathy with the Indian people in their passionate desire for freedom. "We should wish that claim (to freedom) to be clearly and authoritatively recognized, as has not been done hitherto, and we believe that one act would go far to restore mutual trust. We would like to see the government putting aside all pride, enter upon a very bold policy of reconciliation, based on the explicit recognition of the right of India to settle her own destiny. Nothing but a positive infusion of good will can end the mutually provocative clash of civil disobedience and repression."

The last sentence states a truth which is pertinent to this and every such deadlock. There has been enough resistance to the government to provoke repression, and there has been enough repression to provoke resentment and further resistance. This sort of "mutually provocative" tactics, if persisted in, can lead only to some ruinous conclusion, and the crushing of the revolt will be no permanent solution of the problem. There is positively no untangling such a snarl of reciprocal resentment except by "a positive infusion of good will," and that cannot come without some definite promises on the part of the government and a disposition to trust those promises on the part of the Indian people—*Christian Century.*

DAILY BIBLE SCHOOLS.

Daily vacation Bible schools present a unique opportunity for religious education among the children and youth of the Philippines. The daily vacation Bible school movement began in the islands about 1924, and since that time great progress has been made. Last vacation there were 338 schools, 686 teachers, and 12,665 pupils. We are proud of such a record, but, knowing that there are thousands of children yet unreached, we realize that we must push forward this vacation.

No opportunity can be realized, however, unless there is some responsibility. In order to respond to a great challenging task, one must be trained. March 12th to 15th, eighty-one workers from twenty-one different provinces attended the first national daily vacation Bible training school, which was held at Union Theological Seminary. The school was conducted under the auspices of the Philippine Council of Religious Education.

The first day of the training school was devoted to organization and administration, general methods of story-telling, teaching songs, memory work, prayer and games. The three succeeding days were spent in a study of the kindergarten, primary and junior departments, respectively.—*Mrs. Allen R. Huber, Manila, in World Call.*

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 3, 1930.

Sunday Schools.

Previously acknowledged	$ 3,981.70
Sanford, N. C.	3.41
Ebenezer, Cary, N. C.	3.65
Liberty Spring, Suffolk, Va.	12.00
Mt. Auburn, Manson, N. C.	5.19
Wakefield, Va.	2.59
Piney Plains, Cary, N. C.	1.00
Pleasant Ridge, Ramseur, N. C.	3.63
Dry Run, Seven Fountains, Va.	1.15
Biscoe, N. C.	2.00
Turner's Chapel, Sanford, N. C.	1.40
Wadley, Ala.	1.34
First Church, Greensboro, N. C.	21.45
Concord, Timberville, Va.	3.50
Total	$ 4,043.99

Individual and Church Collections.

Previously acknowledged	$ 5,960.93
W. H. Wicker, Sanford, N. C.	1.00
Total	$ 5,961.93

Specials.

Previously acknowledged	$ 2,024.65
Mebane Sunday School, Mebane, N. C.	2.00
Total	$ 2,026.65

Summary.

Previously acknowledged	$18,399.83
Sunday Schools, regular	62.29
Individual and Church collections	1.00
Specials	2.00
Total to date	$18,465.12

J. O. Atkinson, *Sec'y.*

MISSIONARY PROGRAM FOR AUGUST.

By Mrs. W. M. Jay.

WOMEN'S SOCIETIES.

All aboard for the Woman's Missionary Society picnic! Fill your baskets with goodies and your hearts with love, and hie away to the lake, park, woods or vale for a real evening of fun and pleasure, seasoned with a spirit of good will. Such meetings mean much to the spiritual life of a society and to the members also. The theme for August is "Fellowship," and it should be a well-planned meeting and the spirit of fellowship should be carried out throughout the entire meeting. Whether you have a picnic or not, we suggest that you make it a meeting to which all the women of the Church are invited and have at least a part of the time devoted to acquaintance and sociability.

Theme: "Fellowship."

If I knew you and you knew me,
And each of us could plainly see
And with an inner light divine
The meaning of your heart and mine,
I'm sure we would differ less.
We'd clasp our hands in friendliness,
Our hearts would pleasantly agree,
If I knew you and you knew me.

Familiar hymns.
Our Lord's Prayer.
Business.
Devotional period: First Psalm repeated in unison.
Heart-to-heart message.
Current news.
Dialogue: "Every Grain of Corn Counts."
Mizpah.

For the opening of the program, sing just a verse or two of several familiar hymns. The dialogue, "Every Grain of Corn Counts" can be given out of doors as well as in the house, and can be made very interesting (extra copies can be had for 5 cents each).

Some preparations for the September meeting should be made in August. You will notice on your September program the item, "Letters to a Missionary." You make your own selection as to the missionary who is to receive your letter, and should this be done at the August meeting and also in this meeting, assign the writing of the letter to some member, so that the letter can be read at the September meeting and signed by all the members present; then immediately after the September meeting mail the letter to your missionary.

The theme for the September meeting is "Faithfulness." Has your society been faithful through the year? Do not neglect the roll call at this meeting, a testimony meeting with it would be good.

The exercise, "The Ghost," can be made very helpful as well as amusing if time is given to the preparation of it. (Send for extra copies, 3 cents each.)

The last heart-to-heart message for the year is from the President of our Woman's Board, Mrs. Howsare. Do you remember the challenge she gave us in the first message of the year? If you have kept the message on file you might refer to it again. I am sure that the message for this month will be helpful and give us courage to go forward.

(These suggestions are taken from the *News Bulletin.*)

YOUNG PEOPLE'S SOCIETIES.

Theme: "My Group and Its World Service."

Purpose: To formulate for the coming year a program of service.

1. Hymn: "Day is Dying in the West."
2. Hymn: "For the Beauty of the Earth."
3. Project report.
4. The question.
5. What other groups have done.
6. Our plans for the year.
7. Hymn: "He Leadeth Me."

Scripture: Psa. 90:1-3.
Friendship circle, sentence prayers.
A moment of silent prayer.
Taps.

Suggestions.

Poster: A group of young people; from them a line going out around a globe. Printed, "Help Plan Our World Service." Time, place and date. This meeting may be held out-of-doors.

3. Committee will call attention to the fact that only one more service will be held in this series.

Any one having material he wishes put into the record book should turn it in immediately.

4. Pass around a long piece of paper and pencil. Ask each person to write on this paper one thing which your group might do in its program of world service. Each person is to fold under his answer, so that the next person will not see it. Leader will read answers.

5. Assign incidents given in chapter 11 of Y. & W. O. to be told.

6. Missionary committee or executive committee should report its plans for the coming year, the congress goals, and how you intend to reach them.

WILLING WORKERS OR JUNIORS.

Theme: "Vacation Days."

Song: "This is My Father's World."

Follow suggestions of last month for call to worship, prayer, offering.

Plan for a picnic. If possible, invite some group of foreign children to this; use this as a period of encouraging friendship between the races. If there are no people of different races near at hand, think of some way to which we may send them a part of our good times. Examples: gathering such wild flowers as will press to use in scrapbook to which will be added pictures showing "The country we live in," or "The town we live in," or "The clothes we wear." These may be cut out of daily papers or magazines.

Close with flag salutes.

For Junior Leaders.
(By Miss Carrie Robison.)

If you are unable to have a picnic for August, the children will like to listen to the stories in "Jumping Beans" while they are making the scrapbooks. We are to have some work among the Spanish-speaking people in Arizona, and these stories will help get acquainted. I hope that there will be lots of fun making scrapbooks.

A number of gifts for the children's memorial of the merger have been received. The gifts have ranged from one dollar to five. Most of it, so far, has come from one conference whose conference superintendent wrote to the junior leaders. More societies will send in their gifts soon, and by the end of our year, September 30th, I am sure that we shall have money enough to translate a good book for the Japanese boys and girls.

It would be interesting to have your children tell of the books each one would like to have the Japanese children read, and why. Of course, Miss Bosanquet will decide which one of the books our money will pay for, she feels that they need next.

In your September meeting it would be well for you to make some plans for the study of the new books for next year's study. Possibly new programs for next year will be outlined by that time.

I wish you all a happy vacation, with lots of fun and some work.—*News Bulletin.*

CHAPLAIN ROUNTREE IN EUROPE.

(Continued from Page 5.)

template the memory of those who rest here, we are reminded of Kipling's words, "He alone is fit to live who does not fear to die."

The shops of Paris are very attractive. They are quite as elaborate as we know our own in New York; I mean, rather, "extensive," but they are not so elaborate in show. The show-windows are not so gorgeously decorated and lighted as New York, and her display is uniform and plain. The city itself bears the same characteristic. There are no flashing electric signs at night. The city is even almost dark compared with our own cities. The theaters and places of amusement, of course, lead the world, and these are magnificently lighted.

But, after all that is done and said, the greatest fascination of France is her people, especially in Paris. The streets are thronged day and night. There are but few simple traffic regulations. The first one getting there is the one who has the right of way. Being of conservative temperament, this reacts to a great advantage. Nobody dashes to get there first. All seem to drive with caution, and when arriving at corners or at junctions, the situation is under control. We were told that there are but few accidents. Along her beautiful boulevards and thoroughfares, the full tide of the incomparable life of Paris flows day and night—a marvelous living picture. Here and there and everywhere are the celebrated cafes, open at all hours. It is in front of these Paris spends its leisure and takes its recreation in public.

Of course, one could not see Paris without also seeing, in an honest way at least, something of its night life. As we do so, one would think that Paris frolics a lot and never sleeps. This is when it is at its gayest, and one can find any sort of amusement and pastime that he may desire. We are frank to tell you that we visited, in groups, some of her well-known cabarets, from the lowest underground to the highest, where the most fashionable people go. In some of these we engaged box seats and saw all that there was to see. We witnessed some of the most wonderfully attractive shows it has ever been our privilege to see. Everything was with order and decorum. Contrary to what is often said about these places, be it to the credit of the management, we saw nothing of which we were ashamed. On the other hand, there are places that are a disgrace and do disgrace those who frequent them, perchance they are capable of disgrace.

We heard one man give an account of his experience. He said that he came away from his rendezvous feeling that he had gathered stain to his soul. And he was a man who makes no pretensions to piety. After all, cannot these same things be said about any big city? It is to be said that the French people do not think of morals as we do. They take nudity, for instance, philosophically—just every-day, ordinary sort of thing—and they think that those who think of such things as immoral are narrow and prudish.

The custom of the people are simple, and yet elaborate. Time does not matter to them as it does to us. A dinner consists of nine or ten courses of the best-cooked foods, and may take two hours. They are a very kind and courteous people. Even the employees, when reporting at business in the morning, take the time to walk around and shake hands with all the others who have preceded them.

Cherbourg, though not very attractive, was a gay place. The city joined with the American officers and seamen in several functions. Our stay closed with a banquet given at the City Hall by the city of Cherbourg and the French maritime prefect in honor of the American officers. And while these were banqueting, a ball, reserved for the non-commissioned officers and bluejackets, by hundreds of French girls of Cherbourg, was in swing till late in the night. While dancing was in progress, the bands from the ships offered a splendid concert in the park close by. This was a very good farewell reception accorded us. We sailed away, hoping that we have made favorable impressions upon our host.

Elaborate arrangements have been made for the entertainment of the American officers and bluejackets during the stay at Kiel, Germany.

Very truly yours,

H. E. ROUNTREE.

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AND the third day there was a marriage in Cā'nā of Găl'i-lee; and the mother of Jē'sus was

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Specimen of Type

ST. MATTHEW 2

carrying away into Bāb'-y-lon *are* fourteen generations; and from the carrying away into Bāb'y-lon unto Christ *are* fourteen

The three wise men

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VII—August 17, 1930.

Saul—A Man of Great Possibilities Who Failed.

Golden Text: "Wherefore, let him that thinketh he standeth, take heed lest he fall."—1 Cor. 10:12.

Lesson: 1 Sam. 9:15-17, 25-27; 10:1; 19:9-11; 31:1-4.

Time: 1102 to 1063 B. C.

Place: Samuel's house in Ramah. Assemblies at Mizpah and Gilgal. Saul's home at Gibean. The battle at Michmash. The witch of Endor's. The battle at Mt. Gilboa.

I. Saul's Opportunity. No young man ever had a more glorious opportunity than did Saul, and few have made more disastrous failures. The story opens in Samuel's old age. Samuel, despite his own goodness, was unable to train his children as his successors; so despairing of a successor to Samuel from his own family, the people asked him to appoint them a king, as had all the surrounding nations.

Samuel protested vigorously, but the people insisted, and finally Jehovah told his prophet to grant their request. The person selected by Jehovah, through Samuel, was Saul, the son of Kish, a Benjaminite. Saul had one qualification that appealed especially to the Israelites—his commanding statue, for he was taller by a head than any one else in the country. He had other traits still more royal, for he was trustworthy and vigorous. When first made king, he served well, and God's spirit was with him.

II. Saul's Disobedience. Saul soon came to the point, however, that he thought himself powerful enough to disregard God in his schemes. He refused to be guided by Samuel, and soon he was at war with the nations 'round about him. However, he was finally able to overcome most of his enemies, and went out against the Amelikites, whom Jehovah told him to destroy utterly. Yet he refused to destroy these people or their goods after they were defeated. The Amalekites were doomed when they cruelly sought to bar the way against the Israelites as they fled from Egyptian slavery. It was not Saul's mercy that caused him to spare their goods, but his greed. It was not mercy that saved their king, but that Saul might add to the impressiveness of his triumphal procession.

III. Saul's Failure and Death. From the time of his disobedience, Samuel saw Saul no more. Things went from bad to worse, and finally Saul went to enquire of the Witch of Endor. The witch was found, and a vision of Samuel obtained. This was granted him, even through the unlawful medium of a witch, that he might know the punishment that was to come on the morrow—the destruction of himself and his sons in the battle at Mt. Gilboa.

Under the title, "The Broader Outlook of the Lesson," Bishop Francis J. McConnell has this to say:

"The title of today's lesson is intended to convey the suggestion that Saul was rather markedly a failure in his attempt to serve as King of Israel. Such a suggestion in the title is entirely warranted by the facts of Saul's career, but I think it is not out of place to call attention to some good qualities in the tragic life which we are studying in today's lesson. I think there can be no doubt that Saul honestly aimed at making Israel a God-ruled land in those days before the increased nervous strain had upset his mental balance. It must be remembered that even biblical authors, writing after the event and with full knowledge of the way things worked out, could easily lay more stress on the faults of Saul than upon his excellences. At the outset, Saul was confronted by a terribly hard problem. The tribes of Israel were separated by a wedge of alien territory which cut the north and the south into two parts. It was hardly possible for an Israelite of the south to pass to Israelitish territory in the north without going through some land foreign to Israel. Saul made an honest effort to be king over these separated lands. By the very temper of his people he knew that he could not be a king like unto the kings of the nations 'round about. Israel was intended to be a theocracy. The king of Israel was to be merely the instrument through which the Divine will was to be revealed. As soon as Saul had been installed in the kingship he seems to have set himself earnestly to discover the will of God.

"The final break with Samuel came over Saul's not being obedient to what Samuel considered a divine command. Here again there is reason for larger charity toward Saul than is sometimes manifested. Samuel believed that it was the religious duty of Saul to execute Agag, a captured king. Saul drew back from such an execution. The reason for Samuel's apparent ferocity was his fear of tarnishing in any degree the purity of the religion of Israel by leniency toward Israel's enemies. It is easy enough, of course, to conclude that Saul's hesitancy was due to a desire to keep the captured booty and to preserve Agag's life for political reasons. It is not necessary to attribute to Saul a predominantly unworthy motive. Probably he shrank from the extreme rigor of Samuel. He might have killed Agag in hot blood in the moment of victory, but he could not do so in cold blood. In one sense, to be sure, Saul was disobedient. At the same time, he may have been obedient to kindly and humane influences.

"I have written thus to suggest that it is possible to think more kindly of Saul than we have done. Nevertheless, he failed. When he failed, he dropped back into the very practices which he would have forbidden and condemned in his own better days—as for example, his resort to witchcraft. Yet, even so, our minds go back to the nobler qualities of the man. He was given a commission more difficult than any ever put upon the shoulders of a king before his time. He was to be a king, and yet not to be a king. He was to give himself to all manner of detailed practical tasks and yet to be a leader of his people in their approach to God. In spite of his failures, he aimed to keep the idea of God uppermost in the minds of his followers. The Scripture writers unhesitatingly say that he failed through self-will. A tragic failure, Saul no doubt was; but his mistakes helped at least some of his followers to a triumph which Saul himself was doomed never to know."—*Bishop F. J. McConnell.*

CHRISTIAN ENDEAVOR.

By Miss Jewel Truitt.

Sunday, August 17, 1930.

Topic: "The Call of the Christ."

Prelude: "Jesus Calls Us," played softly.

Opening sentences:

We are so young! If we should choose today
To loiter on the self-road for a while,
What would it matter?
Could we hope to cure
The old ills of the world?
We, who are young?
This is our playtime, these our days of mirth!
(If Thou, O Christ, wouldst turn away Thine eyes!)

We are so young! We have a right to play!
And yet—above our willful murmuring
Thy voice, O Christ, sounds ever sweet and clear.
"I, too, was young! Oh, if you will not give
Your youth to me—then I have come again
Unto my own—and they receive me not."

Scripture: First boy, Matt. 4:18-22—The call of the four.

Hymn: First stanza, "Jesus Calls Us."

Scripture: First girl, Mark 10:17-22—The rich young ruler.

Hymn: Second stanza, "Jesus Calls Us."

Scripture: Second boy, Matt. 9:9-13—The call of Matthew.

Hymn: Third stanza, "Jesus Calls Us."

Scripture: Second girl, Matt. 8:8-22—I will follow Thee.

Hymn: Fourth stanza, "Jesus Calls Us."

Sentence prayers (by three persons):

1. For willingness to listen to the call of the Christ.

2. For understanding to interpret our life-call as disciples of Christ.

3. For readiness to follow Christ in every life-situation—at home, at school, at work, at play.

Solo: "Who Is On the Lord's Side?" or duet, "Give Me Thy Heart."

Poem:

"The Church seeks earnest men:
Men of vision, spirit led;
Men whose selfishness is dead;
Men to send the Master's word
Till the farthest soul has heard.

"The Christ is calling men,
Men to consecrate their all,
Heeding but the Saviour's call;
Men with faith in strength above,
Filled with patient, fearless love.

"God shares His work with men—
Work dispelling darkness drear,
Work to bring His kingdom near,
Work for men firm, valiant, true;
Noble work for men to do."

Four four-minute talks by members of the society:

1. "Training for Service in the Church."
2. "Giving to the Church."
3. "Speaking for the Church."
4. "Loyalty to the Church."

Offertory prayer: O God, our Father, and Jesus Christ, our Master, we bring these gifts as an acknowledgment of Thy mastery over our lives. As we bring our money, so help us to bring our lives unto loving obedience to Thy holy will and purpose for each one of us. Amen.

Hymn: "O Master, Let Me Walk With Thee."

Closing prayer and Mizpah benediction.

This program was given at the Elon Summer School on Sunday evening, July 27th. Eighteen young people took their parts in a fine way on this program.

BUILDING THE SUNDAY SCHOOL.

(Continued from Page 7.)

be prohibited when it is merely a mechanical process, for under such conditions there is no depth of soul-surrender, there is no mighty conviction, there is no sense of sin and need of salvation.

But when we remember that "They that turn many to righteousness shall shine as the stars forever," and that "He which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins," the evangelistic opportunity begins to fascinate us and we realize that there is no bigger business on earth. The great motive and purpose of evangelism was declared when the coming of Jesus was prophesied: "His name shall be called Jesus, for He shall save His people from their sins"—not only from the consequences of sin, but from sin itself. As long as sin is a reality, evangelism is a necessity. Oh, the reality of sin! A day in which thousands have never bowed to confess His name nor risen to call Him blessed. And not only is there sin round about us, but there is sin in our own lives. "If we say we have no sin, we deceive ourselves, and the truth is not in us." If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. And every evangelist has within his reach a remedy that can—

"Minister to a soul deceased.
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the heart,
And by some sweet oblivious antidote
Cleanse the stuffed bosom of the perilous stuff
Which weighs upon the heart."

To feel that one has power like that within his reach is to make him mighty with a strength not his own and fill him with a wisdom which is like to that above.

And this leads me to say that the Sunday School is one of the most fruitful fields of evangelism. There will be found the most fertile ground for the evangelistic seed. It offers a splendid opportunity for the pastor to gain contacts with, and consequently the confidence of, the children. Some young people are good evangelists. And even though the objection be raised that they are not competent, we must admit that people learn by doing, and no one learns more quickly than a child. The best way to win the friendship of a young person is to get him to do something for you. "Young people can reach hearts which are closed to the preacher. They can speak with an accent which the preacher does not possess. No one has sufficient compass to his voice to reach all classes of people. There should be a varied appeal coming through the tongues of many consecrated teachers. The Sunday School is an evangelist, and the evangel ought to break into music on a multitude of tongues."—*Chas. E. Jefferson.*

3. Encouragement. It is interesting to study the psychology of a farmer. He walks out into the field one bright, sunny morning, and finds some of the little plants discouraged. Then he begins to wonder just what it will take to tickle the taste-bulbs of their enthusiasm. We see him go back to the barn and then reappear with a bag. He then begins to encourage the little plants by spreading some nitrate of soda. What happens? Why, each little plant begins to grow as if in competition with his next-door neighbor, and all the plants start on a great crusade for maturity.

How many Sunday School superintendents have been laboring these many years without a word of encouragement! How many Sunday School teachers are about to give up the fight because they feel that their work is a failure and no one appreciates it! How many young people there are trying to follow in the straight and narrow way and are hungering for a crumb off the table of encouragement!

It is not a good policy to encourage people, did some one say? Was it not the Master who said, "Well done, . . . thou hast been faithful," "Blessed art thou, Simon," "Thy faith hath made the whole," "Blessed are the poor in spirit," the "peacemaker," the "pure in heart," etc. There came a time in the life of Apostle Paul when it was necessary for Christ to say to him, "Be not afraid, . . . for I am with thee, and no man shall set on thee to hurt thee" (Acts 18:9, 10).

Probably Christ is trying to encourage some one through you. I do not mean to say that we are to be mere John D. Rockefellers in the distribution of 10-cent "soft-soap" flattery, nor are we to go around whitewashing people indiscriminately. But I do mean to say that the workman is worthy of his hire. We are to follow the example of the Master, and, as wise master-builders, we are to be able to recognize and acknowledge constructive service. And let us remember that such service always has potential, as well as present or actual, value. You and I may help to determine whether this potential service becomes actual. To recognize a success is better than to call attention to a failure. To blow a trumpet over a victory is better tactics than to play a flute over a defeat. Fix your eyes on the best things. Trust the people, gvie them work, encourage them and be patient with them.

(To be Concluded Next Week.)

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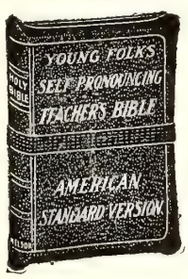

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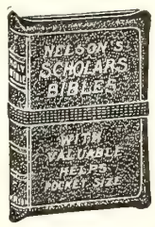

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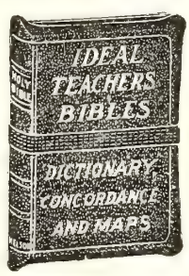

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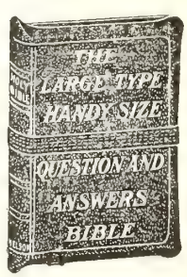

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THE CHRISTIAN SUN
1536 E. Broad Street, - - Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

SALVATION FOR THE RICH.

"How hardly shall they that have riches enter into the kingdom of God."—Matt. 19:23.

According to Matthew, it is with difficulty that a rich man shall enter into the kingdom of God. It is understood that this difficulty is not because he is rich, but that a rich man is sorely tempted to independence, to worldliness and to unbelief. He has a terrible pull on him to worldly-mindedness and self-righteousness. He fares so sumptuously and receives so many good things in his lifetime that a personal recognition of God slips away from him and faith, as a way of life, is not important. It is not even necessary to be rich in this world's goods to be this way. If one minds earthly things, things he is "it," and that salvation belongs to him, and to just decent people like him, he is a rich man's comrade, whether he has much of this world's goods or not. To be sure poverty and afflictions are not to be taken as the way of salvation, but these things help one to hearken to the word of God, and turn the heart away from the world. Lazarus did not go to heaven because of his sufferings, but because he believed in God and remained steadfast in his belief, and his rest was in the "bosom of the Father of the faithful."

We cannot enter into life unless we have believing hearts and endure the afflictions and sufferings of this world as Christians. All genuine Christians will be blessed, and their tears will be seed from which will spring eternal joys.

Prayer.—Lord Jesus, give us earnestness in the concerns of our soul, notwithstanding our position in life and what we may happen to possess. Whatever our station or wealth, in all, help us to do good and to help those who need, that they may endure. Save us from unbelief and give us a blessed end. *Amen.*

TUESDAY.

THE CONQUERING EXPERIENCE.

"As he is, so are we in this world."—1 John 4:17.

God is Love. How blessed are they who are that much like God—who love God and who love everybody? They are more blessed than those who have honor and riches. And that God loves us and bestows this love on us is our greatest pride.

We have been fashioned to receive this love and enjoy its bliss, and we have been given the power to distribute it to others. If there is any one whom we hate and with whom we would not like to fellowship in heaven, we can remember that the Lord has made us kindly affectioned toward them and inspired us to view them in the light of Jesus. For he that dwelleth in love dwelleth in God, and God in him.

Prayer.—Dear Lord, bestow upon us this most glorious and blessed gift of thine—the noble, rich, beautiful, and pure life of love. *Amen.*

WEDNESDAY.

THE LIGHT OF THE SANCTUARY.

"When I sought to know this, it was too painful for me, until I went into the sanctuary of God; then I understood."—Psa. 73:16, 17.

When the wicked defy God and challenge Christianity and still prosper and flourish, it is natural for the pious to be tempted to ask, "Is God righteous? Why doth the wicked prosper? Wherefore are they happy that deal treacherously?" It is hard to explain.

It is a fact, however, that events shape themselves in this world beyond life; beyond the visible things there is another world. In Christ we are children of that world in which we have our portion either in heaven or hell. But it is only in the sanctuary of God that we come to understand these things. The parable of the rich man teaches that the ungodly are set in slippery places; and if they continue in sin, they have their reward, and that reward will be according to their sowings in life.

Our lesson is, to let not the carnal mind control our feelings, but the Spirit; then the prosperity of the foolish will have no meaning to us.

Prayer.—Give us godly hearts, dear Father, that we may know Thy ways, and that we may not regard the wealth of this world, but Christian character as of supreme importance. For Jesus' sake we ask it. *Amen.*

THURSDAY.

WHAT DOES IT MATTER?

"Happy is he whose hope is in the Lord."—Psa. 146:5.

We are seeing falsehood prosper. It takes the name of truth. It accuses the saints of being enemies to happiness. We are tempted to become bitter and become impatient about it.

But we are told that the visible things will pass away, and the invisible shall become the real. To live with the Lord means to be guided by His counsel, to be held by His hand, to be strengthened in His faith, and to be received in glory. Can we wish for anything better? If life is with God and our portion is heaven, what else matters?

Prayer.—Lord, let us ever remain with Thee. Keep us with Thy right hand, and be, Thou, our daily counsel and guide forever. *Amen.*

FRIDAY.

THE HEAVENLY CALL.

"All things are now ready."—Luke 15:17.

This is the Lord's parable of the fullness of God's plans for us. Everything needful for our salvation is prepared. The Spirit keeps us supplied with an abundance of good things and invites us to help ourselves. Here is fellowship, holiness, love, liberty, comforts, joy and strength; here is the fountain of life; here is the house of the soul; here is the remedy for sin—it is all ready.

Let us learn wisdom and choose the good part always. Let us hear the call of God, repent of our sins, and give Him our hearts. The wise merchant sells the lesser pearl for the better one.

Prayer.—Lord, draw us to Thee and give us Thy blessings. Thou knowest how easily we are deceived. Give us wisdom and help us to obey Thy call. *Amen.*

SATURDAY.

"We know that we have passed from death unto life because we love the brethren."—1 John 3:13.

Is there anything better that we can know? Death is the most dreaded evil. Life is the highest good. Death is terrible. Life is beautiful. Jesus said, "I come that ye might have life." And now we have it.

By "life," Jesus means that He would have us be of good cheer, enjoy life, be rich in deeds, and by this know that we are His children.

Should hate, or anger, or something else disturb us? In Christ we overcome with prayer and the word of God, and with deeds of kindness toward those we hate. By so doing, we have His promise to win them and we ourselves are reassured of the kingdom.

Prayer.—O Thou, Dear Lord, who art rich in love, give unto us Thy gift to love, too, and help us to practice it in our conduct. Above all, give us the assurance daily that we have passed from death unto life. *Amen.*

SUNDAY.

SAYING "AHA!"

"Because thou saidst, Aha against my sanctuary, when it was profaned . . . ; therefore, behold, I will deliver thee to the children of the East for a possession."—Ezek. 25:1-7.

It is easy to treat sacred things lightly. Jests are readily based on hymns. Prayers can be twisted so as to become subjects of mirth. Bible characters may be mocked at and Bible sentences parodied. After even the most exalted sermon there will be some to cry, "Go up, thou baldhead!" Every profanation of the sanctuary finds many to say, "Aha!"

Swearing has been called "the great American sin," but this joining in the mockery of religion is to be found in all lands, and may be called the essential weakness and wickedness of the age. It removes from life all its earnestness and it takes from our thought of heaven all its splendor. It converts the most majestic element of our human existence into a mountebanks show.

No Christian favors long faces and sourness of spirit; but there is a sane acknowledgment of spiritual majesty which is lacking in the feeling of today, which was powerful in the days of old, and which must be returned to our national consciousness before we can really be "strong in the Lord."

Prayer.—Almighty God, we bow before Thy glorious throne in profound humility. We know Thee to be the Ruler of the universe, the Lord of all life. We honor, praise, and worship Thee in holy reverence, world without end. *Amen.*

A prayer:

"Not more of light we ask, O God,
But eyes to see what is;
Not sweeter songs, but power to hear
The present melodies;
Not greater strength, but how to use
The power that we possess;
Not more of love, but skill to turn
A frown to a caress;
Not more of joy, but power to feel
Its kindling presence near
To give to others all we have
Of courage and of cheer.
Give us all fear to dominate,
All holy joys to know—
To be the friends we wish to be,
To speak the truth we know."

Not alone to know, but to act according to thy knowledge, is thy destination, proclaims the voice of my inmost soul. Not for indolent contemplation and study of thyself, nor for brooding over emotions of piety—no, for action was existence given thee; thy actions, and thy actions alone, determine thy worth.—*Selected.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

DRIFTING.

BY REV. J. W. FIX.

"Therefore, we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them."—Heb. 2:1.

Dr. Oliver Wendell Holmes once said, "The great thing in this world is not so much where we stand as in what direction we are moving. To reach the port of heaven, we must sail sometimes with the wind and sometimes against it; but we must always sail, and not drift." If you, my friends, were asked the chief danger known to men and women of the Church, what would be your answer? Would you answer lawlessness, indifference or selfishness? Perhaps all these dangers would be mentioned; but may I say that I am convinced that the Christian's greatest enemy is the danger of drifting away from the path of duty and righteousness. The writer of Hebrews was considering the deadly danger of drifting when he wrote the words contained in our text: "Therefore, we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them."

There are many expressive figures in Bible, touching human life. In one place we are asked the question, "What is your life?" And the answers follow in the next sentence: "It is a vapor that appeareth for a little time and then vanisheth away." In another place life is represented as the grass that groweth up in the morning, but on the evening of the same day is cut down. Again life is compared to an eagle that hastens to its prey; but no where in the word of God do we find a truer picture of life today than that of a drifter. "We ought to give the more earnest heed to the things we have heard, lest haply we drift away from them." Because of the ease of drifting, we are warned in this text to beware lest easily and haply we go downstream. Indeed, there are dangers in life that lead all to drift, but there are helps from above that will enable any and all drifters to turn back and go upward. Let us first consider the fact that—

1. All of us may drift away from the word of God. There is not one of us so good but who might not be lured into the peril of drifting. The words of the text, therefore, sound a warning not only to the non-Christian, but the consecrated Church member as well. The Bible is filled with danger signals against the tempter's beckon. Listen to some of them: "Watch and pray that ye enter not into temptation." "Wherefore, let him that thinketh he standeth take heed, lest he fall." I am sure that the prodigal son who left his home and loved ones with his money, never dreamed that he would drift downward to the position of swineherder. It is most unlikely that Judas Iscariot ever thought he would drift down and down until he became a traitor. It is not likely that any of us here today ever dream of becoming a man or woman of degredation; and yet the forces of evil are so great today and Satan is so keenly alive to his mediums of evil that one never knows when he will start drifting. Even though the spirit be strong, the flesh is weakened by luring temptations, and therefore we ought to give the more earnest heed to the things that were heard, lest we drift away from them." The flesh is unregenerated, and even though men may be born again, his flesh will remain unregenerated till he rise with Christ on the last day. The world about us offers worldly amusements that lure many a man to start drifting. The fact of Satan's existence in the world makes a triple alliance which we call the world, the flesh and the devil. All these beckon even the most devout Church member to depart from the works of righteousness, to come hither and have a good time, to be a good fellow and consider that one should eat, drink and be merry, for tomorrow he might die. Hence, we are all exhorted in the words of Scripture to "Put on the whole armor of God, that we may be able to stand the wiles of the devil."

There are many causes for this drifting into which so many of us fall. These reasons and causes lie all about us. If a Christian neglects the vital duties of life, he will most assuredly commence to drift. We are admonished to "forget not the assemblying of ourselves together." And to neglect this challenge to go to Church regularly and worshipfully is to start downstream toward destruction. Any Christian who neglects the vital subject and practice of Scripture reading and secret prayer, and he will start drifting away from God. The Christian life has its vital and its reasonable habits which are to be performed just as regularly as the physical life demands obedience to regular habits of eating, sleeping and working. Let the physical life of man be neglected—disregard habits that are essential—and the body will become the victim of bad health. In like manner, the Christian life in the same fashion shall be defeated and the essential habits are neglected. Drifting is most certain when a man turns from spiritual food to worldly desires.

Drifting is caused by various stimuli. Often because of business reverses which bring despair and want. Fate seems against many people for the time being, and they resort to dishonest methods rather than turn or draw more closely to God. Indeed, business men need His wisdom and help every day and every hour.

Sometimes sorrow comes into a life and causes a man or woman to drift away from God. Such individuals become embittered, and grow sour toward righteousness. They exclaim that it does not pay to try to be of good cheer, for soon life's sweetness is wiped out. Down, down the stream goes many a man who, in sorrow, seeks not God's sheltering wings, but worldly pleasures.

Most likely the greatest cause for drifting away from God is that people have hatred in their hearts one for the other. Wrong relationships between men, women and God bring about the saddest chapters in the world's experiences. There is no place in the human heart for hate if a man is to enter the kingdom of heaven here on earth. When hate enters the heart, man starts to drift. He loses his sense of perspective, his vision becomes blurred and his life is all poisoned. Life's collisions, frictions, competitions, etc., often turn human beings away from God. I know of two Church members who sit at the same table and eat from the same dishes, but will not and have not spoken for a long time. Not only are they members of a Church, but they are brothers. They became victims of a little misunderstanding between them, and it has been the means of a divided family—the men are drifting. Men and women of the Church, let us be too big and noble to ever let little things like that cause us to drift from the bigness of God's kingdom on earth and in heaven.

Let us be like Abraham of old, who came to Lot when the latter was quarreling over a trifling matter with Abraham's herdsman. He said, "Lot, there must be none of this. Let there be no strife between your herdsmen and mine, or between you and me. We are brethren, and you go your way and I will go mine. You take your pastures and I will take mine."

Christian men and women sometimes drift away from God because of some little secret sin, such as the evil of drug habit, the use of whiskey, the tendency to gamble and play unfair with their fellows. The Hebrew poet exclaims, "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18). So it is that if we regard the works of sin and iniquity, and if we follow the call of Satan, we shall most assuredly drift away from God. Indeed, there are thousands of currents that pull man downstream, and it is very easy to drift; so much so that many a person becomes the victim of drifting without knowing it. "Any old fish can drift along and dream, but it takes a live fish to swim against the stream."

It is indeed easy to do in Rome what the Romans do. For Christians to become victims of greed and selfishness, when the world round-about is in a similar state of mind requires very little effort on our part. But there is a serious danger that always accompanies the love of money. Jesus was conscious of this fact, and to that end relates a story in Luke's gospel in which he tells

(Continued on Page 14.)

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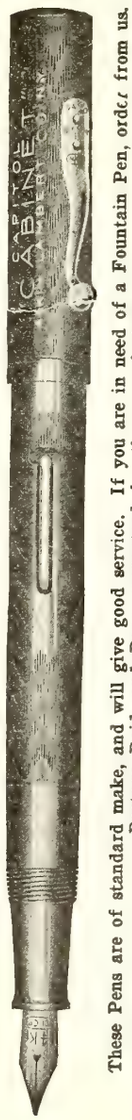

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THE CHRISTIAN SUN, 1536 EAST BROAD STREET, RICHMOND, VIRGINIA

Christian Orphanage

Dear Friends:

It certainly is encouraging to have friends come to our rescue when we are in need. Mrs. H. W. Morse, Springfield, Ohio, sent to us a box of baby clothes; Friendly Bible Class, Norfolk, Va., 1 box of clothing and shoes; Mt. Auburn S. S. Class 4, Eastern N. C. Conference, 6 hats, 3 little suits for boys; Circle 3, Woman's Missionary Society, Burlington Church, 1 bunch and 1 dozen bananas, 1 basket fruit for children in hospital; Woman's Missionary Society, Union Christian Church, Alamance County, 26 towels, 1 quilt; Mrs. J. B. Stephens, Cary, N. C., R. 2, 3 dresses, 1 pair shoes; Mrs. C. M. Sawyer, Reidsville, N. C., 2 dresses; Ivor Christian Church, Ivor, Va., 3 qts. corn and tomatoes, 9 qts. peaches; Circle 4, Elon Church, 7 dresses; Mrs. Geo. Macon, Henderson, N. C., R. 1 (for their society), 1 box clothing for little girl; Nancy Branch, Garner, N. C., R 2, 1 yellow silk dress; Circle No. 4, First Christian Church, Burlington, N. C., Mrs. Jas. P. Montgomery, teacher, 36 cakes soap.

The several circles of our Burlington Church make it a rule for one of the circles to visit the Orphanage each month and make us a contribution of something that will be helpful to us in the work. What if our good women all over the Southern Convention would do this—a wonderful inspiration it would be to us in this work.

When we are through with the undertaking, we will have had this summer about forty tonsil operations. The Kiwanis Club of Burlington learned of our many operations and the expense attached to it, and immediately mailed us a check for $100 to help us bear the expense. So kind, so thoughtful, and so fine in spirit!

Jesus said, "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." He also said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

The children here are His little ones. Have you visited them?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 7, 1930.

Brought forward		$10,248.41
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Greensboro, First	$10.84	
United, Lynchburg	2.62	
Hebron	4.07	
Reidsville	6.63	
		24.16
Eastern N. C. Conference:		
Henderson	$ 4.66	
Morrisville	2.00	
Liberty Vance	5.24	
Sanford	2.70	
		14.60
Western N. C. Conference:		
Smithwood		1.20
Eastern Virginia Conference:		
Elm Avenue	$ 5.00	
Liberty Spring	12.00	
		17.00
Valley Virginia Central Conference:		
Concord	$ 1.86	
Linville	7.58	
Leaksville	2.23	
		11.67
Alabama Conference:		
New Hope		1.40
Special Offerings.		
Mrs. Allie Holt, Raleigh, N. C.	$ 5.00	
E. M. Davenport, for children	37.50	
E. M. Davenport, for tonsil operation	10.00	
W. A. Lee, support of children	7.50	
Mrs. Briscoe, cash item	1.00	
		61.00
Grand total		$10,379.44

THE SUN'S PULPIT.

(Continued from Page 13.)

of a certain rich man whose land brought forth plentifully and the man thought within himself, saying, "What shall I do?" He had no room to bestow all his goods and decides to tear down his present barns and build larger ones—he was beginning to drift. He says to his soul, "Eat, drink and be merry." Wasn't that fine? No! The man's soul could not be fed on the corn which he might put in his granary or the hay in his barn lofts. Material good did not assure this man a life of peace; rather, he allowed his wealth to start him drifting away from God. The unseen hand and voice spoke to Him, saying, "Thou fool, this night shall thy life be required of thee, and then whose shall those things which thou hast provided be." So it is that he who layeth up treasures for himself but is not rich toward God."

2. We may drift from God and be unconscious that we are drifting. Many a Christian has drifted away from God and is unconscious of the seriousness of the fact. The story of Sampson is the personal experience of many a man and woman today. The tragedy of this man's life was that his strength departed from him and Samson wist not that his strength had gone until he went out to grapple with a great task, and then discovered he that he had no power with which to do his work, for he was utterly paralyzed. Old Jacob had gray hairs upon his head, but he did not know his head was gray. A man can drift way down the stream without being conscious of the fact. He may be right at the top of the waterfalls and on the verge of going over the rapids, and not know of his nearness to the dangerous precipice.

On one occasion, Admiral Peary, the Arctic explorer, supposed he was traveling toward the north pole at the rate of ten miles a day. He found, however, that the ice floe on which he was moving was drifting toward the equator at the rate of twelve miles a day; therefore, Peary was really going backward at the rate of two miles a day. He would not have discovered this fact had he not looked skyward to get his bearings. In this life we drift so easily away from God without even knowing that we are drifting. We need to look upward toward the face of God and ever go forward with Jesus, our Captain; yea, the Author and Finisher of our faith.

As little children play upon the seashore, they let sand slip through their fingers, without giving earnest heed to it. O man and woman, let us one and all give the more earnest heed to the things we have heard, lest haply we drift away from them. If there is something wrong in your life and you are drifting from God, I beseech you, in the name of one who at all times is ready and willing to help you, to turn to Him.

Franklin, Va.

O'KELLY MEMORIAL.

Total cost of material	$1,275.00
Previously acknowledged	1,090.25
Balance to be secured	$ 184.75

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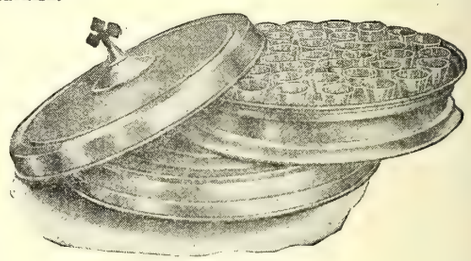

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

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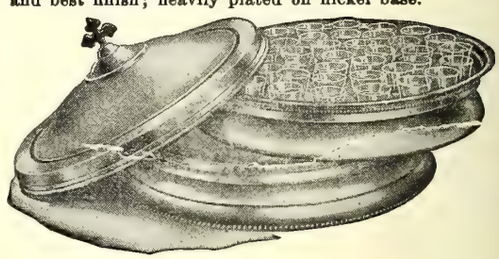

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Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
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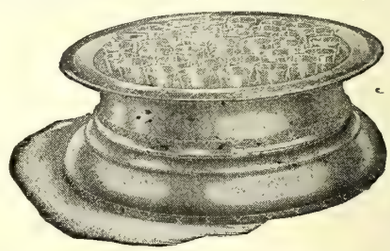
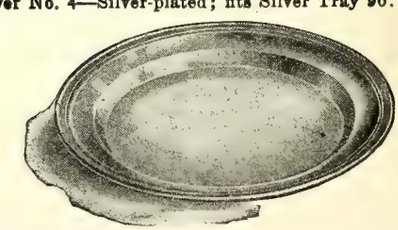


Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) .$22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow rim.....$ 9.00
Bread Plate No. 4—Broad rim..... 9.00
Filler—Silver lined 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

CHRISTIANITY, A WAY OF LIFE AND BELIEF. By John W. Bailey. The Judson Press; pp. 130; $1.00.

The central fact of Christianity is Jesus. Around Him gathers all that is distinctive in the Christian religion. His conception of God, his conception of man, his conception of the world, his conception of destiny, his cross, the emphasis of his teaching, the principles of his gospel, and the application of these ideals to the family, to wealth, to internationalism—such is the scope of this book. It deserves its place as an accredited text for course No. 5 in the Standard Leadership Training Course.

A HISTORY OF THE MODERN CHURCH. By J. W. C. Wand. Thos. Y. Crowell Co.; $3.00; pp. 314.

The dean of Oriel College, Oxford, treats Church history from the fall of Constantinople, in 1453, for the Eastern Church, and from the Protestant Reformation for the Western Church. A chronology of events from 1509 to 1929 adds greatly to the value of the volume. The great political events which paralleled the religious changes and were part and parcel of them are also traced. In so limited a space, the wonder is that the author has comprehended so much and done it so well. The desire for reunion, the zeal for missions, and the desire to be free from interference on the part of the State are delineated as the chief characteristics of the Church in our time, and is likely to exercise great influence over the future of the Christian movement.

ADVENTURING IN PEACE AND GOOD WILL. By Annie Sills Brooks. Pilgrim Press; $1; pp. 93.

Here is a ten-day course for a junior vacation school that was stenographically reported. Peace and good will are adventures, practical adventures in living, in our homes, schools and other group relations. Worship services, songs, stories, handwork—all are made to yield assistance to what must have been a successful enterprise, and if properly employed should succeed elsewhere. Worth anybody's time and attention.

CHURCH SCHOOL ORGANIZATION AND ADMINISTRATION. By Leon C. Palmer. Morehouse Publishing Co.; $2.00; pp. 205.

This book proposes to do for Church school administrators in the Episcopal Church what teacher-training books have done for teachers during the past two decades. It is admirably done and will be useful as a guide to administrators of religious education in any denomination. The procedures recommended have been tested in experience, and that gives them a validity they otherwise might lack.

PSYCHOLOGY AND RELIGIOUS EXPERIENCE. By W. Fearon Holliday. Richard R. Smith, Inc.; $3.00; pp. 320.

Many pastors are finding it necessary to counsel troubled souls and are learning that they cannot do this highly needful work without a first-rate knowledge of psychology. Here is the book they will find giving them the insight and information they require for success. Dr. Holliday is professor of theology and philosophy of religion at the Sally Oaks College, Birmingham. He speaks with the reasoned authority of the true scholar.

THE PUPIL IN THE CHURCH SCHOOL. By Antoinnette A. Lamoreaux. The Judson Press; $1.00; pp. 138.

This book is an approved text for credit in course No. 1 of the Standard Training Course. First printed in 1927, it is now revised and enlarged. The author has long been recognized as a specialist in child psychology. The mastery of the material of this book will put the truth in possession of the fundmaentals of the formation of Christian personality, the goal of all Church school effort.

NOTICE.

Since checking up on reports, I find that several Sunday Schools sent a fine delegation to the recent Sunday School and Christian Endeavor Convention, held at Liberty Vance, but failed to turn in their report. Now, perhaps your delegates forgot to give me their report, or your secretary failed to let the delegates have their report. Any way, I failed to receive it. I am asking that you send me your report at once, as I am asked to turn in the minutes by August 20th. Please bear in mind that if I do not have your report your Church will go up as blank and your delegates cannot count for you. Now, I am hoping that all schools will send in a report of work being done.

Thanks. MRS. R. J. NEWTON,
Secretary.

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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

OBITUARIES.

HARRELL.

Whereas, God, in His infinite wisdom, has removed from our midst our beloved sister, Miss Gussie Harrell, whose death occurred July 15, 1930; therefore, be in resolved:

1. That in her death, our Church has lost a faithful and zealous member, an efficient and loyal worker, and our Sunday School a consecrated teacher.

2. That recognizing her valuable services to her Church and her unfaltering faith in Christ, her love and interest in her Christian work, we heartily commend her example as being worthy of imitation.

3. That while we believe our loss is her gain, and heaven is richer because of her presence there, we recommend her loved ones to the gracious care of our Heavenly Father.

4. That a copy of these resolutions be sent to the family, one sent to The Christian Sun for publication, and one recorded upon the minutes of the Church register.

MRS. W. K. PARKER,
W. C. BEAMON,
R. H. POWELL,
Committee.

WICKER.

Wm. Staley Wicker, aged 4½ years, the only child of Mr. and Mrs. Staley Wicker, of Atlanta, Ga., died in that city on July 13, 1930, and was buried at Elon College, N. C., on Thursday, July 17th, from the home of his grandparents, Dr. and Mrs. W. C. Wicker.

"Sonny" was an attractive, happy child, the joy of the home, a delight to all who came in contact with his bright, sunny personality. He lingered 11 days, suffering from colitis, that dread summer enemy of childhood, and then he passed through the gates into God's eternal sunshine. The parents and relatives are sensitive of a great loss. Yet, as David said, the child cannot come to them, but they may go to him. Services were conducted by the writer, assisted by Dr. J. U. Newman.

C. H. ROWLAND.

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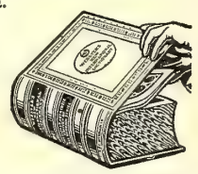

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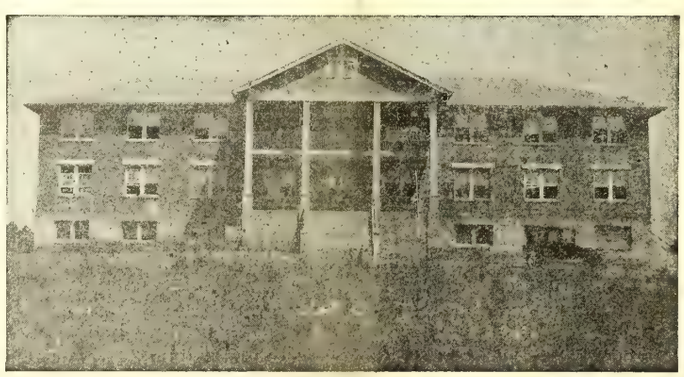

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, AUGUST 14, 1930. NUMBER 33.

Mrs N T Farmer

THE SUN'S OBSERVATORY

By Dr. W. C. Wicker.

BEQUEST FOR CONGREGATIONALISTS.—

Mrs. Jane Hamm, who died recently in Minneapolis, left the residue of her estate, estimated at over $20,000, to the Congregational Conference of Minnesota—one-half to aid weak Congregational Churches in the State and to increase the salaries of their ministers, and the other half to be added to the ministerial relief fund of the Conference. It would be a beautiful thing for some of our wealthy people to remember the Christian Conferences in a similar manner and perpetuate their good works for all time in promoting the kingdom of God.

VANDERBILT PLANS.—

Vanderbilt School of Religion just closed what is said to be the most successful year in its history. It has doubled both its faculty and student body within three years. The announcements for the ensuing year show that Guy W. Sarvis, who was for fifteen years dean of the college for liberal arts at Nanking University, China, will teach special courses on Oriental religion, with half the time devoted to the question of cultural contacts between the Orient and the Occident. It is also announced that Dr. John R. Mott will deliver the course of Cole lectures. Those who would prepare themselves for missionary work in the East will find a great opportunity at Vanderbilt for study.

BAPTIST PAROCHIAL SCHOOLS.—

At a recent session of the Southern Baptist Convention, the "precariousness of Christian education" was deplored "because of the great increase in the number of junior colleges under the public-school system." Dr. John Sampey, president of the theological seminary at Louisville, is reported as having advocated that the denomination set up schools similar to the Catholic parochial system, complete with religious education and "with a Bible on every desk." It seems that it would be better to conduct courses of Bible study in our Churches for the young people who take their secular education in the junior colleges under the public-school system. Much of our religious education given in the colleges to the few never filter down to the Churches for the many who need it.

PAGAN LOVE VIEW.—

At a midwest pastors' conference, conducted at a Presbyterian theological seminary, Dr. William Chalmers Covert, formerly a Chicagoan, took a fling at the pagan love view of some of our modern authors. He said that this "indecent literature" which "is flouting all that is sacred in the love of man and woman" is responsible in a large measure for the widespread moral laxity. Companionate marriage, he condemned as "belonging to the jungle," "a gross, sensual prescription for an evil its practice would intensify."

Many other evils in the social, educational and political spheres, he declared, boded ill for the future of America. He pleaded particularly for a spiritualizing of education. He might have added, with great emphasis, the need for spiritualizing of literature, or banning indecent books, papers, periodicals and other salacious or semi-salacious literature from the reading of young people.

OBERLIN COLLEGE ENLARGED.—

On July 10th, at Oberlin College, a brief service was held in the chapel in Council Hall, commemorating its sixty years of service. Prof. Walter G. Fiske spoke of the struggle to erect the building and of the six presidents of Oberlin and other distinguished men who had taught within its walls.

The first regular Congregational Council, meeting at Oberlin in 1871, had a part in laying the corner-stone, and from this the building received its name. At the conclusion of this brief service, Dean Graham turned the first spades of dirt for the group of new buildings whose erection will begin at once. The new buildings consist of chapel, administration and recitation building, and dormitories, with library, social rooms, etc., will form an artistic quadrangle. The group is designed by Case Gilbert, and is made possible by the recent gifts of John D. Rockefeller, Jr., of $400,000 and the James fund, which now amounts to about $200,000.

BRITAIN AND EGYPT.—

Britain is endeavoring to practice the policy of non-interference in Egypt, but only last week she has been compelled to interfere. In spite of the rioting in Alexandria having cost seventeen lives, in order to quell this uprising in Egypt and prevent further rebellion, Britain has dispatched warships to the scene of action. Egypt is attempting to establish constitutional government without being prepared for it. Practically, however, Egypt is free to handle domestic affairs as she wishes, so long as she does not interfere with Britain's control of the Suez Canal and the waters of the Nile. But an enraged minority of Moslems, called the Wafdists, has been very hostile to the rulership of King Fuad. They are undertaking to destroy the monarchial government and establish a republic under their own control. To promote that end, a program of civil disobedience, somewhat like that of Gandhi in India, has been threatened. Certainly any one familiar with the Near East can realize that conditions in Egypt are aflame with unrest and may be difficult to control should the uprising continue to become more acute. The conditions throughout the East are far from conciliatory, and the war cloud seems threatening in the near future.

FOUR TYPES OF CHURCH PROBLEMS.—

A recent religious survey of Chicago reveals four types of problems which are engaging the religious forces of this metropolitan city. And these are, first, a study of the religious life of the suburbs of the city, in order to assure an adequate and well-planned religious development in these rapidly growing sections. With the coming of the automobile, many of our cities are extending their area of population from the congested centers to suburban districts for better residential conditions; second, a study of Church life in the great inner city area—the area in transition from a retreating Protestantism, which urgently needs an adequate ministry to take care of increasing paganism and Catholicism; third, a study of the religious ministries to the newer groups entering the city—negroes, Mexicans and rural white Americans—the trend of the rural people is toward the cities in greater numbers; fourth, a study of the homeless-man area, where disorganization and demoralization reign supreme, and where "rescue" missions are almost the only form of religious ministry. What applies to Chicago will apply to other cities in a large measure, and should engage the careful attention of religious workers in these cities.

THE NEW SOUTH.—

Recently, the New South centered its interest on coal and iron. Now it is stressing interest in textiles, and the dawning interest in hydro-electric power, natural gas, chemical industries, rayon and paper will rapidly develop. Coal mining in eastern Kentucky and West Virginia is on ehe increase. In eastern Kentucky, two companies are investing a million dollars each this year in the coal industry. Union labor has been excluded. The cheapness of the labor from the mountain farms, the quality of the coal, the thickness of the veins, the fact that most of the mines are operated on lateral shafts, and the abundance of labor, all combine to create out of this district the greatest single bituminous coal-mining area in the United States. The development of the hydro-electric power is even greater in importance. The development of power production in the South for the past five years has almost doubled the ratio of increase for the whole country. They are producing some fourteen or fifteen million kilowat hours of electric power, of which more than eight million is hydro-electric. Water-power construction at this time involves a total expenditure of about $200,000,000. There are great possibilities in the South for specialists from our brilliant Southern population, and the industrial outlook for the South is greater than ever before.

NOTES-PERSONALS

If sifted, nine-tenths of the crime of England and Wales could be traced to drink.—*Justice Alverstone, England.*

Rev. M. F. Allen, of Newport News, will preach at the Richmond Church on next Sunday morning in the absence of the pastor, Dr. Ryan. Those who know Mr. Allen are counting upon an instructive and enjoyable service.

Dr. Atkinson, who was taken ill while in England and forced to return to the United States, reports that he feels greatly improved. For the first time in several weeks THE SUN is carrying an article from its Editor in Chief. We are glad that he is able to resume his writing, though unable to take up his work in its entirety.

Rev. Ray M. Busler, of Tampa, Florida, is supplying the People's Church, Dover, Del., for the month of August. The pastor, Dr. R. C. Helfenstein, is in Heidelberg, Germany, and writes that his health is very much improved. He expects to be home about the first of September, able to go on with his work with his usual vigor.

LYNCHBURG, VA.

The summer is most ended and revival meetings well past, and now is the time for Churches to be thinking about their pastor for the coming Conference year. This should be one of the most serious and well-arranged-for items confronting a Church. It is an admitted fact that upon this rests the future growth or decay of a Church. It means much to a Church to secure the services of the right man and have him favorably located. There is more to the kingdom work and there is more for the preacher to do than to preach. Our denomination has suffered untold losses in the past, especially in and among our rural Churches, for the lack of pastoral attention. Families have been neglected and lost to many a Church because no minister was near enough to give them the proper attention at the proper time. We need our ministers in our rural Churches to be so located that they can care for the sick and visit and administer to every civic as well as religious need. This would be largely solved if our Churches, at this season, when they are thinking of calling their pastor, would be governed by the action of the 1929 Conference, in session at Virgilina, Va., at which time the following groups were adopted: (1) Apple's Chapel, Hines Chapel, Monticello; (2) Belew Creek, Pleasant Ridge (G), Salem Chapel; (3) Berea, Bethlehem, Shallow Ford; (4) Bethel, Concord, Union; (5) Danville, Happy Home; (6) Haw River, Mt. Zion, Long's Chapel; (7) Hebron, Union (Va.), Liberty, Lebanon; (8) Pleasant Grove, Ingram; (9) Mt. Bethel, New Lebanon, Howard's Chapel, Kallem Grove, New Hope.

We, as a Church, must get the future growth of the denomination more at heart, both on the part of the Churches and ministry. It should not be a case of where can I preach, for the world is large and one can preach anywhere; but where can I best serve along with the preaching. The day is past when we need preachers to ride out and preach, but we need them to preach, then serve.

It was my pleasure this summer to work in the only field of this Conference that is so arranged that they have their pastor among them. That group is sticking together, and all, with one consent, declare it to be the solution to the rural Church problem.

Now, brethren, let us forget self and selfish motives, if such has been the case in the past, and do the thing in an organized and progressive way, advancing the kingdom for His sake.

G. C. CRUTCHFIELD.

CONFERENCES MEET.

Georgia and Alabama Conference will meet with Oak Grove Christian Church, Chipley, Ga., 10 A. M. Tuesday after first Sunday in October, 1930.

Alabama Conference will meet with the Church at Noon Day, Tuesday, 10 A. M., after second Sunday in October, 1930.

Eastern Virginia Conference will meet with the Church at South Norfolk, Va., Wednesday before the first Sunday in November, 1930, at 10 A. M.

North Carolina and Virginia Conference will meet on Tuesday after the second Sunday in November, 1930, at 10 A. M., at Long's Chapel, Alamance County, N. C.

Western North Carolina Conference will meet Wednesday after the first Sunday in November, 1930, 10:30 A. M., with Hank's Chapel.

Eastern North Carolina Conference will meet on Tuesday after the third Sunday in November, 1930, at 10:30 A. M.

BUILDING THE SUNDAY SCHOOL.

BY REV. ROBERT LEE HOUSE.

(Concluded from Last Week.)

What are some of the methods of encouragement? There is no better way than the private or individual method. This has the advantage of being definite and specific. It is more personal and, doubtless, more sincere than any other method. Nothing can take the place of an encouraging word from a sincere friend. A rising vote of thanks for the work of the superintendent, of the officers, and teachers of the Sunday School is not out of place. Promotion day is encouraging to the children. It is remarkable how hard children will work when they are recognized and given a part on the worship program.

And such procedure often effects the most unexpected results. The stupid person suddenly becomes bright; the mediocre person suddenly becomes a genius. One of the constant surprises in this world is the way in which the people from which we had expected little, surpass those from whom we had expected much. God seems to take delight in surprising us by choosing "the foolish things of the world to shame them that are wise, and the weak things of the world to put to shame the things that are strong, and the base things of the world and the things that are despised; yea, and the things that are not to bring to naught the things that are." "To unlock the vital energies of immortal souls and set them working in our human world is a work fit for a god." Let us dare to have faith in people. All of them are created in God's image; all of them heirs of immortality; all of them bought by the blood of Jesus. They are now sons of God, and it does not yet appear what they shall be. Dare to offer a word of encouragement!

4. Enthusiasm. There are some who say, "Beware of enthusiasm in the Sunday School." Now, it may not necessarily be a choice between enthusiasm on the one hand and stagnation on the other, but so often it works out that way; and between the two, I much prefer the former. Enthusiastic! Why not? If we are engaged in that cause which is of supreme import; if we have been commissioned to administer those truths which pertain to eternal life—why not be enthusiastic about it? Why not give of our best to the Master?

Now, how are we going to put enthusiasm into the Sunday School? By giving people something to do. People need employment. Not only do they need employment, but they need continuous employment. A child will do good work as long as you keep him busy. But give him some spare time and his work becomes half-hearted. Moreover, the hardest part of rolling a wheel is getting it started. The great task of Sunday School leaders is to plan systematic work for young people.

A challenge is one of the best means of producing enthusiasm in the Sunday School. We don't work at the peak of efficiency until we are challenged. Now there are many things to which we may challenge people, and a word of warning is needed, lest we bring reproach on the Sunday School by issuing the wrong kind of challenge. But listen to the challenge of the Master: "If ye love me, keep my commandments," "If ye love me, feed my lambs." Love comes as a challenge. Our love for the Sunday School should challenge us to be better members of the school and thus make it a better one. Our last year's record is a challenge for improvement. And we never know what we can do until we begin to labor under the impelling force of a great challenge. The watchword of John Wesley was "Expect and attempt great things for Christ."

Sunday Schools also need to try something new occasionally. This would not be true if they were perfect. But we must continually try new methods if progress is to be made. Of course, I realize, as you do, that the very instant something new is suggested, some one is going to reply very much as Peter did when he was given a vision of something new: "Not so, Lord, for I have never."

Yes, "As it was in the beginning, is now, and ever shall be," . . . Amen. A professor of mine once called my attention to an illustration which I have, for some reason, not forgotten. David killed Goliath with his sling. This reminds us that we can work better with those tools and methods that are familiar to us. But it is also important to note that he never used a sling again. When once we admit that there is room for improvement in our Sunday School, we must also admit that the time has come for us to try out some new methods which, even though they are not familiar to us now, have the possibility of a greater efficiency.

And it is by no means impossible to be specific. The condition of your individual Sunday School will determine just what new methods of procedure should have attention. If your Sunday School does not have good singing, there is a splendid opportunity to start something new. The same thing is true of the worship program in the Sunday School. If you have only one room in the Church building, new rooms would be a splendid addition. It might be well to provide some form of training for the teachers and superintendent. The necessity for something new is in direct proportion to the lack of efficiency in your Sunday School.

There is the joke told of the negro convict who, when the group had been instructed to be on their backs and, with feet up, act as if peddling a bicycle, failed to act according to instructions. Whereupon, the warden went over to him, shook him, and said, "Look here, negro! Don't you understand that you're supposed to be peddling a bicycle?" "Yes-sar, Boss," replied the negro; "but I's coastin'."

Friends, we might as well face the facts. Some of our Sunday Schools have been coasting for fifty years. And the only way to put enthusiasm into them and keep them from coasting for the next half-century is to start something new.

CONGREGATIONAL NEWS

Rev. E. C. Gillette, *Editor;* Rev. F. P. Ensminger, *and* Rev. M. J. Sweet, *Associates.*

MEANSVILLE CHURCH: This Church is engaged in revival meetings. Rev. Lawrence Stanley began the meeting on the 2nd of August. Mr. Stanley is the pastor and is doing a very fine piece of work in his Churches—Barnsville, Meansville, The Rock, and in Cochran. The people all love him as a preacher and a pastor.

THE STATE CONFERENCE: It has been proposed that we have a joint State meeting. The Congregational and Christian Churches are planning for this to be held with the Oak Grove Christian Church. This Church is out from LaGrange about five miles. The meeting is to be held on the first week in October. This arrangement will mean that the Congregational people will give up their annual meeting and meet with the Christian Church. The program committee is to meet in LaGrange on the 19th of August to arrange a suitable program.

MIDDLE GEORGIA ASSOCIATION.

The Middle Georgia District Association met with Rose Hill Christian Church, Columbus, Ga., August 1-3. On account of the general financial conditions, the attendance was small. The meeting and spirit was excellent.

Rev. J. F. Blackburn, of Atlanta, was with us, and he delivered some very fine addresses. Miss Annie Campbell, of Fort Valley, and Miss Dora Brackin, both field workers, were with us. They directed and spoke on the "Work of the Women in the Church, Including Missions."

Miss Susie Elder and Miss Dorothy Allen both gave us some valuable suggestions on the young people's work—Christian Endeavor and the Church school. Rev. Charles W. Smith, of Phenix City, Ala., was with us and took part in a number of the services.

Rev. Neil McQuarrie, the minister, preached on Sunday morning, closing up with the Communion service. Miss Campbell and Miss Brackin both took part in the morning worship. Following the Sunday School, Miss Allen spoke to the school about the daily vacation Bible work and the program of the coming weeks. The school and at the morning worship we had the largest attendance of the Association. The spirit and fellowship of the meeting was excellent. Rose Hill Church entertained the delegates in a very fine way.

Rose Hill Christian Church, Columbus, put on a daily vacation Bible school August 4-15. This immediately followed the District Association, and the attendance and interest was very fine. The school was directed by Miss Dorothy Allen and Miss Susie Elder. Miss Allen is a summer student with the Congregational Church. The interest and attendance in both the school and the Church are increasing.

NORTH GEORGIA ASSOCIATION.

The North Georgia Association of Congregational Churches was given a warm reception July 28-30 at Liberty Church, Bowman, Ga. The thermometer registered in the nineties throughout the entire session, but, despite the hot weather, the delegates voted a good time and a helpful meeting.

The opening session, on Monday night, saw a goodly portion of the delegates from the Churches present, and also a large audience of the people of the Church community. Dr. G. S. Butler, of Demorest, Ga., preached the opening sermon on the subject, "Fruit of the Spirit."

Tuesday was, of course, the big day of the meeting. A number of delegates who could attend only a portion of the Association were present during the day. At the business session in the morning, Rev. S. M. Penn was made moderator, Rev. C. L. Percy assistant, and Miss Ruth Lot was re-elected secretary-treasurer. After the appointment of a committee on nominations, with Rev. H. C. Eddleman as chairman, it was voted to proceed with the program.

A rousing address of welcome was given to the Association by Mr. Peter V. Rice, secretary of the Chamber of Commerce, Elberton, Ga., in which he complimented the Association upon having such a good program for education, which was the field of particular interest to him.

Following the address of welcome, Rev. J. F. Blackburn and Rev. C. L. Percy took up the discussion of problems of the North Georgia Association, with particular reference to improvement of our meetings and our apportionment. One of the practical suggestions that came out of this discussion was that Church members set apart the product of a portion of land or to raise some animal for this particular object. Closing the morning session was an address by Rev. S. M. Penn, our moderator, on the subject of "Jesus and Law Enforcement"—an up-to-date topic, well discussed.

The long morning session had prepared the delegates and others for the bountiful repast which was generously provided by the ladies of the community. It was surprising to see how much fried chicken, sandwiches and cake could disappear in a short time.

The afternoon program was under the direction of Miss Dora Braskin, field worker for the State of Georgia, ably assisted by Messrs. J. P. Mahaffy and A. G. Swartz, who discussed the work of our Sunday schools and young people's societies. This program was a real credit to the ability of Miss Brackin, who is just beginning her work as a full-time worker.

The afternoon program had been preceded by a business session, at which time reports were received from the Churches making up the North Georgia Association. Miss Brackin contributed greatly to the interest of these reports by posting a chart upon which all the various activities of the Churches were tabulated. Only two of the active Churches of the Association were without reports.

Following the supper hour, which came early, Miss Brackin led the young people and children in a series of games, which were heartily enjoyed. A brief rest was taken, and then they all took up the following of a short trail down into the woods in front of the Church to a spot where a vesper and candle-lighting service was conducted. One could not help being impressed with the real spirit of reverence evident among the young people as each took his or her part in this service.

The Tuesday night service was given over especially to the subject of education. Dean J. C. Rogers and Prof. A. G. Axtell, of Piedmont College, were the speakers, and, as was remarked by one of the delegates, "education of our children as explained by these speakers would seem to be a religious duty."

The final session of the meeting on Wednesday morning proved to be one of the busiest ones of the whole gathering. The committees on resolutions and temperance presented some resolutions of such importance that the Association ordered that copies be prepared and sent to every minister, to be read in each of his Churches. The committee on ministerial standing recommended that a license be granted to Mrs. L. B. Fountain, and that a committee on ministerial standing be appointed to report at the next meeting. This report was adopted and the committee continued.

The final addresses of the meeting, by Rev. J. F. Blackburn and Rev. G. L. Percy, were really a summing up of suggestions made during the meeting that might be carried on to the State meeting to be held in October and to the individual Churches in the Association. The success of this meeting made all the delegates look forward to another enjoyable program when the State meets with Oak Grove Church (Christian), LaGrange.

THE CHURCH AND WAR PREPARATIONS.

Speaking at the banquet held by the Congregational Council, meeting at Bournemouth, England, on July 4th, former Premier Lloyd George made the statement that the entire international atmosphere was poisoned by mistrust and suspicion, and called upon the Churches of the world to allay such feelings. He said that the peace of the world depended upon the co-operation and good will of Great Britain and the United States. He continued:

"It is vital in the interests of the human race that Britain and America should march side by side, solving the great problems that await us. Peace is by no means secure. In spite of treaties, man has not yet given up the idea of war. Preparations for war are going on in every country of the world. There are more men trained for war in Europe, Asia and America than before the great catastrophe of 1914."

Mr. Lloyd George asserted that, except for countries like Germany which were forced to reduce their armaments, Great Britain was the only one that had diminished its forces to a point where they were at least no greater than before the war.

"I speak from personal experience," Mr. Lloyd George continued, "when I say that, although I have gone to live in a quiet place in Surrey, I hear every day the rattle of machine guns in one camp, the hoarse roar of cannons in another, and, carried by the westerly breeze, I hear the boom of naval artillery from the direction of Portsmouth and the drone of airplanes. That is going on in every civilized land on earth. It is really time the Churches took this thing in hand. I do not know who else can do it.

"We have got covenants against war, we have got pacts, which we have all signed, that there shall be no more war, and we are spending more preparing for things that we have determined should never happen again. If a drunkard signed a pledge that he would take no more drinks, and you heard he was filling up his cellars with the choicest and most expensive wines and that he was occasionally taking a nip to taste them, you would know he was preparing for another spree. This is the case of armaments in the world. I do not believe in pledges signed in a full cellar.

"The international situation is bad. We are building up barriers against each other, putting up fences against each other and restrictions against each other. We are blockading each other and we are trying to starve each other. Trade is treated as if it were contraband. The atmosphere is poisoned with suspicion and mistrust.

"Let us have brotherhood," was his final plea. "It is only the Christian Churches that can do it. It is for you to do it."

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LEAVES FROM MY DIARY.

(Editorial Correspondence.)

I.

(NOTE: The climate, pneumonia germs, or something laid rather ruthless hands on THE SUN editor immediately on his arrival in London, June 23rd, and sent him to bed with a fever on June 24th, and a little later to a hospital. Two and a half weeks later, when able to leave the hospital, he took ship for America. Thus his trip in Europe was far shorter, even if more eventful, than he anticipated. However, much of the time a diary was kept from the day he sailed from New York, on June 14th, till he returned that July 21st; and if SUN readers have the patience and the desire, they may now and in the few weeks to follow, have the opportunity of journeying with the editor across the sea and back.—J. O. A.)

On June 14, 1930, Dr. L. E. Smith, Dr. Roy Helfenstein and I left the hotel Cornish Arms, New York, at 8:30 this A. M. An hour later we were safely berthed and boothed on the Adriatic, of the White Star Line, which was to sail at 11:30. Everybody else seems to be going also. Put 1,200 passengers, with their trunks, bags and parcels within the compass of a steamship, with 400 more of the crew hurrying, bustling, scurrying around, and a thousand visitors who have come to say good-by and wave a farewell, and you seem to be in the midst of a numberless population. The confusion is too much for this scribe, and he finds a writing-room and sends a dozen letters to as many home folks and friends he is leaving behind.

Our good ship did not swing loose from her moorings at 11:30 A. M., but was delayed an hour and a half, waiting for a dense fog on the harbor to lift. When she did swing loose she had to creep out of harbor and into the deep sea through a fog that would not let us see the receding shore or other outgoing and incoming vessels.

At 4 P. M. all passengers on board were ordered to put on life-savers and come out on deck for drill and instruction as to how to adjust and wear this vesture in case of accident and destruction to the ship. (Not a very comforting performance, even if we were warned that it was all being done as a matter of precaution.) Dinner was served at 6 P. M.—an elaborate, inviting and wholesome meal. Dr. F. G. Coffin and Dr. W. H. Denison are of the party, and about six hundred Congregationalists. A messenger, Rev. Dr. Lee, had come over from England to greet and welcome us, and is introduced to the assembly of more than 600 by Dr. Burton, secretary of the Congregational Council. Also Mr. Workman, manager of the White Star and Red Star Lines and a prominent Congregationalist, had come over to greet and welcome us. These addresses of welcome to England were hearty and cordial, though delivered on the high seas, not eight hours out from New York.

Some over 200 delegates of the American Public Health Association are on board to attend a world conference on public health, at Dresden. The dining-room tonight was one lovely sight. Friends of outgoing passengers had sent flowers, boxes, bundles and crates of them from all the hothouses of New York and adjoining cities, and these fortunate passengers allowed the dining-room the beauty and fragrance of these love-offerings for the dinner hour. Creeping through the fog, outward toward the widening and deepening sea, the orchestra playing sweet music, a hundred alert "waiters," in English uniform, bringing luscious dishes, with steaming fragrance, to six hundred hungry diners at tables of shining silver, spotless linen and fragrant flowers—this is life on the sea at dinner time.

Things are new and strange, and all events of the day seem large, eventful and worth writing about in my diary; but this will do for entry today. Have met many pleasant people, whose acquaintance, I trust, will ripen. And now, after an hour's reading, devotions and meditation, I shall betake me to bed in room A-42, and while cradled and rocked on the bosom of the briny deep think and dream of big ships, great oceans, new worlds and the dear ones at home whom I shall not see for many a day but who, nevertheless, are the joy and comfort of life wherever we are. J. O. A.

GOING TO COLLEGE.

Thousands of our young people who have just graduated from the high schools are endeavoring to decide whether they shall enter college this fall or enter upon their lifework without further preparation for life. Some will consider a high school education sufficient for their lifework; others will hesitate to enter college because of the cost and the financial depression with which we are confronted—but none should be deluded with the idea that education of the right kind would not fit them better for whatever career they plan to pursue. This is a day of strong competition, and demands the best preparation possible for any career. If the mind is dull, it needs all the help it can secure from training and education to qualify it to do the highest grade of work it is capable in any field of endeavor. If it is brilliant, it is well worthy of cultivation and education to prepare it for the largest contribution it can make to the service of humanity. This is an age of application of the most highly developed intelligence to the solution of the problems of industrial, social, educational and religious scope, and the future will be the most strenuous period that has ever engaged the mind of men.

The man that is educated will become the leader in whatever field he may enter. In the sphere of chemical, electrical, mechanical or sanitary engineering, the times will demand and reward a high degree of intelligence, and complete education in these fields and the mediocre mind and preparation of a past age will not qualify for competition with those who forge ahead. The "hewers of wood and drawers of water" will become the slaves of the race, because they are uneducated and, though they may have most brilliant minds by heredity, they cannot compete with those who have brilliant minds which have been well trained for these fields of industry.

Those who neglect to go to college because times are hard will find them harder because of the neglect to educate and prepare for such service as will qualify for success in life. If I were a young man without education and without money today, with my present outlook, if I could go to college only at a great sacrifice and by undergoing great hardships, I would go, even if I had to go in debt for all my expenses. It is easier to undergo hardships for an education when you are young and jubilant, hopeful and ambitious, full of life and energy, than it is to undergo hardships all your life because of the lack of education. Many young men who fear or fail to enter college when the time is ripe because of the desire to hasten to the pursuit of wealth or fear to spend money or go in debt, find, in the end, that the young men who venture and dare to undertake to acquire an education outdistance them in the race of life.

There is no better time to enter college than when times are dull and money scarce. Prepare for prosperous times when conditions are such as to make it difficult to secure lucrative employment. Under such conditions, one's time is not so valuable as in more prosperous times, and one can devote time to the pursuit of education without so much loss, and when more prosperous times come, one is ready for larger earning capacity.

For those who are planning to enter any one of the professions, it is well to lay a strong foundation in classical education. Upon this foundation, a strong superstructure can be built, and thorough professional training upon the basis of thorough classical education will give preparation that will guarantee success in any of the professions. Thoroughness requires time and expense, but, like the tortoise, it wins the race in the end.

For those who are undecided as to what career they will enter, the best course to pursue is to acquire a classical education as prognosis and exploratory method to discover their fitness, likes and dislikes, before they settle upon some career for which they are totally unfitted for by nature, mind and disposition. The classical education will enable them to find themselves, try out their qualifications, discover their talents, and capitalize their capacities, and thereby work with nature rather than make the mistake of entering a career for which they are totally unfitted and make shipwreck of their natural endowments. W. C. W.

ACCIDENTS.

Accidents are beyond human prevention or explanation; yet, in some cases, liable for legal action. In England, at one time, animate or inanimate property that caused the death of an individual had to be forfeited to the king to be used for pious purposes. It was called deodaud, or given to God. The most frequent deodauds were

such things as horses, boats and carts. So late as 1840, a railroad engine was declared deodaud in England, and the company had to pay $10,000 as the value thereof because it had caused the death of a human being. In 1846 the law of deodaud was abolished in England by a statute. Such a law never existed in this country. In primitive systems of law, the owner of property, responsible for accidental injury caused through its instrumentality, as the falling of a tree, a house, or the rage of a bull. Such injury was satisfied by the surrender of the property or its value, to be used for benevolent purposes. Such laws no longer exist.

But there is a tendency in modern law to make employers of labor responsible for accidents happening to employees in the course of their employment. This law is based on the principle that those who reap the profits of labor should also bear the losses in case of accidents. An occurrence that happens without intention on the part of any person may be classed as an accident. Two locomotives might collide by the willful intention of the two engineers, mad with each other, and passengers in the train suffer injury or death. That would be called an accident; and it would be to the innocent passengers and the railroad managers. But it would be a willful act on the part of the engineers.

Accidents increase with the advance of civilization, and that proves the first statement that "accidents are beyond human prevention or explanation." Better roads and automobiles increase accidents on the highways; improved machinery and airships increase fatal accidents. One might think that progress in civilization would increase safety; but this age is the most advanced and yet most hazardous. That is not only true of personal safety, but of financial safety. The increase in business and fortunes means the risk of money and investments. It is, no doubt, true also of conduct and character. It is harder to be a good Christian than ever before in the history of this country. There are so many temptations, and they come within the reach of people in so many forms, that character accidents are increasing all the time. The education of the present opens so many doors into personal temptation and indulgence that social and moral accidents are more frequent all the time. Going on the sea increases accidents on the deep; going in the air increases accidents in the air; and going in society increases accidents in the social world. But accidents—real accidents—are beyond human wisdom and skill to explain or prevent. W. W. S.

CHAPLAIN ROUNTREE IN GERMANY.

H. E. Rountree.

Kiel, Germany, July 9, 1930.

Dear Sun Readers:

One never knows what the rest of the world is like until he sees it. One never knows how to make comparisons until he knows what he is talking about. One never knows how to boast intelligently of his own country until, by reason of his knowledge of others, he knows the superior things of both.

We are now concluding our visit to Germany, and we are getting underway for Oslo, Norway. It is with deep regret that our stay here has been so short. Our welcome here has been most cordial, hearty and sincere, and we really hate to go. As the old adage goes, they "put the big pot in the little one for us." From the time of our arrival at Kiel, on Saturday, until today, when we shoved off, something was happening all the time to make us feel not only that we were real guests, but that we were at home.

The following will give you somewhat of an idea of this reception. In the afternoon, reception at clubs of the navy personnel; in the evening, dinner by the lord mayor to our admiral and invited guests; reception of midshipmen at another place; reception of petty officers and enlisted men at another place—these lasting well into the night. Sunday was given over to regattas and racing contests between the race-boat crews of our ships and those of the Germans, in which the latter furnished the prizes. We were fortunate enough to win first in the whaleboat and second in the cutter. In the evening they threw several balls, one for the officers and one for the midshipmen and one for the enlisted men.

Monday and Tuesday were spent in continued regattas, athletics, festivities aboard ship, excursions and bus rides, visits to Hamburg and other nearby towns, and having a general good time.

Kiel is a city of about 213,000 inhabitants, and it is one of the large cities in Germany. It is situated in a slight pocket between two ranges of hills and at the point of the bay, thus making a beautiful picture indeed. It was really thrilling as we steamed into the harbor last Saturday and contemplated the beauty of the scenery. The shore was lined with thousands of people who had gathered there to welcome us.

The city of Kiel is a place of much interest, going far back into the earlier centuries. It is the leading naval port of Germany, but since the war, naval interest has been reduced to practically nothing and it has become purely a commercial port. Several German warships are usually based here, and are in at the present time. The naval school is also here, where they seek to maintain what naval interest they may. The famous Kiel Canal is situated close by. The Government Canal, sixty-two miles long, connecting the Baltic with the North Sea, is also not far away, further enhancing its prestige and importance. It is a city of museums, ranging from antiquities to the present developments in all the branches of science. In the earlier times, it was the home of dukes and princes, which undoubtedly gave color to the environs.

We are leaving Kiel, feeling that Americans and Germans could be the best of friends. As our ships steam majestically out of the harbor now, the bay is full of rowboats and launches loaded with people, and the shores appear as though the whole town had turned out to give us a "cheerio fond auf wieder sehen" (good-by).

But this is only a part of my story. A great many of us went to Berlin, and there we have more things to talk about than at Kiel. Nearly one hundred and fifty of our ship joined a like party from the other ships for this three-day trip. A special train was arranged to take us, and it took six hours to make it. We reached there a little after noon Sunday, and after a nice lunch at our hotels, with freedom of action, we scattered all over the city, sight-seeing, wherever our inclinations might lead us.

Berlin is an ambitious and assertive city, the largest in Germany and is said to be the third largest city in the world, having a population of 4,013,000. We toured the city, visiting practically all the important public places, including the royal palaces and domains. Everywhere the broad avenues and stately buildings were very impressive and inviting. The famous Unter der Linder (meaning "under the linden trees), nearly a mile long, is said to be the most magnificent on the continent of Europe. At one end of this is the famous Tier Garden, the great part around which the city has grown. This was once the private hunting-grounds of the kings, and it is this that has given it its name—"Tier" meaning animals. At one end of this garden is Germany's great zoo; and in connection with this there are enormous beer gardens where on Sundays and holidays thousands of people congregate to eat their "bite" and drink coffee or beer. At the other end of the Unter der Linden, just over the River Spree, which runs through the city and on an island which the river forms, is situated the Lustgarten, a magnificent platzo about which are grouped many noted buildings, monuments and statues. Facing upon this is the Royal Palace, where the Kaiser lived until the time when he abdicated and ended the World War, and which was the scene of many revolutions after the war. The palace still shows the damages which were done during the revolution, although the most of it has been restored. This palace contains seven hundred rooms and the halls of government administration, to accommodate not only all the royal needs, but also his whims. And the elegance and beauty of it shows that no expense was spared to make it what he wished. One of the interesting features of this palace is a rampe in the old part which was built in the sixteenth century. These were days before the elevators, and to reach the top floor of this building, this rampe, which is a gradual incline, was built in a spiral way clear to the top. When the king and other notables has need to go to the top floor, they were carried on horseback or in chairs by servants. Close by here is the Armory and other interesting museums. Here it was interesting to be shown Germany's implements of warfare in their development from the medieval age to the present time. Berlin is also called a city of museums, and it is this kind of thing, with many other interesting characteristics, which often compels one to tarry a while longer.

Berlin is also called the city of monuments. The streets, avenues, parks, squares and public gardens and buildings, are adorned with statues of kings, generals, literary men, scientists, and other notables. Many of them are very imposing, and all of them are designed to fix in the minds of the German people the names and lives of their great men. We visited the Reichstag—the German Parliament—and were given a brief story of its history. Other places of interest pointed out to us were the Uranian Observatory, the Borse (stock exchange, seating 5,000 people), and the Einstein home.

The best-known place outside of Berlin is Potsdam. This is the city of the royal army and the dwelling-place of many kings during the past five or six centuries. It is situated in the hills, seventeen miles away from Berlin, and is the capital of what is known as the Bradenburg Province. It is well laid out and appointed, and has a population of 65,000. This has been the headquarters of the German army through these centuries, and it was here that the kings were accustomed to spend more than half their time. They took a great pride in the army, and king and queen vie with one another in their choice of garrisons. The garrisons are now reduced to a corporal's guard and the royal buildings to museums. The old garrison Church is here. It was here the military personnel attended divine services every Sunday. Special parts of the Church were designated for each rank. The interior is finished in carara marble, from Italy. In the cove behind the altar rest the bodies of Frederick the Great and his father, Frederick William I. It was these individuals who had this Church built, and their bodies were placed here as a fitting memorial to them. This, however, was not the wish of Frederick the Great. He was a great lover of dogs and had many of them. It was his request that when he died he be buried with his dogs.

(To be Concluded Next Week.)

CONTRIBUTIONS

SUFFOLK LETTER.

Vacation is a common word that people understand to mean to leave a place, a position, an obligation vacant or empty. Schools have long vacations. Legislatures and Congresses have long vacations, but Sunday Schools do not take vacations. Stores take very brief vacations. Officers take very brief vacations, or none; usually the office is open and workers take vacation by turns, as a post-office or a clerk's office. The question of vacation is universal and important. It is understood that all faithful workers need some absence from regular duties and some recreation. The body and the mind both need a change from regular employment. A watchman who sits in one place all the time to look after gates, trains, mills, buildings, need a change of position for a period to better qualify him to render good service. The secretary at the desk all the time to attend to mail, records, customers and the requests of his superior needs relief from the grind of office duties and such recreation as will bring him back with new love for the position and new strength for his service. Even a sentinel at his post needs to be relieved, that he may come in contact with others in other lines of duties. He will return to his post with a keener appreciation of his position, which had seemed dull and boring. Nothing makes the day so bright as a dark night, and nothing makes the stars so beautiful as the absence of the sunshine.

Nature takes vacations. Summer, with its beauty and its fruits and harvests, passes into winter when the biting frosts and freezes seem to kill the life of garden, field and forest. But after what seems a long winter, spring returns with its buds, its green grass, its leaves, and its flowers. These changes make nature more attractive and the world's business more prosperous. If all were summer, the coal business would suffer; if winter lasted all the time, flowers, fruits and food for beast and man would cease to satisfy human necessity.

Churches take vacation. The minister of the gospel lives in a treadmill of responsibilities, duties, and trials that wear his life as well as his mind and body. If he is sympathetic—and he cannot represent Jesus Christ if he is not—the suffering of the sick, the broken hearts and homes by the death of loved ones, the crushed spirits of those who fail in business, the appeals for financial and domestic help in family troubles, all these make heavy drafts upon the strength of a real minister. He needs a vacation, and the congregation that is faithful share with the pastor in all his trials and tribulations.

Vacation is natural, necessary, and beneficial. The question arises, "What use shall be made of vacation?" Rest from regular duties is a necessity. Nothing so arouses a desire to get back to work as a period of separation from what had seemed a real task. But rest is only a part of the advantage of vacation. To be occupied in some other useful study or service is the best rest and the surest recreation. Dissipation never made a vacation prepare one for better service.

W. W. Staley.

Show me a nation whose people dwell in homes where God is honored and the children are taught the principles of Christian religion and I will show you a nation that cannot be destroyed by war, disease, revolution, or anything under heaven.—*Dr. Carl Gregory.*

ELON LETTER.

Four important appointments have recently been made by the administrative committee of the board of trustees, as follows:

Mrs. George W. Diehl as dean of women and professor of elementary education. Mrs. Diehl is a graduate of Concord State Teachers' College, Athens, W. Va., where she received her B. A. degree, and of Smith College, Northampton, Mass., where she received her M. A. degree. Mrs. Diehl comes to Elon from Morris-Harvey College, where she has served as dean of women and professor of psychology. She has had thirteen years' experience as teacher in the public schools and colleges of Virginia and West Virginia. Mrs. Diehl has made a special study of the educational problems of young women, and brings to the office of dean of women a wise sympathy as well as a wide understanding of the educational problems of young women at the college level. The office of dean of women is a most difficult one and a most important one in a modern college. The administrative committee feels that it has made a wise choice in the selection of Mrs. Diehl as the successor of Miss Louise Savage, who served in this important position for seven years.

Miss Hallie I. Shearer becomes head librarian. Miss Shearer is a bachelor of arts of the University of Rochester, master of arts of Northwestern University, and in addition to these two literary degrees she holds a professional librarian's degree from the State Library College of Albany, N. Y. She has had several years' experience in reference work, and comes to Elon from the Detroit Public Library, Detroit, Mich., where for the past four years she has served as head reference librarian. The library in a modern college is a major department, since it aims not only to secure material for students at the suggestion of professors, but it likewise aims to direct and stimulate the voluntary reading of the students as well. Elon must at this time have a librarian who is skilled particularly in the selection and purchase of books, because the Carnegie Corporation has made the college a beneficiary of its new loan fund, placing with us $2,000 a year to be invested in new books.

Miss Jeannette Niederlander becomes head of the voice department. Miss Niederlander received her literary education at the Western College for Women, at Oxford, Ohio. She holds a bachelor of music degree from the Cincinnati Conservatory of Music, where she is this summer a candidate for the master of music degree. Her teaching experience covers the conduct of her own studio at her home in Middletown, Ohio, and voice and choral director in Limestone College, Gaffney, S. C.

Mrs. Harvey Boney becomes assistant dean of women and dietitian. Mrs. Boney is a graduate of Queens College, Charlotte, and of the University of North Carolina. She has served as dietitian of Swain Hall, at the University of North Carolina, and as assistant dean there. She is at this time serving in the place of Dean Stacey as acting dean of the summer school while Mrs. Stacey is away on her vacation. Like Mrs. Diehl, the new dean of women, Mrs. Boney has a sympathetic understanding of the problems of the college woman.

The administrative committee feels that the addition of these four members to the teaching and administrative staff will mean much to the college and to the life of the students for the ensuing year.

In this connection, I should mention the extensive remodeling of the lower floor of West Dormitory, which will make this building serve the social and leisure life of the young women in a very significant way.

W. A. Harper.

PIEDMONT JUNIOR COLLEGE.

The two purposes for which paint is used are perfection and ornamentation. Paint consists of the coloring matter called a pigment, mixed with a liquid called a vehicle. Most pigments are mineral substances, such as white lead, zinc, core, which consists of clay colored with oxide of iron; the lead chromate and cadmium compounds, which are yellow; the lakes of various colors, consisting of some such mineral substance as clay colored with dye; compounds of cobalt, which produce blue; and umbre, and sepia, which are brown. Carbon in the form of lampblack or boneblack, forms a basis of black paints; indigo comes from a plant, and chochineal, from which carmine is obtained, from an insect.

Color cannot be studied or understood a part from light, for color is a property from light, just as pitch is a property of sound. Many years ago, people believed that of all the known colors white light was the simplest and purest; but the great scientist, Sir Isaac Newton, disproved this by an interesting experiment. He admitted a beam of sunlight through a small aperature in the shutter of a darkened room, and let the beam pass through a glass prism to a white screen. On the screen there appeared not the colorless image of the sun, but a band of many colors, arranged in the following order: violet, indigo, blue, green, yellow, orange, red. Such a band of colors is called a spectrum. Newton proved by his experiment that white light is a mixture of all the colors of the spectrum; these same colors appeared in beautiful form in the rainbow, which is produced when the sun shines on raindrops. The drops act like tiny prisms, and separate the rays into seven colors by refraction.

Scientists have learned many other interesting facts about color. Light waves, they tell us, have different lengths and each color corresponds to a certain wave-length. The waves that produce the sensation of red light are about twice as long as those that produce violet, which is the first color in the spectrum. A piece of white paper has no color because it reflects all the wave-lengths equally, but a piece of red cloth looks red because it reflects only those waves that produce red light and it absorbs the others. A black object, on the other hand, absorbs nearly all colors. Now we may see that the sky looks blue in the daytime. In the atmosphere are many tiny particles of dust which reflect the blue waves and permits the others to pass. Were the air entirely free from dust-specks, it would look dark.

We cannot make colors as beautiful as those of the rainbow, but we can imitate or represent those colors with pigments. Pigments are coloring matter and are found in many places. Some pigments come from the earth and we obtain them in clay banks and mines. Yellow ochre is a pigment of the first kind, and cobalt blue comes from minerals. Plants and trees provide us with many dyestuffs and pigments, and the great group of aniline dyes is obtained from coal tar.

We cannot use pigments just as we find them. If, for example, we should spread yellow ochre on a house, the first rain would wash it off. Pigments must be mixed with something to make them adhere. If we mix yellow ochre with linseed oil, we form oil paint, which is permanent.

If we mix glycerine and arabic, we form a substance which will dissolve in water. This we call water-color paint. If we mix yellow ochre with chalk, we form colored crayons and pastels. In all these mixtures, the pigment is the same, but the mixing medium determines the kind of paint form.

The color chart can be used as an aid in the study of color, just as the piano is used in studying music. If we strike but one note on the piano, we do not produce music; but if we strike at the same time two other notes related to the first note, we produce a harmony of sound which we call a chord. So, with the color chart, if we select from it any one color, as for instance blue, we do not obtain harmony; but if we take the same blue as one note and use with it two other related notes as a lighter blue and a darker blue, we obtain a color chord.

There are three colors—yellow, red and blue—which are, in pigments, the sources of all other colors. That is, from the mixture of these three colors, all other colors are obtained. For this reason, yellow, red and blue are called primary colors. The union of any two primary colors produces a new color called a binary color. That is, the union of yellow and red produces the binary orange; the union of yellow and blue produces the binary green; the union of red and blue produces the binary violet, or purple. Orange, green and violet, then, are called the binary colors.

When colors are as bright as they can be made with pigments, their colors are in full intensity. Any color that is lighter than full intensity is a tint, and any tone that is darker than full intensity is a shade. The two terms, tint and shade, in speaking of different tones of a color are often confused. There are certain colors that seem to strengthen or emphasize each other when they are seen together; such colors are said to be complimentary to each other. If we wish to use any one color in full intensity, as a green feather on a hat, we should be sure to use with it black, white or gray. If we were to paint the shutters on a house bright green, we should paint the house light gray or white. If we wish to use blue and orange in a costume, we must use a small quantity of the intense color, as a bright orange tie, buckle, flower or bit of trimming, with a large mass of grayed blue for the main part of the costume.

Tints and shades of any one color are sure to be harmonious when used in a costume or house decoration. Other groups of colors that can be depended upon to produce harmony are the neighboring, or analogous colors. For example, yellow, yellow-green and green in their tints and shades might be employed in the color schemes of fabrics, curtains, pillow-covers, carpets and hangings. A combination of colors or variety of colors may be produced by mixing colors in their full intensity. For instance, use three parts yellow and one part violet, you will get gray-yellow; three parts orange and one part blue will produce gray-orange; three parts red and one part green will make gray-red, and three parts green and one part red will give gray-green, and three parts blue and one part orange will make gray-blue, while three parts violet and one part yellow will make gray-violet.

From this treatise on color, you will see how practical and valuable it is to have a harmony of color combination, for this alone will produce harmony, and harmony alone can produce pleasure, ease and contentment in conjunction with the affairs of nature in producing a life which will look upon a complexed condition of affairs and can see in it all complete harmony in universal activities.

S. L. Beougher.

OCEAN VIEW CHURCH.

On Monday, July 14th, at 8 P. M., the Ocean View Christian Church revival meeting began, with Rev. H. C. Caviness, pastor of Portsmouth Church, preaching for us. We had services each morning at 10 o'clock and each evening at 8 o'clock up to July 27th. His messages were gospel truth given with power. Rev. W. H. Garman had charge of the music, with his pianist, Miss Ruby Lytle, at the piano. So, in addition to the wonderful messages brought by Bro. Caviness, the messages through song held an important place throughout the meeting.

From the very beginning of the meeting there were members present representing the Churches of both Bro. Caviness and Bro. Garman. Having praying and witnessing men of God present in this meeting, certainly had a marked effect, and we of this Church appreciated the presence of each and every visitor.

In view of the fact that our meeting was held at a time when the attractions here at the View were at the highest, attendance at the meeting was not as good as we had hoped, and yet the unusual interest manifested on the part of those who attended was encouraging from beginning to end. There were both conversions and reconsecrations.

An outstanding feature of this meeting was the 10 A. M. daily service, each one present with a Bible. Bro. Caviness led us in an effective Bible study, interest in which increased throughout the meeting. As a result of this meeting, Thursday night, July 31st, a cottage prayer meeting began, and some of the same good brethren who were such faithful visitors during the revival were present to help this prayer service succeed.

We appreciate the presence, prayers and help of all who contributed in any way toward its success. We ask the continued prayers of all Christian people for our work here at Ocean View, that God's will may be accomplished.

D. M. Spence, *Pastor.*

The right use of leisure is no doubt a harder problem than th eright use of our working hours. The soul is dyed the color of its leisure thoughts. "As a man thinketh in his heart, so is he."—*Selected.*

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16 The Lord *is* King for ever and ever: the heathen are perished out

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2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.
10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1. [b] Ps. 56. 1. [c] 57. 1. [2] or, *all*

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8 ¶ [2][b]Jé-hó'-ă-chĭn *was* e years old when he began t

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14 Like sheep they are laid in grave: death shall feed on th

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A DAILY PRAYER.

(August.)

Our Lord Christ, in whose fellowship there is happiness and holiness, turn us, Thy anxious followers, from sin unto Thine own pure righteousness. So keep us enfolded within the bosom of Thy companionship that Christian conscience and consciousness may be aroused against the evils that constantly assail and entrap many who have given Thee a habitation in their heart and yet are weak and wandering. Thou, only, O God, canst put away iniquity. Except Thy grace overcome, the iniquity that is in us is our utter undoing. Reveal ourselves to ourselves and give us this day a fresh sense of Thy forgiveness. For Jesus' sake. Amen.

WORK THROUGH THE NEWSPAPER.

Ira D. Crewdson, our missionary in Fukushima City, Japan, has responsibility for the Fukushima office of the Newspaper Evangelistic Association of Northern Japan. Some of the activities of this organization are to provide articles for the daily newspapers. Many are written in direct response to the questions about Christianity that most frequently appear in letters from inquirers, some relate to current events such as the London Peace Conference, others are written in an effort to evangelize young men of rural districts and stimulate them to active seeking for spiritual light; a library of 675 volumes is maintained, and the present membership is 267; thirty-seven inquirers completed the elementary course of religious instruction last year and were awarded certificates, and the present membership is sixty-three. In the higher course there were seventeen graduates; correspondence is carried on with inquirers, many asking serious questions about religion and practical matters, many coming from readers of the library books; ten thousand copies of a prospectus were published, and several thousand copies of several different tracts or leaflets.

Reports come that these efforts have gained considerable foothold in the form of public and official favor, and that the material is not censored. Responses have come in the form of 1,953 new inquirers registered for the first time.—*World Call.*

THE CHURCH BEAUTIFUL.

Blessed is the Church!
For it shall be called the Haven of Hope,
Which opens wide its doors and offers shelter to all;
Whose stones are symbols of its strength and beauty;
Whose arches are symbols of its everlasting span of service;
Whose altars are symbols of its fires of faith.

Blessed is the Church.
For it is the secret place of life's spiritual treasures;
For it is the confessional for life's troubles;
It is the shrine of little children, youth, old age
Who have sung for untold years, "I was glad when they said unto me:
'Come, let us go up unto the house of the Lord."

Blessed is the changeless Church,
For its memories are rich and beautiful;
Memories of baptisms, weddings; friendships with man and God.

—*Wm. L. Stidger, in World Call.*

ILLUSTRATION OF S. S. LESSON.

Like unto Saul in the way in which he learned to profit from failure and carved success out of defeat in Choy Ting Kan, of China, whose story is told in a 1929 issue of the *Missionary Review of the World.* As a lad, he was sent to the United States, where he spent nine years in study, graduated with honors and returned to China, where he became a teacher in a government naval school. When the war with Japan broke out, he was made captain of a torpedo-boat, and thus soon came into active encounter with Japan's warships. He was made a prisoner of war, and while in prison camp in Japan he came in contact with a missionary and became a Christian. When asked what he would do if released, he quickly replied that he would go back and fight—so he was still detained. When the war was over and the time for exchange of prisoners had come, it was learned that back in China he was considered a traitor and deserter, and the order had been issued to have him beheaded as soon as he fell into Chinese hands. So, through his missionary friend, it was arranged that he might be released and remain in Japan under the missionary's care.

Later, in Formosa, working for the Japanese government, he lived in earnest, happy Christian fashion. Still later, he returned to China, was repatriated, and eventually became a leader in the reform movement. He dropped out of the life of his missionary friend, and for years no word passed between them. Finally the missionary got in touch with him and learned that again he had faced sorrow and defeat, this time in the death of his wife and two children from plague. He had given up his faith and become a skeptic. But with the renewal of friendship, the old faith returned. He was made the head of one of the departments of the government and was the right-hand man of Yuan Shi Kai when he was president of the Chinese republic. In remarkable fashion he made the great stumbling-blocks of sorrows of his life avenues of progress. From failure and grim disappointment, he learned the way to success, both in position and in character.—*World Call.*

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 9, 1930.

Sunday Schools.

Previously acknowledged	$ 4,043.99
Happy Home, Ruffin, N. C.	1.35
First Church, Portsmouth, Va.	35.54
Shiloh, Kemps Mill, N. C.	1.00
Ramseur, N. C.	4.00
Hanks Chapel, Pittsboro, N. C.	2.62
Timber Ridge, High View, W. Va.	2.74
Winchester, Va.	5.84
Zion, Sanford, N. C.	1.36
Palm Street, Greensboro, N. C.	4.65
Wake Chapel, Fuquay Springs, N. C.	5.00
First Church, High Point, N. C.	1.72
Philathea Class, High Point, N. C.	1.75
Pleasant Ridge, Guilford College, N. C.	1.27
Linville, Va.	6.45
Newport, Stanley, Va.	1.56
Howard's Chapel, Wentworth, N. C.	1.00
Oak Grove, Chipley, Ga.	1.00
Berea (Norfolk), Hickory, Va.	6.00
Wentworth, McCullers, N. C.	6.31
Holy Neck, Holland, Va.	8.00
Liberty (Vance), Henderson, N. C.	3.72
Apple's Chapel, Brown Summit, N. C.	4.95
Berea, Elon College, N. C.	2.00
Lanett, Ala.	3.00
First Church, Norfolk, Va.	5.98
Ether, N. C.	1.00
Mt. Zion, Mebane, N. C.	1.00
Suffolk, Va.	25.00
Total	$ 4,189.80

Individual and Church Collections.

Previously acknowledged	$ 5,961.93
Mrs. J. M. Story, Burlington, N. C.	1.00
Jno. A. G. Shepherd, Altamahaw, N. C.	1.00
First Church, Norfolk, Va.	5.62
Total	$ 5,969.55

Dollar-a-Month Club.

Previously acknowledged	$ 57.00
A Friend, Raleigh, N. C.	5.00
W. M. Goodwin, New Hill, N. C.	1.00
Total	$ 63.00

Summary.

Previously acknowledged	$18,465.12
Sunday Schools, regular	145.81
Individual and Church collections	7.62
Dollar-a-Month Club	6.00
Total to date	$18,624.55

J. O. ATKINSON, *Sec'y.*

MISSION CONFERENCE MEETS.

The Woman's Missionary Conference met at Antioch Church, near Harrisonburg, August 1st. Ten Churches of the Conference were represented by person and several other Churches by reports. Rev. R. L. Williamson, pastor of the Winchester Church, gave the principal address of the day.

The morning and afternoon devotional services were conducted by Mrs. A. S. Turner and Miss Ora Scott, respectively. Miss Treva Senger, of Harrisonburg and Atlanta, Ga., gave several readings. The Woman's Missionary Society of Winchester, gave three pageants, or dialogs. The pastors in the Conference were all present except one, who was out of the bounds of the Conference in revival meetings. The treasurer, Miss Verdie Showalter, made her report, showing $461.14 paid into the mission cause during the year.

A letter was read from Mrs. J. A. Williams, President of the Southern Woman's Board, suggesting a change in time of our annual meeting. After some consideration, it was decided to hold our next session in September or October, 1931, the exact date to be planned later. Life memberships were stressed. Plans for more work along this line were laid. The committee on place decided in favor of meeting next year at Dry Run.

The nominating committee suggested the following for officers: President, Miss Ora Scott; vice-president, Mrs. A. W. Andes; secretary, Mrs. B. F. Frank; treasurer, Miss Verdie Showalter; superintendent spiritual life, Miss Amy Louderback; superintendent women's societies, Mrs. R. C. Myers; superintendent young people's societies, Mrs. A. F. Kite; superintendent literature, Miss Ella Pickering; superintendent cradle rolls, Mrs. E. Lena Rothgeb.

The day seemed to be one well spent, and all were glad to have been to the house of the Lord.

Harrisonburg, Va. MRS. B. F. FRANK.

O'KELLY MEMORIAL.

Total cost of material	$1,275.00
Previously acknowledged	1,090.25
Balance to be secured	$ 184.75

J. O. ATKINSON, *Treas.,*
Committee on O'Kelly Mem'l.

THE PONCE CHURCH VACATION SCHOOL.

"There's the bell; get in line." "There's a new little boy!" "The march is sounding; let's go." All this, and more—not in English, but in Spanish—started off each morning of our Church school. The children soon learned the order of things. Immediately upon entering, they gave the pledges to the Church flag and to the Bible. One of the children who had previously prepared himself read the Scripture. The Bible story was told by a faculty member. The prayers were short, given by the children themselves. A new song concerning Christian children was learned every other day. One of the parts of the devotional exercises most enthusiastically participated in by the children was the memorizing of Bible verses. All vied with one another in learning them quickly and accurately. During the twelve days of the school, the first psalm, the twenty-third psalm, the Beatitudes, the opening prayer, the benediction, besides four other odd verses were learned by most of fifty children. It is simply marvelous the aptitude for memorizing that Porto Rican children have, even though they may be from the poorest of homes. A short story concerning the application of the lesson to every-day life was told each day, sometimes by a teacher, sometimes by a child. Several children even volunteered to tell stories they already knew, which were related to the topic.

Then followed the Bible classes. Miss Inis Correa and Miss Adela Vines had charge of the primary children; Miss Eugenia Mora, the junior boys; Mrs. P. D. Rudd, the junior girls; Mr. D. P. Barrett, Jr., the intermediates. Each teacher had complete charge of his class, and each did his own planning of course of study. There was a study of the lesson, then written work as an application of this. During the last days of the school, each class chose the favorite Bible story studied and worked out a dramatization of it as its contribution to the final program. The faculty is to be congratulated for its success in working out its Bible classes. Miss Adams obtained a book written in Spanish from the Evangelical Book Store, giving a course of study to be used as a devotional part of a Church school. This was followed out. But there were no plans or advice left for the Bible classes.

In the twenty-minute recess that was then given, the children were allowed to play as they wished for the first ten minutes; and during the last ten minutes, each teacher directed his group in games. It was during this time, too, that our group kodak pictures were taken.

The manual classes are always keenly attractive to the children. Miss Correa aga n made all of her plans and had the little ones execute the work. In sewing, Miss Vines had the beginners, Miss Barrett the juniors, and Miss Mora the intermediates. The work for these three classes only was planned and partially prepared by Miss Adams. The sewing was of the same type as that done last summer. Mr. Alfred Barrett had the class of junior boys. As nothing had been bought for the use of this class, he made his own plans of work in cardboard and wood. A Porto Rican boy had promised to instruct the carpentry class, but at the last minute he got a job and left us helpless for the moment. Fortunately, Mr. Barrett, Jr., offered his services. At first, he was at a loss, because no plans had been made and no material bought. But it did not take him long to buy packing-boxes from various stores, and nails, and get those boys to work.

Monday night, July 14th, we gave the final program—the demonstration of what had been accomplished to fathers, mothers, Church members, and those interested. Our devotional exercises were carried out exactly as they had been each day—the pledges, the Bible reading and the story, prayers, songs, Bible verses, short story. All of this was done entirely by the children. The devotional part ended, we had the work of each individual Bible class. A little conversation and song was given by Miss Correa's children and served as an introduction. Then the following dramatizations were given in costume: "The Good Samaritan," Miss Mora's class; "The Ten Virgins," Mrs. Rudd's class; "The Parable, the Talents, and Queen Esther," Mr. Barratt, Jr.'s class. How the children did enjoy this work! They do love to dress up and act out the stories they learn. Soft music was played, the lights were dimmed, and the rostrum was lighted appropriately for each little drama. These dramatizations mark indelibly on the children's minds the stories they hear.

Materially speaking, the most important part of a final program is the exhibition of the children's hand-wrok. The primary children had made little houses of postcards, artificial flowers in little pots, cardboard horses, eyeglasses, and jumping-jacks. The beginnners' sewing class exhibited school-house bags and chicken bean-bags. Miss Barrett's class had made hand-towels, aprons, bags and curtain tie-backs. Miss Mora's class had finished hemstitched handkerchiefs, laundry bags, and embroidered dainties. Mr. Alfred Barrett's class had made a complete set of household furniture of matchboxes and cereal boxes, painted, upholstered, finished in every detail; animal doorstops, little girl book-ends, toy animals, all cut out of thin wood, sandpapered and painted by the children. Mr. Barrett, Jr.'s class had little benches, novelty shelves, and book racks. This work was all remarkably well done, for Porto Ricans are exceedingly deft in any hand-work. One was also astounded at the amount of work done during two weeks only.

Throughout the session of the Church school, Dona Delpins Zayas aided each teacher to solve any difficulties and supplied each need in so far as she had the money. She handled the money affairs of the little school. Her help was invaluable in making the work smoothly successful. Throughout the session, the spirit between faculty and children was one of reciprocal helpfulness. Thus ended our sixth Ponce Church vacation school.

MRS. P. D. RUDD,
Director.

In all these thirty years I have never seen the day when I was tempted for a moment to return to the old, spasmodic, haphazard method of giving to the Lord. We, too, have been blessed temporally and spiritually, in basket and in store, in mind and in heart, in this practice of systematic giving. There has seemed to be an overarching Providence all the way. When the tenth account would be running low because we had drawn upon it more freely in the face of some unusual need, then some windfall out of a clear sky, a generous wedding fee or an invitation to lecture or a commencement address with a very cheering "honorarium" attached, would come to our relief and we would thank God and go forward.—*Rev. Chas. R. Brown, Yale University.*

Only God can take out of your heart the bad temper, pride, malice, revenge, love of the world, and all other evil things that have taken possession of it, and fill it with holy love and peace. To God you must look; to God you must go. This is the work of the Holy Ghost; He is the Purifying Fire; He is the Cleansing Flame.—*William Booth.*

ALL SELF-PRONOUNCING

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COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.
AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Jē'sus was

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2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles..... $ .50
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With all the words of our Lord and Saviour printed in red.

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One advantage of this India paper is that the leaves do not cling together.

The size, 2½x3¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2	*The three wise men*
carrying away into Bāb'-ў-lon *are* fourteen generations; and from the carrying away into Bāb'ў-lon unto Christ *are* fourteen	ing interpreted is, God with us. 24 Then Jō'seph being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges..... $1.00
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Holman GEM Testament

POCKET SIZE 3⅜x4½ inches

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Jē'sus to the multitude, and to his disciples,

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VIII—August 24, 1930.

Jonathan and David—A Noble Friendship.

Golden Text: "He that maketh many friends doeth it to his own destruction; but there is a friend that sticketh closer than a brother."—Prov. 18:24.

Lesson: I. Samuel 18:1-4; 20; II. Samuel 1:17-27.

Time: 1085 to 1063 B. C.

Place: Saul's capital, Gibeah. Mt. Gilboa.

Today's lesson is spread over a period of over twenty years. It is not of any special event, but of a friendship that started between two youths and lasted through storms and strife until death parted them.

Our lesson opens just after the battle between David and that arch enemy of Israel, Goliath. In the morning a mere lad sent to carry food to his brethren in camp, in the afternoon the hero of all Israel. No wonder that David's combat with the giant should have won the admiration of Jonathan. Events crowded each other, Saul took him into the royal palace and refused to let him return home, and Jonathan loved David and gave him his own robes that he might appear properly clothed at court.

David did not long remain in favor with Saul, for jealousy which was Saul's final undoing soon made it appearance. Even when David was playing and singing before him, did he try to slay him. It was Jonathan that from the first pled for David and restored the friendly relations between him and King Saul.

Again David went to the wars in defense of Israel, and the new successes of David again brought an attack on his life from Saul. This time David escaped through the aid of Saul's daughter Michal, who had been given him as his wife. David appealed to Jonathan to save his life and to interceed for him with Saul. They renewed their covenant, and Jonathan departed on what was a fruitless mission, for Saul in his anger even attempted to slay Jonathan.

This was the parting of the ways, but not of the friendship of these two, for in later years when Jonathan was slain in battle along with Saul, David grieved greatly, even though Jonathan's death opened the way to the throne of Israel. And David remembered his covenant with Jonathan, when he took his lame son, Mephibosheth, and saved his life in violation of all the customs of the time.

There is nothing more beautiful than a beautiful friendship. Henry Clay Trumbull has aptly said: "It is good to have a friend, but it is better to be a friend. The gain of being unselfishly loved and sympathized with and helped and cheered is not to be compared with the gain of unselfishly loving and sympathizing with and helping and cheering another. He who has a pure and unselfish love for any one being in the universe has thereby a new life."

What a man knows should find expression in what a man does. The value of superior knowledge is best shown in a performing manhood.—*Bovee.*

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, August 24, 1930.

Topic: "Is Education Worth What It Costs? Why?"

Scripture Reading: Prov. 1:5-9, 3:13-20, 4:5-13, 8:1-36; Luke 9:57-62; 2 Tim. 2:15; Luke 2:41-52.

Topics for Talks.

1. What are the aims of education?
2. What does education cost?
3. How may one become educated?
4. Is an education worth its cost?

Suggested Songs.

"True-Hearted, Whole-Hearted," "Lead On, O King Eternal," "O Master Workman of the Race."

Program.

1. Prelude.
2. Opening song: "True-Hearted, Whole-Hearted."

Scripture reading: Prov. 3:13-18.

Discussion of the topics for talks.

Hymn: "Lead On, O King Eternal."

Prayer: "O Lord God of Hosts, who maketh the frail children of men to be Thy glad soldiers in the conquest of sin and misery, breathe Thy spirit, we pray Thee, into the students of this country and all lands, that they may come together in faith and fellowship and stand up an exceeding great army for the deliverance of the oppressed and for the triumph of Thy kingdom, through Jesus Christ our Lord. Amen."

"O Master Workman of the Race." (Tune "Materna.")

"O Master Workman of the race,
Thou Man of Galilee,
Who, with the eyes of early youth,
Eternal things did see.
We thank Thee for Thy boyhood faith
That shone Thy whole life through.
'Did ye not know it is my work,
My Father's will to do?'

"O Thou who didst the vision send
And give to each his task,
And with the task sufficient strength
Show us Thy will, we ask.
Give us a conscience bold and good,
Give us a purpose true.
That it may be our highest joy,
Our Father's work to do."

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Before deciding upon the above question, several other questions must be considered. Why do we have education, any way? Why are millions of dollars spent yearly for education? Why do thousands of people dedicate their lives to education? Why are legislators ever alert to pass laws for the betterment of education? Why will parents deny themselves to educate their children? Why will young people wait on tables, wash dishes, clean lawns, and do other tasks to secure an education? What are the values, then, of education?

Briefly suggesting values of education, we list these: (1) Mental growth and development; (2) friends; (3) understanding of the world in which we live; (4) ability to better use our talents for the good of the kingdom of God; (5) appreciation for the cultured things of life, as music, art, or literature; (6) increased ability to earn a living; (7) a higher national standard of living.

Dr. Michael Pupin, professor of electro-magnetics at Columbia University, was the son of an illiterate European peasant. His mother once said, "My son, my eyes are perfectly good, but I am blind because the eyes of reading and writing are closed to me."

Huxley said, "If a little knowledge is dangerous, where is the man who has so much as to be out of danger?"

For discussing the value of a college education, have college students and alumni speak from their experience of the value and satisfaction of education. They will, doubtless, dwell at length upon the personal contact with teachers and students.

Emphasize the fact that economic improvement is not the greatest aim of education, for it is surpassed by both mental growth and preparation for greater service to God.

It is entirely possible for students to pay a considerable part of their expenses. Many colleges have self-help bureaus to assist students in securing work. Boys and girls frequently sell papers, work in stores, clean lawns, fire furnaces, wait on tables, cut wood, sell magazines and books, do clerical work, assist in laboratories, attend to babies, sew, cook and countless other tasks to defray expenses. Many colleges have co-operative clubs or houses where students do all work to pay part of their expenses. Many people continue their education through reading, extension courses, or correspondence courses.

The present age demands greater education than any preceding age. This is due to the fact that more people are educated and competition is keener. Lincoln is frequently pointed out as a man who succeeded in spite of lack of education. In emphasizing that fact, do not overlook these points:

1. Lincoln's associates had little, if any, more education than he.
2. Lincoln educated himself by reading good books.

College friendships cannot be replaced by any amount of money or material wealth. An educated person knows better how to use his or her talents.

Statistics were collected regarding three classes of men:

1. Those whose education was concluded in the seventh grade.
2. Those who finished high school.
3. Those who graduated from college.

After compiling the statistics, these facts were established:

1. The least educated man earned less and reached the maximum limit earlier than the others. After they passed thirty they had no hope of increased earning.
2. High school education gave them ability to reach a higher salary and to increase wages until they are about forty or fifty years of age.
3. College education enabled them to increase wages far more than the other two groups. Furthermore, ability to increase earnings was not hampered by physical disability.

When the uneducated man becomes unable to do physical labor, his earnings decrease. The educated man earns as long as his mind is alert.

Note that most of the Scripture readings come from the Proverbs. Recall that Solomon was the wisest of men and had great veneration for wisdom and knowledge.

Note that Jesus spent His first thirty years preparing for the work of three years. Preparation is even more necessary for us who would follow Him today.

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

THE FOUNDATION. By Frederick P. Keppel. The Macmillan Co.; $1.25; pp. 113.

With that thoroughness of insight and discriminative judgment which characterizes his official acts as president of the Carnegie Corporation, Dr. Keppel describes the place in American life of the foundation. There are now more than two hundred such foundations in America with capital funds of almost a billion dollars. Beginning effectively with Andrew Carnegie, who conceived the foundation to be a wise method of distributing the wealth to which he felt a stewardship relation, the foundation has today become a means of furthering knowledge and finds its best ally in the universities.

The foundation is not a charitable organization dealing out aid to the poor and needy, but a trustee of humanity's interests under necessity of being assured of an adequate return on the investments it makes. It must, therefore, be convinced that the recipients of its grants are going concerns and likely to continue. The weaker colleges have never fully appreciated this attitude of the foundation, feeling that they existed to make the strong stronger, and their failure to help rendering the weak even relatively weaker. Dr. Keppel makes it clear that the foundations were answering a good conscience relative to the return to themselves in accomplishment and permanent achievement of their own investments.

The foundations should not be opportunists, in the sense that they should always wait for some outside agent or agency to prod them to support enterprises or undertake programs. They should face human needs and inaugurate methods of meeting them, listening, of course, respectfully to suggestions from any competent source.

Not only should institutions and causes be helped, but promising individuals should be sought out and aided, so that they may serve their generation to the full measure of their ability. Just how to find these in the smaller centers is a real problem for the administrators of these funds.

We have not yet seen the full development of the foundations Dr. Keppel thinks, though eventually the public will take over the functions now performed by the foundations, and they will accordingly disappear or, at any rate, become a factor of relatively slight importance. This will not be in our day nor in the days of our children or grandchildren, however.

Challenging fields of exploration and service to human life await new foundations in ministry to rural life, recreation, the home and family, the Church as a social agency, museums and parks, towns and regional planning, housing, technical training below the college level, nursing, and dental education, according to Dr. Keppel, and no doubt other and larger needs, will arise as experience points the way. Therefore, it seems that the foundation will have a perpetual place in American life with shifting emphasis.

Dr. Keppel admits that the foundations have made and are likely to continue to make mistakes, though in the main their successes have outweighed their failures. They may safely, in his judgment, rest their case on the achievements of the General Education Board in the field of secondary education in the Southern States, of the Rockefeller Foundation for public health throughout the world, and of the Carnegie Corporation, in its stimulative development of the American public library, not forgetting the discovery of insulin as the consequence of a single grant of the Carnegie Corporation.

The book embodies in permanent form the lectures on the subject given by Dr. Keppel on the "Page-Barbour Lectures" foundation of the University of Virginia. It is not a defense of the foundation, though it will serve that purpose. It is rather an exposition and an orientation, and as such, its worth at this time cannot be easily overestimated.

JUNIOR WORSHIP GUIDE. By Charlotte Chambers Jones. The Pilgrim Press; $2; pp. 280.

For those Church schools which use the closely graded lessons, this book will be especially valuable in the junior department. It contains fifty-two delightful stories, with worship services with directions and materials. It also emphasizes the season interests.

THE WAITING ISLES. By Charles S. Detweiler. The Judson Press; cloth $1.25, paper 75c; pp. 167.

Dr. Detweiler has spent thirty years in missionary service in the Caribbean, working with the Northern Baptist Convention. In this interesting book he depicts the history, geography and theology of our Southern neighbors, nor does he neglect the Monroe Doctrine or its obligations on us.

AMERICAN STANDARD BIBLES.

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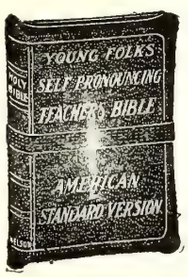

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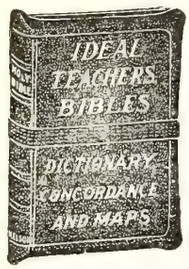

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

The Magnet of Gratitude.

"I will give thanks unto Jehovah with my whole heart; I will show forth all thy marvelous works." —Psa. 9:1-8.

Oliver Wendell Holmes once forcibly compared the thankful heart to a magnet. You can take a dish of sand and scatter particles of iron all through it, and then sweep your hand through the sand in an attempt to find the iron, but you will not discover any. Then take a magnet and sweep it through the sand, and it will soon be covered with the bits of iron. "So," he said, "the unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find in every hour some heavenly blessings—only the iron in God's sand is gold."

Therefore, if we go gloomily through life and think we have nothing for which to praise our Maker, the fault is with ourselves and not with Him. We do not carry with us eyes to see our blessings or mind to understand them or heart to value them. And this is why some persons, to whom God has given not a tenth so much as He has given to us, so far excel us in this grace of gratitude.

Prayer.—Forgive us, O God, that we make so poor return for all Thy kindness. Make us sensible of Thy benefits. Make us happy in our blessings. Make us grateful to our Infinite Benefactor. We ask it in the name of Thy unspeakable Gift. *Amen.*

TUESDAY.

The Clogged Pipe.

"The Wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt." —Isa. 57:11-21.

The sea on a sunny day, as its waters sparkle and its waves exult in the light, is a beautiful emblem of a thankful life sending its praise to heaven; but Isaiah gives us a picture of a life made gloomy and thankless by sin, its waters with no sparkle, full of mire and dirt.

Once in a large city Church, in the midst of the services on Easter Sunday, the organ suddenly became silent. An examination was made and it was discovered that an eel, pumped up from the river, had clogged the pipe that supplied the motor. It was an acted parable of the ceasing of the song of praise from many a human soul as some sin or unbelief creeps into the channels of power and communication with God is shut off.

If we feel our hearts growing cold, if we can no longer join in songs of thanksgiving, let us examine our lives for lurking evil. Sin and gratitude are incompatible. Sin silences the music of life. As Satan comes in, the heavenly choir goes out.

Prayer.—Holy Spirit of all purity and peace, guard Thou our souls against every temptation and preserve us from all evil. So shall our spirits sing Thy praise, and worship Thee with anthems of thanksgiving. *Amen.*

WEDNESDAY.

The Voice of His Praise.

"O bless our God, ye peoples, and make the voice of His praise to be heard."—Psa. 66:8-15.

Praise is a voice. Thanksgiving must be born in the heart, but it must not stay there. Dumb gratitude will answer for dumb beasts, but not for speaking men.

When the psalmist bade all people to utter in words the praise of God so that their thanksgiving could be heard, he was only commanding them to do what is reasonable and sensible. Who of us, if he bestowed great and constant benefits on some one, would be content with his silence?

And while spoken praise of God is justly desired and commanded by heaven itself, it is no less required for the good of earth. There is a contagion of joy and gratitude which no one who wishes a happy life can afford to scorn. Praise God with your speech, and you will be more cheerful and contented, and your neighbor will be the same. Make the voice of His praise to be heard, and that praise will sound, with ever-increasing exultation, through all the earth. Strike up the anthem in your own heart, and you will rejoice at its growth in volume all around you.

Prayer.—It is because Thou lovest us, our Father, that Thou dost ask for praise; and it is because we love Thee and Thy children that we will make the voice of Thy praise to be heard. So shall we join the heavenly choir, and join it here on earth. *Amen.*

THURSDAY.

Remember the Giver.

"Every good gift and every perfect gift is from above, coming down from the Father of lights." —James 1:12-18.

The giver is always better than the gift. The richer the gift, the richer must be the giver back of the gift. The more pleasing the gift, the more pleasing should be the giver. We see the giver in the gift; yes, but the gift gives us only a glimpse of the giver's graciousness. Happy is the receiver who looks beyond the gift to the giver.

If we always enrich our blessings with the remembrance of God who gives them, what an enlargement of our blessings follows! How every least benefit becomes a significant of divine favor! All heaven shines out upon us from some joy that others would least consider. The very smallest comfort becomes a personal token from the King. We are constantly delighted and surprised and exalted by these proofs of the Father's love.

Prayer.—Yes, Lord, for Thou never gavest a blessing but Thou gavest Thyself with it. Thyself, and all of Thyself. Shall we fail to give Thee all our heart in return? *Amen.*

FRIDAY.

Breathe In, Breathe Out.

"Freely ye received, freely give."—Matt. 10:5-15.

Spurgeon once said that "we breathe in the atmosphere of heaven by prayer, and we breathe it out again by praise; prayer and praise make up the essentials of the Christian life." Try to live by breathing in only; you cannot keep it up for a single minute. Try to live by breathing out only; that will last as short a time. The air flows in and out of the lungs, the blood flows in and out of the heart, and equally necessary is it that the love of God should flow in and out of the life.

Prayer.—Forgive us, our Saviour, that we have presented to Thee distorted lives; that we have destroyed the pure symmetry of Thy bestowals. As the mirror returns the image, so may our gratitude return Thy gifts, to Thy glory and to our infinite good. In Thy name. *Amen.*

SATURDAY.

"Whoso is wise will give heed to these things; and they will consider the lovingkindness of Jehovah."—Psa. 107:31-43.

Many persons live unthankful lives because they do not know enough to be grateful. They have no conception of the marvels of the eye, and so they are not thankful for the wonderful gift of sight. They do not realize the delicate balance of the ear, and so do not praise God while that balance remains undisturbed. They have not followed the course of history, and so are not grateful for the goodly heritage of this country.

Or, they may have the knowledge, but leave it unrelated to their Creator. They regard themselves as children of chance and not design. They are only dull parts of a dull machine; they do not know the Father, and so they are not grateful to Him.

Both ignorances and deadening. Both leave the heart sad and the spirit inert. Both choke the spring of thanksgiving at its source and leave the life a barren waste.

Prayer.—We would be wiser than that, O our Father. We would take heed to the world in which Thou hast placed us. We would know what a marvelous palace Thou hast given us to enjoy. We would consider Thy lovingkindness in nature, in history, and in the realm of divine grace. And, above all, O our Father, we thank Thee for Thy Son, and for the riches of love which Thou hast bestowed on us in Him. That mercy is so great that all eternity will not suffice for our unceasing gratitude. So to Thee, and to Him, and to the Holy Spirit of all good, we give our praise forever. *Amen.*

SUNDAY.

Gratitude for Affliction.

"Before I was afflicted, I went astray; but now I observe Thy word." "It is good for me that I have been afflicted; that I may learn Thy statutes."—Psa. 119:65-72.

It is well, in giving thanks to God, to begin with what we are likely to forget in that connection, our troubles and sorrows. If we praise God for them, we shall praise Him for all the rest of our life.

And we shall praise God for our afflictions. They are all designed for wise ends. They punish us for wrongdoing, and so help us out of the temptation to repeal it. They wean us from the things of this world and so turn us toward heaven. They make us see how weak we are and so cause us to lean on infinite strength. They teach us to see clearly many blessings that we had not realized till we lost them for a time. There is endless good in afflictions. Let us know the good hand of our God in them.

Perhaps if we begin our thanksgiving with our sorrows and troubles, we shall not go further, for our hearts will be too full of praise for other utterance. Verily, our Heavenly Father is kind to us, who transforms even our misfortunes into beautiful blessings.

Prayer.—Lord, we praise Thee at all times. When others moan, we will sing; when others weep, we will laugh; when others cry defeat, we will shout in triumph. Never art Thou so kind to us as when Satan whispers that our lot is bitter. *Amen.*

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

A VISION THAT BECAME A REALITY.

By Rev. J. W. Fix.

(Isa. 6.)

The world's greatest men have dreamed dreams and beheld visions. Dreams and visions make real the ideal. We feel sorry for the person who does not dream of the future and who does not see himself nearer his goal and who does not have visions that eventually become real. Were it not for the fact that many of us, a few years ago, had a vision of a home and family, we would not have gone in pursuit of that which is now our realized dream or vision. It is related that the builder of the great Brooklyn Bridge stood one day, after the completion of that gigantic structure, and with the blueprints in his hand, exclaimed, "It's just like the plans." So it is that our work, when completed, should be like the plans. Dreams and visions have always played a large part in biblical history.

The book of Genesis relates the vision of Abraham, who heard the voice of God speaking to him, saying, "Fear not, Abraham, I am thy shield and thy exceeding great reward." And because of the kindness of the Lord, Abraham made an altar to God and went forth in His name—seeing in his mind the fulfillment of His command. In a similar manner, Jacob was granted a vision of God, and through the medium of a dream saw a ladder reaching from earth to heaven. This wonderful experience, underneath the shining stars of an eastern sky, changed the whole tone and outlook of Jacob's life. This vision brought him face to face with one whom he heard exclaim, "I am the Lord God of Abraham, thy father, and the land whereon thou liest, to thee and thy seed will I give it." As Moses was leading the flock of his father-in-law, Jethro, he beheld a burning bush, and out of the flames he beheld in a vision the voice of the Lord, saying, "Put off thy shoes from thy feet, for the place whereon thou standest is holy ground. I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." And we read that Moses hid his face; and the voice continued to speak and informed Moses of the condition of the children of Israel, and said, "Come and I will send thee to Pharaoh, that thou mayest bring forth thy people out of the land of Egypt." And the voice of God promised Moses protection and safety in the doing of His will. Just as Abraham and Moses received visions from God, so we read that Joshua, Gideon, Samuel, Elijah, Job, Jeremiah and Isaiah received like visions from God. All these men were enabled by the medium of a vision to learn the will of God and to profit therefrom.

It would be interesting to discuss each one of these and compare them to our own experiences. It would be equally valuable to consider the vision of Saul of Tarsus which revealed the face and the voice of Jesus of Nazareth unto him, but we must confine our thinking to that greatest of all visions about which we read in the sixth chapter of the prophesy of Isaiah. This vision, in content, is threefold, and as such let us study it. In it the prophet beholds:

1. The holiness of the Lord.
2. The sins of his own life.
3. The forgiveness and love of God.

Before we discuss these various phases of the vision, let us think of the time in which Isaiah lived and see if the conditions under which he lived did not have something to do with the vision. Let it be remembered that there were three great prophets who lived and labored in the century in which Isaiah lived. They were Amos, Hosea, and Micah. Each of these prophets had ruled in his own way, and unfortunately there was a great split among God's people. Factions had formed over trifles, and there was needed a man to go forth and proclaim the word of God in a way that would unite them. There was needed a man, wise in governmental affairs and one who was broad enough to overlook national barriers. Isaiah was that man. He is known as the world's greatest statesman and prophet. God always prepares to carry on His work through human instrumentality. When He needed a great man to save His chosen people from the bondage of Egyptians, He delivered Moses from a place of hiding and prepared him in the court of Pharaoh, and then chose him out from among all others to be the world's greatest deliverer and lawgiver. God can use all of us and all we have. He has made use of some very poor material, and has placed many men of low degree upon places of exalted honor. It was so with the man Isaiah, who was called into service through the vision about which we have been speaking and to which we now turn. He first saw in the vision:

1. The Holiness of the Lord. "Holy, holy, holy is the Lord God of Host, the whole earth is full of His glory."—Isa. 6.3.

We do not know the exact nature of this vision, but one thing is sure—Isaiah beheld the glory of the Lord. So great was the impression made upon his mind that he recalls many incidents about it. He remembers that it was in the year that King Uzziah died and that it was an event over which he was happy. Uzziah was a monarch, and because of his power and prosperity, had gone into the temple to celebrate his victories by burning incense. An explosion occurred, he was burned, leprosy set in, and he died. Thus came the end of a long, dark reign of a wicked king. All this Isaiah remembered as being more than just a historical date. It was the beginning of his call to be a prophet of and for God. He exclaims at the beginning of his vision, "I saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple." The Lord was not upon an earthly throne, but high and lifted upon a heavenly throne. His train so completely filled the temple that there was left no room for human rulers. God was supreme. Oh, if we could just get such a vision of God supreme, how wonderful all of life would be!

Isaiah saw above the throne the seraphim. We know not its shape or its likeness, but we are told that its face and feet were covered before the presence of the Holy One. Its six wings were spread in readiness to do the will of God, above whose Majesty it stood. While the prophet stood before the seraphim he heard the choirs of heaven sing out in praise to Him who is holy. These several choirs sang, "Holy, Holy, Holy is the Lord God of Hosts." It must have been a wonderful event in the life of the prophet to have heard the heavenly voices praising God in trinitarianism. (1) Holy is the Father, who hath created heaven and earth, and man, to whom all are called to worship in the beauty of His holiness. (2) Holy is the Son, who should come to redeem the world of sin by His precious blood shed without blemish or spot. (3) Holy is the Spirit, who day by day manifests God's love and sanctifies His child.

Just as Isaiah worshiped God in holiness, so should all God's people. But man cannot worship God as did the prophet unless he puts himself in a position to behold Him high and lifted up. Such an experience is worthy of all we might do. It demands a complete surrender and unbiased devotion to Him.

2. The sinfulness of himself. "Woe is me, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

It was not until Isaiah beheld the glory of the Lord and realized His majestic holiness that he saw his own mistakes and realized the unworthiness of his own life. After he had beheld Him, high and lifted up, he exclaimed, "Woe is me, for I am undone; because I am a man of unclean lips and dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts."

As we behold the glory of our Lord, do we not feel undone and cannot we all confess that we are people of unclean lips and dwell in the midst of a people of unclean lips. Instead of beholding our Lord, as did Isaiah, upon a throne high and lifted up, we see Him upon a cross, and as we compare our lives with His, we are conscious that we are weak, but He is strong. That He was

(Continued on page 14.)

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THE CHRISTIAN SUN, 1536 EAST BROAD STREET, RICHMOND, VIRGINIA

Christian Orphanage

Dear Friends:

Some years ago we would often read in the Orphanage papers where some orphanage had received a carload of something—a whole carload! It looked big to me, and I often wondered if the Christian Orphanage would ever receive a carload of anything. We just wondered how a superintendent of an orphanage would feel to get a whole carload of something given. For several years we have been having that peculiar joy. This year has been no exception to the rule.

A few days ago, Holland-Beamon Company, of Suffolk, Va., wrote us that they were shipping us a car of coal to help us keep the children warm this winter. This is an annual donation from this firm. They get so much joy out of the giving that they are always glad to help us make it comfortable for our little children. Then our good friend, H. A. Carlton, of Raleigh, has made us have that peculiar joy twice this year. Some weeks ago he shipped us, from the Carlton farm near Mullins, S. C., a car of oats (1,531 bushels). He has also shipped us a carload of baled hay from this same farm and will ship us a car of shelled corn this fall. While we get a great joy out of the receiving, I know these donors must get a real joy out of being able to give in this large way to help make life easier and happier for helpless children.

Our good friend, W. Z. Atkinson, Titusville, Fla., shipped us last week a barrel of 200 pounds of fresh fish, fine as could be, and the children certainly enjoyed them.

We are grateful for this generosity, and it makes our heart glad. We are urging our Sunday Schools to increase the monthly offerings to help us in our financial distress, and some are doubling their offerings, and a number have joined the monthly contribution list who were not on it this year. The North Carolina and Virginia Conference still stands at the head of the list, and only lacks three being a hundred per cent Conference.

The members of the board of trustees in Eastern Virginia Conference are trying to make that Conference 100 per cent, too. I truly hope they will succeed. How much easier it would be if all our Sunday Schools would take their part, and do it well, in supporting this work! Shall helpless children suffer when we live in a land of plenty? CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 14, 1930.

Brought forward		$10,379.44
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Berea	$ 6.07	
Happy Home	2.45	
Durham	10.59	
Long's Chapel	1.44	
		29.55
Eastern N. C. Conference:		
Cary	$ 2.94	
Catawba Springs	8.68	
Wake Chapel	5.61	
Hanks Chapel	2.16	
Turner's Chapel	1.40	
Lebanon	1.90	
		22.69
Western N. C. Conference:		
Biscoe	$ 2.14	
Ramseur	4.20	
		6.34
Eastern Virginia Conference:		
Rosemont	$10.23	
Damascus	6.00	
Franklin	16.34	
South Norfolk	4.97	
Mt. Carmel	5.00	
Holy Neck	10.00	
		52.54
Valley Virginia Conference:		
Mt. Olivet (G)	$ 1.91	
Woods Chapel	1.00	
Dry Run	2.70	
Timber Ridge	5.05	
		10.66
Alabama Conference:		
Roanoke	$ 2.36	
Rock Springs	1.00	
Pisgah	2.25	
Noon Day	.96	
		6.57
Special Offerings.		
Sale of milk	$ 5.78	
Philathea Class, Lynchburg, Va.	14.00	
A Friend, Durham, N. C.	10.00	
Mrs. Margaret Wilkins, McLeansville	2.00	
R. J. Miller, Reidsville, for children	46.20	
Refund on insurance	5.00	
M. B. Smith, Burlington, N. C.	5.00	
Mrs. S. T. Woodson, Burlington	1.00	
H. A. Carlton, Raleigh, N. C.	24.47	
Jr. Philathea Class, Suffolk, Va.	10.00	
		123.45
Grand total		$10,631.24

THE SUN'S PULPIT.

(Continued from Page 13.)

righteous altogether, we are righteous only in part. He prayed without ceasing; that we scarcely ever pray. That He had absolute faith, and that our faith is not as great as the size of a mustard seed. That he went about doing good for others, and to others; that we go about almost exclusively in the interest of self. Truly, we can say we are undone, incomplete and unworthy. But Isaiah felt that his greatest weakness lay in his sinful lips, for he exclaimed, "I am a man of unclean lips." He had heard the voice of God and listened to heavenly choirs praise God. He saw a great contrast to his own works and manner of speech. Perhaps he had blasphemed God, as did Saul his Christ. But after the vision he was persuaded of his wrongdoing and sinfulness of speech. Indeed, the lips are the blossom of man's fruitage. "Out of the abundance of the heart the mouth speaketh." Isaiah realized, as all of us should, that he who is a servant of God should be a man of clean lips.

3. The purifying power of God. "Lo, this hath touched thy lips and thine iniquity is taken away and thy sins purged."

While Isaiah stood thinking of his own sins and of the weakness of his character and the numerous times his lips had spoken unclean things about God, behold, one of the seraphim flew unto him, having a live coal in his hand, which he had taken from off the altar and laid it upon Isaiah's mouth and said, "Lo, this hath touched thy lips and thine iniquity is taken away and thy sins purged." What a great act of purification. How wonderful is God in His ability to cleanse a life of impurity. On another occasion, Isaiah describes the Lord's forgiveness by quoting Him in the words, "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

Now, Isaiah has experienced just what he prophesied in his first chapter. To appreciate the wonderful forgiveness of God, one must be forgiven. To know the love of God, one must be loved of Him. To appreciate the reward of service, one must serve Him.

Just as God was enabled to completely forgive the sins of Isaiah, to purify his sinful lips and use him to utter great and stirring words of prophecy, so Jesus Christ, about whom Isaiah spoke, came into the world in fulfillment of prophetic utterances and forgave all who came to Him. I see a woman taken in sin, and to her Jesus speaks, "Thy sins be forgiven; go, thou, and sin no more." I see the Son of Man take a sick man and say, "Be thou whole," and the man becomes well and useful again. Even on the cross, He prays for those whose sinful lives allowed them to persecute Him: "Forgive them, for they know not what they do."

Friends, if you are a man of unclean lips and dwell in the midst of a people of unclean lips, won't you behold Him and think of what He can do for you if you will but give Him a chance? What God did for Isaiah, He, through Jesus Christ, today can do for you. What Jesus did for the woman in sin, and the man of an unclean disease, He can and will do for you.

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Come with thy sins; at His feet lowly bow.
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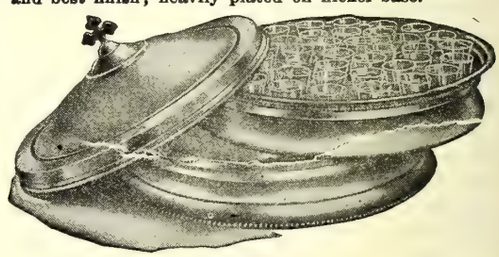

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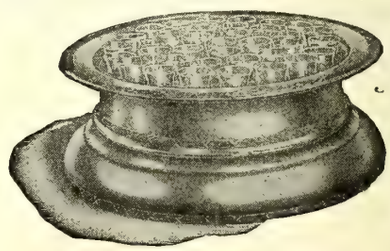

Style No. 90.

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Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00
Bread Plate No. 3—Narrow rim.....$ 9.00
Bread Plate No. 4—Broad rim..... 9.00
Filler—Silver lined 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

OBITUARIES.

TUCK.

Dorcas Patrica Tuck, the infant daughter of Bro. and Sister Pressley Tuck, of Virgilina, Va., died on Saturday, June 14, 1930, age 3 months and 17 days. There are four other children—Warren, Harrell, Imogen and Major. The funeral services and burial were at Union Cemetery on the afternoon of Sunday, June 15th. Bro. and Sister Tuck have the sympathy of the entire community. They are comforted with the promise of Christ that they will see their little one again.

C. E. NEWMAN.

McPHERSON.

Bro. Wayland C. McPherson departed this life July 28, 1930, at the age of 51 years, 6 months and 3 days. Besides his wife, three sons and two daughters of Liberty, N. C., he leaves two sisters, Mrs. F. D. Hornaday, Snow Camp, and Mrs. Ralph Harris, Oriental, N. C., and five brothers—Thos. McPherson, Julian, N. C.; Dr. S. D. McPherson, Durham, N. C., and H. E. and W. W. and Dr. C. W. McPherson, of Burlington, N. C.

In the presence of a large, sorrowing congregation, burial services were conducted at Pleasant Hill Church, where he had long been a faithful and devoted member, by the pastor and writer, assisted by Dr. G. O. Lankford and Rev. W. M. Smith, and his body laid to rest underneath a mound of beautiful flowers. We lament his going and pray God's richest blessing upon his loved ones, feeling that our loss is his eternal gain.

T. J. GREEN.

WILKERSON.

David Young Wilkerson, the son of R. F. and Nancy Pool Wilkerson, was born the 8th of June, 1850, and died June 13, 1930, age 80 years and 5 months. He was twice married. His first wife was Miss Julie Ann Elliott. To them were born six children, all living, as follows: Mrs. J. E. Goode, Mrs. R. M. Sneed, Mrs. A. L. Walker, of Virgilina, Va, and D. Y. Wilkerson, Jr., of Roxboro, N. C.; R. T. Wilkerson, of Dinwiddie County, Va., and Mrs. R. H. Eastwood, also of Dinwiddie.

After the death of his first wife, in 1915, he married Mrs. Roxie Satterfield, who survives him. There are thirty-seven grandchildren and twenty-seven great-grandchildren. Bro. Wilkerson united with Union Christian Church in 1926. He was an industrious, honest man and had a great host of friends. His health began to decline in February of this year. He suffered with patience and was willing to depart and be with his Saviour. Funeral services were held at the home, Saturday, June 14th, by the writer, assisted by Rev. H. H. Johnson, and burial in Union Cemetery.

C. E. NEWMAN.

PEARCE.

John Julius Pearce was born February 21, 1868, and died July 17, 1930. On November 9, 1886, Mr. Pearce was married to Miss Martha Winston. To this union, thirteen children were born, nine of which are living. Bro. Pearce united with the Baptist Church at Youngsville, N. C., in youth; later he moved his membership to Oak Level Christian Church, where he was faithful until the end. The Church lost one of its most faithful and loyal deacons and members. He was loved by all who knew him, and he loved his home, Church and community. No one could be missed in the community more than Bro. Pearce.

Bro. Pearce is survived by his wife, nine children, eleven grandchildren, five brothers, one sister, and a host of other relatives and friends. Services were conducted by the writer. Interment was made in Oak Level Cemetery. The Lord bless the bereaved.

H. E. CRUTCHFIELD.

COUNCIL.

Mrs. Rose B. Council, of Franklin, Va., died at Lakeview Hospital, Suffolk, Va., July 12, 1930, in the 74th year of her age. She was a member of Union Church, a woman of gentle, retiring manner, a home-maker, where her family and friends loved to gather. She had reared a family of six, all of whom survive her and rise up to call her blessed. They are Mrs. D. F. Morriss, of Norfolk, Va.; Mrs. H. T. Sheffield and Mrs. A. T. Sheffield, of Suffolk; H. G. and R. C. Council, of Franklin, and Thomas Council, of Handsom. There are eighteen grandchildren. Her husband, W. E. Council, had passed on before her about a year ago.

She had been a sufferer for ten weeks before the end came as a sweet release to her tired and worn body. Her spirit has been released to enjoy the blessedness of those who have lived in Him and for Him here. In the absence of the pastor, funeral services were conducted by the writer, assisted by Rev. R. E. Brittle, Dr. W. W. Staley, and G. H. Spooner, from the residence, near Franklin, on Monday, July 14th.

C. H. ROWLAND.

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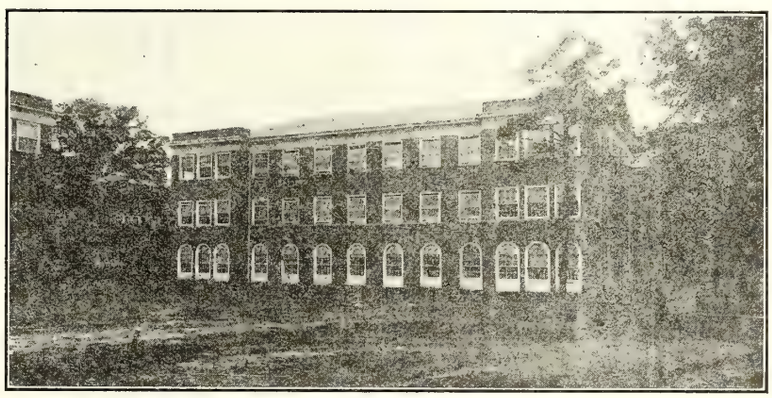

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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

CARL.

Miss Jennie A. Carl was born March 21, 1864, and died June 21, 1930, aged 66 years and 3 months. She united with Mayland Christian Church a year or two ago. She was highly respected in her community. Funeral services at Linville Creek Church of the Brethren, June 23rd.

A. W. ANDES.

REESE.

Miss Lucy Anna Reese departed this life July 9, 1930, being 72 years of age. In early life she united with Pleasant Grove Christian Church (Va.), of which she remained a member till death. Funeral services were conducted by the Rev. Mr. Carroll, of the M. E. Church, assisted by Rev. Mr. Harvey Brook, of Lynchburg, Va. Her remains were laid to rest beside that of her mother, in the Church cemetery. Peace be to her ashes.

A FRIEND.

SHAW.

Mrs. Thomas L. Shaw was born February 24, 1872, and departed this life July 21, 1930, age 58 years, 4 months and 27 days. She was married to Thomas L. Shaw thirty-eight years ago. To this union were born six children—Will, Paul, Rosa May, Ray, Bessie and Mrs. Mary Wright. All survive except Rosa May, who died at the age of six years.

Sister Shaw professed faith in Christ as her Saviour in early life and joined Bethel Christian Church, where she was a faithful and consistent member. She was highly esteemed in her community. Her sweet and pleasant disposition won many friends. She leaves to mourn their loss a devoted husband, five children, four brothers, two sisters, twelve grandchildren, a number of relatives and a host of friends.

Funeral service was conducted by the writer, assisted by Rev. J. F. Apple, her pastor, at Concord. Her remains were laid to rest in the Church cemetery to await the resurrection. May the Lord comfort the bereaved ones.

"But when she, in all His state,
Illumined the eastern skies,
She passed through glory's morning gate
And walked in paradise."

L. L. WYRICK.

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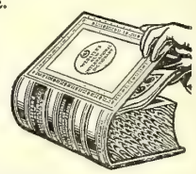

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By Dr. W. C. Wicker.

THE WORLD'S POPULATION.—

New figures put the world's population at something over two billion, divided among the continents as follows: Asia, 950 million; Europe, 550 million; North and South America, 230 million; Africa, 150 million; Australia, seven million.

BRITISH INDIA.—

The situation in India still remains acute, but it is, however, relieved by some hopeful signs. The unofficial European community in India has recently come out with a very timely statement affirming their sympathy with the national aspirations and asking the government to declare, without any further delay, that the object of the round-table conference which is to be held in London in October is to devise some measures for granting to India, within a specified period, the dominion form of government with necessary safeguards. There are rumors afloat that the viceroy will make some such important announcement when he opens the legislative assembly this week. Efforts are being made to bring about some form of conciliation between the government and Mahatma Gandhi through the agency of men of good will. Though Gandhi is still in prison, he is the only man who can speak for the whole of India.

HURLBUT'S PASSING.—

Dr. Jesse Lyman Hurlbut, for a long time one of the best-known Sunday School workers in the whole world, died at Bloomfield, N. J., August 3, 1930, at the ripe age of eighty-seven. He first came into prominence as a nationally known Christian leader when he joined with Dr. John H. Vincent, another minister of the Methodist Episcopal Church, who later became bishop, and one or two others, to found the Chautauqua assembly at Chautauqua, N. Y. Two years ago, a movement was started to build the Hurlbut Memorial Community Church, at Chautauqua, in honor of this renowned Christian leader. For years, Dr. Hurlbut was editor of the Sunday school material of his denomination. He wrote books largely retelling the biblical narrative for the use of study classes. His "Story of the Bible" is said still to be the most widely circulated children's book in its field in America. "The workers fall, but the work goes on."

METHODIST CHURCH UNION IN KOREA.—

Bishop Herbert Welch, of Pittsburgh, will return to Korea in October, where he will be present at the session of the conference between the Methodist Episcopal Church and the Methodist Episcopal Church, South, where plans for the union of these two great branches of Methodism will be consummated for the promotion of missionary work in that country. This is a movement in the right direction for all missionary work not only between Churches of the same name and family, but for all Churches which name the name of Christ. Why should Christ be divided when presented to the mind in mission lands? Why should He be divided when presented to the unsaved in Christian lands? The movement towards Church union is a movement that will, please God, continue to move until the consummation of the brotherhood of man under the conscious Fatherhood of God in a great Christian fellowship which shall unite all saved peoples so that there shall be no conflict in the body of Christ.

DECLINE IN EVANGELISM.—

The press reports that evangelistic work is becoming more and more difficult. The number of converts is decreasing in evangelistic campaigns. Professional evangelists are decreasing in number, according to the replies of one hundred questionnaires to prominent evangelists sent out by Chas. Stelzle, New York publicity man. According to the report, the average income of these evangelists is about $3,000 annually, which is much less than it was ten years ago. Evangelistic results are greatest in the Middle West and in the South. Mass evangelism is much less popular in the far West than in any other section of the country. Dr. Stelzle says, however, that "there is a strong feeling that nothing but the old-time religion will ever change conditions." The chief cause for the present decline in religious work and evangelistic results seems to be commercialism, materialism, radios, automobiles, increased interest in sports, and other engagements which crowd out religious interest. The remedy seems to be a more intensive attention to religion as an important factor in life.

PROHIBITION NOT OVERCROWDING JAILS.—

"Contrary to the usual unfounded claims of the wets, prohibition is not overcrowding State and Federal prisons. According to official statistics recently published in the *Congressional Record,* there were 116,670 prisoners in the State prisons January 1, 1930, of which 4,037 were prohibition violators; seven States had no prohibition violators at all in their State prisons, namely: New York, Nevada, Montana, Arizona, New Hampshire, Louisiana and North Carolina. New Jersey had one solitary bootlegger in the State's prison; there were two in Wisconsin and three in Utah.

"In Federal prisons there were 11,270 prisoners, making a total of all prisoners in Federal and State penitentiaries of 127,490 on January 1, 1930, on which date there was a grand total of 7,158 prohibition violators in all prisons, about 5½ per cent of the total, a proportion far too small to cause general overcrowding. The increase and excess of prisoners is caused by theft, burglary, larceny, forgery, assault and hold-ups." —*The National Enquirer.*

CHURCH UNITY IN THE EAST.—

Christians in the East have spoken on Church unity in a manner that deserves careful consideration. One hundred and seven of the leading Christians of India have spoken in a manifesto on Church union which puts the attitude of the East as succinctly as it could be expressed. The Indian Christians say, "It is felt by all that the attainment of unity is fundamental for India's progress." It is thought that this desire vigorously expresses itself in the Indian Churches as a movement for Church union. This spirit of union is in keeping with the spirit of tolerance of different forms of belief that has been peculiar to the people of India. The theological dogmas of the West have not dominated the Eastern mind, as they are not indigenous, and the Indian Christians are indifferent to them. They further hold that the existence of denominations tends to retard the growth of Christian experience and circumscribe the scope of its expression on those forms of thought and life which are most normal to the people. They believe that a united Church, free from the bonds of the present separated sects, will afford a congenial atmosphere for the Indian expression of Christianity.

EMOTION IN RELIGION.—

In a conference for ministers held at Presbyterian Seminary, Chicago, this summer, Dr. W. C. Covert, general secretary of the Presbyterian Board of Education, deplored the fact that organization is replacing individual human emotions in religion. He declared that the Protestant Churches of America must "arise from their ecclesiastical routine," for they are in danger of being buried beneath the "dust of dignity" as well as being afflicted with "stereotyped terminology, cant and insincerity, intellectual abstractions and diluted devotions." He mentions six points in which the Churches err—the neglect of the emotions; the indifference of Church people; the lack of appreciation of worship; the regularity of precedents and customs the meaningless vows of fellowship; the devastated areas in the spiritual life of the Church. The remedy recommended for the development of an emotional basis of religion on art, music, prayer and worship was the consideration of the possibilities of "the thrilling intimacy of a great brotherhood; the mystical appeal of divine worship; the spiritual wealth of a noble hymnology, and the obsession of a great personal devotion to Jesus Christ."

NOTES-PERSONALS

Chaplain H. E. Rountree, U. S. N. (Utah), has returned from his tours in Europe, and his address is 424 North Street, Portsmouth, Va. Chaplain Rountree was with the midshipmen's cruise of the summer, visiting France, Germany, Norway and Scotland. He reports a very interesting and profitable cruise, and that the fleet was received cordially in all countries visited.

Rev. E. B. White, of Windsor, Va., writes: "We are enjoying the great Massanetta Springs Summer Bible Conference. This is a wonderful place, and our welcome here has been most cordial, hearty and sincere. The Bible lectures, sermons and music are inspiring. In these days of stubborn wickedness and ungodliness, it is refreshing to be at a place where the marvelous, infinite, matchless grace of our Lord Jesus Christ is emphasized as it is here. The fellowship with many of our own beloved and consecrated ministers has been delightful. May the dear Lord bless our great denomination now and forevermore."

MT. ZION.

We are serving our second term at this place. This is a good Church to serve. The attendance has been good throughout the year. Last Sunday the Church was filled with people. The Sunday School is doing fine. A Woman's Missionary Society was organized the first of the year and is doing fine.

Rev. L. A. Nall, of Elon College, assisted us in our revival the second week in July. Bro. Nall is a man of God. He is interested in the work. His messages were plain, searching and powerful. There were about forty-five conversions and thirty-four additions to the Church. Thirty-one were baptized last Sunday. To God be all the glory and praise. Amen.

J. F. Apple.

POUNDED.

Friday, August 1, 1930, was the closing day of our revival meeting at Concord. When we went to our car, behold, it was loaded! The thought had been so well circulated among the people that we had no hint of it at all. It was a complete surprise, but very pleasant. We wish to acknowledge to all who had a part our many thanks for their kindness.

Among the things found on arriving at home were coffee, sugar, salt, sausage, corn, snap-beans, Irish potatoes, flour, meal, peaches, canned fruit, jelly, preserves, butter, honey, grapes, pickles, cucumbers, rice, soda, soap, etc. May the Lord bless the good people and help us to be a better and more appreciative servant. This is a splendid people to serve.

L. L. Wyrick.

MOORE UNION.

The best revival meeting that has been held at Moore Union in several years was held there the fourth week in July, conducted by Pastor Rev. Sikes Smith, of Greensboro, N. C.

The meeting increased in interest at each service, the attendance was good and the music was inspiring. They have a fine choir, and with a little practice would be able to do great things in a musical way. It is great for a Church to have the privilege to develop its talent in every line of Christian service. This proves the power of the Church, and it proves also that God is with His people.

There were forty-four converts made during the meeting and fifteen new members added to the Church. Everybody seemed to be interested in the meeting. We hope to have our same pastor with us another year. May the spirit of Christ fill us all and prepare us for our part in this momentous work.

(Miss) Eva Maye Moore.

CONCORD.

Our revival meeting began here the fourth Sunday in July and ran through Friday of the following week. There was a harmonious spirit in evidence throughout the entire meeting. A good-will feeling prevailed. The spiritual life of the Church was refreshed and quickened. Many expressed themselves, regretting that the meeting had to close when it did. The services were held in the daytime entirely. Attendance was very good, gradually increasing in number until the close.

Rev. T. A. Wall, a Baptist minister, had charge of the preaching. He made a splendid impression upon the people with his zeal in the Lord's work. He is a splendid preacher of righteousness. His messages were highly scriptural and instructive in spiritual things. Bro. Wall is a firm believer in the old-time religion. His fellowship is very pleasant. His greatest care is to see people saved, and his greatest delight is in preaching the gospel of the Lord Jesus Christ. May the Lord bless him greatly in his labors of love elsewhere.

There were three professions of faith in Christ and two additions to the local Church. The Church was greatly encouraged and revived spiritually. We are thankful for the good seed that was sown and work done. To the Lord be the glory and praise for His wonderful love and power.

L. L. Wyrick.

FROM REV. G. D. HUNT.

The revival at Noon Day Church closed last Friday night, with the Church greatly revived and twenty-three new names enrolled as members. This was a very gracious meeting. Many bright testimonies were given for Jesus Christ, many prayers were offered, and many souls were saved. The people of God were made happy and the Church rejoiced to see those young lives dedicated to God.

I have been this week with Rev. W. T. Meacham, in a revival at New Harmony Church, in Randolph County, Ala. I am sure that this has been one of the finest meetings held here in quite a good while. Large crowds and good order, with fine music were special features of this meeting. It seemed that everybody was anxious for a good meeting. Even sinners were moved upon by the Spirit, and four members were added to the Church roll. I desire to make special mention of the young people who contributed so largely to the interest of the meeting. There is a fine group of young people in the community, and much bright talent should and must be developed for the Lord's work here. It will be a glad day for the Christian Church in that part of our Conference when we can locate a preacher in that section to look after the interests of our Church. We have four or five Churches in that section, and they could form a very nice pastorate and thus be able to do constructive work. We should think and pray over this matter.

Our Church is passing through a period of reconstruction, and we will be forced to plan better and bigger things for the kingdom. Why not our Churches in the several sections of our Conference begin now to consider grouping themselves into pastorates, and thus save themselves and our preachers from defeat. Let us come together prayerfully and humbly, and God will show us the way.

I shall write more fully of this matter at an early date. I will assist in a meeting at Beulah Church next week and will also undertake to rebuild my home at Truitt, Ala. I am so thankful to all my friends for their sympathy in our great loss. God will bless you all.

G. D. Hunt.

UNION (SOUTHAMPTON).

Thinking that it would not be out of order to say just a few words through The Sun columns in regard to our work at Union (Southampton), I take great pleasure in saying that our pastor, Rev. R. F. Brittle, is preaching some fine sermons. We are having preaching twice a month—second and fourth Sunday afternoons, at 3 o'clock—and the congregation is growing all the while and it seems that our pastor and people are working together so much. We are having a good Sunday School, with four organized classes and a fine prayer service once a week. We also have a community song service twice a month, which is led by Rev. S. K. Emurian, of Suffolk, and is largely attended by different denominations and is enjoyed by all who attend. Our Sunday School gives the two best Sunday collections to the Orphanage and missions, and the fifth Sunday's collection to Elon College, and I think that the pastor and people are very much together in the work of the betterment of the Church; and as for myself, I feel very much encouraged and know we, as a Church, are very weak financially, but I trust that we are growing stronger and stronger spiritually as the days come and go.

We are very much in need of a new place of worship, as our present place of worship is very old and very much out of repair. But the pastor and people are beginning to talk about ways and plans concerning a new place of worship, and I am asking all Christian workers to please remember us in prayer, that God our Father may open a way and hearts, and also treasuries, that we may soon have something to depend on, to look forward to, and I know that when Christian people begin to work and pray that something will be done, for prayer changes things.

Hoping and praying that a new day is awaiting us for bigger and better things at Union for our God and His Christ in building up His kingdom,

Sincerely,

Franklin, Va. F. H. Joyner.

CONFERENCES MEET.

Georgia and Alabama Conference will meet with Oak Grove Christian Church, Chipley, Ga., 10 A. M. Tuesday after first Sunday in October, 1930.

Alabama Conference will meet with the Church at Noon Day, Tuesday, 10 A. M., after second Sunday in October, 1930.

Eastern Virginia Conference will meet with the Church at South Norfolk, Va., Wednesday before the first Sunday in November, 1930, at 10 A. M.

North Carolina and Virginia Conference will meet on Tuesday after the second Sunday in November, 1930, at 10 A. M., at Long's Chapel, Alamance County, N. C.

Western North Carolina Conference will meet Wednesday after the first Sunday in November, 1930, 10:30 A. M., with Hank's Chapel.

Eastern North Carolina Conference will meet on Tuesday after the third Sunday in November, 1930, at 10:30 A. M.

CONGREGATIONAL NEWS

Rev. E. C. Gillette, *Editor;* Rev. F. P. Ensminger, *and* Rev. M. J. Sweet, *Associates.*

THE MINUTES of the Florida Congregational Conference have been attractively printed and are being distributed to the Churches and ministers.

J. BERNARD ROOT, Jr., arrived on July 31st, at the parsonage at Sanford, Fla., to gladden the hearts of the pastor and his wife, Rev. and Mrs. J. Bernard Root.

REV. H. B. MOWBRAY, pastor-elect at Demorest, Ga., is at Chatauqua, N. Y., and expects to begin work with the Demorest Church on the second Sunday in September.

A UNION CHRISTIAN MEETING of all the Congregational societies in Miami was recently held at the First Church, Miami. Dr. Rexford Raymond gave the principal address, speaking on "Work in the Southern Mountains."

DR. W. KNIGHTON BLOOM, who has been attending the International Congregational Council, in Bournemouth, and enjoying a well-earned and needed rest among old friends in England, will sail from Liverpool on the Adriatic on August 23rd, reaching New York on the 31st.

REV. C. DeW. BROWER, of Interlachen, Fla., who has a large measure of the missionary spirit, has spent some of his vacation Sundays supplying the pastorless little Church at Moss Bluff. This volunteer and gracious service is sincerely appreciated by the people of the Church.

DR. C. REXFORD RAYMOND, of Chattanooga, recently preached at the Miami Beach Community Congregational Church. Dr. and Mrs. Raymond are the guests of their daughter and her husband, Rev. and Mrs. Orville D. Ullom. Mr. Ullom is assistant pastor of the Miami Beach Church.

MIAMI, FIRST: Under the leadership of Rev. O. H. Denney, summer pastor, this Church has recently received thirteen new members. Mr. Denney reports that, as a result of the recent Church survey held in Miami, he received 212 cards and is systematically calling on all. He made fifty-five calls in one week recently.

MR. A. G. SWARTZ, who is assisting Prof. C. Lisle Percy in the North Georgia larger parish, began on August 3rd a series of protracted meetings at Trinity Church, near Duluth, Ga. There will be a week's meeting in each of the country Churches—Trinity, Macedonia and Liberty. He is being assisted by Rev. S. M. Penn, of Sophia, N. C., who was formerly located in that region.

BACK FROM MEXICO: Dr. Elisha A. King, of Miami Beach, has returned from Mexico, where he was a member of the seminar conducted by Dr. Hubert Herring for the study of Mexican life and conditions, with the purpose of promoting better relations between the two countries. Dr. and Mrs. King are now at the Isles of Shoals Conference, where Dr. King is to deliver two lectures upon his experiences and observations in Mexico.

CHRISTIAN LIFE CONFERENCE.

The third annual Christian Life Conference for the West Florida young people was held at Cottonville Church, July 18-20, 1930. This year the young people from three of our Alabama Churches joined the West Florida group and added greatly to the fellowship of the conference. There were eighty-seven registered delegates and thirty-seven of that group were entertained in the homes of the Cottonsville people.

It is a joy to see the young people progress in leadership from year to year. This year many more took part in programs and discussions than had done so before, and they bore more responsibility for the program of the conference. The purpose of these conferences is to build leadership for the work of the kingdom through giving to the young people a realization of their responsibility in this great task and some training for meeting it. This year we had two periods for studying the program of the Sunday School, the Christian Endeavor, and the Daily Vacation Bible School, and for giving help in the choice of a life work, and for planning the recreational program of the Church.

Devotional exercises were conducted by the delegates from Blackwoods and Antioch, Ala., and from Crestview, Dorcas, and Cottonville, West Florida. These groups presented stunts to add to the fun of the recreation hour, and enriched the program greatly. One of the interesting items was the contest in Bible basket-ball. Dorcas met Cottonville, then Blackwoods, and conquered both. This made her third year of winning in Bible contests. All of the teams had done remarkable work in studying the questions on the four gospels.

Besides the local leaders, Rev. W. H. Tillman, pastor of the entertaining Church, and Rev. J. D. Simpson, pastor of the Crestview Presbyterian Church, there were present Dr. F. P. Ensminger, assistant for the Southeast, representing the Church Extension Boards; Rev. J. E. Each, of Thorsby United Protestant Church; Sidney Davies, S. S. S. worker for West Florida; Miss Dora Brackin, recently appointed for full-time extension service, and Miss Marguerite Davison, extension worker. These leaders gave inspirational messages to the young people, led classes or conducted discussions whenever they were called upon to help. This year two of the young people took charge of discussion questions and received hearty response from their fellows. These are the questions selected and discussed by the young people: "What does it mean to be a Christian?" "Why do young people not pray?" "What are the main obstacles in the way of a young person who wants to do right?" "Why do young people go to Church?" "Why don't they go?" "What place has missions in world peace?"

An impressive addition to our program was the candle-lighting service held out-of-doors immediately after a brief sunset meeting. A large group of young people was present, and it was an inspiration to see them walk away with their lighted candles, singing, "Where He Leads Me, I Will Follow." The conference was closed by the consecration and Communion service, presided over by Dr. Ensminger, assisted by Rev. J. E. Each and Sidney Davies.

The business of the conference was conducted by Miss Allene Stanley, chairman for 1929, until the election of Miss Lola Hart, of Dorcas, chairman for 1930. Miss Ina Adams, of Antioch Church, was elected secretary, and Miss Mildred Rister, of Blackwoods, treasurer. The award for the delegation contributing the most to the spirit of the conference was given to the delegation from Blackwoods Church, Headland, Ala. The committee on invitation accepted the invitation of Dorcas Church to hold the 1931 C. L. C. there. Chairmen from each Church were appointed to make plans for the 1931 C. L. C. and to share them with the program committee. Each conference has been better than the one preceding, and every one is looking forward to making the next one still more helpful to the young people of the South Alabama and West Florida area.

EVOLUTION'S SHAKY FOUNDATION.

God seems to have raised up Bryan as a David to meet the challenge of the giant Evolution that is defying the armies of the God of the Bible as the pet champion of present-day Philistines (modernists, higher critics and advocates of new theology). Apropos to this, there has appeared an account of the last hours of Darwin, credited to an English Wesleyan publication. It shows amazing light upon the origin of the evolutionary theory and its shaky foundation:

"The Last Words of Darwin.

"The following little account by Lady Hope of the death of Charles Darwin, the evolutionist, is startling. It is a most wonderful narrative and contains the account of a great and terrible tragedy. The tragedy of Christendom for the past sixty years, the lapse from the true faith, the blight which has spoiled the Christian harvest, have here a surpassingly strange light cast upon them.

"Darwin is propped up in bed, and he looks out over the lovely landscape as the sun is setting. He is reading—the Bible! Says Lady Hope: 'I made some allusion to the strong opinions expressed by many persons on the history of the creation, its grandeur, and then to their treatment of the earlier chapters of the Book of Genesis.

" 'He seemed greatly distressed, his fingers twitched nervously and a look of agony came over his face as he said, "I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything; and to my astonishment the ideas took like wildfire. People made a religion of them."

" 'Was there ever a more dramatic scene? The very soul of tragedy is here exposed to us. Darwin, enthusiast for the Bible, speaking with glowing enthusiasm about the "grandeur of this Book," reminded of that modern evolutionary movement in theology which, linked with skeptical criticism, has become a blight in all the Churches, and has destroyed biblical faith in multitudes—Darwin, with a look of agony, deploring it all and declaring, "I was a young man with unformed ideas," and imploring his visitor to gather servants, tenants and neighbors together and preach to them Jesus Christ.'

"This remarkable picture of Darwin is a challenge to every modernist. What an overwhelming criticism! The 'unformed ideas' of the young man Darwin are the basis of modern evolutionary theology!"—*Rev. S. I. Keeler.*

In a lecture at Mansfield, Dr. Dinsdale T. Young said that the subject of one of his sermon-lectures was Samuel Bradburn, a poor boy, who once worked at a cobbler's bench, and who became a minister and president of the Wesleyan Methodist Conferenec. At one conference several ministers spoke of the sacrifiecs they had made, one saying that he had "given up his all" to take up the work of a Christian minister. Mr. Bradburn then rose, and, to the great amusement of the conference, said, "Brethren, when I came into this ministry I gave up half a dozen of the best awls that a man ever had."—*Christian Herald.*

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LEAVES FROM MY DIARY.

(Editorial Correspondence.)

II.

Sunday A. M., June 15th. The fog-horn on this good ship, Adriatic, peeled forth its doleful sound of warning and alarm all night. This was not conducive to sleep to one not accustomed to the sea and ships and such. I arose at 7:15 for an elegant, warm salt-water bath, which partly atones for a restless night and restores disquieted nerves. It is indeed a beautiful Sabbath morning; sweet, cooling sea breezes, a glorious, hazy sun driving away the fog, a calm blue sea, and withal a day of rest, worship and comfort on God's great ocean.

At breakfast, our conversation drifts to Abraham Lincoln. Dr. Helfenstein argues that Lincoln was a very religious man and he does not blame Lincoln for not joining any Church of his day; the Church then was too narrow and sectarian. Recently there has appeared in the *Southern Churchman* a series of articles which claim to be authentic and indisputable, to the effect that Lincoln was an atheist in his early years, and never did get over his youthful days of doubt and skepticism. On the other hand, Dr. Barton (who is of our company today) has written a book on "The Soul of Lincoln," which seems to prove beyond doubt that Lincoln was a very devout, religicus man. Great men make one contribution to the world worth noting, namely: they furnish matter and material for infinite debate and discussion.

It is certainly good to recline in an easy chair on deck—cool, calm, comfortable, delightful—and with gratitude to God for His wondrous works, look out on the calm sea, spread out like a huge blue-plush carpet on a lawn, with now and then whiffs of wind beneath it.

At 1 o'clock we have a delightful and hearty luncheon. Helfenstein and I eat fresh lobster, but Smith thinks little of lobster; even the name seems stupid and senseless. I ask our "waiter" to bring me a glass of "fifty-fifty." Sure, says our English waiter; "you mean ''alf and alf'." But, at any rate, I get what I asked for—a delicious glass of milk, half cream.

At 3 P. M., 600 of us meet in one of the ship's dining-rooms, now transformed with pulpit, Bible and hymn books, into a place of worship. An orchestra of piano and stringed instruments leads the music of several sacred hymns, in the singing of which the great congregation joins with great zest and melody. A Dr. Archibald, of Massachusetts, leads the devotions and preaches a very appropriate sermon, using as his text the first words of our Lord's Prayer, "Our Father." His subject was, "Jesus' Idea of God." If we are to gain the right conception and have the right idea of God, we will not get that conception second-hand, even from the books of science and philosophy, or from nature. We must get it from Jesus. He had the fullest, freest, noblest, most perfect idea and conception of God ever gained or held by any one. Jesus looked upon God as "Our Father," and lived in the light of that idea. And He it is who has called us to be disciples of His and sent us out as His ambassadors.

At noon today our good ship had made only 274 miles since leaving her moorings in New York, having to creep all night through a fog, and is scheduled to make about 400 miles a day. So at 4 P. M. she is driving with all her engines at full speed through a friendly sea; and within the next twenty-four hours, if she keeps this up, will recover all her lost time.

At 4 P. M. they serve tea and cakes on deck. Think of serving out on deck more than a thousand cups of tea and more than two thousand delicious cookies! But English waiters and seamen are efficiently trained and skilled, and all goes as orderly as a marriage feast. On the sea, God seems to have a free hand, unlet, unhindered by the vile and desecrating hand of man. It is today just as God made it thousands of years ago. Some three hundred years ago the first Congregational pilgrims came over on the Mayflower and sailed this very ocean. Well, it is today as unmarked by man, as calm and serene, or as restless and stormy, as when those first pilgrims came over. The whole expanse of the sea, as far as the eye can discern, remains without a sign or a mark or a monument or a token by man. Here indeed one meets and realizes fully that he is in God's hand and is face to face with Him in creation and in government.

We have a glorious sunset, one whose colors and splendor beggars all description. This has been indeed and in truth God's holy Sabbath, and in our hearts we rejoice because we have been blessed to see and enjoy it. J. O. A.

LAWLESSNESS DEPLORED.

"Under the protection of Providence, our fathers hewed out this mighty nation and created for us a priceless legacy, which, in sheer gratitude to them, in simple justice to ourselves, we must cherish, safeguard, and pass on to posterity," writes Governor William G. Conley of West Virginia, in the *United States Daily.* He continued, in part:

"We have a country worth living in, worth fighting for; and, whatever may be our shortcomings in the form of government or in administering it, we have the best government in the world, because it rests on the people and not on the few; because it rests on persons and not alone on property; because it rests on the free development of public opinion and not on the authority of an aristocracy.

"There is a widespread tendency to disobey the law and to look upon constituted authority with disrespect. Even some of those in high position who have taken the oath to support the Constitution have opened their floodgates of oratory in opposition to the very form of our government, and in their estimation it stands convicted of momentous achievements for the betterment of humanity.

"The minor delinquencies of this great government, inevitable in its spelndid advancement, are held up to scorn as indications of inherent faults in our whole political organization. Established customs have been criticised and ridiculed, our politics derided as vicious beyond comparison, and an immorality written into practical American ethics that does not exist and never has existed except in the imaginations of the iconoclasts.

"If a small portion of the energy and enthusiasm of these iconoclasts were used in upholding law and order, our present governmental system and the hands of those entrusted with its administration, there would be less turmoil and dissatisfaction."

One might compare these splendid sentiments in regard to upholding the laws of our country with those expressed by Rev. John A. Ryan, professor of moral theology and industrial ethics at the Catholic University of America, some time ago, when writing on law enforcement with especial regard to the eighteenth amendment. He is quoted as saying: "Whether a particular act of the State is contrary to the moral law is a question which obviously must be decided by other authority or tribunal than the State itself, since the State has no competence in the field of morals."

"In deciding whether the obnoxious lay ought to be obeyed . . . the Catholic citizen may consult his priest or his bishop or the Pope."

Such expressions by one in a position to influence public sentiment hardly lead to a high regard for the laws of the country and the Constitution.

PERSONALITY IN SERVICE.

There is nothing that counts for more in the service of the kingdom than personality; and yet how few there are that realize what a decided asset personality may be! We think of service in terms of monetary gifts, in terms of exercising one's talents, and in terms of personal service; but seldom in terms of just being the sort of individual whose personality will be of definite service.

It does not require much consideration to realize to what extent an unattractive personality interferes with the work of the kingdom. In most every Church there are those who are faithful enough in attendance, and who are regular in their financial support; but if all the facts are taken into consideration they must be put down as a liability rather than an asset. And the reason is that they repel people upon casual acquaintance, and are very difficult people with whom to co-operate. Generally, such people have many excellent qualities and characteristics, but there are certain other qualities that more than counterbalance the good points.

It is impossible to adequately and exactly define personality. Temperament and disposition enter largely as determining factors in personality. Yet there are many acquired habits and

characteristics that are equally important in determining personality.

The gospel of Jesus Christ ought, above all things, to make one attractive, loveable, and co-operative in the finest sense of that word. That the gospel does not always have such a beneficent effect upon the individual is due to the imperfect understanding of the gospel, and the fact that it does not have free course and power in the life. It has never yet had a chance to do its perfect work.

It ought not to be necessary for the Christian to have to put forth a conscious effort to influence people and to draw them to Jesus. There is, of course, a legitimate place for invitation and exhortation in Christian service. And yet most of us, should we consider the matter, would have to admit that those who have influenced us most profoundly for Christ have been those who have said the least to us, but whose lives have been so beautiful that they have been a drawing factor.

One frequently hears it said that people are driven from the Church by the inconsistent lives of Church members. But I doubt that those whose lives are glaringly inconsistent really exercise a restraining influence over those who are not Christians. Such persons are recognized, even by the most unrighteous, as falling short in every respect of that which they profess. It seems to me that the really dangerous persons in the Church are those whose lives are above reproach in every respect save that they are hard, unattractive and repellant. As one considers the life of Jesus, the winsomeness of His personality is inescapable. The same characteristic, even if in a less marked degree, ought to be observable in the lives of all those who profess to be followers of Jesus. We would see in a Christian, not only those things that may be commended and admired, but those beauties of soul which stir our love.

S. C. H.

UNEMPLOYMENT.

So much is said and written in these days about the lack of employment, and so many suggestions are made for relief from this situation that the question becomes of interest to all who care for the welfare of society. It has not been decided whether unemployment is the result of hard times or hard times the result of unemployment. They seem to run together and the question is still open for investigation; but the range of both hard times and unemployment covers such a large area and affects so many people and interests that a solution of the question would give relief to many people and many lines of business. The question is usually approached with the thought of material interest. In fact, this age is commercial in its thought, its government, its purposes and plans. Public opinion seems more concerned about material prosperity than about moral integrity. The question of unemployment has not been considered from a moral and religious standpoint. The condition is plain, the cause of the condition is the core of the subject.

All public questions are related to the moral condition of the people; and this is especially true in Christian nations. Political questions cannot be separated from moral questions; the eighteenth amendment represents moral interests as well as political and commercial interests. While the Church and State are separate, as organizations, their interests are related for the welfare of society. The State itself is based on moral principles. The inscription on the coins of the government, "In God we trust," acknowledges this trust and recognizes the moral supremacy of God over all. The question may be propounded in the consideration of unemployment whether there is not a relation between commercial employment and religious employment. There is work for all in the service of God in His Church. There is room for all with full reward for service. "Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive" (Matt. 20:6, 7). The question may be asked, "Are those who complain that they can get no work, real workers in the Church of Jesus Christ?" Are not the idle in the commercial work among those who are idle in the Church. Is it not true that the army of those without jobs in mills have not been busy in the work of the Master. Do you know of many faithful workers in the Church who are idle in the common work of life? If employers and employees were all busy in doing the Lord's work it would bring about such a spirit of "Do unto others as you would have them do unto you" that mills would be open, whistles continue to call men to work, and men would be employed. Co-operation based on religious grounds would solve the question of unemployment. As long as workers absent themselves from the house of prayer and do nothing to help the Church in its effort to save the world, they may hunt in vain for jobs with good pay. There seems to be no large number of women out of work; and the working-women are more faithful in Sunday School and Church, in contributions to missions and benevolent causes than men. What the working-men need first of all is to work for Jesus Christ and His Church. W. W. S.

CHRISTIAN CHURCH NEWS.

There could be no news in our Church paper that would be more genuinely interesting to the larger constituency of the Christian Church than news for the firing line in the field. If our pastors would write frequently to the columns of THE CHRISTIAN SUN, giving in succinct, concrete form, from week to week, the real items of news from their field, the Church paper would be the most interesting periodical reading that comes to our homes. There is too much space taken up with academic articles which are interesting to the contributors and a certain class of subscribers, but to the mass of our people, news from the several fields of the pastors would be much more interesting reading.

All unusual activities in Church life, and all successes in pastoral and evangelistic activities would awaken interest and renewed activities in other fields. All methods of Church work which resulted in awakened interest, renewed efforts, greater undertakings, Church growth, better organization, more intense emotional and personal religious activities, and successful personal evangelism would be stimulating reading.

Great undertakings, resulting in increased interest in the Orphanage, enthusiastic extension of missionary activities, stimulating support of the colleges, mobilizing and organizing our younger people to systematic religious work, promoting increased attendance at Sunday School, and bringing about a changed attitude towards the real value of religion in the life of the whole community would catch the eye and hold the attention of the readers of the Church paper.

Life is always interesting, the concrete description of the life of the Church at work is thrilling; the personal experience of Christians in the solutions of their problems is inspiring, and contributions to the Church paper which would be filled with the intimate, personal undertakings of devoted Christian workers would engage the attention of a large constituency of the Church.

When we can induce our ministers to write regularly about their Church life, their Church problems and difficulties, and the successful handling of these problems, then ministers and laymen alike will become enthusiastic subscribers and readers of the Church paper, and renewed and growing interest will be awakened in the entire Church life.

In the business world, printers' ink plays a large part in giving publicity to what is being done, and helps to bring about interest and success. The children of this world are wiser than the children of light, and the business world moves forward to greater and greater draft on our time, interest and efforts, which drain off the interest, time and efforts from religious activities. When the Church keeps pace with good business publicity in ever keeping the things of value before the public mind, it will engage and hold a large place in the life of our people.

We become satiated, satisfied, and sometimes nauseated with too much of the academic contribution to our Church paper; we do not have any too much about our important Church institutions, but we have far too little about the life and activities of our local Churches. We are too little together in conference and convention to learn much about the continuous movement of the Church to create enthusiasm and to keep alive interest from year to year at white heat. The successes of others, acquaintance with what others are doing, and how they are working to promote the kingdom would enhearten the discouraged, stimulate interest in the indifferent, inspire the diffident, appeal to the inactive, and engender enthusiasm in the minds of those who have a narrow vision of our field and work.

If pastors would write about the things in their fields which are of special interest to themselves and their people, the human element in such reports would awaken interest in the minds of others who are undertaking similar activities. Human nature is very much alike the world over, and Christianized human nature develops similar interest in similar situations. Such interest is contagious and will spread from heart to heart until the entire Church will become more intensely interested in all we are doing if we keep the things worth while ever before the minds of our people.

ACTS IN CHEYENNE DIALECT.

By the publication of the Acts of the Apostles in the Cheyenne dialect by the American Bible Society, one more language is added to the long list of languages in which the Scriptures have been printed by the society. This is the first of the society's publications in this dialect spoken by some 3,000 Cheyenne Indians in Montana and Oklahoma.

The translation work was done by the Rev. Rodolphe Petter, a Mennonite missionary, of Lame Bear, Mont. The text was first multigraphed by Mr. Petter and an Indian helper, Ernest M. Cheyenne, and then reproduced by photography, a process of making plates for Scripture portions which is playing an increasingly large part in the publication work of the American Bible Society. Mr. Potter is at work on the other books of the New Testament, which will be published by the society when completed.

That the words in Cheyenne are unusually long and bewildering is apparent from the translation of the fourth verse of the second chapter of Acts: "Na nistxevoss emhanesenzastovhesetova-ohaevohon Maheonematasoomaho na easeveseeszehon onitavenszistovazistohwenszheshaevoss Matasoomaho." (And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.)

CONTRIBUTIONS

SUFFOLK LETTER.

Firecrackers and fireworks are losing ground in the mind of the American people. The Fourth of July used to be celebrated by the extravagant use of firecrackers and fireworks of many kinds. It was a source of money as well as the cultivation of what was considered true patriotism. But it cultivated the spirit of war more than patriotism by its explosives and noise. But that type of patriotism that expresses itself through war is lacking in the true principle of love of country, and people are coming to a more loyal patriotism based on real love of country and a love for other countries. One can never be his best self until he "loves his neighbor as himself." Patriotism is more than fighting for one's country; it is loving for one's country.

After the close of the Civil War there was such prejudice in the Southern mind that people were unwilling to conform to the customs of the Northern part of this country. An innovation in the South changed the use of fireworks and firecrackers from the Fourth of July to Christmas. Christmas became ablaze with fireworks and war-like with firecrackers. Merchants made capital of the trade, and streets and country places seemed more like the celebration of the victory of war than the birth of the Prince of Peace. It is time to eliminate this war celebration from Christmas, and it is being done. The Ministerial Union of Suffolk has been working on that question for several years. It has reached the point that no firecrackers are allowed on Christmas Day; but after that day they are still used; and often you hear stray explosions at night or beyond the range of policemen. But this effort has reduced the firecracker business in Suffolk, and it will finally discontinue. And the use of firecrackers is gradually passing from use on the Fourth of July in the North. Norfolk does not permit the use of firecrackers at any time; and no doubt it will finally disappear and give place to something better and safer, for many accidents and many fires have been caused by the use of firecrackers. It looks innocent, but it contains the spirit of war, and what should be cultivated is the spirit of peace.

A quotation from the *Readers' Digest,* condensde from the *Delineator,* and written by Prof. William Lyon Phelps, of Yale University, says: "Just as the old methods of celebrating the Fourth of July have given place to a more quiet, more safe, and more sensible commemoration, so the conception of patriotism today has, in general, reached a higher and more dignified plane than in the past. True patriotism is shown, not by boastful jingoism, but by manners and conduct that display good breeding." One of Webster's definitions of patriotism is "devotion to the welfare of one's country." Everything that suggests war should be left out of our literature, ovations, celebrations, and even our way of thinking. War manuments suggest too much of war; the cross shows the wickedness of man as well as the sacrifice of Jesus Christ for a lost world. All public celebrations should represent peace.

W. W. Staley.

ELON LETTER.

In October, 1929, the Greater Norfolk (Va.) Congregational and Christian Churches conducted a Standard Leadership Training Institute. The venture was such a success that this year the second session will be held. The date is October 5-10, and the place is the Christian Temple, Norfolk, Va.

An attractive eight-page folder has been prepared, outlining the courses of study to be offered, with a list of the faculty members and the necessary information relative to textbooks, enrollment, etc. Shortly this folder will be placed in the hands of pastors and Sunday School superintendents of the ten co-operating Churches, who in turn will place them in the hands of present and prospective officers and teachers. Every worker in our Sunday Schools should aim to secure a leadership training diploma, which represents twelve courses, or units, of study completed in such an institute as that to be maintained in Norfolk, in the Summer School of Methods held at Elon College each summer, or in the regular college classes at Elon. To teach religion is to teach the most important theme possible, and we who try to do it should be willing to prepare for so sacred and important a work.

The courses to be offered in Norfolk this fall are all for credit, and include the following: "A Study of the Pupil," "The Principles of Teaching," "The Old Testament," "Primary Materials and Methods," "Junior Materials and Methods," "Adolescent Materials and Methods," "Religious Education in the Family,' "Recreational Leadership," and "World Missions—India."

The faculty members are Dr. J. O. Atkinson, Miss Priscilla Chase, Rev. and Mrs. H. S. Hardcastle, Rev. F. C. Lester, Mrs. M. J. McArdle, Rev. J. E. McCauley, Dr. L. E. Smith, and the writer, who also is to act as dean of the institute. Dr. Charles E. Shelton will conduct a chapel, or worship, service each day, and Rev. H. C. Caviness will give the commencement address on the closing evening. Miss Emily H. Millar, 272 East Thirty-ninth Street, Norfolk, Va., is registrar. She will gladly send a folder and full particulars to any one addressing her as above.

There should be more such institutes in various centers of our Church. Suffolk could well maintain one for the Churches of Nansemond County; another could be held at Franklin; and others, likewise, at Waverly or Wakefield. Henderson, Franklinton, Raleigh, Burlington, Greensboro, Reidsville, Danville, and Sanford could each sponsor such an institute for contiguous Churches. I will be glad to do all I can to help out personally or by securing a dean from our faculty in any place where the local leadership is anxious to promote this highly desirable work. One such institute may appear to be a small thing, but twelve such institutes may mean one hundred teachers and officers with diplomas, and that is far from a small thing. In Christian work, let it be remembered, we are fighting a campaign and not a single battle.

W. A. Harper.

PIEDMONT JUNIOR COLLEGE LETTER.

The college is taking on new life since the meeting of the Southern Christian Convention. The folks of this section are very much pleased over the financial plans of the Convention, especially the part pertaining to the financing of Piedmont Junior College. Never before was there such a challenge thrown out to the Churches, and never before was there such faith manifested on the part of the officials of the Church. It is hoped that all the Churches of the Convention will come to the help of the Lord in financing the institutions of His great Church.

Our people are becoming enthused over the progress of the financial plan for Piedmont Junior College, and this is what is needed in the case of all our enterprises. Enthusiasm often enables a man to accomplish the seemingly impossible, just because it won't permit him to see anything ahead but success. Goethals and the men under him dug the Panama Canal. Their enthusiasm enabled them to transform a plague spot into a health resort; to get real work out of the lazy West Indian negro; to fight the floods and landslides with which nature opposed them.

Enthusiasm will win for any man in his struggle against circumstances; the greater the obstacles to be overcome, the greater will be the man's enthusiasm if he is sincere in what he is doing. It was not the number of cubic yards of earth and rock to be moved at Panama that made the feat worthy to be called "big"; it was the tremendous obstacles of past failures, of an unfriendly climate, and of man's sloth. So it is in any undertaking—the obstacles that hinder success only make its attainment that more worth while.

Enthusiasm keeps a man always on the job, not only during working hours, but also during his own time. I do not mean that he is always hard at work, but that he is always on the alert for any hint as to how he can improve his work and increase his knowledge. Many men have no enthusiasm for their work because they have no real knowledge of it.

There are two ways of taking your work home with you. One is to worry over it—to mull it over when you should be forgetting it in recreation or sleep. This is letting your work master instead of you mastering it; it is not the way of successful men. The other way is to remember that your advancement depends on what you do during your own time just as surely as on what you do during working hours. It is only the untrained man who worries over his work. He has cause to worry, because he never knows when something is going wrong that he cannot put right—when he is going up against some new problem that he will not know how to handle, when he will have to stand aside for the man who knows.

To the person with ambitions, there are few things which cannot be made to further his ambitions. Books and home-study courses will quickly give him specific knowledge of any subject. Newspapers, trade papers, daily conversation, all hold some suggestion which the wide-awake man can turn to account. The suggestion may be slight; the idea may seem to be common property; but the man who is not afraid to do a little overtime thinking can pick up much information of advantage to him simply by keeping his eyes and ears open. Originally, screws were made blunt-nosed; the man who thought of pointing them made a fortune from the idea. Do you suppose that idea came to him during his working hours?

In its heart, the world loves the willing worker —the enthusiast—even while it fears him. It loves him because he does the things that have to be done; because he accomplishes what he sets out to do. Without enthusiasm, no man can accomplish anything worth while, whatever his opportunities. In her generous heart, success has a special regard for the man who wins by pitching in. When he comes to her for his reward, she flings wide the doors of her treasure-house and, smilingly, bids him, "Help yourself."

S. L. Beougher.

DANIEL ALBRIGHT LONG.

By Wm. Thornton Whitsett.

On Wednesday, August 6th, I had the pleasure of attending the large gathering of the members and friends of the Trollinger family in their annual reunion, held at Trollinger Memorial M. P. Church, at Haw River. It was a day filled with interesting events, and much interest was aroused in the wealth of historical events that cluster around the story of this family and this section in which they first settled. These will become matters of record as preserved by the historian of the association and the secretary in charge of these annual reunions. I wish to speak a word especially of one of the speakers of this occasion.

Dr. Daniel Albright Long was on the program for an address on "Reminiscences of Alamance County," and in eloquent words he told the story of the past of his native county, perhaps, as no one else could have done, because of his own personal connection with much of the past history.

Dr. Long was born in Alamance County, May 22, 1844, the son of Jacob and Jane Stewart Stockard Long, who gave to the State one of its most interesting and influential families, the sons becoming especially noted in the fields of teaching, law, and the ministry of the Christian Church. He was educated at the University of North Carolina, where he was given his A. M. degree in 1871, and D. D. in 1876, and then LL.D. at a later time. He holds also the honorary degree of LL.D. from Union Christian College, Columbia University, Yale University, University of Virginia, and University of Pennsylvania. For ten years he was president of Graham Normal College, the forerunner of the present Elon College, and later was president for sixteen years of Antioch College at Yellow Springs, Ohio, where his work came into national prominence and recognition. For eight years he was president of the American Christian Convention of the United States and Canada. He has held many other important positions.

Now past his four-score years, Dr. Long is still with us, his mind still bright and clear, and his memory of the days he has lived still unimpaired. Always a close student, he is well-versed in local, State and national history, and no man living knows more of the causes and effects that have played upon the history of Alamance County, and no one could take more pride in the part his county has played in the stirring times now gone than Dr. Long. He was one of the prime movers in first calling attention to the work of the Regulators, and was one of the chief agents in having the monument erected on the spot that commemorates the battle of Alamance, May 16, 1771. Making his present home in Florence, S. C., he delights in visits to his native soil, and his multitudes of friends who always welcome his coming.

As an individual becomes somewhat withdrawn from active affairs as the years creep along, there is a tendency to forget the part he has played; and hence, it is a joy to hear one like Dr. Long on the public platform from time to time and to listen to his vivid descriptions of much that has gone into the making of the history of county and State. It is a benediction to come in touch with this scholar and Christian philosopher from time to time and wonder at his clear grasp of world affairs, and especially to catch something of his abounding optimism concerning the affairs of man on earth, which in his view are continually moving on to "that divine far-off event" under God's ever-directing hand. Here a lapse, and there a lapse, but the century-considered movement ever for a better world, and a finer type of humanity.

Long may the years be kind to this sage of Alamance, Daniel Albright Long, teacher, scholar, orator, minister—one of the outstanding men of his generation.

VIRGILINA LETTER.

The series of meetings held at the four Churches of this charge began on the fifth Sunday in June at Hebron and closed on the second Sunday night in August at Virgilina. Rev. M. T. Sorrell was with us at Hebron. The attendance was good. Bro. Sorrell is a very earnest gospel preacher. There were quite a number of professions and thirteen accessions.

Rev. G. C. Crutchfield was at Liberty the week following the first Sunday in July. Notwithstanding the extreme heat, there were good crowds in attendance. Bro. Crutchfield is a real orator. He made a good impression on the people of the community. The Church was revived, with several professions and reclamations and six accessions to the Church.

Besides presenting Bro. Crutchfield with a purse, the people got up a nice little pounding of "substantials" for both pastor and visiting brother, which is greatly appreciated.

The third week in July, Bro. Crutchfield was with the Church at Lebanon, and, as at Liberty, did very faithful work. There were a number of professions and six accessions.

Beginning with Monday evening following the first Sunday in August, Rev. J. E. McCauley assisted at Union (Virgilina). The services lasted till Sunday evening following. Crowds were immense. Our seating capacity is over four hundred, yet many stood before the doors and at the windows during the evening services. There were more than twenty-five professions and reclamations and fourteen accessions. Bro. McCauley made a fine impression on the entire community.

C. E. Newman.

God first came down to create, then to save. To create, God had only to speak; to redeem, He had to suffer. He made man by His breath; He saved him by His blood.—*From D. L. Moody.*

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REV. J. O. ATKINSON, D. D., *Secretary.*

A DAILY PRAYER.

(August.)

Our Lord Christ, in whose fellowship there is happiness and holiness, turn us, Thy anxious followers, from sin unto Thine own pure righteousness. So keep us enfolded within the bosom of Thy companionship that Christian conscience and consciousness may be aroused against the evils that constantly assail and entrap many who have given Thee a habitation in their heart and yet are weak and wandering. Thou, only, O God, canst put away iniquity. Except Thy grace overcome, the iniquity that is in us is our utter undoing. Reveal ourselves to ourselves and give us this day a fresh sense of Thy forgiveness. For Jesus' sake. Amen.

NEW NEEDS FOR THE OLD BOOK.

That dramatic and dire needs for Bibles spring up with startling frequency is surprising news to all save to those whose responsibility places them in a focal point where such needs naturally express themselves. Such a point is the Bible House in New York City, where for over three-quarters of a century have been located the headquarters of the American Bible Society and whither are directed the appeals for Scriptures when untoward emergencies occur.

A cablegram from Geneva, Switzerland, a few weeks ago announced the distressing conditions amid which thousands of Lutherans and Mennonite refugees were living near Moscow, Hamburg and Bremen. These religious-minded folk, mostly farmers, decided to flee from Russia because of the intolerable conditions imposed by the Soviet government, which is adamantine in its refusal to recognize or tolerate religious practices. A second cable read: "Please appeal to Bible Society, because need for Bibles very strong among Russian refugees who are not allowed to take Bibles with them."

This was followed by a letter describing in detail not only the physical suffering but also the spiritual depression and destitution, and stressing the need of Bibles and Scripture portions. The American Bible Society at once responded by cabling a substantial sum for purchasing Scriptures.

Late in the autumn of 1929, a destructive typhoon, with characteristic suddenness, hit certain areas in the Philippine Islands and came within thirty miles of the city of Manila. Logs being floated down a river by a lumber company formed a jam against a bridge. Becoming torrential, the waters caused an inundation which submerged a number of towns. The usual danger and anxiety followed. The agency secretary of the American Bible Society, who was soon on the spot, wrote: "The logs in the river were washed over the banks, and in many cases driven through people's homes. In one instance, a house was washed down the stream and the family inside chopped a hole in the roof and perched there, awaiting rescue. However, one of the logs coming down the river with tremendous force drove through the house, smashing it to bits and killing all of the family except the father. In other places, people were killed in their beds by the logs wrecking their homes. In all, between forty and fifty people were killed in that district.

One thinks, of course, of the Red Cross in such emergencies, and the Red Cross, to be sure, was soon on the field. One also realizes that in such calamitous experiences few of the sufferers, in their haste to escape, take time to find and carry a Testament or Bible. Here was the opportunity of the agency secretary of the American Bible Society. With the assistance of pastors, he distributed portions of Scripture to 4,000 of these destitute people. Man does not live by bread alone either in normal or critical times. Faith must be fed as well as the body. Spiritual bravery is needed when life is to be reconstructed after a typhoon.

The attention of the American Bible Society was recently directed to a peculiar need for Old Testaments. While not a sudden emergency like the above, it is appealing, if for no other reason, because of its picturesqueness. It is the need of the Old Testament for persons known as the Sephardim, living in Constantinople, Salonica, Adrianople, Smyrna, Bulgaria, and Cairo. The Sephardim, of whom there are probably 70,000, are Spanish-speaking Jews who were exiled from Spain in the fifteenth century by Ferdinand and Isabella. They speak a dialect which differs from modern Spanish and is written in Hebrew characters. In order to prepare a new edition of the Old Testament for these thrust-forth aliens, thereby saving them from secularism, a substantial sum is being sought from philanthropic sources.

Other interesting emergencies could be cited. The ones mentioned above indicate that the circulation of the Scriptures, the object for which the American Bible Society was founded, is not perfunctory or whitened with tedious administrative pallor, but colorful and buoyant as it rises to meet unusual and unexpected opportunities.—*Rev. Geo. W. Brown, in Missionary Review.*

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 16, 1930.

Sunday Schools.

Previously acknowledged	$ 4,189.80
Lebanon, Semora, N. C.	1.85
Mt. Bethel, Summerfield, N. C.	1.25
Richland, Ga.	2.00
Randleman, N. C.	3.00
Long's Chapel, Mebane, N. C.	1.40
Palmyra, Edinburg, Va.	1.04
Mayland, Broadway, Va.	1.21
Leaksville, Luray, Va.	2.30
Spring Hill, Waverly, Va.	1.00
Grace's Chapel, Sanford, N. C.	1.00
Total	$ 4,205.85

Individual and Church Collections.

Previously acknowledged	$ 5,969.55
First Church, Richmond, Va.	31.00
Biscoe, N. C.	1.00
Total	$ 6,001.55

Woman's Board, S. C. C.

Previously acknowledged	$ 5,212.05
Japan	922.30
Porto Rico	355.87
Raleigh Church	319.59
Ocean View Church	300.00
South Norfolk Church	317.00
Total	$ 7,426.81

Summary.

Previously acknowledged	$18,624.55
Sunday Schools, regular	16.05
Individual and Church collections	32.00
Woman's Board, S. C. C.	2,214.76
Total to date	$20,887.36

J. O. ATKINSON, *Sec'y.*

WAIFS CROWD CHILDREN'S BUREAU.

Each week brings new faces to the offices of the Virginia State Children's Bureau. Forty little boys, ranging in age from nine to fourteen, have come to the bureau within the past few months. Some of them were healthy, alert little fellows when they arrived, while others were undernourished and bewildered. Yet, all of them were brave youngsters. Imagine, if you can, how it would feel at that age to be removed from all familiar surroundings and to be dropped into a strange, unknown world. To a few it may be an exciting adventure, but to the majority it means anxiety and confusion.

First, a temporary boarding-home is explained to each child. He is told he is to remain in one until a more permanent home is found for him. At once, the anxious expression of his face is relieved. When the boarding-mother gives him a friendly welcome, his face brightens up still more. Her three balanced meals each day make his cheeks fill out; her kind, encouraging words foster his self-respect; and her careful training brings improvements in his habits and manners.

He is given a mental and physical examination at the clinic and his physical defects are corrected under the doctor's directions. The social workers and boarding-mother work together for his welfare. Within a reasonable length of time he is ready and eager to find a home and give his place to a little newcomer.

It is family life which makes it possible for a child to develop his best. It has been truly said that home life is the highest and finest product of civilization, and that "home made" children are the best. When a child is deprived of his own loved ones, he looks to others to supply this need as far as possible. He wants the feeling of belonging to some one; the security of being a real member of a family group.

Will any resident of Virginia who will help one of the forty boys to have a wholesome, happy childhood communicate with the Children's Bureau, State Department of Public Welfare, State Office Building, Richmond, Va.

A representative of the bureau will call personally upon any family who is interested in giving one or more of them a home. Every effort is made to select a child who will fit into the family life. All the children are placed on trial. They may be returned to the bureau if the placement does not prove to be a happy one.

Officials of one of the Methodist Churches of Minneapolis are asking members of the congregation to consider making two hours' pay the standard for their weekly gifts for the support of the Church. "Would this small amount of our God-given wage-earning power be too much to set aside for the Church of Christ in the world?" is the query of the appeal sent out to the members of the parish. If the Christian world would adopt some such program and live up to it, the financial problems of the Church would be solved, so far as maintenance is concerned.

According to The Bible Champion, the Chicago Tribune of February 25, 1914, carried this item: "The back rooms of 445 saloons in Chicago contribute to the delinquency of 14,000 girls every 24 hours." Still the Tribune is among the papers that want to do away with national prohibition.

CHAPLAIN ROUNTREE IN GERMANY.

H. E. ROUNTREE.

(Concluded from Last Week.)

Kiel, Germany, July 9, 1930.

Dear SUN Readers:

The two other most interesting places of the city are the historical summer homes of the kings. These palaces, two in number, are situated in the beautiful gardens of the royal estate, just outside of the city. One is called San Souci, which has been a museum since the seventeenth century, and the other the New Royal Palace, which was occupied up until the time when the Kaiser abdicated during the World War, and which is kept as a museum since that time.

This estate covers two hundred acres of land, and is really a little wooded haven of verdant trees, shrubbery, gardens, hedges, statuary, winding walks and bridle paths. It is said that they are the most beautiful gardens of the world. San Souci is a low, spreading, impressive structure, set in elegance of verdant surroundings, vast terraces, sparkling fountains and beautiful gardens, to be compared only with the Palace of Versailles, France.

It was our pleasure to be shown through these palaces. The gorgeous beauty of their interior is beyond the imagination. These kings seemed to have a million-dollar place for everything they wished to do. Wealth, luxury and art, all the world's best, is added to wealth and luxury day by day as ideas skipped along ahead of them and led them on until the whole seems to have reached the proportions of madness. There is not a detail that is not furnished and finished in all the grandeur and splendor that wealth and power could buy. One detail demonstrates this extreme. We are told that Voltaire was a frequent visitor at the palace, and hobnobbed with the king. The king, in order to tease his friends, set apart a room for him and adorned it in magnificence that compared with all the rest of the palace, but with images of parrots and monkeys, because, he said, the philosopher talked and chattered so much.

The other extreme is demonstrated in the private theater in the new palace. Here, operas and drama from Berlin were rendered for the king and his courtiers as often as he desired. As we slide along in our thick wool slippers (which were given us at the door to keep us from marring the floors) from room to room, it was like slipping from one glory to another—all different, but all equally gloricus, even as there is one glory of the sun and one glory of the moon and one glory of the stars.

Time and space do not admit of my going into further detail, but when I tell you that gold and silver, pearls and marble, agate, cut-glass and precious stones, gorgeous tapestries, together with all the wealth of art that could be collected, are used in the finish and fixtures of the entire interior of these palaces, you can understand a little bit of what I am trying to describe when I say that from a material standpoint it is like being in the "seventh heaven, stepping from star to star."

During the stay of those three days in Berlin our entire party of about four hundred was the guest of the management of two theaters, the Scalla and the Winter Garden—the Scalla on Sunday night and the Winter Garden on the following night. In Berlin the Churches are closed on Sunday nights and the theaters are open.

On these occasions, a cordial welcome was extended to all. The entire party was called on the stage, and, with the performers, photographs were made of the group. Speeches of welcome were made and our navy yells, with four cheers for Berlin, were the response. This is the spirit shown us everywhere. On the streets, in the shows, or at the hotels, the American Navy man was greeted cordially, treated kindly and dealt with generously.

It is obvious that the German people are in a great many respects a superior people, progressive and wide awake. Though still suffering from the terrors of war, and though there are fewer men than women, they are recovering remarkably from the impoverishment of the war. They are ambitious to achieve the best they may be capable of, and as we look at their fields, the factories and stores and are told about their trade, evidences of their poverty recedes in the background. As we watch their people at work and at play, there is every sign of a grim determination and every promise of success. The genius her mentality reflects, surprisingly lacking in the jovial spirit, is an evidence of their greatness and an assurance of their success. The country itself bears a stateline which reflects that genius. The people are a plain, unassuming people, without a visible sign of ostentation. They speak frankly about themselves, and they expect frankness in return. There are no superficialities to speak of. We saw a fine cross-section of them Sunday afternoons at the beer gardens. Among these and among all wherever we went during our stay, I have yet to see the first woman who used cosmetics. They do not even powder their nose. One lady told me that the German women could not afford the unnecessaries. But the most of them are a stalwart people, robust and noble in bearings. The ladies go out for sports quite as much as the men, and this has been emphasized very much since the war until it has reached the proportions of a national pastime.

These people seem to like the Americans, and say that they regard us as friends. We are terminating our brief visit, feeling that we are friendly, and we wonder why people should ever be enemies.

I need not say again that our visit has been a delightful one. When I see you, I will try to tell you more about it in detail. At this moment we are steaming out of Kiel harbor, on our way to Oslo. As the city disappears behind us, our stay is a pleasant reflection. From high official to plain woman and child, every one has outdone himself to be courteous, generous and kind to every one of us, and they have overwhelmed us with their hospitality. It will be a long time before we forget our visit here.

O'KELLY MEMORIAL.

Total cost of material		$1,275.00
Previously acknowledged	$1,090.25	
J. E. West, Suffolk, Va.	1.75	
		1,092.00
Balance to be secured		$ 183.00

J. O. ATKINSON, *Treas.,*
Committee on O'Kelly Memorial.

What is the matter with the Christian Church? Have we forgotten James O'Kelly? Are there not one hundred and eighty-three men and women who will give $1.00 each to complete payment on the O'Kelly Memorial? Send the dollars right along. I enclose $1.75 as a starter. Who will be the next? J. E. WEST.

What we want is the single eye that we may see what our work is; the humility to accept it, however lowly; the faith to do it for God; and the perseverance to go on until death.—*Selected.*

ALL SELF-PRONOUNCING

Holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.

AND the third day there was a marriage in Cā'nā of Găl'i-lee; and the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles ..... $ .50
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It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 . *The three wise men*

carrying away into Bă'by-lon *are* fourteen generations; and from the carrying away into Bă'by-lon unto Christ *are* fourteen

ing, interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges $1.00
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Holman GEM Testament

POCKET SIZE 3⅜x4½ inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,

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The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

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RED LETTER GEM TESTAMENT

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Specimen of Type.

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson IX—August 31, 1930.

A Herdsman Called of God to Be a Prophet.

Golden Text: "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me."—Isa. 6:8.

Lesson: Entire Book of Amos.

Time: About B. C. 793.

Place: Tekoa in Judah, twelve miles south of Jerusalem; Bethel, ten miles north of Jerusalem.

When God really needs men, He takes them where He finds them. Amos tells us that he was a herdsman and a tender of the sycomore tree. When God called, Amos answered. What he had to say was brief, but it was to the point.

After a life of warfare and strife, David left his kingdom to his son Solomon, under whose leadership a great nation was developed. But upon his death the kingdom was divided into North and South—Judah and Israel. When Amos began to prophesy it was in the days of Uzzian king of Judah, and Jereboam II was ruling in Israel. The exact time of the prophecy was given as two years before the earthquake—not just an earthquake, but one that was of such severity as to be remembered, for not only was Amos' prophecy dated by it, but the terror occasioned by it was alluded to years afterward.

Amos tells us that "Jehovah took me from following the flock, and . . . said unto me, Go prophesy unto my people, Israel." On the surface Israel seemed at peace and blessed with abundant prosperity. But to the eye of the prophet, it was evident beyond question that wealth had led to vice, and that vice was only the prelude to decay and destruction.

Cuthbert McEvoy paints a pen picture of Amos as he stands before the people of Israel and flays them with his words. "We can picture Amos as a gaunt, sun-bronzed figure, distinguished from all others in the markets by his wise and trenchant speech, and such a man as, if we met him with his herds among the lonely hills, we should remember for his authoritative bearing and the deep thoughtfulness of his expression. One day when the people of Israel were celebrating one of their great festivals in the sanctuary at Bethel, the men and women dressed in their most gorgeous raiment and the tables laden with the most dainty food, the great prophet stood in the doorway. His very presence seemed a rebuke to the scene of thoughtless dissipation on which he gazed. Instinctively the revellers must have felt that an alien had come amongst them. But his first words riveted their attention. He had begun to speak about God's punishment of their hated foes, the Syrians. He went on to speak of others whom they hated no less—the Phœnicians, the Philistines, the Edomites, the Moabites, the Ammonites. Of each one he said that God would punish them. As the people listened, their prejudice was changed to interest, their interest to approval, and their approval to applause. Then Amos came very close home to them. He mentioned their nearest foes, the foes of their own blood, the people of Judah. On them, no less than on the heathen tribes, the punishment of God was to fall. Enthusiasm for the speaker was now at its height. It was just for this moment that Amos had been preparing. It was then that he discharged the bolt which bore the burden of his message to Israel: no less than all the others, the people of Israel were to be punished for their sins. It is not surprising that his stern message was rejected with anger by the high priest at Bethel."

We, today, are endangered by the same sins that Amos was compelled to condemn. Warring nations stoop to the level of the crimes that he condemned. Domestic wrongs current in the time of Amos are still practised. Nations, as well as individuals, need to heed his warning to "seek good and not evil."

CHRISTIAN ENDEAVOR.

Sunday, August 31, 1930.

Topic: "Why are Industrial Missions Worth While?"—1 Cor. 9:19-23.

Some Bible Hints.

Paul was a working-man. To win men we must become as one of them (v. 10).

Missionaries are not interested in building boats and houses; they do it to make the people they serve independent and win them to a higher life (v. 20).

We cannot help people at long range. God could not save us except by becoming a man and living our life. So missionaries must work with their hands and teach the habit of work (v. 22).

The spiritual motive dominated Paul's life. He did all "for the gospel's sake." That is the spirit of the true missionary (v. 23).

Suggestive Thoughts.

Everywhere in the world there is some sort of industry, but in backward lands it is primitive. To raise any people, we must improve their material conditions.

Industrial missions show the natives that there is nothing mean or humiliating in work. To glorify work is to give a new meaning to life.

By setting up industries, missionaries help people to be self-supporting. This alone makes for a higher character and gives a man a new estimate of himself.

Industrial missions are often the first step on the highroad to civilization. They take native industries and improve them, using European methods. Very soon people begin to want more and better goods.

A Few Illustrations.

Up to 1880 only twenty-nine industrial schools or classes were reported in the mission field. Now we know that handwork opens the mind to instruction.

In Europe we have developed an aggressive industrial instinct. Work has become a game which we enjoy. We have to build up that spirit in Africa and other lands.

Carpentry has been taught in industrial missions since the very beginning. Boys and young men are delighted with the chance to work with wood. Their trade lends them dignity.

One missionary who was employing natives to make a road said, "Fourteen years ago these men refused to carry a load. They were warriors, not slaves." Now they have learned something better.

To Think About.

How have industrial missions helped self-support?

What good has come from the negro industrial work at Tuskegee?

Why do idleness and the gospel not mix well?

THE SECOND MILE.

"And whosoever shall compel thee to go a mile, go with him twain," the Lord Jesus said in the Sermon on the Mount. The custom to which our Lord refers seems to deal with the rights of the king's officers in olden days to demand the free use of horses or men as they hastened on their way to deliver some royal decree. In our days and country the rights to demand such service may have disappeared, but the principle involved from the standpoint of the Christian must remain, because it is an expression of the love and good will of our Lord Himself.

The first mile belongs to law, the second to love. The first mile expresses duty and convinces the mind, the second breaks the opposition and wins the heart. The first mile brings Sinai into view, the second Calvary. The first reveals the servant, obedient and dutiful; the second shows the princely spirit of one who will sacrifice to seek the lost.

This is what brought our Saviour from heaven to earth. He was concerned about the second mile of redemption. True, the cross was promised from the days of the fall, and even anticipated before, but when the time came for the earthly career of Christ as the Man of Sorrows, He was here to travel that second mile, and that is why He is so anxious that His people should follow His example. Our Church will not travel very far unless there is to be found among us a fair number of "second mile" folks who are willing to "go with him twain."—*Wesleyan Methodist.*

HUMILITY.

A curious story is told of Napoleon when he was conferring with the leaders of Austria on some matters of state. At one end of the room was an elevated platform with a chair upon it. "Remove that chair," the great general is reported as saying; "I can never see an elevated chair without wanting to sit in it." His life story is full of evidence that the expression was true to fact, even though it may have been put into words by some ingenious writer. It reminds us of the place-seeking of a good many people, both in the Church and out. How refreshing in contrast is the example of our Lord when He washed the feet of His followers on the night of His betrayal! The writer who quotes the incident concludes: "Both Jesus and Napoleon were consumed with a great psasion; one to get the world for himself, the other to give Himself for the world.—*Wesleyan Methodist.*

THE FACULTY EXCUSE.

"The man who says he is kept away from the Church by hypocrites is not influenced by them anywhere else. Business is full of them; but if he sees a chance to make money he doesn't stop for that. Society is crowded with them, and yet he never thinks of becoming a hermit. Married life is full of them, but that doesn't make him remain a bachelor. Hell is full of them, and yet he isn't doing a thing to keep from going there. He wants to have you think that he is trying to avoid the society of hypocrites; and yet he takes not a single step towards the only place where no hypocrites can go."—*Exchange.*

DO YOU BELIEVE?

If you want to investigate, use a questionnaire. That is the American way. If you have an address to prepare for the convention, get your material by means of a questionnaire. If you want to know whether the American youth are religious, send out a questionnaire.

Now, the questionnaire is valuable for some purposes. It sometimes reveals the sort of thinking which the investigator is doing as well as the thinking of the investigated.

Under the direction of Rev. Charles Stelzle, a group of ministers prepared a questionnaire to be submitted to the students in American colleges evidently for the purpose of discovering whether these young people are religious and of developing a program of religious education. Certainly it is important for us to know whether the young people in our colleges have any keen sense of religion and also for us to have some genuine program of religious education. The students are asked to answer the following nine questions:

1. Do you believe in God?
2. Do you believe in immortality?
3. Do you believe in prayer as a personal relationship with God?
4. Do you believe that Jesus was divine as no other man was divine?
5. Do you regard the Bible as inspired in the sense that no other literature could be said to be inspired?
6. Are you an active member of any Church?
7. Do you regularly attend any religious services?
8. Were you brought up in a religious home?
9. Do you think that religion in some form is a necessary element of life for the individual and for the community?

Two things seem to stand out prominently in the minds of those who prepared this questionnaire. First, religion is a matter of belief; second, religion is an institution. Do you believe, do you go to Church, these are the fundamentals of religion.

And yet one might answer all nine questions in the affirmative and not be a Christian. Of course, much will depend upon the meaning which is attached to the questions. The good Book assures us that "the devils believe, and tremble." Evidently belief does not save them from fear. A house-top declaration of belief in the "Bible as the inspired word of God, from cover to cover," does not restrain some persons from committing murder. Church membership is certainly no infallible index to character.

The matters referred to in the questions are not insignificant, but are they the fundamentals? Do they approach the problem of religion from the right angle? We would like to submit another questionnaire. It is the following:

1. Do you love your neighbor in the same significant way as Christ loved His neighbor?
2. Do you practice the Golden Rule as scrupulously as you tell the truth to your mother?
3. When you pray the Lord's Prayer sincerely in the privacy of your own room, do you find that prayer a source of satisfaction, courage, and inward strength?
4. Does frequent and extensive reading of the Bible give you a clearer understanding of human life and its relationships, a stronger grip upon yourself, greater courage for the tasks you face, a keener sense of human brotherhood, and a deeper conviction that the Heavenly Father knows and cares?
5. If you had been the young man who went to the Great Teacher to inquire the way of eternal life, would you have accepted the challenge of the Master sincerely and joyfully?
6. Is your attitude toward all persons, regardless of race, nationality, creed, and social position as compassionate, humane, and catholic as was the good Samaritan's?
7. Do you pray for your enemies and do good to those who despitefully use you?
8. Are you identified in a significant way with any movement whose purpose is the promotion of the kingdom of Christ?
9. In the moments when you feel that your life is richest and strongest, do you recoil from the beings, including Socrates, Isaiah, Paul, Galileo, thought of the utter annihilation of all human Pestalozzi, Pasteur, Lincoln, Phillips Brooks, Roosevelt, Wilson, and your mother?

If a person can truthfully answer these nine questions in the affirmative, will he be far from the kingdom of God?—*Editor D. B. A. in The Palmer News-Letter,* 1927.

That nothing is lost (John 6:12). It is in piety as in the economy of temporal goods: we shall be sooner ruined by the neglect of trifles than by great expenses. Whoever knows how to make small matters turn to the best account will, in spiritual, as well as temporal, affairs, amass great riches. The greatest sums are only small ones accumulated and carefully collected. He who lets nothing be lost will soon grow rich.—*Fenelon.*

AMERICAN STANDARD BIBLES.

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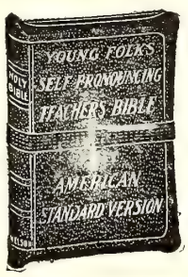

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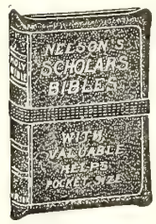

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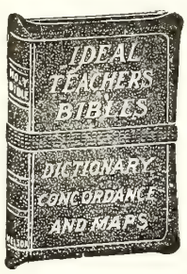

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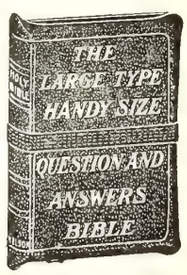

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

UNION WITH GOD.

"If a man love me, he will keep my words."—John 14:23.

It is ever thus, that if one loves he obeys, and obedience always involves esteem and pleasure. Even two human beings who love each other may be said to live each in the heart of the other; and the two hearts are inseparably united. A whole world may be between these persons, but they are still together.

It is ever thus with us and Jesus when we love. Humble creatures and poor sinners as we are, it is a great and wonderful thing that we may be considered children of God and one with Him through Jesus Christ our Lord.

Prayer.—Come, precious Spirit, and teach us how to know the Father and to love Him and to be one with Him. *Amen.*

TUESDAY.

MEANING OF CONFUSION OF TONGUES.

"They were all filled with the Holy Ghost."—Acts 2:2.

It is noted that these people were all together in one place in one accord. Suddenly every one spoke in a different language. This is typical of the rending asunder the human race by reason of sin. But we also note that they all were filled with the Holy Ghost and spoke the wonderful words of God. Although the nations are different and men are strangers, not knowing one another; although individuals are different and but few meet in harmony of thought and purpose; although there are enemies who destroy one another and in whom the image of God is lost—the tongues of fire are typical of the individual blessing which the spirit bestows, and it expresses the new life in their hearts. When the Holy Ghost cleanses hearts, He robs none of the individuality which God has given to each; but He sanctifies it, brings it into harmony with others, and each employs the talent entrusted to him for the edification of others.

The differences of languages may never be abolished. The differences of people may never disappear. But even these differences may be used to purify and transfigure all into a higher unity, when all people shall bear the word of life in their own tongue, and, though different, all languages shall be filled with everlasting truth.

It is a wonderful thought to believe that when all the saved of all tongues shall come together in His presence as one big family, that all these tongues shall be united in one grand harmony in the celestial language of love in which all shall be understood as of the Holy Ghost and speaking the praise of God, singing "All hail the power of Jesus' name and crown Him Lord of all."

Prayer.—Holy Spirit, gather our hearts to Christ, and gather all the people, that there may be one fold and one Shepherd. *Amen.*

WEDNESDAY.

REDEMPTION.

"For God so loved."—John 3:16.

"The sun shines, the fire warms, and God loves," and all the world is included. That means me, however lowly may be my station.

What a wonderful book! So wonderful that its author must be God. None less could have produced it. It never could have entered into the thought of man—and it is all for us. Luther expresses it thus: "The important thing is not that I may receive crowns and kingdoms, which would leave me under the dominion of sin and death, but that I may be redeemed from death and hell, and be eternally saved." In God's love the fire of hell is quenched, the devil is trodden upon, and our own poor hearts made happy with eternal life.

Prayer.—We thank Thee, O God, for Thy love, for Thy unspeakable gift of eternal life. Forbid that we shall ever in any way reject this salvation, but may accept it from Thee and may taste of the sweets of Thy love and Thy life forever. *Amen.*

THURSDAY.

THE NEW BIRTH.

"Except a man be born again, he cannot see the kingdom of God."—John 3:3.

To fall and die is something which we can do of our own strength, and the devil will be glad to help us; but to rise from the fall and live again is beyond our power. Besides, that would be an undertaking in which the devil would not assist. Only the Lord Jesus Christ gives life, and He gives it by our own willingness to receive it. "As many as are baptized into Christ have put on Christ." If we put Him on, put His Spirit in us, and are baptized (that is, buried in Him), and walk in newness of life, He raises us to His glory and we are one with Him forevermore.

This is a miracle, but, nevertheless, the new life springs forth, and we can know for ourselves that it is a fact just as much as we know that the wind blows. Let nothing be as important to you as having this life in God.

Prayer.—Dear Lord, give us Thy Holy Spirit, that we may have true faith, and that we may have the life of Jesus in our lives. *Amen.*

FRIDAY.

A LIVING BRANCH.

"I am the Vine, ye are the branches."—John 15:1-6.

All of us are branches, but some are dead branches. By the miracle of the graft of Jesus in our lives we are made to be partakers of His life and may be alive and bear fruit. This is done by the gospel, by His gifts, by faith, and by our taking hold and holding fast. When we do all this, the life which is in Him flows into us like the sap in the tree, and reveals itself in our lives in the fruit of love and obedience.

In order to remain a living, fruitful branch, the union with the vine and the flower of the life must be unceasing. Otherwise, it must die. This is a good time to examine ourselves and learn whether or not this life and love of Jesus is reigning unceasingly in our lives.

Prayer.—Lord Jesus, grant that we may be a living branch in Thee. Purge us daily, that we may bring forth more fruit. Forbid that we shall ever become dry and wither. Out of the depth of our souls we beseech Thee to abide in us forever. *Amen.*

SATURDAY.

SYMBOLS EXPOUNDED.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."—John 3:14.

The brazen serpent was without venom. Jesus lifted on the cross was without sin.

The brazen serpent had the form of a venomous serpent. So the Son of man hung on the cross, not in sinful flesh, but in the likeness of sinful flesh.

The brazen serpent had healing against venomous serpents. So Christ has healing against the serpent, the devil.

Saint Augustine said: "The serpent is nailed fast, that it may have power no more." On the cross, death is nailed fast, that it may have no more power. In Christ, death has no more power over us.

All the people had to do was look toward the serpent. God commands us to look toward Jesus and live.

It is rather a glorious feeling to realize that in our sinful state, having been bitten by sin, whoever we may be, if we believe and followed Him, the poison is taken away and we shall live.

Healing proceeds out of our uplifted Saviour unceasingly. This is the gift of God to save us from sin.

Prayer.—Praise be to Thee, dear Lord Jesus, who suffered even the death of the cross, that there might be no sin in us. Give us grace and strength to believe in Thee, to feel Thy life in our souls, and to live in Thee forever. *Amen.*

SUNDAY.

TRANSFORMATION.

"Many walk, of whom I have told you often, . . . that they are enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."—Phil. 3:19.

The hearts of worldly people cling to things of the world. They love and trust in themselves. They have riches and power; and if they have no temporal treasures and pleasures, they seek them; and they are unhappy when they do not get them.

The Lord cleanses His children from this lustfulness and give them the spirit which sweeps it all away. If, perchance, it has not all been swept away; if the child of God still loves something more than he does the Lord, his heart is not wholly right. But having been made right, his conscience is alive and tender; he has joy in godliness; he hates evil and fears to do anything against God's will. He accepts correction from Him and strives to please Him, and his conduct is distinctively kindly, merciful, loving, humble and showing forth goodness toward all.

Prayer.—Lord, grant that we may experience this power of our Saviour's within us. Give us the mind to try to increase unto the measure of our Christ. Give us clean hearts and a right spirit and help us to walk in Thy ordinances and keep Thy statutes. *Amen.*

To unconverted persons, a great part of the Bible resembles a letter written in cipher. The Blessed Spirit's office is to act as God's decipherer, by letting His people into the secret of celestial experience, as the key and clew to those sweet mysteries of grace which were before as a garden shut up, or as a fountain sealed, or as a book written in an unknown character.—*Toplady.*

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

CHRISTIAN THINKING.

By Rev. O. A. Walker.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8.

What is back of all of the boasted progress of this progressive age? What has developed the electrical forces to their present important place in the affairs of men?

Consider the mastery of the air. Some twenty years ago the Wright brothers stayed up in a heavier-than-air flying machine for eleven seconds, a reporter who described this wonderful feat was discharged for reporting so unreasonable a story; today men are flying over and around the north pole and are reporting their movements, their altitude, their speed, and the atmospheric conditions as they fly, and people a thousand miles away receive the messages instantaneously.

It is the results of the fruits of the mind of man, and this applies to every important line of human endeavor. "As a man thinketh in his heart, so is he." And as a nation or a people thinketh, so will they be.

Grecians thought in terms of culture, of art, of architecture, of poetry and of things beautiful to the eye. They left the one ever living and true God out of their thinking, and any intelligent schoolboy can tell you the result.

Rome thought in terms of law, and commerce, and power. It was not too bad as far as it went, but it was not sufficient, and today her Caesars and her Ciceros and her Mark Antonies are organ grinders, fruit venders, and many of them bootleggers in American cities.

Germany thought in terms of things military till she got top-heavy with militarism and plunged the world into an awful war, with its bloodshed and carnage from which it will require another generation to recover.

The mind is the motor-power that controls the body, the character, the destiny. Some one has well said, "The thoughts of today are the dreams of tonight and the actions of tomorrow." And we might add, the destiny for eternity.

If a nation or an individual is commercial or artistic or religious, it is because they think in those terms.

Psychology tells us that no intelligent persons commits a crime without first getting the consent of his mind. Neither will one climb to lofty heights without first setting himself definitely to that task.

Take reading. Our mind food has a wonderful influence on our lives. Our bodies are said to change completely every three years, and our new body is composed completely of the things we have eaten—lime, fat, carbon, iron, and so on.

The same is largely true of our moral and our spiritual natures. As clear water passing through a piece of white cloth leaves its microscopic deposit, so do the thoughts we pass through our minds leave their lasting impressions.

The average person could well give more serious thought to his mental and moral food. Why are not children more often interested in things of a religious nature? It is not because questions concerning the spiritual do not have an appeal, when given an opportunity. Ask your child to name some of the missionaries in the foreign field, tell where they are located, and something of their work. The average child will be found to know about as much concerning this work as they do about the Chinese language.

Then ask him to name some of the movie stars, and tell what pictures they have made famous, and they will reel off a list as long as your arm. Which is to say, we are not giving Christianity a chance, and the children are being robbed of the finer things that ought to be going into their natures.

The very pictures upon the walls of our homes have an influence on our making or our unmaking. There is a story of a mother who had three sons, all grew to manhood and went to sea, though reared far from the scenes of the ocean. The mother could not understand it. Telling a friend one day about it, he pointed to a beautiful painting that hung upon the wall in the living-room of the home, of a great ship as it rode triumphantly through the paths of the sea, in the midst of a storm. That picture was the most inspiring sight those boys of the plains had ever seen. Why should it not influence and mold their lives?

It is natural to think about the things that crowd themselves upon us. Unless they are the right kind of things, it is not always wise. As we would protect our bodies against poisonous or polluted food, so should we protect our thinking against the things that are sordid and harmful.

I believe some mirth is good; the world would be a weary waste without it. Few things are more restful than a hearty, wholesome laugh. Nothing so relieves the nerve tension. We should also make ourselves capable of earnest, solemn thought.

Paul here suggests food for our thinking that will make us what we ought to be and what we want to be. The intellect and the soul will grow and expand when fed upon the things that are true, honest, just, pure, lovely; the things that come with a good report; the things of virtue, and the things that are worthy of praise. We will surely become like the things we think about. We have seen fine people come under a bad or a poisonous influence, and have seen them deteriorate, like an apple in a box of decayed fruit.

"Let this mind be in you which was also in Christ Jesus." What was His mind? "Wist you not that I must be about my Father's business?" When He healed the sick, when He preached by the lake, when He prayed in the garden, or when, with His disciples, He tramped the stock paths of the Judean hills, it was all to this one high purpose.

We often experience a desire to live long, but appealing as that is, it is vastly more important that we live well. The duration of our lives is not ours to determine, but the quality will be largely as we choose. Therefore, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and there be any praise, think on these things."

TINFOIL COLLECTED FOR CRIPPLES.

During a recent campaign, 717 pounds of tinfoil were gathered by trainmen, shopmen, clerks, stenographers, and other Rock Island and New York Central employees at La Salle Station and Englewood on the Illinois and Western and Toledo divisions of these railroads, and delivered to Medinah Shrine Temple to be sold and the proceeds used for the support of crippled children at the Shriners' Hospital there.

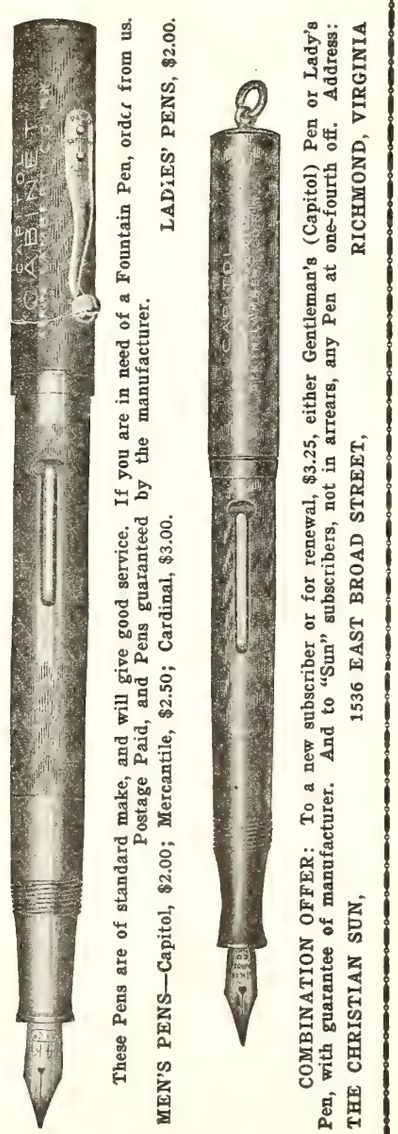
This tinfoil came from cigar and tobacco wrappers, candy, chewing gum, etc. It sells around 25 cents a pound and was gathered in two months under the supervision of G. B. Dodd and E. B. Martin, station masters at the La Salle Station, and Herman Fauistich, station master at Englewood. As a result of the campaign for tinfoil, which has been under way for several months among the Rock Island and New York Central employees, very little of this material goes to waste around the Rock Island offices.

According to the *Crescent,* a total of 7,550 pounds of tinfoil had been collected by the Shrine to be sold for the benefit of crippled children.

CALL FOR MISSIONS.

While Dr. Atkinson is recuperating from a recent spell of illness, will not all ministers, Sunday Schools, Churches, societies and individuals make a special effort to increase our missionary offerings? The demands are many and urgent, but our offerings are smaller than last year.

J. E. West, *Ch'n.*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Christian Orphanage

Dear Friends:

The insurance rates on our buildings are high because the town water supply does not run near enough to us to get the advantage of water protection. One thousand dollars would extend the water main from the town water main well within the requirements of the insurance company, which would give us a much lower rate. Our good friend, J. Edgar Long, of Graham, N. C., was in to see us some time ago and took note of our situation, and wants to see this remedied. He mailed us his check this week for ten dollars to start a fund to extend this water main from the water line of the town to the Orphanage grounds. Mr. Long, in closing his good letter, said this: "Fatherless and motherless children get close to me." How many will join our good friend, Mr. Long, in extending our water main?

We are making a great effort to get all our Sunday Schools on the monthly contributing list. We have succeeded in getting all in the North Carolina and Virginia Conference on except two. This Conference is the nearest a hundred per cent of all the other Conferences. We are not going to rest until we get the two on the list to make it a 100 per cent Conference.

We are hoping all the Sunday Schools in all the Conferences will come to our rescue. It would be so easy if every member of the Christian denomination would help. It takes money to run a home with three or four children. It takes more money to run an orphanage with more than a hundred children.

Friends, do you ever stop to think of the responsibility that rests on the shoulders of the superintendent of an orphanage? The children eat food and wear clothes every day, whether the income is large or small. We are entirely dependent upon you to contribute funds to pay our bills each month. If our expenses are $500 per week and you send us $250, it is hard for us to stretch the $250 to pay the $500. That is why our hair turns gray and we lie awake at night when you are sleeping so peacefully. Do you love little fatherless and motherless children? Do you really sympathize with them? Do you remember them in your daily prayers? If you do, won't you make a contribution to help them?

The income to the Orphanage has been so small this year that we are badly in need of funds to meet our bills. We have faith in you. For fourteen years you have stood by us and we have been able to meet our bills each month. We are counting on you now in this time of need. You will not disappoint us, we feel sure.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 22, 1930.

Brought forward $10,631.24

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Hopedale	$ 2.45
Mt. Zion	1.25
Shallow Ford	2.41
Concord	1.00
New Lebanon Sunday School	4.00
New Lebanon Baracca Class	4.00
Mt. Bethel	2.23
Lebanon	1.75
	19.09

Eastern N. C. Conference:

Mebane	$ 2.00
Youngsville	2.00
Piney Plains	6.80
Pleasant Hill (J)	3.29
	14.09

Western N. C. Conference:

Pleasant Hill	$ 4.80
Ether	1.18
High Point	5.96
Pleasant Ridge	2.75
Randleman	2.75
Burlington	41.54
	58.98

Eastern Virginia Conference:

Wakefield	$ 2.98
First Sunday School, Richmond, Va.	6.27
Spring Hill	1.00
Windsor	5.00
Suffolk	30.00
	45.25

Valley Virginia Conference:

Mayland	$ 1.00
Palmyra	1.11
	2.11

Alabama Conference:

Wadley	1.61

Georgia and Alabama Conference:

Richland	1.00

Special Offerings.

C. A. Penn, N. Y. City, for children	$33.70
J. Edgar Long, Graham	10.00
Cash item	1.00
Mrs. Lambeth, for milk	6.20
Payment on car, Johnson boys	10.00
W. A. Lee, support of children	7.50
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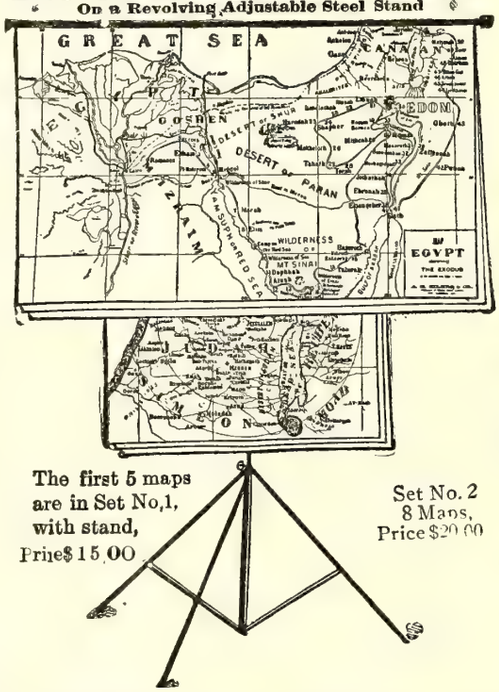

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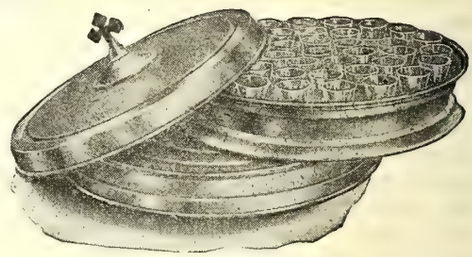

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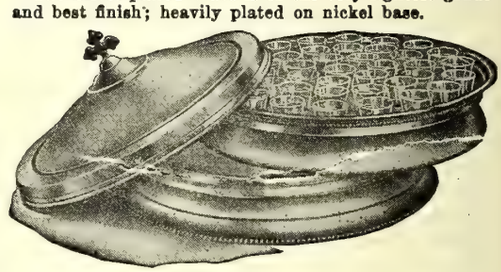

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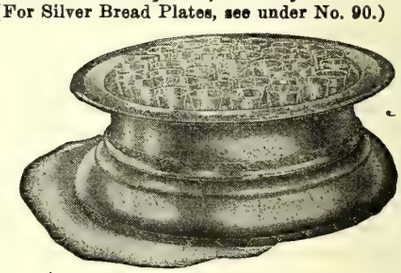

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THE CHRISTIAN SUN
1536 East Broad Street, - - Richmond, Virginia

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

JESUS AND THE AMERICAN MIND. By Halford E. Luccock. The Abingdon Press; $2.00; pp. 224.

Our American heritage has come to us from two particular sources—puritanism and pioneering. Both have had the effect of making "getting on" the primary objective of the American mind. Our religion is more akin to the Old Testament doctrine, therefore, that righteousness pays dividends in cash, and conversely that the possession of things is evidence of righteous living, than to the New Testament doctrine of the supreme worth of persons. If our real religion is that body of beliefs or principles, in accordance with which we habitually react to situations as they present themselves to experience, then prosperity is the typical American religion and methods of promoting it our gospel. Providence and prosperity are, in our thinking, the obverse and reverse of the same idea—a numismatic description not at all foreign to the practices of a people who measure things in terms of the money mart.

Externalism, prosperity, standardization in thinking, as well as in the things that are meant to serve life, the creation of new desires through salesmanship—these besetting sins of our philosophy of "getting on," without reference to the consequences our success produces in the character of the people, have rendered the Church impotent spiritually in the presence of the problems of our time that cry out for solution. The Church has come to have a pathetic faith in generalities, to discount realistic thinking, to accept the present social order as something to which it should adjust rather than change, to spend its moral force in dealing with problems of individual morality to the neglect of social abuses and sins, to emphasize worship since it provides an escape from the duty of facing the ethical consequences of our faith, to have an overweening confidence in ecclesiastical machinery and organization, and so to find itself unable to communicate an experience of God. A more caustic indictment of the Church has never been penned.

The American mind, therefore, needs to be called back by the prophets of religion to the three things that really have distinguished America and set her off from other nations—the spirit of adventure, belief in democracy, and appreciation for personality; all in terms of the Christian gospel. It is a large order, and complacency for the many may nullify its appeal; but, to the real prophet of the Lord, here is an objective calling for the highest statesmanship.

Prof. Luccock has written a real book; one that will challenge thought and stir the emotions and energize the will. Such a book has been long overdue.

TEACHING WITHOUT TEXTBOOKS. By Frances W. Danielson and Jeanette E. Perkins. The Pilgrim Press; $2; pp. 239.

The curriculum of the future will evidently be text-bookless. Here is a demonstration volume as to how it is done with nursery, beginners, primary, and junior-aged children. Situations as they naturally arise out of the group experience, as well as situations made to arise by the suggestion of experts, are seized upon to lead children to face outcomes and make intelligent and right choices. Consequently, these children are led to work and play in co-operation, to study purposefully, to share joyously with one another, and to worship reverently and sincerely. Here is a book you will want.

EXPLORING RELIGION WITH EIGHT-YEAR-OLDS. By Helen F. Scott and Sophia L. Fahs. Henry Holt & Co.; $2.50; pp. 283.

This book conceives of religion as the qualitative value in any and every life experience and of the curriculum of religious education not as a body of material to be passed over to the pupil by the teacher, but as an interpretation of experience, so that its spiritual values emerge and become effective in shaping character. The exploration covers thirty-two Sundays, and is a record of exactly what took place in the Union School of Religion with an actual group of eight-year-olds. Here is food for anxious thought by those engaged in the religious stimulation of children.

SCIENCE AND THE NEW CIVILIZATION. By Robert A. Millikan. Charles Scribner's Sons; $2; pp. 194.

The discoverer of cosmic rays and America's most illustrious physicist, writes in his engaging style of science, of physics in particular, and records his belief that essential religion is the world's supremest need. Read this book and stouten your faith, and at the same time you will see there is no conflict between science and religion; rather that science has done more to relieve human bondage than all the political upheavals of history. It is strong meat and a book for thinkers. If you can qualify, the reviewer heartily recommends it.

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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

OBITUARIES.

LOWE.

Dannie B. Lowe, native of Alamance County, N. C., died at the home of his mother, Mrs. Mary E. Lowe, July 14, 1930, being in his forty-eighth year of age. He is survived by his widow, six children, his mother and nine sisters and brothers.

Bro. Lowe was a member of Shallow Ford Church, and for a number of years was active in Church and Sunday School work, and at one time served as superintendent of Sunday School. For the past fourteen years he had made his home in Roanoke Rapids, where he lived up to the time of his death. He died while on a visit to the home of his mother.

Burial services were conducted from Shallow Ford Church, and his body was interred in the Church cemetery on July 15th, in the presence of an unusually large congregation. May the Lord comfort the sorrowing relatives and friends.

R. A. WHITTEN.

UNDERWOOD.

Little Sallie Willie Underwood, the daughter of Rev. and Mrs. I. T. Underwood, departed this life July 30, 1930, at 3 A. M., at the age of eight months. Her death came as a surprise to all, for the day before she was thought not seriously ill. She leaves, to mourn their loss, her father, mother, three sisters and three brothers. Her stay was brief in the world, but she has woven her sweet little life into the affection of the family circle.

Burial was conducted at Concord Church by the pastor of her parents, assisted by Rev. Mr. Stearns, Methodist minister, an acquaintance of the family. The large attendance was an evidence of the high esteem in which Bro. Underwood and family are held. May the Lord bless and comfort the loved ones.

L. L. WYRICK.

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I have resolved to pray more and to pray always; to pray in all places, where quietness inviteth, in the house, on the highway, and on the street; and to know no street or passage in this city that may not witness that I have not forgotten God.—Sir Thomas Browne.

666

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Southern Convention of Congregational Christian Churches. HISTORICAL SOCIETY. 1956.

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, AUGUST 28, 1930. NUMBER 35.

THE SUN'S OBSERVATORY

Mrs B F Frank 12-1-30

By Dr. W. C. Wicker.

OFFICIAL CENSUS FIGURES.—

It is officially announced that the population of the continental United States was 122,698,190 on April 1, 1930. This figure is subject to revision, but it is not expected that it will change much by review. This is an increase of 16,987,570 since 1920. The percentage of increase was 16.1. This shows the vitality and attractiveness of the country. After all that may be said, this is still the land of opportunity, the land of the free, the land of the passion for progress.

TEST FOR CITIZENSHIP.—

The Presbyterian Synod of California, composed of 2,000 delegates, adopted resolutions approving "the recent decision of the high Federal courts admitting a Quaker and a conscientious objector to citizenship" and calling "on our whole constituency to distinguish between Christian patriotism and the narrow nationalism which places Caesar before Christ." This synod also approved the action of the Presbyterian General Assembly, which held that willingness to bear arms, without regard to conscience, should not be made a conditional test for citizenship. This action of the Presbyterian Synod of California and of the Presbyterian General Assembly should meet with hearty approval of all Christian people who would like to place Christ before Caesar.

CHRISTIAN CRISES IN CHINA.—

Dr. T. C. Choa, a prominent Chinese delegate at the Jerusalem conference and a careful student of conditions in China, says: "Christians in general seem afraid to say or do anything in China. Where the Church has acted, it had worked too slowly, and the resultant action has come too late. A good example of this is the situation eventuating in the passage of a resolution by the Natural Educational Conference (an official body), forbidding any one who is not a Chinese citizen to establish primary schools, kindergartens, or normal schools in China. The Chinese Christians knew a long time before this action was taken that such a movement was contemplated, and a big petition on behalf of such mission schools was circulated among their constituency, but before the signatures could be collected and presented to the government, the action was taken and the mission schools were prohibited."

YOUTH TURNING TO RELIGION.—

Dr. Daniel A. Poling, president of the World's Christian Endeavor Union, at its recent convention, in Berlin, Germany, on August 5th, this year, declared that "Youth is incurably religious, and more young people are taking Jesus Christ seriously throughout the world today than ever before in history." He pointed out that this was the first international religious assembly to meet in Germany since the outbreak of the World War. It is true that youth possesses more of the religious impulses, urges and tendencies than are possessed at any other age, and the Christian forces of the world should capitalize these tendencies in religious guidance and Christian culture. Dr. Starbuck, in his "Psychology of Religion," has plainly demonstrated that in youth more people are converted to Christianity than at any other age. The wise Christian worker will take advantage of this fact and work with nature in religion as well as with nature's laws in the realm of science and industry.

ADULT EDUCATION.—

In Chicago there has been a marvelous success in the adult educational movement. The universities and colleges, with public lectures and educational programs, the settlements, the art institute, the Adler Planetarium, the Field Museum, the Adult Education Council, the Chicago Forum, and many other agencies are conducting elaborate programs. At one of the Monday evening lectures recently at a hall where 2,800 people could be seated, the executive secretary of one center said: "We have far more than this number seek admission. On several occasions we have had thirty policemen guard our doors from being stormed by the people who wanted to hear the discussion by eminent speakers on topics of the day. Such an adult educational movement in many of our populous centers would do much to solve the problems of evil and irreligion if properly directed for the moral and spiritual education of the adults of the community."

MISSION TEACHERS BARRED.—

In China today it is almost certain that Western missionary teachers will be barred from teaching in the elementary schools by the recent government action, so far as the schools refuse to conform to that action in territories controlled by the Nationalist government or wherever local authorities are in sympathy with the Nationalistic purpose of such prohibition. Junior and senior middle schools are not affected by the order, but they must be registered and such schools may not accept any students who come from unapproved primary or elementary schools. There seems to be, therefore, no educational future open to students of unauthorized primary schools, and Westerners who are in China in connection with missionary schools will not be allowed to teach unless they conform to the same rule and come under the Nationalistic control. This will doubtless greatly hinder the progress of the missionary educational undertakings in China.

CHRIST AND CONCILIATION.—

If we accept Christ as the Prince of Peace, the Churches of the world should be able to work out some plan by which the Christian program for peace can be made effective in abolishing war and accomplishing world peace. The Churches should be able to "lend mass and momentum to the offensive against war." This program calls for adventurous and progressive spirits prepared for the inflexible struggle. Certainly the religious forces are wise enough to be in the lead of contemporary thought and scientific research, since many of the most advanced scientists are at the same time the most advanced thinkers in the realm of religious thought and leadership. Peace may entail profound changes in the social structure and economic outlook, but such an outlook will be both Christian and conciliatory. Such an advanced peace movement must deal in a Christian manner with the new conception of the relationship between men and machinery in industrial production. If un-Christian methods dominate our industrial system, the Christian forces must attack the peace problem at the source of war conditions and change these conditions so as to bring about a conciliatory industrial system.

WAR PENSIONS.—

War pensions in the near future will mount to the enormous figures against the United States government of half a billion dollars a year, and that figure will be increased. The debt piled up against the government by the World War was the enormous sum of $25,000,000, but it is very likely that before the last pension is paid to the veterans of that war or their widows, more than another $25,000,000 will have been spent. Only recently the last veteran of the Mexican war died, eighty-three years after the armies of Scott and Taylor crossed the Rio Grande into Mexico.

When the year 2000 arrives, according to this record, a few survivors of the World War will still be alive, and since there are still widows of the War of 1812 on the pension roll, it is probable that there will be widows of the World War veterans surviving and drawing pensions in the year 2033. In this good year of grace there were as many as 156,000 persons drawing pensions. It is expected that this number will grow to 380,000 by the year 1933. According to previous records, this number will grow as the number of World War veterans unable to support themselves increases. If all the money we have paid for war and pensions since the discovery of America had been paid to evangelize the world, educate the Christians, and found Christian governments where paganism now reigns, this world would have reached something of the ideal that Christ anticipated when He set out to conquer the world by love.

NOTES-PERSONALS

Rev. M. F. Allen, pastor of Newport News Christian Church, has been filling the pulpit of First Christian Church, Richmond, in the absence of its pastor, Dr. C. C. Ryan.

Mr. and Mrs. J. D. Kernodle, of Graham, N. C., with their son-in-law, Major J. J. Henderson, and daughter, Mrs. Henderson, were guests at the home of the managing editor last Sunday.

Rev. J. W. Knight, pastor of a group of our rural Churches in Rockingham County, and who has been quite sick for several months, continues very ill at his home near Stokesdale. His physicians hold little hope for his recovery. May his many friends remember him in prayer.

The worst feature of the country today is lawlessness. It must not be overlooked, however, that that has been with us from the first. The perpetual talk of liberty, independence and self-determination, without proper definition, have emboldened the anti-social and self-willed until there can be little doubt that the government is on trial.—*Christian-Evangelist.*

Many pastors of the Christian denomination are now returning from vacations in various parts of the country and will begin their duties for the coming year in a refreshed and vigorous state of mind. We wish to urge these pastors to the importance of making their membership better acquainted with the official organ of the Christian Church and demonstrate their accomplishments through sending new subscriptions to C. D. Johnston, circulation manager, Elon College, N. C.

When asked for the secret of success, General Booth replied: "I will tell you the secret: God has had all there was of me. There have been many men with greater brains than I, and men with greater opportunities; but from the day that I got the poor of London on my heart, and a vision of what Christ could do for them, I made up my mind that God should have all there was of William Booth. And if there is anything of power in my work, it is because God has had all the love of my heart, all the power of my will, and all the influence of my life."—*Selected.*

Henry W. Taft, brother of the late Chief Justice, has quit the advisory committee of the New York County Republican Committee because the committee went wet. Mr. Taft thus proves that he is not only a better Republican but a better citizen than his associates, for in the one instance he stands squarely with President Hoover, who is the titular head of his party, and also with the national platform of his party, and in the other he stands by the Federal Constitution and the fundamental law of the land, which is one of the essential marks of a really good citizen.

THE SUN LETTER.

If The Christian Sun had four thousand paid subscribers it would be a financial success and could pay its way and not be a financial burden on anybody. We now have 2,800 subscribers in all. Quite a number in arrears. The total cost for the year is about $7,000 (on a basis of three thousand subscribers). To publish one thousand more copies would add some extra cost, but if the income was $8,000 per year it would take care of the cost. You ask the question, what do you do with the $7,000 it now takes to publish The Sun? That is the cost of publishing and mailing The Sun. The editor, the associate editors, the circulation manager, all give their services free and do the work in connection with their other work, in order to keep The Sun making its weekly visits to your home. It only costs you $2.00 per year for fifty-one issues. We want 1,200 new subscribers. How can we get them?

We have 236 Churches, with a membership of about 31,000 members. If a Church having 130 members would get us six new subscribers; 260 members, 12 new subscribers; 520 members, 24 new subscribers, and so on—it would be fine. Let every Church undertake to do this at once.

Chas. D. Johnston,
Circulation Manager.

BETHEL.

We have been called to serve this Church another year. We have been here several years. The Church has made a steady growth. The attendance has been good this year. The Sunday School is doing fine. We had our meeting the third week in July. Rev. A. P. Hurst, of Elon College, was with us. Bro. Hurst is a real gospel preacher and a man of experience. His messages were deep and interesting. The people heard him gladly. There were five additions to the Church. We give God the praise.

J. F. Apple.

LONG'S CHAPEL.

On the first Sunday in August, we began revival services at Long's Chapel, with two services on Sunday. Rev. Jesse H. Dollar, of Reidsville, N. C., reached us on Monday and was with us till the close of the meeting on the following Friday evening. His sermons were practical and very earnest. Our people were pleased with him and the gospel messages that he brought. Seven united with the Church and were baptized at the close of the meeting. One or two others may join later.

The Sunday School is doubtless the largest in the history of the Church. The Christian Endeavor Society meets every Sunday evening. The meetings are interesting and helpful. The Church is planning to have preaching twice a month the coming year. The Church and the community are looking forward with much interest to the meeting of Conference in November.

Burlington, N. C. P. H. Fleming.

REV. G. D. HUNT'S LETTER.

Since I am at home this beautiful Sunday morning, I will send a short message to the Church through The Sun columns. I have been this past week in a meeting at Beulah Church, at Truitt, Ala. This is our home Church, of which Staley Hunt is pastor, he being in his school work at Pisgah, Ala., could not be present with us in the revival. We had a fine meeting, good attendance, and the best order prevailed. The music was a fine feature of the meeting. Many fine testimonies and prayers were made for the glory of the Lord, and everybody enjoyed the fellowship, while the people were so kind to us in helping to build our home, which was destroyed by fire some weeks since. I am praying God to bless every one of them. We have at this date all the framing and rafters on and a goodly part of the weather-boarding up.

I am leaving tonight for South Georgia, to be with Rev. W. C. Carpenter in a revival of two weeks at Ambrose and Vanceville, Ga. I am expecting a good meeting. I have only two other revivals, so far as I know now, but I have two or three other Churches in the two Conferences to visit before Conference. I must see all of the Churches if possible before the close of the Conference year.

Our joint board, together with all other interested brethren and sisters, will be called to meet at some convenient place on the fifth Sunday in this month to consider questions of vital interest to our Church and hear a detailed report of the field secretary. We expect a fine attendance and a mighty good meeting. Just as soon as our chairman shall decide on the place we will notify you. Remember, it will be the fifth Sunday in August of this year when the meeting will be held.

G. D. Hunt.

PROGRAM.

Program for the Ministers' and Laymen's Board meeting, to be held at the First Christian Church, LaGrange, Ga., on the fifth Sunday in August, 1930:

10:30. Devotional Service—Rev. H. M. Gray.
11:00. Report of Field Worker and Sermon—Rev. G. D. Hunt.
12:00. Lunch.
1:30. Rev. J. D. Dollar Presiding, Chairman of the Joint Board.
2:00. Plans for Future Work. General Discussion.

We are hoping for a representative gathering of our loyal men and women. Please arrange to come and enjoy the day with us.

J. D. Dollar, *Chairman.*
G. D. Hunt, *Field Sec'y.*

NOTICE.

Rev. J. Lee Johnson, of Fuquay Springs, N. C., will assist H. C. Caviness, pastor of First Christian Church, Portsmouth, Va., located on the corner of Washington and County Streets, in a series of revival meetings, beginning September 2nd and continuing for two weeks. Services each day at 10 A. M. and 8 P. M. except Monday. A cordial invitation is extended to every one, who can, to attend these meetings; a hearty welcome is assured each one, and the blessings of our Lord which always attend the gospel ministry of Mr. Johnson, who is one of the outstanding ministers of the Southern Christian Convention. Please pray for the meeting, that our Lord Jesus Christ shall be glorified (Rom. 15:30).

H. C. Caviness, *Pastor.*

CONFERENCES MEET.

Georgia and Alabama Conference will meet with Oak Grove Christian Church, Chipley, Ga., 10 A. M. Tuesday after first Sunday in October, 1930.

Alabama Conference will meet with the Church at Noon Day, Tuesday, 10 A. M., after second Sunday in October, 1930.

Eastern Virginia Conference will meet with the Church at South Norfolk, Va., Wednesday before the first Sunday in November, 1930, at 10 A. M.

North Carolina and Virginia Conference will meet on Tuesday after the second Sunday in November, 1930, at 10 A. M., at Long's Chapel, Alamance County, N. C.

Western North Carolina Conference will meet Wednesday after the first Sunday in November, 1930, 10:30 A. M., with Hank's Chapel.

Eastern North Carolina Conference will meet on Tuesday after the third Sunday in November, 1930, at 10:30 A. M.

CONGREGATIONAL NEWS

Rev. E. C. Gillette, *Editor;* Rev. F. P. Ensminger, *and* Rev. M. J. Sweet, *Associates.*

REV. CLARENCE A. VINCENT, D. D., of Winter Park, while spending his vacation at his summer home at Henniker, N. H., has supplied several important pulpits in the East.

MISS SUSAN A. LONGWELL, who occupied the chair of English literature and philosophy at Rollins from 1897 until 1909, when she retired on pension from the Carnegie Foundation, died in Springfield, Ohio, on July 26th, at the age of ninety. She was born April 27, 1841, near Whitesville, N. Y. In her mingled the strains of French, Dutch, English and Scotch-Irish, but of American stock, all of her ancestry being in this country prior to the revolution.

MIAMI SHORES: Rev. John M. Peyton has resigned, his resignation having taken effect on August 1st. Mr. Peyton has accepted a call to a Church in northern New York. The people of the Church gave Mr. Peyton and his wife a birthday and farewell surprise which was greatly enjoyed by all and appreciated by the pastor and his wife. Mr. Peyton has served several of our Congregational Churches in the Southeast, coming to Miami Shores from Salisbury, N. C. He leaves this section with a large number of friends, who extend best wishes for a successful and happy pastorate in the new field.

CORAL GABLES, FLA.: This Church received into full membership twelve new members early in July and seven more on August 10th. Of this number, fourteen were received upon confession of faith. The pastor, Rev. Don G. Henshaw, reports that the congregations have been over one hundred each Sunday, and the Sunday School attendance has averaged one hundred and twenty-four. For the summer season, this is a gratifying report. Mr. Henshaw has "stayed on the job" this summer and has served on the depositors' committee of the defunct bank in Coral Gables. Mrs. Henshaw has been at her old home in Tennessee for part of the summer.

MR. & MRS. MYRON S. BURTON, son and daughter-in-law of the Rev. Dr. Charles Emerson Burton, New York, N. Y., general secretary of the National Council of the Congregational Churches, sailed from San Francisco, Calif., August 15, 1930, on the S. S. President Pierce, of the Dollar Line, to begin a missionary career in China. Undeterred by reports of bandits and revolutionists, they are going to Fenchow, Shansi province, where is located the fartherest inland hospital of the American Congregational Foreign Board. Mr. Burton will become business manager of the hospital. Mrs. Burton is a medical technician. Westward from Fenchow there is not another modern equipped hospital for 3,000 miles until Persia is reached. Fenchow was the scene of the martyrdom of four missionaries and their families during the Boxer uprising in 1900. The mission station was reopened in 1907. Mr. and Mrs. Burton received their commissions in Plymouth Church, Minneapolis, Minn., from the hand of the pastor, the Rev. Dr. Harry P. Dewey. They will be supported by Plymouth Church. Mr. Burton is a graduate of Carleton College, Northfield, Minn., where his father also graduated. Besides a year in business, he has received the degree of M. A. in business administration from the University of Minnesota, Minneapolis. Mrs. Burton is a former student at Carleton College and graduated this June from the University of Minnesota. Their marriage a year ago was the culmination of a Carleton College romance.

MEXICO: We quote from an interesting private letter from Dr. E. A. King, of Miami Beach, who has just returned from attending the "Mexican Seminar": "I have brought home quite a lot of pictures that tell a story themselves. I am arranging to have lantern-slides made, and I shall be lecturing on Mexico next winter. I cannot attempt, in this letter, any discussion of Mexico, but I have a mind full of things—just crammed full —and it will require a considerable amount of organization of facts and arrangement of material before I write much about it.

"You may be interested in a general observation about climate and altitude. The voyage down to Vera Cruz via Key West and Havana was smooth (on the ocean) and very warm in staterooms and warm even on deck. That is a hot country in July. But the change came soon after leaving Vera Cruz in the train. We go in a few hours from sea level to nearly 8,000 feet. When we got up to that level and a little lower we found cool weather that caused us to put on our overcoats. The whole plateau is very high, and consequently cold. Mexico City is 7,400 feet in the air. All the time I was there I wore my overcoat except during the middle of the day. Some mornings, however, I went out without my coat. The insides of the stone buildings are cool, and sometimes cold. The climate is a combination of California and Florida. I think it surpasses both in some ways the year around, according to reports.

"It took several days to get adjusted to the altitude. Short breath was the chief difficulty. Indigestion another. One had to be careful not to over-do. On the way back, at sea level on the ship, we had to make another adjustment, and that was easier because we had six days to do it in. We slept a great deal in our steamer chairs, lost all ambition and energy, and didn't care! It took us the whole week to 'let down' and 'build up' and get into active life again.

"I have quite a lot of first-hand information (and other kinds) about our Protestant work in Mexico. I am to go to the American Board this week to speak, and later to report on several important items. I sat in semi-officially at a conference on the extension of the Union Theological Seminary. I am very favorably impressed with its work."

INTERNATIONAL COUNCIL ORGANIZED.

A world executive organization for the Congregational Churches is to be established as the result of action taken at the International Congregational Council meeting in Bournemouth, England, last month, it was announced recently by Dr. Fred B. Smith, of New York, moderator of the National Council of the Congregational Churches in the United States. Dr. Smith returned this week from Europe.

The Rev. Dr. J. D. Jones, of Bournemouth, the new moderator or presiding officer of the International Council, is to be the head of the executive organization under the direction of an "ad interim" committee of fifteen. The committee will be appointed by the various national bodies, five from United States, five from Great Britain, and five from other countries. The executive budget will be pro-rated among the countries in proportion to their representation on the ad interim committee.

The purpose of the executive organization, Dr. Smith stated, "will be to put on an aggressive, continuous, challenging appeal to the Congregational Churches throughout the world to make effective the ideals set forth in the resolutions and findings adopted at the Bournemouth meeting. Dr. Jones is expected to spend a good deal of his time traveling and in his visitations among the Churches and at conventions in different countries he will personally symbolize the solidarity of the Congregational fellowship. His headquarters for the time being at least will continue at Bournemouth, where for thirty-two years he has been pastor of the Richmond Hill Church. The pastoral relationship is not to be dissolved, but the actual duties are to be largely assumed by his able associate, the Rev. Dr. Thomas Yates."

The Congregational Churches will be the second large Protestant body to establish a permanent world executive organization. The first were the Lutheran Churches, for whom the Rev. Dr. John A. Morehead, of New York, president of the World Lutheran Convention, was designated last January to assume the responsibilities of executive director. Dr. Morehead formerly was executive director for the National Lutheran Council in this country.

The Baptists, the Presbyterian and Reformed jointly and the Methodist Churches have world gatherings for discussion and conference, as also have the Anglican Churches in the Lambeth Conference of their bishops, but none of these communions has a permanent world executive organization.

In the meetings of the International Congregational Council, the Congregational Churches have heretofore also had world gatherings purely for discussion, the first being held in London, 1891.

The causes of international peace, Church union and co-operation in foreign mission work, it is said, brought to the front at the Bournemouth gathering the need for the formulation and promotion of a world Congregational program. "The responsibility of the Churches for international peace," Dr. Smith said, "was reiterated in every address. I attended every session and took notes on all the speeches, and no matter what was the topic, every speaker, at some place in his remarks, stressed the duty of the Churches to establish and maintain international good will. This obligation was most forcefully expressed by David Lloyd George in his wonderful address on the evening of July Fourth, when he voiced as his mature conclusion that upon the Churches fundamentally depends the solution of the problem of enduring peace."

The foreign mission work of the British Congregationalists, carried on through the London Missionary Society, founded 1795, and that of the American Congregationalists, carried on through the American Board of Commissioners for Foreign Missions, founded 1810, has become a joint enterprise in several countries, and the trend, Dr. Smith said, is in the direction of further consolidation.

The total number of Churches represented in the International Congregational Council is 24,275, with a constituency of 6,000,000. They are located in twenty-nine countries, in addition to United States and Great Britain.

An invitation was urged from the Japanese Churches for the International Council to hold its next meeting, 1940, at Tokyo. The decision was left to the ad interim committee, with the sentiment manifestedly prevailing, however, according to Dr. Smith, that the meeting should be in United States.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LEAVES FROM MY DIARY.

(Editorial Correspondence.)

Monday, June 16, 1930.

The sea is calm and blue and beautiful this early Monday morning. After a plunge and a rub-down from a good warm salt-water bath at 7 A. M., a hearty breakfast is had with relish. Drs. Smith and Helfenstein don their golf clothes this morning. Smith's are too small, and Helfenstein's are too large, and both agree after breakfast not to play golf at all, but tennis. They have all sorts of games and amusements on a great ship. But the sea amuses and plays all sorts of games with me. It is so everlastingly moody. One hour it is as gentle and docile as a lamb; next hour as restless and wild as a tiger; and then it will become as boisterous and beastly as a lion. But at all times it is strong and mighty and majestic, and absolutely sure of itself and free and independent. So man, in invading its domains, must needs prepare himself to meet the moods and demands of the monster.

This ship on which we sail is a giant of 24,679 tonnage. The great engines that drive her number twelve, and they consume four hundred tons of coal per day, or 3,000 tons to devour in her journey from New York to Liverpool. Her complete crew is 544 officers and men, and she carries a passenger list of 1,340 men and women. She has swung to her sides 34 live-saving boats, ample to accommodate 1,885 persons should she go down, and there are 2,000 life-saving jackets in case of need. By noon today, since yesterday noon, we had made 407 nautical miles; this added to the 274 miles of the first day, puts us 681 miles out at sea.

Drs. Coffin and Denison join us at lunch. The talk is by Helfenstein and Coffin about life in Paris, both having spent some time in that gay metropolis. They agree that, for pure pleasure-seeking, a gay and debonair life, no city in the world equals Paris. They also agree that the change of feeling towards us Americans since the World War is marked and deplorable. To make short measure of it, Europeans do not like us, and when they think it will do no harm they do not hesitate to say so. We helped them win the war, but we refused to enter the League of Nations and have shown in a hundred other ways that we are separate from them and seem determined to act as a big bully, or a heartless big brother.

In the afternoon everybody on board reads, lolls, dozes on deck chairs and dreams the time away. I am reading Benson's "Leaves From the Trees," and come across this sentence, "The error of religion in our time is that it undertakes to explain the world, whereas its work is to interpret it." Now there is a sentence for a text. We whose business it is to teach religion, preach religion, write about religion have allowed ourselves to be drawn off by the scientists and philosophers into trying to explain the world—tell how it originated, how long a period has been covered by creation, how many and how far away the stars are, whence came man and all the created things. We have become involved in a tangle and a fog of our own making, when we should have been busy explaining to our fellow-man that we are here, and the world is here, and that God is here, and sin is here, and God, who created us and all the world, is also able to recreate us and redeem us from the evil and sin that doth so easily beset us. Yes, Benson is right; religion needs to interpret the world and nature and God, and not seek to explain it, "For by faith we understand the worlds were made."

Some one lends me a copy of Irvin Cobb's humorous brochure on "Take Before Sailing." Cobb advises against tourists going to art galleries, museums and graveyards in Europe. The first time he went to Europe he followed the guide-books, and from them learned that nearly or quite all the people of Europe died from one thousand to two thousand years ago, and he must find out about them. Now he advises tourists to find out something about the few Europeans who are still living, some of whom are very interesting.

This has been one smooth, restful, calm, happy day at sea. The sun this evening, as it reluctantly slipped into the sea, lit up the sky above with long streaks of a glorious gray and scarlet and blazing red and fading pink. The sun himself was a huge ball of blazing flame as he descended into the deep, and to prove his merit and worth and power painted the canopy of heaven with a richness and revelry of color seldom if ever seen on land.

When God gets ready to paint, He does not confine Himself to a canvas 10x12 or 20x24. He takes the sky or a spreading landscape for a background, and with deft hand and infinite skill paints a picture to adorn and glorify a world. God has indeed made for us a beautiful and boundless world, and with it and through it He is preparing us for one far better and more beautiful, whose glories tongue cannot tell and whose bliss and blessings no pen can describe.

J. O. A.

CONFERENCE IS COMING.

It is time that all Churches in the Southern Christian Convention should be planning to close the Conference year. Some of the Conferences have already met, and their record is already made, but if they have not made the record that was set by the Convention they should endeavor to make such a record before they stop work and cease to raise money to meet the imperative needs of the Convention. Economic conditions among our people within the bounds of the Convention are not so good as usual, and many of our people will retrench in their Church contributions rather than make sacrifices to meet the needs of the kingdom and allow the Church to suffer.

Every pastor would do well to begin to look into the financial condition of the Church or Churches over which he is pastor and devise some means by which the apportionments of the Church to Conference may be raised. The work of the Convention cannot go on unless the Convention fund is raised to meet the current expenses for operating the work of the Convention. The officers of the Convention find it difficult to finance the activities of the Convention, even when all that the Churches are requested to contribute is raised.

The superannuation fund is another fund that we can hardly neglect to raise. Our old ministers who have spent their best days in service for the Church must not be neglected in the declining years, but even when we do our best the sum is entirely too small to take care of our aged ministers as well as they are cared for in other Churches where larger salaries have been paid their ministers while in service. Then, the widows of deceased ministers, left without home and means to provide for them in age, should not be neglected. They have served in aiding their husbands to render service in the ministry, and should be cared for by the Churches in such a manner as to reflect the love of Christ and exemplify "pure and undefiled religion before God and the Father by visiting them in their affliction with our contributions to the superannuation fund and send the full quota to Conference for this purpose. We need it all, and more than is requested, and surely no Church will withhold their contributions for such a worthy cause.

The publication fund with which we publish THE CHRISTIAN SUN is essential for the Church paper. Without it we cannot carry on our work. The entire amount raised through the subscriptions of the paper is not sufficient to pay for the printing and mailing. The editors of the paper are receiving nothing for their work from week to week for the entire year. They are glad to do all they can to give the Church the advantage of such a paper as THE CHRISTIAN SUN represents. The circulation manager is receiving no salary for his service in securing subscriptions and looking after the renewals. Though he is a busy man with our Orphanage and is greatly overworked at times, he is rendering this service without the hope of fee or rewards of a monetary nature, but it is all done because the Church is not able to employ some one to do this work on salary. It seems that the thousands of Church members of our Church who do not subscribe for the paper, in view of what these faithful workers are doing for nothing, might subscribe for the paper at two dollars a year and render that much support and at the same time receive value worth more than the price of the subscription would cost.

Our educational interests are as important as any of our enterprises. We have need for the college. Our young people educated in the college of our own Church will have an opportunity to develop loyalty to the Church and its institutions which they will not and cannot receive anywhere else. When a young man or young woman graduates from any one of our colleges, there should be developed in them such a spirit of love

and loyalty not only to the college and its faculty, but also to the Church that there can be no question about their loyal support ever thereafter.

W. C. W.

DIVORCE.

Ministers are forced by conditions to decide the question whether to marry a divorced person while both parties are living. Biblical and legal questions both enter into the decision, and that makes the question more difficulty of decision. The relation of these two questions must be considered in the light of law and the Bible.

True, "marriage is the union of one man and one woman, to the exclusion of all others, and intended to last for life." Two ideas are involved in such marriage. (a) The personal agreement between the man and the woman to unite in marriage. (b) The legal acknowledgment of such agreement under a license issued under the law. There are many laws on this subject, but the moral contract and the legal avowal to keep such contract, constitute marriage. It is divine in origin and is the most sacred human relation; "so long as ye both shall live" is a common pledge at the marriage altar.

The marriage ceremony creates a legal relation, and divorce ends that relation; but the marriage tie still exists. The real marriage relation is a personal contract between the man and the woman before the legal ceremony is performed and continues its obligations while both parties live. Nothing but death can destroy the marriage relation. "They shall be one flesh" (Gen. 2:24; Eph. 5:31). The marriage relation is the most sacred and the most unified of all relations. Nothing can sever this relation but death. Matthew says of this relation, "They are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder" (19:6). Divorced people may live apart, but they are still husband and wife, and have no right to remarry while both parties live.

There is distinction between divorce and annulment of marriage. When a marriage is annulled, it is declared void and never to have existed. Several causes furnish legal reasons for the annulment of marriage, but these do not enter into the question of divorce. According to the law in many States, the final decree forbids the dependant to remarry, or to remarry within a certain period. Some States permit the defendant to remarry at once. There are divorce laws in every State except South Carolina. Married people in that State cannot secure a divorce for any reason. The only ground for divorce in New York State is adultery by the defendant; and this is practically a ground for divorce in nearly all the States.

The most alarming fact in this country is that the United States of America leads all other countries in the divorces per thousand marriages. Ireland is the lowest, being less than one to the thousand marriages. The highest is the United States, with 85 to the thousand. Canada is next to Ireland; Switzerland is next to the United States, with 43 to the thousand; England and Wales, 2½ to the thousand; France and Germany, 30. These statistics were gathered by the United States in 1910, and there has been no improvement since that time.

What this country needs is uniform marriage and divorce laws for the whole United States. Dissatisfied married people go from one State to another and get divorce and then remarry. From the best here presented, a minister of the gospel has no right to marry divorced men or women while both parties are living.

W. W. Staley.

CHAPLAIN ROUNTREE IN SCOTLAND.

Edinburgh, Scotland, July 26, 1930.

Dear Sun Readers:

On the eve of our leaving this port, I wish to write you a line about Edinburgh and this country. Scotland is one of the smallest of European countries; nevertheless, one of the most beautiful, and it is teeming with historical interest. It is the home of Bruce and Wallace, Burns, Sir Walter Scott and Harry Lauder. It is the home of Mary Queen of Scots, one of the most fascinating and mysterious characters of Scottish history. It is the land of abbeys and castles, irregular hills, mountains and lakes. It is the land of golf, where, through the past five hundred years, this has become the national game, and its links are the most wonderful in the world. It is a land of American tourist and here the Scotchman's blue eyes kindle with delight when mention is made of his native land. It is not strange that he does, for we are told that the Scotchmen lead their children to the old landmarks and shrines of their country's history and repeat to them those deeds which are their nation's proudest heritage. "Time,' they say, "is never wasted which is spent in honoring departed greatness."

We have made excursions here and there, everywhere seeing the best we could and all we could. Some have traveled in groups, while others have preferred to travel independently. Notably among the places visited are the Tressachs and the Melrose sections, where Sir Walter Scott lived. The Tressachs is a section of irregular hills and mountains too rugged and too beautiful to be cultivated. In their midst are many beautiful lakes, which the poets of the country have written so much about. A trip through this section involves travel by train, steamer on the lakes, and stage coaches over the mountains from lake to lake, or it may be made by bus all the way. In any event, it is a full day's tour of enchanting delight among wild and picturesque nature. But the charm of this section does not lie alone in its mountain scenery, but also both history and legend in these woods have fascinated the English-speaking race with the life and adventures of Rob Roy and the transcending genius of one man, Sir Walter Scott. He who has read "Waverly Novels," "Marmior" and "The Lady of the Lake," needs no guidebook for his tours.

We reap today what Sir Walter Scott sowed. In the comforts of a de luxe motor bus, speeding over modern highways, up the hills and down the valleys, over glen and dale, we absorb in a few flashing hours what it cost him years of labor to accomplish. As we speed along through the country, the cultivated lands are transcendently beautiful. From along the mountain-side, as far as the eye can see, the whole panorama is one of fields and pastures, inset with the homes of those who own and cultivate them. These fields are laid off in small, irregular patches, separated from one another by rock walls. In these various patches, potatoes, oats, barley, rye, wheat, hay, and pasture grass are growing. Everywhere thousands of sheep and cattle, the source of Scot Hill leather and tweed, are grazing. The whole valley clear to the hills in the distance looks like a vast crazy-quilt, with every cut a different color.

It is this sort of thing which Scotland has built up to excellence through the receding centuries, and which we can enjoy anywhere we may choose to go.

Edinburgh is a big city, having a population of more than four hundred and twenty-seven thousand, and it is called the "Athens of the North." It is a very pretty city and full of historical attractions. Among them, and foremost, is the Edinburgh Castle, the castle of the kings and queens of former days, now used as a national shrine. It also includes barracks for the guard. Princess Street gardens furnish delightful recreation and pastime for the populace during their evenings. Those gardens occupy a great natural basin (once a lake) between Princess Street and the great perpendicular rock upon which the castle rests. It is about three blocks long and two blocks wide. Away down in the bottom of the ravine there is a row of shrubbery and trees running its entire length. This hides a railroad running through it. Contrary to the usual, this adds to, rather than takes away from, the attractiveness of the park. It is a pleasing occupation to watch the folks gathered here listening to the music of the red-coated band and passing their time in the gloaming, and this delight passes to inspiration as we watch the lingering twilight of the north climb slowly up that perpendicular rock and finally leave it in the care of the night.

In the castle is the World War memorial, "Queen Mary's Chapel," the "Crown Room," and many other things of interest. In the crown room are to be seen the discarded souvenirs of Scotland's sovereignty, the crown once worn by Robert Bruce, the sword of state, the scepter, and a great many other jewels. Other places of interest in the city are the Holy Rood Palace, John Knox's house, St. Giles Cathedral, the National Antiquarian Museum, the National Portrait Gallery, Parliament House, Advocate's Library, and the Royal Botanic Gardens.

What has impressed me much is the cordiality of the people. Their receptions call forth unqualified admiration, and our pleasures here have exceeded our most sanguine expectation. We have been entertained in receptions, luncheons and dances. Official receptions for officers and midshipmen have been abundant, including a great many golf and tennis parties for those who engage in those sports.

This concludes our visits on this cruise. We leave next Monday, the 28th, for Hampton Roads, Va., and we expect to anchor there the 14th of August. Au revoir to you until we meet again.

H. E. Rountree.

TOO BUSY.

I recently read the following on a Church bulletin-board: "When a man is too busy to worship God, he is too busy." It strikes me as containing food for thought, especially in these days of hectic living.

Many excuses are set forth for not worshiping God. Many of them do not stand much analysis. We are frequently met in Church work with the answer, "I am too busy; I have so much to do, I really cannot find time." Such people may profitably reread this bulletin-board statement. Nay, further, they might more profitably sit down and make a careful analysis of their time with the view of making changes that would enable them to find time to worship and to give something of themselves to His service.

If you feel that you are too busy to worship your God and serve Him, my advice is, first of all, to look to your Christianity and then to analyze your powers of discrimination and your selection of the things to which you are giving your time.

The author of the statement is right, "When a man is too busy to worship God, he is too busy," and something should be done about it.—*Rev. Granville Taylor.*

Serve the Lord with gladness. Enter into His gates with thanksgiving, and into His courts with praise. Be thankful unto Him, and bless His name. For the Lord is good.—Psa. 100:2, 4.

CONTRIBUTIONS

SUFFOLK LETTER.

There are many social and benevolent organizations throughout the world that cultivate personal contact, create permanent friendships, and do much good without considering "the rock whence they were hewn, or the hole of the pit whence they were digged" (Isa. 51:1). It would be well if all such organizations could fully understand that the Church of Jesus Christ is the parent of all benevolent and beneficial organizations. Where Jesus Christ is unknown, and His Church does not exist, such organizations are not doing work. They are the children of the Church and fail to appreciate their parents; and that is not now an unknown quantity. Children forget what their parents have done for them, and organizations forget what the Church has done for them. All love and all benevolence have their origin in God, for God is love; and He not only gave His Son to save, but the world with all its good for man to enjoy. Jesus came to represent God, and He sends His Church to represent Him.

One of the dangers of this age is that good organizations will do good and at the same time neglect the Church from which they unconsciously sprung. The Church should be recognized, attended, sustained, and made first in all organized social and benevolent work. Unless this is done, many get into the organizations without a change of heart or a clear conception of the Church as the mother of the organization which they join, in which they work, and which they love.

The old hen sits on the eggs for three weeks, the brood comes out with new life; they follow their mother for a time; then they begin to scratch for themselves, but they continue to roost in the same house or the same tree. They continue to scratch together till death separates them. The Church of Jesus Christ has been brooding over ideas, purposes, plans, benevolences, social questions, in saving the world for centuries. These organizations that are doing so much good are the little chicks hatched out from those centuries of brooding in faith, and they ought not to wander from the Church and their members ought not to feel that they can do more good through them than through the Church from which they sprang.

The Sunday School, organized classes of adults, and missionary societies are in the same danger. They attend regularly and support liberally these organized Christian forces, then neglect attendance upon Church services and the regular support of the parent of their being and their good deeds. The old hen has her hardest time while she broods over the eggs, but she has a hard time again in scratching and watching after her young. The Church has had a hard time from Pentecost till now trying to put new life and new purpose into the world, and she needs now the generous and united support of all her children. His blessing upon all good organizations, but do not let them neglect His Church.

W. W. Staley.

ELON LETTER.

Not so long ago I was in a Lutheran Church which is older than the United States government and which is decidedly High Church in its practices. There is the altar in this Church; also the pulpit and the reading-desk. And yet, at the conclusion of the service the minister said: "Next Sunday we begin here a series of meetings which will continue through the following week. I do not know whether I should call these meetings revival services or not, but I hope that our people will attend and that those who are already members of the Church will be strengthened in their spiritual life and that those who are not connected with the Church will become members as a consequence."

I have recently been in several Christian Churches in which the revival has from the days of James O'Kelly been an integral part of the methodology of our procedure, and I have heard the minister in a great many cases say something like this: "We are in particular need of instruction in the Principles and teachings of the Church. I am not so sure but that our practice of holding a revival service has been an injury to the Christian progress of our new members. We must have training classes for new converts, so that they will really know what Christianity is."

It would seem that those Churches which have relied upon the educational method have found it inadequate and are resorting to evangelistic efforts in order to give warmth and enthusiasm to the Christian experience. It would seem that those Churches which have enjoyed the warmth and enthusiasm of the evangelistic experience and method have found it inadequate and that they are looking for the solidity that comes with knowledge, and so religious education appeals to them as foundational for success in their Christian efforts.

Manifestly, the Church, whether of the confirmation or conversion type, is convinced of the inadequacy of its methods. In a day of great material prosperity such as ours is, the Church ought to be sitting on top of the world, but the sad fact is that the Church has largely lost its power.

It is so easy to have confidence in methods, in organization, and so difficult to grasp the inner significance of the Christian life. Even in our political experience we have lost the real spirit of liberty for the individual in striving after social organization and in our Christian experience the Church has lost its pristine power in the mad effort to ecclesiasticize and organize and programize religion.

We need to ponder long and insistently that great saying of Jesus, "I have come that they might have life, and that they might have it more abundantly." Life, which means a genuine experience of Christ, is the secret of Christian power, and until the Church is able to introduce mankind individually and socially into a genuine experience of God through Christ, religious education will avail nothing and evangelism will avail nothing.

W. A. Harper.

PIEDMONT JUNIOR COLLEGE.

Piedmont Junior College will open September 3, 1930, with a strong faculty and better equipment than ever before, and a good prospect for students. In the reports of the committees on education of the Alabama and Georgia and Alabama Conferences, the college was reassured of their loyalty and co-operation in a larger way than ever before. This is an index of their ever-growing interest in their own institution. Our folks are getting interested in higher education as they have never been before.

Parents, the question of educating your sons and daughters is a very vital one, and you cannot well afford to pass up your own Piedmont Junior College, which is a Christian institution, for one which is purely secular. If I were to ask you why you want your sons and daughters to go to school, you would probably give one of the following reasons: to prepare them to cope with the world; to make them useful citizens; to enable them to build up a name for themselves; to enrich their lives and make them happier and fuller. All these motives are indeed worthy, and if it accomplished even one, the sacrifice will not have been in vain. But are you assured of even this one? Before going further with your preparation, ponder over this question long and earnestly, for the future of your children may be at stake.

The college problem may be a very difficult one to solve, but, after all, it contains but two factors, and after you have studied each carefully you have at least approached a solution. These two problems are the student and the school. If you have already made a careful diagnosis of your boy or girl, then turn your attention to the school, for it is better for them never to have seen within the walls of an institution of higher learning than to have seen within the walls of the wrong one.

There are three ways to study human character, viz: by what the character says, by what the people say about him, and by what he does; so it is with the school. For the first, study the catalogs; for the second, consult those who are able to give you an unbiased opinion; and for the last, watch the boys who are under its care and influence. The first and second are important, but the third is the vital test of any school. You judge the tree by its fruit, so you judge the college by its boys.

It is not the library that makes the college, or the well-equipped laboratory; it is not the beautiful grounds or the handsome fraternity buildings; it is not the record of its ball teams, or the fame of its dramatic club; it is not the number of students enrolled or the vast learning of its leading instructors. Important as these are, they shrink into insignificance in the presence of real worth. And the real worth of any college lies in its Christian influence. Lack of equipment will be largely compensated for by the training received in real character-building, for one good habit formed is a more valuable acquisition than much study in the psychological nature of habit-forming; one bad habit acquired is more detrimental to life and character than the lack of much learning.

Parents, since you have your own Piedmont Junior College, which stands for Christian character first and always, we shall expect you to send your sons and daughters to this institution. Please do not disappoint us to your own regret.

Wadley, Ala. S. L. Beougher.

UNION.

On the fourth Sunday in July we began revival meetings at Union, with two services on Sunday. Rev. H. E. Crutchfield, Henderson, N. C., reached us on Monday and remained till the close of the meeting on Friday evening. The audiences were large and very attentive. Bro. Crutchfield brought us good gospel messages, and our people were much pleased with him and his sermons. One member has been received since the meeting closed and one or two others will likely join. The Christian Endeavor Society is having interesting meetings every Sunday evening. The Church has the largest Sunday School in its history, so far as the pastor knows. Electric lights have recently been installed.

Rev. Dr. D. A. Long was with the pastor and preached for him on the Second Sunday in August. He preached an excellent sermon to the delight and joy of those who heard him. It was a treat to have Dr. Long with us and to hear him preach. His faith, hope and love are certainly cheering.

P. H. Fleming.

LANETT, ALA.

On the fourth Sunday in July we began our revival meeting at Noonday Christian Church, which was started off by the dedication of our new building. It was a great occasion with us. The interest was good and the congregations were large. We had a real good revival and a real harvest-time. Rev. G. D. Hunt was with us and did all the preaching except on Sunday night. Bro. Hunt was at his best. His messages were plain and full of power and inspiration. Twenty-three joined the Church and twenty-three were baptized at the close of the meeting.

After the close of our meeting at Noonday, we went to North Alabama and began a meeting with Rev. J. H. Hughes and his good people at Pisgah Church. The Lord wonderfully blessed us together here and we had a real good meeting. It was a union meeting between the Methodist and Christian Churches. The Baptist people gave splendid co-operation, and I shall never forget the fine fellowship which we had together. May the Lord be praised for all the good done.

Now, just a word to the pastors and Churches of the Georgia and Alamaba Christian Conference. It is only a little more than one month until the meeting of our annual Conference, and I know that this has been an unusual year in many respects. Money has been scarce and hard to get, but, brethren, let's not slack up, but do our best for the Lord. I suspect that the most of us have cut down on the Church already more than we have on anything else, and our obligations are out to our Church and must be paid if we are to continue the work which we have started, and I feel that we all want to do that. So let every pastor do his best to bring up our apportionments in full, and, above everything, let us not suffer a single one of our Churches to come up to Conference without at least a part of the amount asked for. So come on and let us bring all our tithes into His storehouse and try Him and see if He will not open up the windows of heaven and pour out a blessing upon us that there will not be room enough in our hearts to receive it. Send a full delegation of your most interested folks to the session of Conference.

J. H. DOLLAR.

ROANOKE, ALA.

Because of the serious illness of our baby since the latter part of April, I have been greatly handicapped and could do no effective Church work. She seems to improve temporarily at times. She is in a very serious condition at present in Columbus, Ga., under the care of two specialists. We cannot tell what the consequence may be. We can only trust Him who doeth all things well.

I have attended only two revivals. The revival at Roanoke was carried on by our good friend and former pastor, Rev. G. D. Hunt. Two members were received by transfer. The revival began at Rock Springs the first Sunday in August. In my absence, Rev. G. R. Walker preached at 11 o'clock and I did the rest of the preaching. We had a fine meeting and received six members. I went back last Sunday evening to attend to the ordinance of baptism. We had a fine service at the Church and received five more members. Only seven were to be baptized.

On the second Sunday in August we began the revival at Providence Chapel (Red Hill), Richland, Ga. The first part of the week seemed very discouraging. The people had been disappointed. We had planned to hold the meeting a month earlier, but because of the condition of our baby, I could not go at that time, and Bro. Hunt, who had promised to do the preaching, did not want to assume the responsibility in the absence of the pastor. Then when the people decided to hold the meeting last week, Bro. Hunt could not be there. However, on Wednesday night Rev. M. B. Brown, of the Baptist Church, came and assisted us till the close on Friday night. He did some very forceful gospel preaching. Six members were received and more to come later.

There is a great opportunity at old Red Hill if they can only succeed in locating a pastor on the field. I visited Rev. H. W. Elder in the hospital at Plains, Ga., last Friday. He realizes his condition is very serious, but he seems to rejoice when his friends talk to him about God's kingdom here in the world and the glory of the kingdom beyond the great river. Who knows but that the expression on his illumined face will glorify God more than his voice could. His many friends remember him each day at the throne of grace.

I have resigned my pastorate at the Roanoke Church, to take effect at the end of this Conference year. I would be glad to correspond with any Church or group of Churches that would consider my services.

G. H. VEAZEY.

Isn't it strange that princes and kings,
And clowns that caper in sawdust rings,
And common folk like you and me,
Are builders for eternity?
To each is given a bag of tools,
A shapeless mass and a book of rules;
And each must fashion, ere life is flown,
A stumbling-block or a stepping-stone.
—*Methodist Protestant-Recorder.*

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11 Truth shall sprin

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9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better [1]

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [1] or, *all*

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8 ¶ [2b]Jĕ-hôi'-ă-chĭn *was* e years old when he began t

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A DAILY PRAYER.

(August.)

Our Lord Christ, in whose fellowship there is happiness and holiness, turn us, Thy anxious followers, from sin unto Thine own pure righteousness. So keep us enfolded within the bosom of Thy companionship that Christian conscience and consciousness may be aroused against the evils that constantly assail and entrap many who have given Thee a habitation in their heart and yet are weak and wandering. Thou, only, O God, canst put away iniquity. Except Thy grace overcome, the iniquity that is in us is our utter undoing. Reveal ourselves to ourselves and give us this day a fresh sense of Thy forgiveness. For Jesus' sake. Amen.

MISSION NEWS.

Missionary work among negroes of the South, culminating in the proposed establishment of Dillard University, in New Orleans, will continue as an important part of the American Missionary Association program, it was indicated at the annual sessions of the Congregational Home Boards, at Plymouth Institute, Brooklyn. The delegates represented 5,000 Congregational Churches in the United States. The next convention will be held at Seattle, in conjunction with the first meeting of the General Council of Congregational and Christian Churches, in July, 1931. This meeting will merge the two Churches formally, with a membership of more than 1,000,000.

Seventeen hundred Churches, 300 of them self-supporting, and a combined membership of 172,000 is the accomplishment of Protestant missions in seventy years. Yet there are more non-Christians in Japan today than when the first missionaries went there. Then the population was 30,000,000; today it exceeds 60,000,000. Among the practically untouched groups are to be classified 36,000,000 farmers, 2,500,000 fisher-folks, 400,000 seamen, 500,000 miners, of whom 83,000 are women, and 500,000 maid-servants and waitresses and added millions of other groups.

Japan is the most adult of all the Eastern nations in the record of development, for more than 99 per cent of her youth attend school. She wishes to stand high in the respect of other nations. Although the number of publicly professed Christians is comparatively small, Christianity is now definitely recognized as one of the religions of Japan, and holds an equal place with Shintoism and Buddhism. C.

CHRISTIANITY A FORCE.

Rev. John M'Neel, of Seoni, Chappara, gives two extracts from a Hindu journal as evidence of admission that Christianity is preparing the way for a better order. The writer of the first is president of the Hindu Sabba, an organization having for its chief object the preservation of the Hindu religion. He says:

"The advocates of Bible teaching in the schools only ask a respectful hearing to half an hour's teaching in the message of religion. Though this teaching does not immediately result in the actual conversion of the students, I have no doubt that it is certainly undermining that Aryan civilization and culture (i. e., the Hindu religion), which are our most valued inheritances. Though it may be a trifling question of half-hour's teaching, still it is to us a question of life and death. What the Mohammedans could not achieve by swords, the missionaries are attempting by half-hour's teaching. One is surprised to find the success which they have secured during the comparatively short period of their work. Though actual conversions are not many, I am afraid that the whole field has been thoroughly undermined. It is, therefore, our bounden duty to protect our religion from being completely destroyed."

The second quotation is from an editorial in the same paper. The editor is a liberal-minded Hindu, but he comes to the same conclusion:

"No reasonable man can deny that Christian missionaries have done great service to India in the field of education. It is true that their motive is religious conversion, but that need not deter us from recognizing what the missionaries have done for India. Having said all this, we think that the missionaries should realize that the demand for the introduction of a conscience clause is not based on mere opposition to their religion. With the advance of education, there is a growing tendency for men of one religion to study the life-history of the founders of other religions and to understand the truths revealed in them. Such voluntary study is better and far more fruitful than any compulsory study could be.

The Nehru Committee has recommended the introduction of a conscience clause in the constitution of the country. One of the articles embodied in the scheme says that "no person attending day school receiving State aid or other public money shall be compelled to attend the religious instruction that may be given in the school." The recommendation has not met with the approval of the Christians, and it is true that it will affect Christian institutions the most. But the time has now come when compulsory Bible teaching should give place to voluntary methods. No school receiving State aid or other public money should compel any person to receive religious instruction. This will apply practically to all mission schools in India. The Christian missions in India should be prepared for the great change that cannot be delayed for long.—*Missionary Review of World.*

CHRISTIANITY MISUNDERSTOOD.

"There is much genuine and conscientious opposition to Christianity. The influence of Russia, and especially of Communist doctrine (i. e., a secular, materialistic interpretation of life) is strong among students all over the country. Many also are quite ignorant of what Christianity at its best is; they have had no contact with the Bible or the best Christian thought. The only Christians some have known have been members of aberrant sects, of which there are far larger numbers in China than most persons realize. Large numbers of Chinese, even among the most highly intelligent groups, are totally incapable of comprehending how individuals can come to China and live out the life of a missionary without selfish and ulterior motives. The misapprehension is, of course, increased by the fact that Christian missions and political imperialism are badly mixed up. Finally, motives of personal grudge and aggrandizement are all interwoven in the pattern. Many of the anti-Christian leaders have at some time been expelled from the student bodies or dismissed from the staffs of Christian schools; or, for any other reasons, they have had bad relations with Christians at some time in their past. There is also a group who have simply hopped on to what they believe to be a bandwagon."—*Christian Century.*

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 23, 1930.

Sunday Schools.

Previously acknowledged	$ 4,205.85
Durham, N. C.	14.79
Berea (Nans.), Driver, Va.	4.00
Happy Home, Ruffin, N. C.	1.80
Biscoe, N. C.	1.57
Ingram, Va.	3.00
Rev. I. W. Johnson's Class, Suffolk, Va.	3.00
Franklin, Va.	8.55
North Highland, Columbus, Ga.	1.81
Cary, N. C.	3.67
Dendron, Va.	6.50
Mt. Carmel, Zuni, Va.	2.10
Antioch, Harrisonburg, Va.	2.24
Grace's Chapel, Sanford, N. C.	1.55
Wood's Chapel, Mt. Jackson, Va.	1.00
United Christian, Lynchburg, Va.	2.70
Berea (Norfolk), Hickory, Va.	4.10
Mt. Carmel, Zuni, Va.	2.31
Holland, Va.	11.00
Newport News, Va.	11.00
Pleasant Hill, Liberty, N. C.	3.30
Total	$ 4,295.84

Individual and Church Collections.

Previously acknowledged	$ 6,001.55
Ivor, Va.	8.92
Total	$ 6,010.47

Specials.

Previously acknowledged	$ 2,026.65
Burlington Sunday School, N. C.	44.23
Total	$ 2,070.88

Dollar-a-Month Club.

Previously acknowledged	$ 63.00
Mr. & Mrs. W. J. Pierce, News Ferry, Va.	20.00
Miss Caroline Gort, Portsmouth, Va.	1.00
Total	$ 84.00

Summary.

Previously acknowledged	$20,887.36
Sunday Schools, regular	89.99
Individual and Church collections	8.92
Specials	44.23
Dollar-a-Month Club	21.00
Total to date	$21,051.50

J. O. Atkinson, *Sec'y.*

SEPTEMBER MISSIONARY PROGRAM.

Woman's Society.

Theme: "Faithfulness" (Thou hast been faithful over a few things). Has your society been faithful through the year?

Song.

Prayer.

Business

Roll call. Favorite Bible verse or a testimony as to your faithfulness in society work.)

Silent prayer, followed by Psalm 19:14 in unison.

Heart-to-heart message from Mrs. Howsare, president of our Woman's Mission Board. Do you remember the challenge she gave us in the first message of the year? If you have kept the message on file you might refer to it again.

Annual report of each local officer (in writing).

Exercise: "The Ghost."

A letter to one of our missionaries to be read and signed by all present.

Young People's Society.

Purpose: To help each member of the group to choose a way of life that shall mean service in the kingdom.

1. Hymn: "O Jesus, I Have Promised."
2. Lord's Prayer.
3. Project committee.
4. Leader's introduction.
5. Choosing a life work.
6. Evaluating professions.
7. Personal expression.
8. How to train ourselves for better leadership.
9. "The Call."

Hymn: "Jesus Calls Us."
Scripture: Matt. 20:20-34.
Hymn: "Take My Life and Let It Be."
Hymn: "I Would Be True."

Suggestions.

Poster: On left side of poster a picture of two animals fighting, beside it the words, "The law of the jungle." On the right side a picture of a nurse beside a patient, or some similar scene, and beside it the words, "The law of Christ." Time, date.

3. Project committee may conduct a short review of the year and announce the time and place for the exhibition of the book to the members of the Church.

4. Leader should introduce theme briefly.

5. Ask the pastor or some other person before whom the young people will feel free to speak, to talk to the group for about fifteen minutes on how to choose a life-work that will mean Christian service. This means not only choosing the work of the ministry, or Y. W. C. A., but choosing a profession that will be compatible with one's Christian ideals.

6. Put list found on page 61 of Y. & W. O. on the board and ask one person to check off all those professions which it would be better if no one followed. Add any other professions you may wish to this list.

7. Ask some of your young people who have chosen their vocation to tell how and why.

8. Leader presents material found on page 63 of Y. & W. O.

9. During this worship service have a tall candle burning on the table in the front of the room. This candle is to represent Jesus Christ and His way of living. While a soloist sings "Take My Life," the group will march to the front, each person receiving a smaller candle from the leader and lighting it at the taper. Close by singing "I Would Be True," the room lighted only by the light of the candles.

Willing Workers or Juniors.

Theme: "Learning New Lessons."

Song: "Tell Me the Stories of Jesus."

(Other songs might be, "Saviour, Teach Me Day by Day," "All Things Bright and Beautiful.")

Call to worship.

Let the people praise Thee, O God, let all the people praise Thee.

Response: The Lord is my strength and my shield; my heart trusteth in Him, and I am helped.

Offering. Prayer. All things come of Thee, O Lord, and of Thine own have we given Thee.

This is Christian education period. Lead the children to see how they must "study to show themselves approved unto God"; how school lessons and Sunday School lessons are necessary if they are to be ready to do God's will in their own lives in the best possible way.

NEWS NOTES.

By Mrs. W. M. Jay.

Alamance district is composed of the following Churches: Elon, Graham, Graham Memorial, Burlington, Shallowford, Mebane, Mt. Zion, Haw River, Pleasant Hill, Union Ridge, Bethlehem, Berea, Long's Chapel and Hopedale. Most of these Churches are active in the missionary work, even though they may not have an organized missionary society. But oh, what a force for missions, if every woman could and would be active in this extension work for the Master!

Just recently a Woman's Missionary Society has been organized in Mt. Zion and Berea Churches. A Willing Workers' Society has been organized in the Bethlehem Church, with Mrs. Fannie Gilliam, leader. Who'll be next? The great need, we are told, is for more leaders to take charge of the work. Recently, our missionary circle studied the lives of Bible women, and we were impressed greatly with the life of Deborah. Refresh your memory concerning this great woman. To me, the outstanding fact about her was that she had faith, not only to keep her busy at the things which needed to be done, but she had sufficient faith to inspire others, and also that wisdom which led her to share responsibility. If the women of the Church who are working diligently for the mission enterprise will bring their sisters to share in their interest, enthusiasm and activity, they will have rendered the cause the greatest service possible.

"Just half a century ago a terrible accident took place on the River Thames, at London. A ship, the Princess Alice, with 900 on board, sank, and only 300 escaped. On that night a ferryman heard a crash, went home to his comfortable fireside, and thought no more about it. Another ferryman, who had made his boat fast for the night, hearing the crash, put her back into the water, rowed as fast as he could to the scene of the disaster, and rescued many from drowning. As he pulled to the shore with his boat so full that it could not hold another one, though there were struggling people all around, he lifted up his heart to heaven and said, "O God, for a bigger boat!" "

This is the spirit that should inspire our missionary forces in their extension work for the Master. All around is a needy world, and our prayers should be for a larger influence, or for a bigger boat.

The Union Ridge Christian Church in North Carolina has a live Woman's Missionary Society and are doing a splendid piece of work. They meet monthly in the homes of the members where a business and social session is enjoyed and a good program rendered. Wish we could hear more from these good people and from other Churches too.

Isn't this fine? A news item from a new society, and that new society is at the Ocean View Christian Church. Mrs. H. C. Caviness did some real missionary work when she went out there on July 30th, gave them an interesting talk on the mission work and helped them to organize and get started. Mrs. D. M. Spence is the newly elected president; vice-president, Mrs. Joe Harris; secretary, Mrs. Tom Ward; treasurer, Mrs. R. L. Hardy. These people are really in earnest and are hoping for great things to come to pass. They ask that each society will remember them in their prayers. Hurrah! for Ocean View.

O'KELLY MEMORIAL.

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Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Bāb'-ў-lon *are* fourteen generations; and from the carrying away into Bāb'ў-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson X—September 7, 1930.

Josiah.

Golden Text: "The word is a lamp unto my feet, and light unto my path."—Psa. 119:105.

Lesson: 2 Kings 22, 23:1-3, 21-25; 2 Chron. 34 and 35.

Josiah comes upon the stage after a line of inefficient, unscrupulous, and godless kings of Judah. He stands out, not only as one of Judah's best kings, but one of the great men of Judah and one of the great reformers in Jewish and secular history. His name, "Jehovah supports," was no misnomer, for the secret of his character and his work was a faith in Jehovah and obedience to what he thought was Jehovah's law, together with the conviction that because he was trying to serve Jehovah, Jehovah was supporting him.

Josiah's reforms apparently were begun soon after he ascended to the throne; four years after that date, according to Chronicles, and at the tender age of twelve. The account, as given in Second Kings, makes the reform begin a little later. Likewise, the two accounts differ as to the cause of the reforms, but both bear testimony to the fact that Josiah instituted far-reaching and wide-sweeping reforms. The significant fact in both cases is that the reform was based on biblical grounds. For in cleaning and repairing the temple, the "Book of the Law," probably the Book of Deuteronomy, or possibly the first five books of the Pentateuch, was found and brought to Josiah. When the young king read "the book," he immediately saw the terrible indictment that Jehovah had against his nation, and he set about to improve, even to reform conditions.

Here is one of the most striking illustrations of the purpose and the power of the Bible. The Bible throws light on individual and social practices and reveals their limitations and their sin. One of the most vital things that earnest and habitual reading of the Bible will do is to keep constantly before one the ideals of the true way of life, and stimulate one to holy living. The tragedy of the neglect of Bible reading lies just here. Conscience alone is not a sufficient guide or stimulus. But he who, in all sincerity, constantly brings his conscience to the touchstone of the Bible and the mind of Christ will find a constant stimulus to holier living and nobler service.

There is the lesson here, of course, as to the effect of the application of biblical principles to national life. Think what a difference it would make in the national life of America and all the other nations if the principles of the Bible were the principles that governed every phase of national life!

There is a suggestive sentence in the account of the repairing of the temple which led to the finding of the law. "There was no reckoning made with them of the money that was delivered into their hands, for they dealt faithfully." Alas, there are so many of whom it cannot be said that "they dealt faithfully." As one comes into contact with cross-sections of life, one finds so many who cannot be depended upon. It is interesting to note that in the parable of the talents, Jesus uses the words, "Well done, good and faithful servant." Faithfulness is a fundamental virtue of real character.

Josiah gave his personal attention to religion. Among other things, he reinstituted the Passover, one of the most significant festivals or feasts of the Jews, and one which had evidently not been observed very regularly or with much meaning. Like every far-seeing man, he saw the peril of allowing an occasion of such religious significance to become obsolete or to become observed in a half-hearted way. It is well enough to state in this connection that the Christian people of the world must not allow the Sabbath or the Lord's Day to become obsolete or to lose its religious significance. There is peril in the situation in our modern observance of the seventh day.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, September 7, 1930.

(Consecration Meeting.)

Opening hymn: "Jesus Calls Us."

C. E. pledge (read in unison).

Scripture selections: Ex. 33:12-15; Matt. 4:18-20; Matt. 9:36-38; Matt. 10:1-8; Josh. 1:9; Matt. 28:19-20.

Poem:

Ah, dare I yield me to the outstretched arms
Of Him whom men once stretched upon a cross!
Ah, can I lose in Him life's wild alarms
And for Him count the wealth of earth but loss?
Dare I forget my passion-stained age,
And make a new beginning on His page
Of undimmed purity, resplendent white,
And keep it as by living in His light?
I dare because His love constraineth me;
I dare because I no longer doubt
That He from evil restraineth me
And all the powers of darkness casteth out.
—*Intercollegian.*

Hymn: "Open Mine Eyes" (first stanza).

Silent meditation: Read this stanza, then call for silent prayer, closing with a brief prayer by the leader.

"I heard Him call,
'Come, follow'—that was all;
My gold grew dim,
My soul went after Him:
I rose and followed—that was all.
Who would not follow if he heard Him call?"

Duet (or chorus): "Give of Your Best to the Master."

Talks on our crusade plans:

1. My crusade for evangelism.

Hymn: "Lord, Speak to Me, That I May Speak."

2. My crusade for citizenship.

3. My crusade for peace.

Hymn: "O Jesus, I Have Promised."

Benediction.

Through the entire program strive to have all thinking together. Much depends upon making it a time of personal consecration. Have the program so well planned that it will move with no announcements except for hymns. Have the Scripture passages read by several individuals. Just before each of the talks on crusade plans, repeat the pledge which is to be discussed. Secure crusade pledge cards from the Bethany Press, St. Louis, Mo., and have them signed by all members together. See your pastor and find out if he has some local work which he wants the Christian Endeavor Society to carry on. If so, explain this as a separate crusade plan and pledge your society to render such assistance as is requested.

In explaining the crusade for evangelism, read Matt. 4:18-20 and Acts 16:25-33. Note that people were won by a personality, by an experience of salvation. We are ourselves making or reviving our possibilities of becoming evangelists.

"We are writing a gospel,
A chapter each day,
By deeds that we do
Or words that we say.
Men read what we write,
Whether faithless or true—
Say, what is the gospel
According to you?"

Do we so live as to win others? Do we love Jesus so much that we want others to know Him, too?

How may the Christian Endeavor group carry out its pledge of evangelism? First, by living; then by working with groups, and finally by personal invitations and encouragement. Raymond Lull once said: "He who would find Thee, O Lord, let him go forth to seek Thee in love, loyalty, devotion, faith, hope, justice, mercy and truth; for in every place where these are, there art Thou."

In explaining the crusade for citizenship, read Psalm 24:15, Psalm 1 and Rom. 13:1-8.

Explain that a good citizen is unselfish in all his relationships. Show that he is willing to assume his share of responsibility for law enforcement, care of dependent members of society, and the discharge of public business. Show that the good citizens not only obey the law, but urge others to do so also. Harry Emerson Fosdick says: "To be a public-minded citizen, to make citizenship an agency of Christian usefulness, to understand public needs, public sins, public remedies —such co-operative ministry is indispensable to a full-sized Christian life. What would the world become if all Christians felt for their countries what the prophet felt for Zion?" Emphasize the fact that a good citizen shows an intelligent interest in his community, State and nation. Show that his criticism is constructive rather than destructive. Show that a Christian is a good citizen.

The crusade to peace is one of the most important tasks facing the youth of the world today. It is international in scope and interest. Never again do we wish to see millions of our young men killed or maimed because of international jealousy or misunderstanding. Jesus came to bring peace on earth.

International conferences have been held recently to try to prevent war. Look up the results of the London Naval Conference. Refer also to the work of the League of Nations, World Court, and The Hague Tribunal. War is not necessary. Nations may resort to arbitration or judicial decision before resorting to war. Dr. Fosdick again said, "The old age still lifts up its voice to cry, 'War is inevitable'; the new age cries, 'War is no more inevitable than slavery.' The old age urges, 'All nations must be armed against each other'; the new age replies, 'All nations must co-operate for the world's peace.' War in its origins, motives, methods and issues is the most powerful anti-Christian influence on the earth." Read again Luke 2:13-14 to see what Jesus brought; also read Isaiah's wonderful prophecy (Isa. 2:1-5). We are reminded here of the beautiful negro spiritual, "Gonna Study War No More." If

that is familiar to the group, have it sung with this program.

Perhaps you are familiar with Bishop G. Ashton Oldham's wonderful words, "America First," which follow: "America First. Not merely in matters material, but in things of the spirit. Not merely in science, inventions, motors and skyscrapers, but also in ideals, principles, character. Not merely in the calm assertion of right, but in the glad assumption of duties. Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a good Samaritan. Not in splendid isolation, but in courageous co-operation. Not in pride, arrogance and disdain of other races, but in sympathy, love and understanding. Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in beginning a new trail, along which, please God, other nations will follow, into the new Jerusalem where wars shall be no more. Some day some nation must take that path—unless we are to lapse once again into utter barbarism and that honor I covet for my beloved America. And so, in that spirit and with these hopes, I say with all my heart and soul, 'America First.' "

May we not, as the Christian youth of the land, lead the way in blazing the trail, in marching upward toward that which Jesus came to bring, "Peace on earth, good will to men"?

REPORT OF FIELD SECRETARY.

(September 1, 1929, to July 28, 1930.)

The field secretary began work on September 1, 1929, in the office of the chairman of the Board of Christian Education, at Waverly, Va. Most of the work done by the field secretary during the winter months, in addition to becoming acquainted with the work, was office work. Practically all of the summer has been spent on the field. Literature, Christian Endeavor helps, and program material has been sent to pastors, Sunday School superintendents, Christian Endeavorers, and others desiring these helps. Christian Endeavor notes have been prepared for THE CHRISTIAN SUN since March 1, 1930. Field notes and promotional articles have appeared in THE SUN. Since there was not money to provide for the printing of "Handbooks of the Sunday School and Christian Endeavor Conventions," the field secretary edited and mimeographed five hundred copies of the minutes of the Sunday School and Christian Endeavor conventions for 1929.

The following schools have been planned and conducted with the help of the Board of Christian Education, through the chairman field secretary:

1. Training school at Pleasant Ridge Church (Western N. C. Conference). Taught by field secretary.
2. Training school at Franklin, Va. The field secretary acted as dean.
3. Piedmont Junior Summer School. The field secretary acted as registrar and taught a course on "The Teacher."
4. Elon Summer School. The field secretary acted as registrar of the school.

The field secretary attended the following meetings and took part on the programs, except the Woman's Missionary Conference:

1. Special session of Eastern Virginia Young People's Congress, Suffolk Christian Church, September 14, 1929.
2. Eastern Virginia Woman's Missionary Conference, Franklin Christian Church.
3. Eastern Virginia Christian Conference, Suffolk, Va., Church.
4. North Carolina and Virginia Christian Conference, Virgilina Church.
5. Western North Carolina Sunday School and Christian Endeavor Convention, Hanks Chapel.
6. Valley of Virginia Central Sunday School and Christian Endeavor Convention, Linville Church.
7. North Carolina and Virginia Sunday School and Christian Endeavor Convention, Pleasant Ridge Church.
8. Alabama Sunday School and Christian Endeavor Convention, Rock Springs Church.
9. Eastern North Carolina Sunday School and Christian Endeavor Convention, Liberty (Vance) Church.
10. Eastern Virginia Sunday School and Christian Endeavor Convention, Waverly Church.
11. Virginia State Christian Endeavor Convention, Lynchburg, Va.
12. Young People's Leaders' Conference, Dayton, Ohio.
13. Southern Christian Convention, Raleigh, N. C.
14. Young people's banquet, Southern Christian Convention.

I have thoroughly enjoyed the work with the Board of Christian Education. I have at all times tried to present every phase of our Church work and to help our people understand that this board is "organized for service only."

Respectfully submitted,

JEWEL TRUITT,
Field Secretary.

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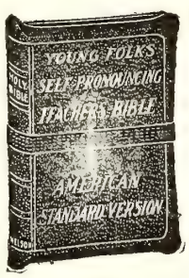

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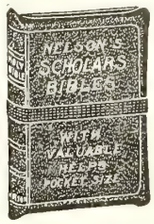

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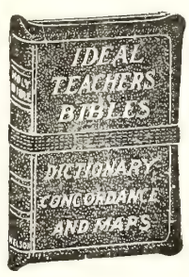

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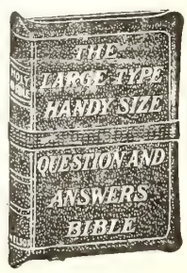

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

PRAYING FOR PERIL.

"It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God."—Matt. 19:16-25.

We are not rich; what, then, has this saying to do with us? It has everything to do with us if we long to be rich, if we envy those who are rich, if at the same time that we pray God not to lead us into temptation but to deliver us from evil we virtually beg Him to lead us into this major temptation and abandon us to this crowning peril.

Our Lord has taught us clearly that a desire for any evil, such as lust, is equivalent to the committing of the evil. What counts with God is the attitude of the soul. If we set our heart on heavenly things, we can safely possess worldly things. If we set our heart on worldly things, poverty itself has no safety for us.

Prayer.—Thy kingdom come, Lord Jesus. Thy kingdom, which is righteousness and peace and joy in the Holy Spirit. May it come in power or in wealth, in obscurity or in fame, in ease or in hardship, if only it comes, Lord Jesus. In Thy name. *Amen.*

TUESDAY.

PEACE AND QUIETNESS.

"The work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever."—Isa. 32:9-20.

In a city not far from me, for several months, the decent citizens have been disturbed by rowdy boys who steal automobiles and go racing through the streets at breakneck speed to the peril of all bystanders. There are always enough sympathizers to make an applauding crowd, and so far the police have seemed unable to break up what amounts to a persistent riot.

This proceeding is only a specimen of the outrages and mischief which have come in the wake of that great blessing, the automobile. The country is going automobile-mad. Instead of using the wonderful contrivance sanely, we are buying cars at an absurd rate and driving them at a rate still more absurd.

How at variance is all this with the peace and quietness that should mark a Christian! Speed for the sake of speed, travel not for seeing the country but for devouring the miles, is unworthy of man's achievements and God's goodness. Now that we have a Quaker President, the country could not do better than cultivate the Quaker qualities of quietness and peace.

Prayer.—Lord Jesus, we would seek Thy gentleness, Thy moderation. We would learn how to mediate and how to commune with Thee. We would forget our hurry and worry. We would replace fuming with calmness and competition with courtesy. For the sake of the Prince of Peace. *Amen.*

WEDNESDAY.

MODESTY AND MANHOOD.

"Behold, he hath hid himself among the baggage."—1 Sam. 10:17-24.

Saul, the son of Kish, the first fling of Israel, was only a farmer's boy, yet he was chosen of God for that exalted position. When selected by lot, he ran away in great trepidation, and after a hunt was found hiding among the camp baggage. He was seen to be taller by a head than any one else in the army, but his modesty was proof of a moral stature that was greater than any physical exaltation.

The sixteen-year-old boy, Wilber Brotherton Huston, who won the nation-wide Edison competition, at once became famous and received attentions enough to turn an ordinary boy's head, but he remained calm and modest as Lindbergh. He said that he had been much impressed by Edison, Ford, and other great men whom he had met since winning the competition, and he though that their chief common characteristic was their modesty. He declared himself eager to get out of the limelight and go to work.

This son of an Episcopal bishop has the true Christian spirit. Every child of God must show the meekness which the Son of God exalted among the greatest blessings. For the last shall be first, and the first in his own estimation shall be last.

Prayer.—Who are we, O our God, that Thou thinkest of us? What have we done that is worthy of Thy praise? We are not deserving of the least of Thy mercies. Oh, we are grateful to Thee that when we merited condemnation Thou hast called us to Thyself. *Amen.*

THURSDAY.

ARE YOU A SAINT?

"Paul . . . called to be an apostle . . . to all that are in Rome . . . called to be saints."—Rom. 1:1-7.

As surely as Paul was called to be an apostle, so is every Christian called to be a saint. As Paul declared it woe to him if he did not carry out his apostleship, so it is woe to each one of us if we are remiss in our saintship.

Preaching at Northfield, Dr. G. Campbell Morgan said that if he should ask all in his audience who were Christian to rise, perhaps all of them would leap to their feet; but if he should ask all the saints in the audience to rise, there would probably be laughter, and he doubted if any one would get to his feet. If he did, he would probably be ridiculed.

Why do we despise saintliness? The saint is the person who seeks to be like Christ. The saint, then, is the only real Christian. It is as much our duty to be saints as to be Christians.

Prayer.—Our Saviour, save us into Thy saintliness. Our Saviour, make us holy as Thou art holy, pure as Thou art pure, and strong as Thou art strong. Our Saviour, may we never be ashamed to be like Thee. *Amen.*

FRIDAY.

ENERGY TO SPARE.

"Our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works."—Titus 2: 1-14.

"Zealous" means literally in the Greek, "boiling." A zealous Christian is a Christian so hot that he is at the vapor point. "Fervent in spirit" is the translation in a familiar passage by Paul.

Such a spirit is illustrated by a new kind of power plant run by quicksilver instead of water. The quicksilver is heated to a vapor of 884 degrees Fahrenheit, and after it has driven the engine it is still so hot that it can turn water into steam and the steam drives another engine.

Now, that is the sort of Christian that Christ approves. The Christian has energy to spare. He is super-efficient. He is hungry for more work. He is never afraid of doing more than his share.

Prayer.—We would be of that sort, our Master. When we have done our best, we have only done what is our duty, but we would do our best, and would never be content with less than our best. And our best, with Thee to help us, is infinitely better than our second best. *Amen.*

SATURDAY.

GOD WASHING FEET.

"Lord, dost Thou wash my feet?"—John 13: 1-9.

Is there a more moving scene in all the Bible than that in which the Son of God, the Lord of glory, stooped to wash the hot and dusty feet of His quarreling disciples, who were too lost in their silly jealousies and ambitions to perform this service for one another and for their Saviour?

The scene is most touching in itself, and also in what it discloses of the divine nature. For in that upper room God's Son only did what His Father is doing all the time and has been doing from the foundation of the world. In our creation and in our daily preservation, the Father does not hesitate to take upon Himself the lowest toil, the most forbidding task. How grateful we should be to Him, and how ashamed of our foolish pride!

Prayer.—Lord, dost Thou wash our feet? Lord, dost Thou bend from Thy glory-throne to enter our lowliness? That is an exaltation indeed; make us more worthy of it. And grant that we may know Thy humility, and be lifted by it beside Thyself. In Thy name. *Amen.*

SUNDAY.

OVERTHROWING ONE'S SELF.

"Wickedness overthroweth the sinner."—Prov. 13:1-9.

Satan is never so clever as he seems to be. Most crimes are readily detected. We are likely to think of wicked men as men of unusual skill and ability; in reality they are almost invariably men of exceptional stupidity. It is never "smart" to do wrong.

A striking illustration of these truths is the experience of a certain hit-and-run driver the other day. A bystander noted the number of his car. The car was found in its garage with the engine still hot. The owner denied that he had been speeding. Then the police found on the running-board of the car a cigar-lighter of a peculiar design. The victim of the hit-and-run driver, seriously injured and in the hospital, identified the cigar-lighter as his. It had fallen out of his pocket when he was struck, and the case against the driver was complete.

Sin is its own detective. Never sin in the expectation of concealing your wrong-doing. Never sin with the slightest hope of escaping the penalty. All the forces of the universe are against him who sets himself against God.

Prayer.—Our Father in heaven, we do not ask to be freed from punishment if we do wrong. We would not have the way of the transgressor made easier. We ask rather that it be made harder, and that we may realize how hard it is. Lead us not into temptation, O Lord, but deliver us from evil. *Amen.*

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

"INASMUCH."

By Rev. J. H. Clark.

"Then shall he answer them, saying, Verily, I say unto you, inasmuch as ye did it not unto one of these least, ye did it not unto me." —Matt. 25:45.

"And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily, I say unto you he shall in no wise lose his reward." —Matt. 10:42.

In our Lord's wonderful "Inasmuch," we shall find one of the most exquisite incentives to Christ-like toil which the Scriptures contain.

Want. "I was hungry and you gave me meat; I was thirsty and you gave me drink; I was naked and you clothed me" (Matt. 15:35). Joseph Cook says, "We only begin to realize the value of our possessions when we commence to help others with them. No earthly investment pays so large an interest as charity."

The one recorded utterance of Jesus outside of the gospels is that profound saying that Paul records in his farewell message to the Ephesian elders (Acts 20:35), "It is more blessed to give than to receive."

"He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor" (Prov. 22:9). Giving, after all, of our substance to others is giving to Jesus. Remember the woman who was severely criticised in Matthew 31:8, 9. They said, "It is wasted, you cannot afford it," but Jesus justified her and said, "She did it for me."

Yes, here is the amazing revelation that is succoring others we are succoring Him. "Inasmuch as you did it unto one of the least of these you did it unto me."

Loneliness. "I was a stranger and you took me in." The word may imply a covert allusion to Church fellowship, "you took me along with you" into the Father's family, into the inner circle, the Church of the First-born; "you forgot not to show love unto strangers (Heb. 13:2), to them that are brethren and strangers withal" (3 John 5). Philip Henry, the commentator's brother, remonstrated with his daughter for her engagement to a Christian man who was a stranger. "Father," she answered, "I do not know where he comes from, but I know where he is going to, and I want to go with him." Could a lovelier pilgrim answer be conceived? We come from the four quarters of the globs, but we shall be gathered within four city walls at last.

"Whosoever shall receive one such little child in my name"—on the ground that he is a fellow-pilgrim—"receiveth me" (Matt. 23:5). How this hallows and ennobles all Church fellowship and all kindness done to a total stranger. "The wistful loneliness in many a weary face is an unassuaged suffering of Christ: you did it not unto me!"

Disease. "I was sick and you visited me. I was in prison and you came unto me." It is true, not for ministers and Church officers only, but for all disciples that we either visit or do not visit Jesus; for "pure religion and undefiled (for us all) before our God and Father is this—to visit" (Jas. 1:27) the revealed and suffering. Some are too poor to feed or clothe others—none are too poor to visit.

Jesus does not say, "I was sick and you did not cure me, or I was in prison and you did not release me." All He asks is a visit. Yes, some one has truly said, "Gifts that are coined out of flesh and blood are far more valuable and costly —in sympathy, in sacrifice, and in weariness— than any which bear the imprint of the nation's mint."

If I can live
To make some pale face brighter and to give
A second luster to some tear-dimmed eye or e'en
impart
One throb of comfort to an aching, tired heart,
Or cheer by just a little visit some way-worn soul,
Some day He'll say, "He did his best for me."

"I was sick." It is Christ who lies on the sick-bed where we minister; and perhaps one of the best places to find Jesus is a prison cell. So we have in our hands the supreme clue, whereby we can show our love for Christ.

As in the days of His flesh, He was always crowded by the obscure, the sick and the sad, the lonely and the outcast, so He is thronged by them now—and if we would find Him quickest and surest, we must seek Him in the sufferers of the flock, where every smart the body feels the head suffers. "What would we do," says some one, "if Jesus crossed our threshold today underfed, ill-clad, sick and lonely?"

How exquisite a discovery that we can actually reach Him through them! It will amaze us one day to find every little kindness, every forgotten gift, every touch of sympathy, tabulated and restored to us in the coming glory (Matt. 10:42).

"Inasmuch as you did it unto one of these, my brethren, you did it unto me."

THE ATHEIST'S FIRST QUESTION.

We give the atheist too much latitude—we allow him to ask all the questions, and we try to answer them. I know of no reason why the Christian should take upon himself the difficult task of answering all questions and give to the atheist the easy task of asking them. Any one can ask questions, but not every question can be answered. If I am to discuss creation with an atheist, it will be on condition that we ask questions by turns. He may ask the first one if he wishes, but he shall not ask a second one until he answers my first.

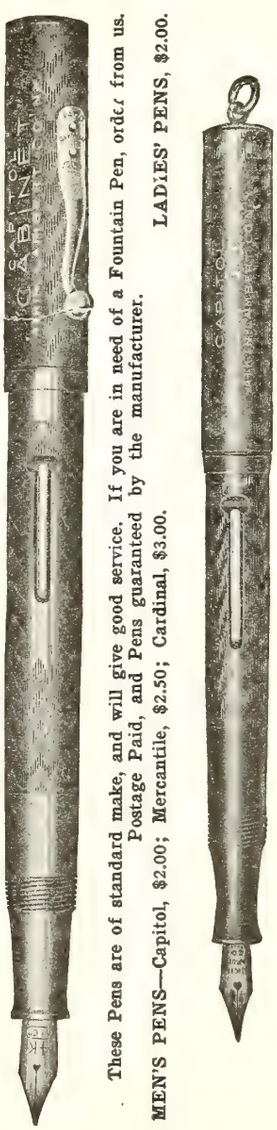
What is the first question the atheist asks the Christian? There is but one first question. "Where do you begin?" I answer, "I begin where the Bible begins." And where does the Bible begin? "In the beginning, God created the heavens and the earth." I begin with God, all-powerful, all-wise, all-loving. I begin with a creative cause that is sufficient for anything that can come thereafter.

Having answered the atheist's first question, it is now my turn; and I ask my first question of the atheist, "Where do you begin?" And then his trouble begins. Did you ever hear an atheist explain creation? He cannot begin with God, because he denies the existence of a God? But he must begin somewhere. It is just as necessary that the atheist shall have a beginning-point for his philosophy as that the Christian shall.

Where does the atheist begin? I have never known any of them to begin farther back than the nebular hypothesis. And where does that begin? In the beginning? No. It begins by assuming that two things existed, which the theory does not try to explain. It assumes that matter and force existed, but it does not tell us how matters and force came into existence, where they came from, or why they came. The theory begins by saying: "Let us suppose that matter and force are here," and then the theory begins to work, and according to the theory, force working on matter created a world. I would rather begin with God and reason down, then begin with a piece of dirt and reason up. The difference between the Christian theory and the materialistic theory is that the Christian begins with God, while the materialist begins with dull, inanimate matter. I know of no theory that has ever been suggested as a substitute for the Bible theory that was as rational and as easy to believe.—*William Jennings Bryan.*

Senator Joseph T. Robinson, Democratic leader in the Senate and vice-presidential nominee with Alfred E. Smith, was maintaining a three-to-one lead over his opponent for the Democratic senatorial nomination in Arkansas. Senator Robinson is militantly dry.

The total number of unemployed persons in Europe, according to an Associated Press dispatch carrying a date line of July 21st, excluding the territory of Soviet Russia, from which no figures are available, is currently estimated by official compilation as just above 5,000,000.



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Christian Orphanage

Dear Friends:

When our feed barn was burned last winter, our friends and Churches came to our rescue and rebuilt us a splendid modern barn, and built it on a new and better location. This necessitated that we build a new silo, as the new barn is too far from the old silo to make it practical to use. After going into the different types of silos, we decided to build a metal silo, which we purchased from the Ross people. It has been erected, and we are highly pleased with it. For three days last week we kept a stream of silage corn pouring into it, and something like 125 tons was stored. The thing that made us happy about it was that our very dear friend, J. M. Darden, of Suffolk, mailed us his check for $500 to pay for it. Bro. Darden certainly has been good, kind and loyal to us, and we wish we had many whose hearts were as large and as sympathetic as his. When he sees a need in our work it just makes him happy to supply the need. Our prayer is that God will richly bless a man with such a tender and sympathetic heart, and one who has such a tender feeling for little helpless children.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 28, 1930.

Brought forward $10,841.77

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Bethel	$ .76	
Hines Chapel	2.64	
Bethlehem, July-August	6.13	
United, Lynchburg	3.87	
Palm Street	4.35	
Apples Chapel	3.50	
Reidsville	5.64	
Ingram	3.00	
		29.89

Eastern N. C. Conference:

Christian Light	$ 1.14	
Mt. Hermon	4.00	
Providence Memorial, Mar.-July	14.07	
Shallow Well	2.82	
Amelia	4.20	
Antioch	.38	
Pleasant Union	7.10	
		33.71

Western N. C. Conference:

Zion	$ 1.53	
Shiloh	1.00	
		2.53

Eastern Virginia Conference:

Holland	$11.00	
Antioch	5.00	
Berea, Nansemond	10.00	
Dendron	5.00	
		31.00

Valley Virginia Conference:

Antioch	$ 2.89	
Winchester	6.32	
Leaksville	2.05	
		11.26

Georgia and Alabama Conference:

North Highland		2.20

Special Offerings.

Bethlehem Church, Alamance Co...	$ 4.58
J. M. Darden, Suffolk, for silo....	500.00
Miss Leona Kelly, Elon College....	5.00
Young People's Class, Happy Home	2.00
I. W. Johnson Bible Class.....	3.00
A. M. Long, Lillington, N. C.....	1.00
Bible Class, Danville, Va.....	10.00
W. A. Lee, for children.....	7.50
Mrs. Mattie E. Briscoe.....	2.00
Mrs. Rogers, on hospital bill.....	5.00
	540.08
Grand total	$11,492.44

SIX MONTHS' MOVEMENT.

The first half-year of the kingdom of God campaign in Japan has just been completed. During that period a good start has been made toward the evangelistic goal set by the movement; seventy district committees have been set up and special meetings have been conducted in ninety different places. About one hundred thousand people have attended these meetings, between seven and eight hundred of them signing inquirers' cards. The kingdom of God movement is a three-year evangelistic effort participated in by all the leading Christian organizations of the country. It continues and supersedes the million souls' campaign started by Dr. Kagawa two years ago, and carries on its purpose, although no longer emphasizing the numerical element. The movement is quite decentralized, the greatest importance being attached to the development of the spiritual life of the local Church, and to personal evangelism and prayer. Everything possible is being done to keep it from becoming merely "another evangelistic campaign" of which Japan has had sufficient. It is not being exploited as a one-man movement; several score of speakers have been used during the first six months, the "headliners," such as Dr. Kagawa, being reserved for occasional mass-meetings.—*Christian Century.*

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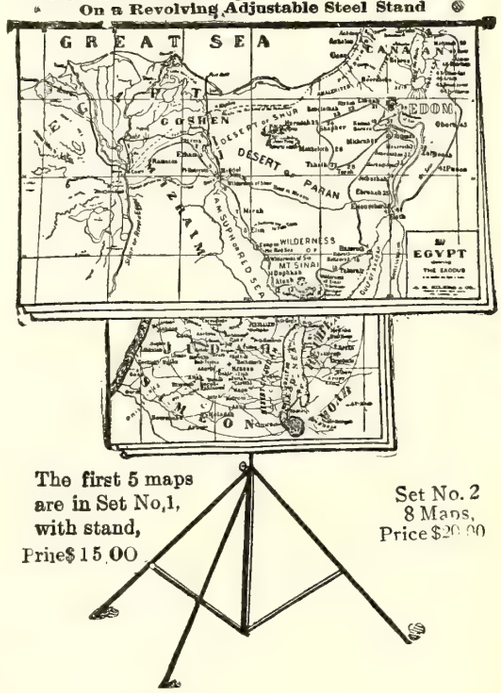

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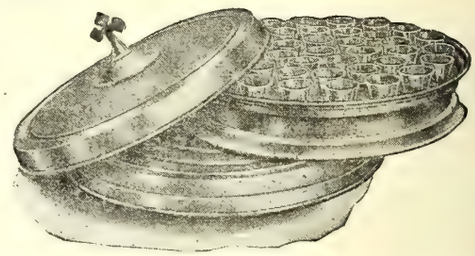

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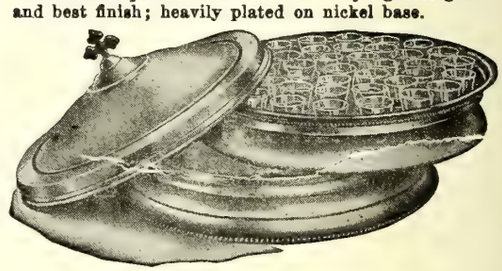

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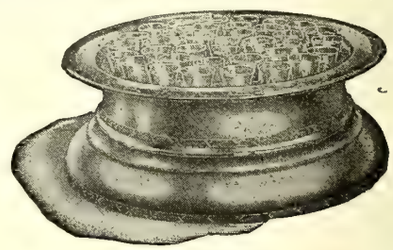

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RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

EMERGENT EVOLUTION AND THE INCARNATION. By W. C. Woods. Morehouse Publishing Co.; $1.00; pp. 109.

Dr. Woods is an eminent biologist. He finds no difficulty with his Christian creed and his scientific researches. He believes in evolution and also in the virgin birth. He finds no difficulties in believing in miracles and a universe controlled by law. The resurrection was a necessity to demonstrate the God-in-manhood of the Christ. Christians who are troubled over the so-called conflict between science and religion will find this book a tonic to their wavering faith. It is regrettable that he feels under necessity to refer to Christians who agree with his position as "Catholic-minded Christians," and that he attaches such importance to baptism as a sacrament. However, these slips in no way invalidate his scientific conclusions.

STUDIES IN THE PHILOSOPHY OF RELIGION. By A. Seth Pringle-Pattison. Oxford University Press; $2.00; pp. 256.

Prof. Pringle-Pattison, of the University of Edinburgh, takes for granted all the conclusions of biblical scholarship. His viewpoint is modernistic throughout, and yet he is warmly and affectionately devout in his allegiance to Jesus. He does not treat Buddhism or Hinduism nor any other religion than Christianity, except it is a known historic source affecting Christian beliefs. This is not a book for the popular mind. Its chief value will be found in its challenge of the reader's convictions, leading to a re-examination of them, and so of a more assured faith. The book is logical and metaphysical.

SATELLITES OF CALVARY. By King D. Beach. The Abingdon Press; $1.50; pp. 201.

The pastor of the First Methodist Church of Baltimore delineates some of the lesser characters who revolved around the central figure of the scene enacted on Calvary; hence the title of the book. Particularly noteworthy are his delineation of Pilate, Barabbas, Joseph of Arimathea, and Simon the Cyrenian. A book that will instruct as well as entertain.

EVERY COLLEGE STUDENT'S PROBLEMS. By O. H. Werner. Silver, Burdett & Co.; $3.00; pp. 370 & xxix.

In this day, when colleges are recognizing their obligations to students as primary, this book will prove especially timely and valuable. It is recommended especially for freshmen and their advisers. From telling the student how to get started right to how to chose a vocation, all the intermediary problems that confront and bewilder a student are suggestively covered.

THE MIRACLE OF THE GALILEAN. By Paul B. Kern. Cokesbury; $2.00; pp. 262.

A new interpretation of Jesus was not demanded, modestly states Dr. Kern in his introduction. This book, The Fondren Lectuers for 1930 before the Southern Methodist University, came out of the urge in the modern preacher's heart to witness to his own experience of Christ. As such, this eloquent and stirring volume will take high rank. What we need today is not a psychological or philosophical or metaphysical religion, but a historical religion revamped in personal experience—not humanism, but personalism. Here is a real book of insight and inspiration by one who has "seen" and been "inspired."

TEACHING IN THE SUNDAY SCHOOL. By Goodrich C. White. Cokesbury; $1.00; pp. 211.

This book is a sound exposition of the recitation method in religious education, and that method is the vogue today. Those who practice that procedure in teaching will make no mistake to purchase and master this volume. They will find it helpful, thoroughly helpful, and reliable.

THE U. S. LOOKS AT ITS CHURCHES. By C. Luther Fry. Institute of Social and Religious Research; $2.50; pp. 183.

This is a book of facts, many of them arresting. Everything, however, is to be gained by taking a dispassionate look at our actual situation. To try to improve our religious condition before we diagnose the same, is social folly. This book is a great diagnostic achievement. It gives information the pastor and religious worker will especially need, as also the layman, who would serve the kingdom effectively in our day.

AMERICAN CHARITIES AND SOCIAL WORK. By Amos G. Warner. Stuart A. Queen and Ernest B. Harper. Thomas Y. Crowell Co.; $3.75; pp. 615.

This book revises and brings up to date Warner's American Charities, published in 1894. About two-thirds of the present volume is new material. It will become the standard work in its field. The revision has been made necessary because of the rapid growth of the case-method.

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MARRIAGES

HARRIS—BRYANT.

At the altar, in the maid auditorium of the Suffolk Christian Church, on August 21, 1930, James Monroe Harris, of Asheville, N. C., and Elizabeth Pierce Bryant, of Norfolk, Va., were united in marriage by Rev. W. W. Staley. Mr. and Mrs. W. V. Leathers, of Suffolk, Va., witnessed the ceremony. It was a quiet, beautiful and sacred service in the house of prayer, the choice of the bride.

Mr. Harris is a broker in Asheville, and Mrs. Bryant is a member of the Board of Missions of the Southern Christian Convention, president of the Woman's Missionary Conference of the Eastern Virginia Christian Conference, and supervisor of public schools in the city of Norfolk, Va. She is a member of the First Christian Church, Norfolk, and in all the above official positions Mrs. Bryant has been faithful, efficient and useful. She will be missed in the Conference and the Woman's Missionary activities.

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W. W. STALEY.

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To fail to give the gospel is a double loss—theirs and ours. They will die because of ignorance of it, and we because of disobedience to it.—Anon.

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Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, SEPTEMBER 4, 1930. NUMBER 36.

Mrs N T Farmer

THE SUN'S OBSERVATORY

By Dr. W. C. Wicker.

RELICS OF THE INQUISITION.—

A Madrid newspaper reports that masons, who have been working on a spot where a seminary of Latin students once stood in Cuenca, and where, on the adjoining site there still stands the Church of Santa Cruz, destroyed part of a wall. On the other side they found a large number of bodies, around many of which were pieces of hemp rope, which had evidently been used to let the victims down while they were yet alive. This is believed to be a relic of the days of the Spanish Inquisition.—*Alliance Weekly.*

WATCH US GROW.—

Since 1920, Americans in the United States have increased 16,987,570, or 16.1 per cent. We now number, including all ages, 122,698,190. It is interesting to note that more than one-quarter of this increase was centered in two States—California, with a gain of 2,245,000, and New York, with an increase of 2,234,000. Illinois, Michigan and Texas each made an increase of more than a million; Pennsylvania, 900,000; Ohio and New Jersey, more than 870,000 each. If we figure this in percentage, California leads the list, with 65.5 per cent increase; Florida, next, with 51 per cent; Michigan, 32 per cent; Arizona, 30 per cent; New Jersey, 27 per cent; Texas, 24.8 per cent; North Carolina, 23.9 per cent. Only one State, Montana, shows a decrease, losing 12,557 inhabitants since 1920, and Georgia shows a gain of two-tenths of 1 per cent; and three other States —Iowa, South Carolina and Vermont—increased only 3 per cent. These figures are of especial interest to politicians in the congressional representation which will be increased 16, and California will be given 7 or 8 of these.

CHRISTIAN SURVEY IN MAINE.—

The National Home Mission Council has a five-year program of survey, and the work of this council has just been completed in Maine. The survey was limited in scope to the question of providing a Christian ministry for the entire population. In the State as a whole, since 1926, the number of Churches has decreased from 1,607 to 1,447; but the membership has increased from 255,293 to 294,092, and the expenditures from $2,069,919 to $4,617,856. The total population is 795,000, and of this number 595,635 are thirteen years of age or over. Of this latter number, 17.4 per cent are Protestant Church members, and 19.9 per cent are Roman Catholic. When we consider the large immigration, especially of the French-Canadians, and the further fact, even in country districts, the proportion of foreign-born is 30 per cent, Protestantism has held its own remarkably well. Baptists, Congregationalists and Methodists include 70 per cent of the total population. This survey should enhearten the Protestant Churches of the State and nation to greater evangelistic and missionary efforts to continue their good work of Christian enlightenment.

CHINESE AND CHRISTIANITY.—

There is much genuine opposition to Christianity in China because China does not understand what Christianity at its best is. The influence of Russia, with its Communistic doctrine, a secular interpretation of life in terms of materialism, is strong among students all over the country. They have no personal contact with the Bible or with the best Christian thought. The only Christians they have come in contact with, in many instances, have been members of heretical sects, of which there are far more than most persons are aware. Many of the Chinese, even among the intellectual, are absolutely incapable of understanding how individuals can leave their native land and come to China and live out the life of a missionary without selfish motives. This misunderstanding is greatly increased, of course, because Christian missions and political imperialism are woefully mixed in their minds. Many of the anti-Christian leaders have at frequent intervals been expelled from the student body, or dropped from the staffs of Christian schools. It is strange that those who are in need of Christian enlightenment should oppose the light when, for sweet charity's sake, Christian nations are gratuitously sending the light that they so much need.

KINGDOM-OF-GOD MOVEMENT.—

Japan recently put on a "Kingdom-of-God Movement, to last six months, and has completed the campaign, with the following results: "Seventy district committees have been set up and special meetings have been conducted in ninety different places. About one hundred thousand people have attended these meetings, between seven and eight hundred of them signing inquirers' cards. The kingdom-of-God movement is a three-year evangelistic effort participated in by all the leading Christian organizations of the country. It continues and supercedes the million souls' campaign started by Dr. Kagawa two years ago, and carries on its purpose, although no longer emphasizing the numerical element. The movement is quite decentralized, the greatest importance being attached to the development of the spiritual life of the local Church, and to personal evangelism and prayer. Everything possible is being done to keep it from becoming merely 'another campaign,' of which Japan has had sufficient. It is not being exploited as a one-man movement; several-score of speakers have been used during the first six months." Such a concerted movement in America would awaken the religious consciousness of our sleeping nation to an evangelistic quickening which would result in a great religious revival.

TRAINING THE MINISTRY.—

Important changes are being made in theological training for the ministry during the present generation, and still greater changes will be made in the near future. The institute of social and religious research has instituted an investigation into the actual functions of the ministry that to inquire of the Churches just what services they expect of their ministers is the best way to know what preparation ministers need to fit them for this service, that it is strange no one ever thought of this method before. The courses offered in the juvenial period of Christian education before its development of subject matter and technique are not sufficient preparation for the great, versatile, many-sided duties of the well-adapted Christian ministry. In the examination of candidates for the ministry, their knowledge of theology should be thoroughly tested, but their ability to think, rather than a knowledge of specific courses of instruction which they have followed, should be emphasized. They should be able to discuss clearly the relation of the psychology of religion to salvation, the psychology of the development of Christian character, the relationship of social and industrial problems to the Christian life, and the spiritual guidance of Christian people in service to the whole community, etc.

PRESBYTERIANS AND PROHIBITION.—

The Presbyterian Synod at Wooster, Ohio, in State assembly, called upon their membership everywhere in the Commonwealth to stand uncompromisingly for law and order, and especially for the effective enforcement of, and personal obedience to, the eighteenth amendment to the Constitution. They urged this that the vast moral and economic gains already secured to the country in the first decade under the prohibition regime may not now be "lost in these days of organized crime, laxness among officials and widespread lawlessness, and in the present flood of propaganda and misrepresentation, aided by the almost unanimous support of the press in our great cities." They pledged President Hoover their enthusiastic support of his moral leadership in the present crisis, and their co-operation of their pulpits, Sunday Schools and organized groups in a program of education to undergird the law. If all other Presbyterians—and we believe they will—would join in this spirit of loyalty, and all other Protestant Churches would add their strength in support of the moral and spiritual aim of prohibition by law enforcement and observance, and by the practice of temperance among themselves and the teaching of it to their children, we would have, in the near future, so thoroughly entrenched our nation in the prohibition of intoxicating liquors that the anti-prohibitionists would forever give up the fight.

NOTES-PERSONALS

We are glad that our Editor and Mission Secretary, Dr. Atkinson, is able to be back at his post of duty after an absence of several weeks.

Prof. S. A. Hollman, of High Point, N. C., made us a pleasant call the past week. It has been more than twenty years since we had the pleasure of clasping each other's hands. He is enjoying excellent health, and Elon College students who formerly knew him will read this with pleasure.

FROM REV. G. D. HUNT.

Last week I was in revival with Rev. W. C. Carpenter, at Ambrose, Ga. It was good to be there. We had a fine meeting, which was enjoyed by all. Good attendance and good order prevailed all through the meeting. The people met, they sang, and prayed, and testified for Jesus Christ, and our hearts were made glad. Rev. Bro. Mingledorph, of the M. E. Church, South, was with us and rendered valuable aid throughout the meeting. It was a season of joy; but the people were so busy gathering and marketing their crops until they had really to make a sacrifice to attend the meeting. This is a fine community, and fine people, and they love their Church and their pastor.

The Sunday School here, though small in number, has given one hundred dollars this year to Piedmont Junior College. They have thereby secured one scholarship in the institution for the next session. It is remarkable just what can be done. These good people love Bro. H. W. Elder dearly and often inquire into his condition, which at last report was quite serious.

My home while in the community at night was in the homes of Bros. Oswald Vickers and T. J. Holland; in the day time we visited many of the homes of the town and country. It expresses it mildly when we say we were entertained in a royal way. God bless every home; I am sorry we could not go into more of them.

This beautiful South Georgia country is blessed with an abundant crop. The price, however, is low, but they are well blessed with food and feedstuff. In many sections of our country crops are ruined by the drought; and then the low price must in some way be met. Many of our people are in an uncomfortable condition. I don't know how we may get along, but I know our kind Heavenly Father will help us in some way to get through. I trust the crisis through which we are passing will be directed in a way that shall glorify God and be a blessing to us all.

Before this is printed, the final meeting of our joint Home Mission Board before Conference will have met in LaGrange, Ga., and the future plans of our Church in these two Conferences of the far South will be discussed. We are praying for the Spirit of God to lead in the work of His kingdom, and we are expecting a good meeting on the fifth Sunday.

I am this week at Vanceville, in South Georgia, with Rev. W. C. Carpenter. More next week.

G. D. Hunt.

YOUNG PEOPLE'S CONGRESS.

The Young People's Congress of the Eastern Virginia Christian Conference met in its fourth annual session at the Bethlehem Christian Church August 5, 1930. The meeting was called to order by the president, Simon Piland, and Miss Graham Rowland, our missionary to the Indians, at Fort Apache, Ariz., led the song service. The devotional service was led by Mr. Web Burgess, Jr., of the Christian Temple, Norfolk, Va. The minutes of the two preceding meetings were read and approved.

President Piland appointed the following committees: Nominations—Miss Mary Sue Parker (chairman), Miss Thelma Boone, Miss Susie Mae Brittle; resolutions—Miss Elizabeth Sharpe (chairman), Mr. James Jones, Miss Mary Knoeller; findings—Miss Mary Rawls Jones (chairman), Mr. Webb Burgess, Jr., Miss Ophella Harrell; goals—Miss Jewel Truitt (chairman), Miss Sara Norfleet Daughtery, Miss Mary Knoeller.

The report of the executive committee was made and the program which had been made was adopted. A report on the survey of the young people's work was made and adopted. The recognition service showed seven Churches represented, with thirty-eight delegates. After the adoption of the treasurer's report, it was voted that all bills of the congress be paid.

It was moved and carried that a committee of one from each Church should be appointed for the purpose of (1) securing free literature from the field secretary to be used for any phase of young people's work; (2) distributing this literature; (3) to co-operate with the Young People's Congress, and (4) to act as an advertising agency for the congress and its efforts.

The topic for the morning program was "Youth Sharing in Christian Education," and Miss Jewel Truitt made a splendid address on this topic, giving the congress several excellent recommendations. Miss Susie Mae Brittle gave an address on "The Elon College Summer Schools." Other talks relative to Elon College were made by Miss Mary Rawls Jones, Miss Elizabeth Sharpe, Miss Jewel Truitt, Miss Graham Rowland, and Rev. R. E. Brittle.

The afternoon session was called to ordor at 2:30 o'clock by the president. Devotional services were led by Miss Sara Norfleet Daughtrey. The theme for the afternoon was "Youth Sharing in Missions," and addresses on "Young People and Missions" were made by Misses Thelma Boone and Mary Rawls Jones. An interesting and inspirational address on "Work Among the Indians" was given by Miss Graham Rowland.

The report of the nominating committee was heard, and the following officers were elected for the coming year: President, Mr. Webb Burgess, Jr., Rolfe Avenue, Norfolk, Va.; vice-president, Miss Thelma Boone, Route 3, Suffolk, Va.; treasurer, Miss Ophelia Harrell, Crittenden, Va.; secretary, Miss Lilly Spain, Waverly, Va.; pastor-counselors, Rev. F. C. Lester, Waverly, Va., and Rev. R. E. Brittle, Cypress Chapel, Va.; lay counselor, Mrs. E. L. Beale, Franklin, Va.

It was voted that a copy of the minutes of the congress and the report of the findings committee be published in The Christian Sun. The report of the resolutions committee and the committee on goals were read and adopted. Since the committee on goals asked that we join with the other congresses and work toward the same goals, it was voted that we buy seventy-five of the standard work charts for use in the Churches.

Miss Elizabeth Sharpe told of the young people's banquet which was held at the last meeting of the Southern Christian Convention, in Raleigh, N. C. She also spoke of the formation of the Young People's Department of the Southeast Convention of the Congregational and Christian Churches, stating that a meeting of this department would be held Christmas. The following persons were elected delegates to this meeting: Miss Lilly Spain, Mr. Webb Burgess; alternates, Miss Thelma Boone and Mr. Simon Piland. Rising votes of thanks were given to Miss Graham Rowland for her address, and to the Bethlehem Church and to the community for their hospitality.

The evening session began at 6:45 with vesper services, conducted by Rev. R. E. Brittle. Vespers were followed by a brief devotional period, led by Miss Ophelia Harrell. It was voted that the congress pay Miss Rowland's transportation expenses. The report of the findings committee was read and adopted. The theme for the evening service was "Youth Sharing Christ." An address on this subject was made by Miss Addie Lee Parker. Rev. F. C. Lester conducted the closing service.

Simon Piland, *President.*
Lilly Spain, *Secretary.*

Report of Findings Committee.

The theme of the fourth annual session of the Young People's Congress of the Eastern Virginia Christian Conference, at Bethlehem Christian Church, August 5, 1930, was "Sharing."

The morning session was devoted to "Youth Sharing in Christian Education." Those present felt that the young people are not as active in the Church as they should be and are capable of being. It was agreed that a committee of one should be appointed from each Church for the purpose (1) of securing free literature from the field secretary, to be used for any phase of young people's work, such as rally day, mission programs, or for other occasions, if desired; (2) distributing this literature; (3) to co-operate with the Young People's Congress and the Board of Christian Education; (4) to act as an advertising agent for the congress and its efforts.

The theme of the afternoon session was "Youth Sharing in Missions." Miss Graham Rowland gave an impressive address on her work with the Indians and their living conditions. She also told us how we could do similar work at home and get the same joy. It was agreed that seventy-five work charts be purchased by the Young People's Congress in order to supply every Church with a copy to be posted.

The congress elected representatives to meet during the Christmas holidays with other young people from the other Conferences to plan work for the Young People's Department of the Southeast Convention of the Congregational and Christian Churches.

Mary Rawls Jones, *Ch'n.*
Audrey Sharpe.
Ophelia Harrell.

CONFERENCES MEET.

Georgia and Alabama Conference will meet with Oak Grove Christian Church, Chipley, Ga., 10 A. M. Tuesday after first Sunday in October, 1930.

Alabama Conference will meet with the Church at Noon Day, Tuesday, 10 A. M., after second Sunday in October, 1930.

Eastern Virginia Conference will meet with the Church at South Norfolk, Va., Wednesday before the first Sunday in November, 1930, at 10 A. M.

North Carolina and Virginia Conference will meet on Tuesday after the second Sunday in November, 1930, at 10 A. M., at Long's Chapel, Alamance County, N. C.

Western North Carolina Conference will meet Wednesday after the first Sunday in November, 1930, 10:30 A. M., with Hank's Chapel.

Eastern North Carolina Conference will meet on Tuesday after the third Sunday in November, 1930, at 10:30 A. M.

CONGREGATIONAL NEWS

Rev. E. C. Gillette, *Editor;* Rev. F. P. Ensminger, *and* Rev. M. J. Sweet, *Associates.*

OUR WASHINGTON WINDOW.

By W. Knighton Bloom, D. D.

(**Editor's Note:** We are glad to be able to print again a message from Dr. Bloom under the familiar heading. All of Dr. Bloom's friends and all our readers will be interested in this message, written in England. By the time this appears in print, he will have landed in this country, ariving on the "Adriatic," Sunday evening, August 31st. We are happy to welcome him to the fellowship of service again and assure him of the loyal support of his fellow-workers in the Southeast in the plans he may have for the future of our work.)

From "Our Washington Window" to Land's End takes in both sides of the Atlantic Ocean, but does not separate kindred minds and world interests. Distance is forgotten where friendship, fellowship and service unite in the common purpose of helpfulness. These words are written just after a visit to The needles, at the western extremity of Isle of Wight, off Portsmouth, England. A symbol of destructive power, the sharp, rosky points stand out in bold relief, but challenged by a lighthouse directly in front of them. That lighthouse warns, cheers, protects, just as "Our Washington Window" has for its purpose—direction, friendship, service, and inspiration.

The International Congregational Council at Bournemouth was a notable gathering, and took a strong position in setting forth the meaning and purpose of "the living Church." Platform and pulpit messages indicated intellectual training, careful preparation, intensity of presentation, and spiritual ideals. The one thing lacking was adequate time for the discussion of vital themes. But it was all very much worth while, and in its general Christian emphasis, constructive trend and eager outreach, will go further towards the creation of a united Church than the ecclesiastical deliberations of the Lambeth Conference. The established Churches, represented by episcopal governments, have less to give for the unification of Christian thought and action than the independent and yet strongly unified Congregational Churches of the world. Not the name by which we call ourselves, but the actual living in Christian thought and action according to our Congregational principles will eventually be the determining factor in Church union.

The splendid entertainment of the council delegates, both in Bournemouth and London; the social events planned so carefully and carried out so perfectly, culminated in the banquet at the Guildhall, in London, with the Lord Mayor and Lady Mayoress receiving the nearly 1,200 invited guests. Throughout the entire twelve days there was a spirit of welcome that gladdened all hearts. So far as the United States' delegation was concerned, the only matter of regret was the sudden illness of Dr. J. O. Atkinson, which made it impossible for him to reach Bournemouth, and it was felt that he should return at once to his home. Let us hope that ten years hence our friend may be in rugged health and take his place in the sixth council, wherever it may be held.

Following almost directly after the International Council, the writer was privileged to be a member of the Mansfield College, Oxford Theological Conference, where for four days a group of ministers and college professors met under the leadership of Dr. Robert F. Horton and Principal W. B. Selbie. Here vital themes were not only presented, but also adequately discussed, not only at the regular sessions, but around the tables three times a day in the dining-hall of Keble College, and late each night in the "Commons." The general theme, "The Divinity of Christ," was made the subject of a very human analysis, and all went away refreshed by the open-mindedness, clear thinking and frank dealing with the fact of Christ in the world of today.

These two months in the British Isles have made possible physical, intellectual and spiritual rejuvenation. Relieved entirely from service responsibilities, the writer has reveled as never before in the efficacy and faithfulness of the entire staff of the eastern division, both in office and field service, and has therefore been able to carry out some personal plans most happily and at the same time store up energies of a three-fold nature for future needs. Next to nature on sea and land; closely in contact with kindred minds; visiting educational centers and other places of special interest; studying methods of equally great Church of England and Free Church leaders; mingling with the throngs on the great city streets; roaming over rural highways and byways—there has been made possible a new interpretation of life founded upon the past, but facing thrillingly the future.

Fraternal contacts have included Memorial Hall in London, which is our Congregational house; Livingstone House, three hundred yards from Westminster Abbey, the headquarters of the London Missionary Society; the Swanwick Conference, which corresponds with our Blue Ridge Missionary Education Conference; the Oxford Movement, and many informal and enriching talks with Church and educational leaders, who are earnestly facing a period of reconstruction in religious thought and Church and community action.

Throughout the weeks there has been an appreciation of a leisure that has made possible a study of life service without a daily or hourly examination; the accomplishment of many things on a basis that has not called for office or study hours on a planned program bisis; the gathering of valuable information while actually on a vacation adventure. There has been granted a new insight into all that this universe of the All-Father means, and a new grip on life that may well be illustrated by a reference to the courage, patience and tenacious memories of the people of a little Welsh village called Llanfairpwllgwyngyllgogerychwyrndrobwllllandysilogogogoch.

Listening in, many fine things have come to me. These include "the fear that some are getting all of their good things in this world and that what is needed today is to make room for God"; that "some things are forbidden by the Bible because they are forbidden by the universe"; that "to make creeds a requirement of faith is to place a premium on sincerity"; that "God represents that on which, in the end, every one must depend"; that "There is a widespread feeling that Churches and ministers are not saying what they actually think"; that "it will not be long before science is given the task of organizing religion"; and perhaps the message that came with the greatest urge, to "think splendid things of God and serve Him with a quiet mind."

And so my greetings come to the readers of The Christian Sun with the hope that in personal life, in Church, community, conference, vacation weeks, and in every other way this summer has been one of enriching experiences. May we, in an enlarging way, believe in and put into practice the true, the good and the beautiful. May we discover that power which will make us want to go deeper into this service of ours; that will give us the feeling that we have only been scratching the surface of life; that will lead us in a tremendous way to believe what Stanley Jones wrote in 'The Christ of the Round-Table," "Christ has saved things foi me. He has saved the world for me. He has saved life for me."

BOARD ENDS YEAR.

The fiscal year of the American Board of Commissioners for Foreign Missions will end on September 7th, and all contributions received in the Washington office (528 Victor Building) or in the Florida office (117 W. Forsyth St., Jacksonville) upon that date will be credited to this year's account and will help so much to enable the board to end the year without a deficit. We not only hope that that may be possible, but that there may also be the twenty per cent increase which is the objective of the plan of advance. All Church treasurers and missionary societies are urged to send in immediately whatever money may be available. General apportionment receipts should be sent to the regional and State offices and will be divided between the boards according to the accepted percentages.

FIJIAN ORGANIZATION SIMILAR TO MASONRY.

There often arise discussions of signs, apparently Masonic, that are found among ancient ruins of former times, and of societies that are known to have existed among natives of lands where white men have seldom visited. An account is given by Prof. Wolff, the anthropologist of Berlin, Germany, of a large stone temple found in the mountains of Fiji, where an organization in many respects similar to the Masonic fraternity meets.

Dr. Wolff relates that for many centuries the natives of this society have met in this temple, and some still hold meetings there and guard their secrets very tenaciously. The society is said to have been founded by the Spanish navigator Mendana, three centuries ago, when he went from Peru. There is a manuscript in Spain which tends to corroborate this. Mendana was a Mason.

The natives of Fiji belonging to this ancient order are inimical to the government, and the governor of Fiji, as a matter of precaution, established a garrison in the district. The ancient temple is divided into three parts. The entrance is for the first-degree members, or novitiates, and they can get no further for four years. Then, if they are deemed admissible, they can go a step further and take a second degree, going into the second part. After four more years, if, after the tests, they are considered sufficiently worthy, they are admitted into the holy manga, which is a sacred enclosure entirely of stone.

NOTICE.

Any Church or Churches not having called a pastor or contemplating a change and desire my services, I shall be glad to consider the matter. I am open for three Sundays in each month.

Elon College, N. C. L. L. Wyrick.

WHEN IN RICHMOND EAT AT

Mrs. Cook's Cafeteria

805 E. Grace Street, - - Richmond, Virginia

Opposite Richmond Hotel.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LEAVES FROM MY DIARY.

(Editorial Correspondence.)

IV.

Tuesday, June 17, 1930.

We breakfast at 8 A. M.—Coffin, Denison, Helfenstein, Smith and I. The table talk this morning turns to food, diet and health. Dr. Coffind discusses the superior merits and benefits of a vegetarian diet and asserts that the medical profession is coming more and more to the point of view of the vegetarian; but I notice that our good doctor takes one or two meats yet at each of his meals. We believe many things in theory that we do not carry out in practice.

The sea is calm and the breeze is sweet and wholesome. We decided that if we could have a sea trip every few days, we could keep up an appetite, whether it be on meats or vegetables. Dr. Coffin is a good feeder, as well as a good talker, and I am actually puzzled to know which I enjoy more, his wonderful vocabulary, which, at all times, flows like honey when he is talking, and soothes the mind of the listener, or his wonderful capacity to devour a hearty meal with such remarkable skill and gracefulness.

I am putting it down in my diary that great producers are great consumers, and that they who produce well in any line also consume abundantly. Another line my diary shall have this morning is that one who talks gracefully and handles his mother tongue with suavity and dignity, will also eat gracefully and do all things with grace and graciousness. In our table talk this morning, Helfenstein declares that life at the top is shorter than it used to be; that is, that there are fewer people in our day reaching real old age than there were a few decades ago. When it is argued that this statement is doubtful, since the average of life is increasing rapidly, Helfenstein counters with the claim that this has come about, not by old people living longer than they used to, but by the skill of physicians and the discoveries of medicine and hygiene which brings up the average from the bottom. That is to say, antitoxins have been discovered and developed so that diptheria and many other children's diseases have almost been mastered, and child life has been greatly prolonged, and this brings up the average age rather than the few who live to a very old age. One is not so sure on this point, and it is very difficult to prove. The writer knows quite a few people who are eighty and others who are ninety, but Helfenstein thinks there are not as many of these now as in former years, and that the ravages of nervous living, the strenuous life and the responsibilities entailed thereby will not allow people to grow old as in former years, in spite of all that the science of medicine and hygiene has done and is doing. It is an interesting point of discussion which, like many others, must be settled not by logic but by statistics.

When I tell Helfenstein that I know more people of eighty and ninety now than I did twenty-five years ago, he replies that that is because my acquaintance is wider now and takes in a much larger circle than it did twenty-five years ago; and that if I had known as many people twenty-five years ago as I know now, I would then have known more people of eighty and ninety than I do now. It is not a matter of argument, and Helfenstein says he has the statistics from life insurance companies.

Dr. Coffin comes into the argument with a novel and unique declaration to the effect that a physician told him recently that one of the very best things for a person to be told when he is about forty-five to fifty is that he has some fatal disease or malady, such as diabetes or Bright's disease, or angina pectoris, or something; for being thus told, such a person begins to study diet and to take care of himself and to learn how to live. As a proof of this position, Coffin points out that many frail and delicate men and women who have had pains and aches all their lives live to old age. Such a person watches his diet, begins to live on the proper sort of diet, for it is a mixed and complicated diet that destroys health. Helfenstein declares that one can live and grow fat on any one diet—potatoes, for instance—if one will stick to it. The trouble is, one is tempted to mix diets and will not stick to a single and simple diet.

Our breakfast was seasoned with good talk, and we are hardly away from the table at 9 when the doleful fog-horn begins to blow again, and we look out to discover that our good ship has plunged into a fog so dense that the sun and sky, so clear and beautiful awhile ago, are now obscured. One cannot see a distance of one hundred yards, and our room stewards shuts the room windows, comforting(?) us with the statement that we are now running not only into a heavy fog, but into the region of ice drifts; and, above all things the seaman dreads in this region is the contact with the ice floe, especially since that tragic contact a few years ago of the Titanic. Helfenstein adds to the gloomy outlook by relating that when he went over in 1913 his ship struck an ice drift, but, by genuine good luck and the guiding hand of a kind Providence, the ship hit the ice drift head-on and split it open; whereas, if the floe had hit the ship on the side it would have split the ship open, as in the case of the Titanic. This is all very cheerful(??) talk with which to begin a sunless, foggy day. And yet this is an experience true to life.

How many of us arise in the morning cheerful and hopeful and with bright outlook. We have our breakfast and happy talk with family or friends, and within an hour it often happens that the whole scene of life changes as the problems of the day and the trials of the hour multiply and press down upon us. This leads me to write this line in my diary: happiness and security are within, and the joy and comfort and strength of life come from within the man; and through courage these must conquer the outward circumstances, and not be conquered by them. Circumstances and surroundings are moody like the sea and will finally yield if there is sufficient force, power and courage within.

Our good ship has carried us 414 miles the past twenty-four hours, and we are now 1,015 miles out at sea. The sea is calm enough and our good ship goes steady enough, but the fog hangs around and our recourse is to the lobbies, where we read and write and converse. At lunch today we discuss prohibition and politics, and Smith says he believes that both major parties are lining up to put out a wet candidate for President in 1932, and that those of us who favor prohibition will be forced in the next national election to vote for a wet candidate. Dr. Coffin thinks that the hardest blow prohibition has had for a long time was the sweeping victory in New Jersey recently for Morrow, the wet candidate for the Senate. The wets have never let up, and the ex-saloon-keepers, from the day they were forced to close their saloons till this good hour, have helped those "higher up," who are as eager as they themselves were to carry on the liquor business, and these liquor interests have persisted in their propaganda for the legal sale of liquor. The wets have spent money by the thousands, and even by the millions, to counteract the dry movement. Helfenstein points out that the grape growers and win dealers of France, as well as many members of Parliament in England, who are financially interested in the breweries of England, have spent and are spending piles of money in America to carry on the wet propaganda, that they may have an outlet and a wider market for their liquors. All agree that the wets are making tremendous headway and that the tide has set in strongly against prohibition.

The sky is just a little hazy today, but the breeze is balmy and buoyant. The sea in the afternoon is just restless enough to give a soothing and rocking sensation to the ship. We get each day a twenty-page daily, *The Ocean Times*. Its print is the news that comes by radiogram, giving the latest news happenings not only in America, but in the world. One does not get away entirely from the world by going to sea, and passengers on board this ship are frequently receiving radiograms from people at home and sending radiograms to people on the other side whom they expect to visit. Strange, indeed, that one may now, on land, hand in a telegram to the local telegraph station and that telegram will soon be broadcast over the whole ocean and picked up by the ship, and then by the individual to whom it is directed. This gives us a touch of real life and makes us feel that, though more than 1,000 miles from land in any direction, we are still of the world, if not in it.

On board ship a large per cent of the passengers dress for dinner; the men appearing in tuxedos, and the women in long dresses and latest evening patterns. The promenade decks are alive with pleasant people engaged in gleeful conversation, the orchestra plays and the dance hall is gay with the rhythm and grace of those who love the light, quick step; the bridge tables are full of

players, and the evening invites the people to amusement and entertainment.

On board ship, in fact, one is in a miniature world, and views the whole world at close range. Acquaintances and friendships are quickly formed, and human society of every stage and strata meet and mingle, and the observant passenger sees the wide world, as it were, under a microscope.

We are moving toward the great council at Bournemouth, England, where many of the world's most famous preachers and teachers of religion will give their messages to the Church and about the Church. I look forward to this with delightful anticipation, and I find myself preparing for it by trying to observe life as it is loved and in its reality here on this ship. Of this I am persuaded: Christianity has a message, a real message, a joyous message, a redemptive message, a saving message for the world of our time and the peoples who make up the world. I do not know who will deliver that message, nor whence it will come, but I am persuaded above all else that there is the profoundest and the most abiding reality in our religion and that the religion of a lifting and a saving life will yet penetrate to the lowest and reach to the highest in human society and will conquer and save the men and the women who go down to the seas in big ships or little ones, and those who grapple with life's problems throughout the world.

Our good ship, the "Adriatic," is bearing us along beautifully and bravely. One feels like the thing almost has a soul of its own, as it travels and toils through day and night, through storm and calm to keep us from a watery grave and bear us safely to the other shore. No wonder that in our sacred times we sing of "The Old Ship of Zion." I am wondering tonight at 9:30 if the folks and friends at home will sleep with any more safety, serenity and sweetness than I anticipate doing while the silvery seafoam marks our path and the music of the waves sings to us the sweet lullabys of the deep. J. O. A.

A SENSE OF EXPECTANCY.

It may be that the situation discussed herein exists solely in the mind of the writer; but to his observation there seems to be within the Churches a sense of expectancy, a sort of watchful waiting for something, no one knows just what. It is not that there is a general sense of dissatisfaction, though such a feeling does exist in some Churches and among certain individuals. It is more a feeling of incompleteness, which manifests itself in a vague restlessness. It is somewhat like the situation of a youth who has completed his course in school, but has not yet found employment in the line of work for which he has been fitting himself.

That about which we are writing is somewhat like the state of mind of the American soldier after the armistice, while he was waiting for the orders and the ship that would take him back home. There was a feeling that the task to which he had been called was completed, and that he was merely marking time until he could get back to a settled life and a permament occupation. The fact that many of them had no earthly idea what that occupation would be, made no difference whatever in the eagerness with which it was anticipated.

It is hard to account for the listlessness which is characteristic of much of the Church life of America today. It is true that there are individual congregations which are engaged in building enterprises which stir the interest and enthusiasm of the members. But in those Churches where the buildings are completed and the task of paying for them remains, there is frequently found a sort of disillusionment that is deplorable.

This sitaution which we are discussing is not due to the lack of needy situations and challenging tasks. Within the environs of every Church there are conditions that would have stirred the heart of a Paul or a Martin Luther to a burning enthusiasm. There are scores and hundreds within and around every Church whose crying need is to be lifted to a higher plane of spiritual living. The missionary enterprise is still the great unfinished task. Resources in plenty are available, only the enthusiasm is lacking.

It is idle to venture a guess as to just what would be required to stir the heart of American Protestantism to an enthusiastic fervor. It may be that out of the movement for a united Protestantism will be born a new interest in spiritual things. It may be that the time is ripe for another such a revival as was launched by the Wesleys and Whitfield. It may be that the Church is waiting for a rekindling of the missionary passion. Who knows?

The fact remains that spiritually we seem to be becalmed. It is a time for deep heart-searchings, meditation and prayer. The first requisite for things urgently need to be done. Doubtless there are the inarticulate thousands who in their hearts deplore the fact that the Church is not moving more majestically and triumphantly, and who are only awaiting the sound of the trumpet to stir them to activity. Only it must be remembered, as told us by the Bible, that men do not respond when the trumpet gives forth an uncertain sound.

S. C. H.

A REAL PRAYER.

When does a form of words which we so often label a prayer cease to be a mere petition and become a prayer? This question might be better answered if we would put it in another form, and say, Do I really pray? It should be remembered that all forms and groups of words directed to our Heavenly Father are not real prayers. We, as Church members, feel that, in order to keep our feelings right, we must say a prayer in private and especially have some one to say one in all public services. I really think we should pray in private even more than we do. But when we make a petition, do we really pray?

A real prayer is a sincere desire of the heart to perfect the will and character of an individual after the will of God. It is not a real prayer to just be persistent in pleading for some individual want. Such desires and pleadings may be contrary to the will of God and detrimental to the character of the individual who makes the petition. A real prayer takes into consideration the divine perfection and holiness of God. It should embody thanksgiving for His past mercies; then comes the request for the heartfelt needs. But these expressed desires should be in keeping with the Father's will. In the garden of Gethsemane, Jesus prayed that the bitterness of death might pass from Him if it could be the Father's will. Since it was not the Father's will, He was willing to go the way of the cross. If all Christians were willing to follow this example, there would be a different atmosphere in the Church.

Two former pastors visited the home of a sick lady a few days ago. Before leaving, they engaged in a word of prayer with and for her. Just before kneeling in prayer, the good woman asked that the prayer be of such a nature that she might know the will of God. Her interest was not in just getting well, but in glorifying God by knowing His will that she might do it. This, I believe, is a real prayer.

It will be a great day in Christendom when those professing to know God will follow the example of this good lady and our Saviour in prayer. J. E. McC.

DOES IT PAY?

This age is commercial. Almost all questions are measured by material values. To read questions considered by either State or national legislative bodies is to get the impression that material prosperity is the chief concern of statesmen. Candidates for office promise to do all they can for business or agriculture, in harmony with whether they represent industrial or agricultural districts. In all groups in cities and States the main question is, "Will it pay?"—and that means, will it pay financially. Outside of short war periods, there never was a time when farm products would purchase as much as at the present time. A dozen eggs will buy five pounds of sugar, and a ham will pay more on a pair of shoes than ever before. There never was a time when salaries and wages would buy as much as at the present time. The trouble is that people purchase so much more than they ever did before. People ride in cars that cost hundreds of dollars who used to ride in buggies that cost fifty or seventy-five dollars. They haul in expensive trucks instead of wagons and carts. Wage-earners think that they do not get enough for their labor and producers feel that they do not get enough for their products. All are thinking in terms of dollars, and measuring all values, even themselves, by "does it pay?"

This age needs the question, "Is it right?" rather than "Does it pay?" Self is still too large a factor in the mind of most people, and money holds too large a place in the average mind. A better way of thinking would be a thankful spirit for what we have and a division of what we have with the unfortunate. Many are going to movies that ought to be helping poor neighbors with the small money they spend in that way. The question of co-operation should enter more largely into human thinking and human conduct. It may be assumed that the average employer and the average employee is willing to pay all that the business will justify and to work for what the business can safely pay. The interest is a mutual interest, and they should share in the results. Co-operation is more important than the money question whether it will pay.

When industrial and agricultural interests co-operate, and professional, educational and political institutions are all in sympathy, and moral and religious questions rise to the level of material questions, then society will find relief and religion will take its true place in the progress that measures the character as well as the purse of the times. All true service pays in a better sense than dollars and cents. The main question should be considered in terms of human welfare rather than in terms of material values. Prosperity, in the commercial sense, may ruin people, while human welfare may make progress in the hardest times. Necessity develops charity, and the absence of prosperity may develop enterprise and check dissipation. W. W. S.

In all these thirty years I have never seen the day when I was tempted for a moment to return to the old spasmodic, haphazard method of giving to the Lord. We, too, have been blessed temporally and spiritually, in basket and in store, in mind and in heart, in this practice of systematic giving. There has seemed to be an overarching Providence all the way. When the tenth account would be running low because we had drawn upon it more freely in the face of some unusual need, then some windfall out of a clear sky, a generous wedding fee or an invitation to lecture or a commencement address with a very cheering "honorarium" attached, would come to our relief and we would thank God and go forward.—*Rev. Charles R. Brown, Yale University.*

CONTRIBUTIONS

SUFFOLK LETTER.

The closer people are to one another, the more difficult it is to live in peace. Politicians in the same district have more bitter feelings toward each other than those in remote districts. Competition is sharper between those of the same business. Members of the same grade of society have more unpleasant feelings toward one another than those of different position in society. The bitterest feelings exist between members of the same family. Disagreements among Christians are the most difficult to heal or control. The divisions of the Church into so many denominations shows how difficult it is to keep people the closest together in harmony with one another. The closest neighbors have the bitterest feelings and quarrels. Competition is said to be the life of trade, but it often is the death of the trader. That is one reason why it is often better for people to settle and engage in business or professions outside of their own neighborhood. Differences and jealousies are bitterest in families and between married people when love loses control.

Business men are not jealous of men in other business than their own. Leaders in society are jealous of other leaders in society, and not of those that make no pretension to place or leadership. It is noticeable that members of the same family, when speaking to strangers, brag on the member that has become rich or high in position; and when speaking among themselves, criticise the same member because he does not do for some member of the family what they think he should do. The closer the kinship is, the more pronounced the criticism. The bitterest wars of history have been religious wars. The bitterest quarrels have been family quarrels. It is easier to get strangers together than to get estranged friends together. Living together in peace is the sweetest living known to man; living together in disagreement is the worst living known to man. Those who enjoy only a passing acquaintance are usually at peace. Love is the only healing balm for mankind. Peace follows love. God is love, and Jesus is the Prince of Peace.

The Christian religion is the only panacea for humility. Without it, the closer people are together, the more jealousies and bitter feelings spring up and rob nearest ones of peace. The worst place on earth is an unhappy home; and the best place in the world is a happy, Christian home, where love reigns and peace is enjoyed. If every home was a real Christian home, the nations would be at peace and war would be no more, and the unity of the Church would answer the prayer of Jesus, "that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me" (John 17:21).

That prayer implies a divided Church at that time, and is still divided not simply in organization, but in spirit. A local Church may be united in organization and at the same time divided in spirit. The bitterest feelings are found inside of local Churches where the organization is complete. What the Church needs is unity, not union. What the nation needs is religion, not prosperity. What the world needs is peace, not power. What the Church needs is Jesus Christ, not members and wealth.

W. W. STALEY.

Send your renewal subscription to C. D. Johnston, Circulation Manager, Elon College, N. C.

ELON LETTER.

THE FIFTH SUNDAY OFFERING.

The next fifth Sunday offering is due to be received before this letter will be printed, on August 31st. It is gratifying to note that from quarter to quarter the Sunday Schools are receiving these offerings and sending them to the college, and sending with them good wishes for the college. The prospect is that ten bright, promising young people will come from our Sunday Schools on the scholarships that are provided by a generous friend of the college in co-operation with the trustees, two from each Conference, as part of the plan of the Convention for building our college into the hearts of the people.

It is especially gratifying to note that Mr. J. F. West, Jr., president of the Eastern Virginia Sunday School and Christian Endeavor Convention, has addressed a personal letter to each of his superintendents, urging the receiving of the offering and a liberal response thereto. Surely such co-operation will bring a liberal and whole-hearted response.

During the quarter ending August 30th, the following remittances have been received by Conferences:

Eastern Virginia Conference (16).

Berea (Norfolk)	$	4.60
Barrett's		1.80
Christian Temple		76.86
Dendron		2.65
Elm Avenue		6.45
First, Norfolk		2.77
First, Richmond		7.45
Holland		10.30
Holy Neck		13.25
Mt. Carmel		2.20
Spring Hill		1.00
Suffolk		28.18
Union (Southampton)		1.69
Wakefield		3.58
Waverly		4.77
Webster		2.50

North Carolina and Virginia Conference (12).

Apple's Chapel	$	1.62
Berea		6.31
Elon College		by budget
Greensboro, First		11.78
Kallam Grove		.50
Lebanon		1.33
Liberty (Va.)		1.68
Long's Chapel		1.12
Lynchburg, Va.		2.83
New Lebanon		2.33
Pleasant Grove (Va.)		1.49
Pleasant Ridge		.84

Western North Carolina Conference (6).

Burlington	$	20.95
Biscoe		2.22
Liberty		1.49
Pleasant Hill		2.93
Pleasant Ridge		.80
Randleman		3.00

Eastern North Carolina Conference (8).

Antioch (Va.)	$	1.70
Cary		3.50
Chapel Hill		2.14
Fuller's Chapel		1.85
Liberty (Vance)		4.61
Morrisville		.58
Mt. Auburn		6.35
Sanford		4.02

Virginia Valley Central Conference (8).

Antioch	$	2.53
Bethel		2.00
Bethlehem		2.05
Linville		6.09
Mayland		1.39
Mt. Olivet (G)		4.32
Winchester		2.25
Wood's Chapel		10.00

THE FORTY-FIRST OPENING.

The college will open on September 8th for freshmen, and the 11th for upper classmen. What the enrollment will be is somewhat problematic at this time. If the session had begun on July 15th the college would have had a full quota of students, but since then the drought and general industrial depression have caused a great many who had paid their room reservation fees and had expected to be in college this fall to withdraw. This is certainly distressing for these young people, because many of them will lose interest in their education and will not in the future undertake to try again to make arrangements to go to college.

In a time like this, I wish for two things: that we had an unlimited number of opportunities for self-help, enabling young people to earn part of their expenses while going to college. One of the most distressing and depressing experiences we have in the office here is to say to a bright, earnest young man or young woman who sits across the desk and pleads for a chance to help earn his or her way, "We are very sorry, but we have no place that we can offer you." We have had to say this so many times this year that it really pains us to think about it.

And then again I wish we had an unlimited amount of loan-fund money—money given by generous-hearted friends to be lent to students on personal security to enable them to tide themselves over a critical time such as this in the financial world. We have had to refuse a great many students, fully deserving such consideration, small loans which would have enabled them to go ahead with their plans.

Under the circumstances, I cannot but feel that the college will, in its forty-first session, enjoy as large a patronage as it is possible for it to enjoy, in view of all the facts in the situation. I trust that our friends and ministers will remember the college in their prayers, as also the young people who desire to come.

W. A. HARPER.

HOWARD'S CHAPEL.

Our revival meeting began here the second Sunday in August, and closed the third Sunday night. The pastor, Rev. J. W. Knight, being sick and unable to attend, the meeting was conducted by Rev. W. S. Smith, of Greensboro. Music was directed by Misses Purgason, of Mayodan. The attendance was fine and the house was filled each night.

Bro. Smith made a splendid impression upon the people with his zeal in the Lord's work. He is a splendid preacher of righteousness. His messages were highly scriptural and instructive in spiritual things. Bro. Smith is a firm believer in the old-time religion. His greatest care is to see people saved, and his greatest delight is in preaching the gospel of the Lord Jesus Christ.

There were thirty-four professions of faith in Christ and sixteen additions to the Church. The Church was greatly encouraged and revived spiritually. We are thankful for the good seed that was sown and work done. To the Lord be the glory and praise for His wonderful love and power.

J. M. LAMBERTH.

A FUNERAL AT SEA.

Enroute to Hampton Roads, Va.,
August 12, 1930.

One of the things which cast a shadow on our delightful cruise this summer was the untimely death of a midshipman, Francis Hardesty Worthington, of Colorado, while he was on a visit to Paris. His body was held in state there until our return, when we put in at Cherbourg to pick it up.

At 8 o'clock, July 30, 1930, the Utah arrived in the harbor of Cherbourg, France. All necessary arrangements had been made with the American consul and the French naval authorities. Our commanding officer proceeded ashore at once to call officially upon Vice-Admiral Basire, commandant of naval activities in northern France. The latter, accompanied by a number of other French naval officers and the American consul, was awaiting him, and courteously received him on the dock at the naval arsenal, where a French guard of honor of thirty-six marines was drawn up alongside the flag-draped hearse containing the body of the deceased.

The Utah boat arrived alongside to take the body to the ship. In it was the ship's chaplain, eight pallbearers, and six bodybearers, classmates of Worthington, and a guard of honor—three squads of midshipmen, under arms, and a detachment of bluejackets, commanded by the midshipmen executive officer of the Utah. These were disembarked and drawn up at attention to the left of the French guard of honor.

Upon the order, "Present arms!" the two guards of honor brought up their rifles. At the same time, Admiral Basire, the captain of the Utah, and the other officers stepped forward and saluted while the remains of Midshipman Worthington were removed from the hearse and lowered into the boat. The casket was covered with the United States ensign and a large wreath of flowers given by the personnel of the Utah.

After the command, "Order arms," the French guard of honor remained at rigid attention while the Utah guard and pallbearers re-embarked. In the boat they sat at attention, aligned about the casket. The boat slowly returned to the ship, with colors at half-mast. The precision and impressiveness with which each detail was carried out were the subject of very favorable comment by Admiral Basire.

Upon the arrival of the boat at the Utah, the guard of honor was disembarked and paraded forward on the quarterdeck. As the casket was being lifted aboard, attention was sounded, officers and men on deck saluted, and the guard presented arms.

The casket was set in state amidship, and a guard of respect of two of Worthington's classmates stood at attention, with fixed bayonets, maintaining the watch until the funeral ceremonies the following day.

The Utah got under way that afternoon and joined the squadron at sea in the evening.

At 5 o'clock the next day (31st of July), the funeral was held. The casket was placed near the rail on the starboard side of the boat deck aft of the cabin. All hands were brought to quarters—officers in dress service with swords and gloves, the crew in dress blues, and midshipmen in whites. The guard of honor, band and pallbearers were paraded adjacent to the casket. The captain and executive officer took position nearby, and the midshipmen and crew, more than a thousand in number, were quietly assembled in the vicinity of the officers.

It was a beautiful day. The high wind of the preceding night had died down to a light breeze. The sun's rays were warm. And on an almost calm sea the ships of the squadron were spread out in a long line of bearing, with the Utah on the left flank.

At 5 o'clock, just as the ship's bell sounded the hour, the squadron heaved to. When the engines were stopped, the colors were slowly half-masted, all heads uncovered, and as the ship gradually lost way the band rendered the solemn music of "There Is No Death."

At the completion of the hymn, the chaplain, facing the casket, read from the funeral service of the Congregational-Christian Church. When he had finished the "Requiem Eternam," the band played "Lead, Kindly Light." Then he read again from the "Gloria Eternam," after which all heads bowed in solemn prayer.

While final preparations were being made for burial, the band played "Nearer, My God, to Thee," and followed it with the "Memorial Hymn" as the guard of honor presented arms and the casket was quietly and solemnly raised from between the lines of pallbearers and lowered over the side. It was stopped just short of the surface and, for a few moments, held suspended while the chaplain read the "Committal to the Sea," and, over the casket, with bowed heads of all present, pronounced the benediction.

At his concluding word, a toggle was slipped and the casket slipped gently out of sight beneath the waves. The wreath of flowers floated alongside for a time. Above them, beside the rail, the guard of honor was drawn up, with rifles lifted to their shoulders.

There was a moment of silence, and then the commands, "Take aim . . . guard fire!"

Three volleys were fired; and as the smoke of the last was floating out over the sea a bugle sounded taps. The burial took place about a hundred miles off the coast of France, in latitude 48-43 north, longitude 7-20 west.

H. E. ROUNTREE.

(Taken from the commanding officer's report to the Navy Department, a copy of which was sent to the family.)

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9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

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8 ¶ [2b]Jĕ-hŏi'-ă-chĭn *was* years old when he began t

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A DAILY PRAYER.

(September.)

Dear Christ of God, through whom God's will is borne to earth, as everywhere so much of doubt and desperation enshroud men's minds, make of Thy Church the agency, and of its members Thy messengers, to carry afar the truth that frees and holds. Thou who gavest the Church, O Master-Friend, through its good offices supply the hunger and want of little children and drive away despair. As unemployment and widespread dearth afflict our nation, Thou who didst multiply the loaves, put into the hands of anguished parents earnings adequate to allay family suffering. Thus may Thy love entwine and enfold even to the fullness of its saving power. Amen.

A FURLOUGH LETTER.

I wonder how many of my readers ever carried regular correspondence with a friend that you love so well, and when you do not write nor hear, you feel the loss. This has been my case since I have been home on my furlough. I have not written my friend, The Sun. However, I have thought of writing many times, but the conditions have not allowed me to do so.

I am sure that the good folks who have been so interested in my work for His kingdom on the island of Porto Rico for three years would like to know how the work is getting along and how I am getting along. Well, I have nearly frozen from the cold of the New England States. However, I have been enjoying it greatly, and my health has been improving greatly; also have gained weight. I feel sure that by the time I return to the island I shall be normal in my condition.

Weekly I have been receiving innumerable letters from my young people, friends and the native workers, telling of the progress that their work is making. I especially was happy to hear from the native pastor of our Santa Isabel Church, telling of the splendid program carried on during our daily vacation Bible school period. Indeed, it is encouraging to see the interest among the native leaders and to know that they are willing to improve their conditions and to reason as real Christians ought to for the progress of His work. Mr. Vazquez, whom you have heard of as one of our best workers, has been a great helper and "pusher" in religious education work during my stay on the island.

Another letter was from Miss Carmen D. Perez, our missionary at Salinas, telling of the future plans that she has for the Church at Salinas. This Church has splendid Christian members, who are always willing to help themselves, but they have been needing a young people's worker, and I am very glad to know that Miss Perez has been placed at Salinas for the coming year. Miss Perez has carried on a very splendid work in our Santa Isabel Church, but was handicapped by her poor health. Our prayers shall be with her, and wishing her a great success in her future work.

The most encouraging letters have come from our volunteer workers, showing the enthusiasm for the work left in their care. It is wonderful to see the work, started three years ago, now carried on with great interest. I am planning to help our different workers by the material, programs, etc., during my furlough months in order that they will be able to carry on their programs.

When I receive letters from my little children of nine and ten years of age, I feel just like a mother that has left her children and is anxious to see them again. I feel sure that they want to see their "Hermanita," as they call me, again. I need your daily prayers.

Victoria E. Adams.

New Britain, Conn.

THE TASK IS OURS.

It is for us who know the Saviour's birth
To tell it in the far-flung lands of earth;
It is from us that men must know of God,
Spirit of whom redeems those men from clod.

So, mission great is given us by Him
Who loved and planned while yet the earth was dim;
Who says to us down through each century:
"Missions are naught but Christianity.

"Go, stay, do what you will, my sons, for me,
Till it shall come to pass that all are free—
Free through the truth which lifts the world to peace,
To love, to hope, to heaven, till earth shall cease."

With hearts that burn and flame as God has willed,
Through centuries of service trained and thrilled,
Ours the high privilege to reach, to share,
To touch life-hungry souls with work, with prayer.

World-fellowship our wish, our joy, our aim;
To brothers all let us each day exclaim:
"Peoples, from bonds of race and wrong set free,
Look on and up; the self-same God have we."

—*Long, in World Call.*

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 30, 1930.

Sunday Schools.

Previously acknowledged	$ 4,295.84
Randleman, N. C.	3.00
Third Avenue, Danville	8.22
Haw River, N. C.	20.65
Piney Plains, Cary, N. C.	1.00
First Church, Portsmouth, Va.	21.10
Wentworth, McCullers, N. C.	2.65
Dry Run, Seven Fountains, Va.	1.00
Rosemont, Norfolk, Va.	9.25
Mt. Zion, Mebane, N. C.	1.14
Elm Avenue, Portsmouth, Va.	5.43
Bennett, N. C.	1.50
Mt. Auburn, Manson, N. C.	7.74
Wakefield, Va.	3.92
Holy Neck, Holland, Va.	8.00
First Church, Greensboro, N. C.	18.68
Windsor, Va.	2.50
Spring Hill, Lineville, Ala.	.74
Total	$ 4,412.36

Individual and Church Collections.

Previously acknowledged	$ 6,010.47
Pleasant Ridge, Guilford College, N. C.	5.00
Ebenezer, Cary, N. C.	5.20
Newport, Harrisonburg, Va.	1.50
Total	$ 6,022.17

Specials.

Previously acknowledged	$ 2,070.88
Mr. & Mrs. W. E. Allred, Asheboro, N. C.	10.00
Mebane Sunday School, N. C.	2.00
Rosemont Class 3, Norfolk, Va.	5.00
Total	$ 2,087.88

Summary.

Previously acknowledged	$21,051.50
Sunday Schools, regular	116.52
Individual and Church collections	11.70
Specials	17.00
Total to date	$21,196.72

J. O. Atkinson, *Sec'y.*

MISSIONARY WORK OF YOUNG PEOPLE.

By Miss Mary Rawls Jones.

(Address by Miss Mary Rawls Jones, Holy Neck Church, before the Eastern Virginia Young People's Congress at Bethlehem Christian Church, August 5th.)

The missionary work of our young people has just begun. The aim of missionary eduaction is to aid the young people to develop the right attitude toward others, to create in them a desire to render service, and to give them adequate opportunity to show a Christ-like attitude toward others. This is an age when drives and campaigns are most popular. I challenge the youth of this congress today to a four-point campaign, or service, as we may term it.

First, I challenge you to think. "About what?" you ask. Let us think about the part we, of our Church today, are destined to have in the Church tomorrow. Let us think in what ways we need to be trained for this part. We must be serious. To be a Christian, we must believe in missions because the Christian religion is through and through a missionary religion. Our Lord not only gave His great commission, "Go ye into all the world," but He lived on earth the life of a missionary.

We think of the heart as the seat of the inner life. "As a man thinketh in his heart, so is he." Think for a moment of our scant supply of missionary knowledge. Think what do you and I know about our own work. I dare say we would be astonished if we took stock of our accurate missionary information. Do you know how many missionaries we have in the foreign fields? Can we tell where they are located, and do we know them by name? Which of our Eastern Virginia Churches are supporting missionaries in part, or wholely? How many new fields have been added this year? You may say that this is so far away that we don't keep in touch with it. Then, let us take a little of our own home mission work that can be made more attractive to us. Think, what do we know about our Orphanage at Elon College? Do you know how many children they are caring for? Or do you know a single one by name? I dare say some of you do not know the name of the superintendent of the Orphanage. This being true, I challenge you to—

Study. Study our needs in regard to the present-day problems, and in particular its missionary problems. Study, side by side, our home and foreign missionary problems. There are in the Christian Church more than 30,000 young people in the teens and twenties. There are hundreds of other young people in our country who are not in any Church. Now is the time for their Christian character to be shaped. We cannot wait for an odd hour, because the full span of human life is very brief. The most important task facing the Christian Church today in America is the religious education of American youth. We can get this information that is so much needed by attending our summer school at our college, attending our regular local societies, and reading missionary books.

Next, I challenge you to serve. Be a servant for Christ. The world today needs workers for our Master's cause as it never needed them before. Some of our young people have heard and answered the call. There are three of them that all of you know personally—Graham Rowland and Dr.

and Mrs. White. All of you cannot serve in this way, but there are opportunities all around you for small deeds of kindness. Where you can serve some one each day is your place. Begin in your own homes. Say a kind word or do some little errand for some one each day. It is the little things that count, after all. If we are ever to reach our high ideals, we will have to think, study, serve, and—

Give, and teach others to give. If we could and would tithe and teach tithing as a sacred religious privilege as well as an obligation, our financial problem would be solved. If we could get the young people in this Congress to think, study, serve and give, we would be an inspiration to the Conference and a key to unlock the mission treasuries that are still held from us because we have not believed them ours.

"Give our young to bear the message glorious,
Give of our wealth to send them on their way;
Pour out our souls for them in prayer victorious,
And all we spend, Jesus will repay."

"Take our lives and let them be
Consecrated, Lord, to Thee;
Take our moments and our days,
Let them flow in ceaseless praise.
Take our hands and let them move
At the impulse of Thy love;
Take our feet, and let them be
Swift and beautiful for Thee.

"Take our voices: let us sing
Always only for our King;
Take our lips, and let them be
Filled with messages from Thee.
Take our silver and our gold—
Not a mite would we withhold;
Take our intellects and use
Every power as Thou shalt choose.

"Take our wills and make them Thine—
They shall be no longer ours;
Take our hearts, they are Thine own:
They shall be Thy royal throne.
Take our love: our Lord, we pour
At Thy feet its treasure-store;
Take ourselves, and we will be
Ever, only, all for Thee."

SEPTEMBER MISSIONARY PROGRAM.

Woman's Society.

Theme: "Faithfulness" (Thou hast been faithful over a few things). Has your society been faithful through the year?

Song.

Prayer.

Business

Roll call. Favorite Bible verse or a testimony as to your faithfulness in society work.)

Silent prayer, followed by Psalm 19:14 in unison.

Heart-to-heart message from Mrs. Howsare, president of our Woman's Mission Board. Do you remember the challenge she gave us in the first message of the year? If you have kept the message on file you might refer to it again.

Annual report of each local officer (in writing).

Exercise: "The Ghost."

A letter to one of our missionaries to be read and signed by all present.

Young People's Society.

Purpose: To help each member of the group to choose a way of life that shall mean service in the kingdom.

1. Hymn: "O Jesus, I Have Promised."
2. Lord's Prayer.
3. Project committee.
4. Leader's introduction.
5. Choosing a life work.
6. Evaluating professions.
7. Personal expression.
8. How to train ourselves for better leadership.
9. "The Call."

Hymn: "Jesus Calls Us."
Scripture: Matt. 20:20-34.
Hymn: "Take My Life and Let It Be."
Hymn: "I Would Be True."

Suggestions.

Poster: On left side of poster a picture of two animals fighting, beside it the words, "The law of the jungle." On the right side a picture of a nurse beside a patient, or some similar scene, and beside it the words, "The law of Christ." Time, date.

3. Project committee may conduct a short review of the year and announce the time and place for the exhibition of the book to the members of the Church.

4. Leader should introduce theme briefly.

5. Ask the pastor or some other person before whom the young people will feel free to speak, to talk to the group for about fifteen minutes on how to choose a life-work that will mean Christian service. This means not only choosing the work of the ministry, or Y. W. C. A., but choosing a profession that will be compatible with one's Christian ideals.

6. Put list found on page 61 of Y. & W. O. on the board and ask one person to check off all those professions which it would be better if no one followed. Add any other professions you may wish to this list.

7. Ask some of your young people who have chosen their vocation to tell how and why.

8. Leader presents material found on page 63 of Y. & W. O.

9. During this worship service have a tall candle burning on the table in the front of the room. This candle is to represent Jesus Christ and His way of living. While a soloist sings "Take My Life," the group will march to the front, each person receiving a smaller candle from the leader and lighting it at the taper. Close by singing "I Would Be True," the room lighted only by the light of the candles.

Willing Workers or Juniors.

Theme: "Learning New Lessons."

Song: "Tell Me the Stories of Jesus."

(Other songs might be, "Saviour, Teach Me Day by Day," "All Things Bright and Beautiful.")

Call to worship.

Let the people praise Thee, O God, let all the people praise Thee.

Response: The Lord is my strength and my shield; my heart trusteth in Him, and I am helped.

Offering. Prayer. All things come of Thee, O Lord, and of Thine own have we given Thee.

This is Christian education period. Lead the children to see how they must "study to show themselves approved unto God"; how school lessons and Sunday School lessons are necessary if they are to be ready to do God's will in their own lives in the best possible way.

NOTICE.

The article appearing in last week's CHRISTIAN SUN under the heading, "News Notes," was written by Mrs. J. W. Patton and should have been attributed to her; but for some reason her name was omitted in the publication of the article. We feel that this correction is due to Mrs. Patton, for she is very much interested in our mission work, both in the local society and the general work.

MRS. W. M. JAY.

ALL SELF-PRONOUNCING

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COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.
AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Jē'sus was

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The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 | *The three wise men*

carrying away into Bāb'-y-lon *are* fourteen generations; and from the carrying away into Bāb'y-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.
THEN spake Jē'sus to the multitude, and to his disciples,

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All styles sent postpaid at above prices

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XI—September 14, 1930.

Jeremiah.

Golden Text: "Each one of us shall give an account of himself to God."—Rom. 14:12.

Lesson: Jere. 1:1-10, 14:7-22, 31:27-34.

Jeremiah was the great prophet of Judah during the years before the fall of Jerusalem and the Southern Kingdom. Loving his country with a passionate love, he was, nevertheless, called upon to proclaim again and again the sad news that she should fall a prey to her enemies and be devastated. He was looked upon as a traitor and suffered much at the hands of his enemies, but he never wavered in his convictions nor whimpered about his condition. He has been called the "weeping prophet," but the term needs interpretation. Jeremiah's tears were not the tears of weakness, but the tears of strength. He saw his country's apostasy and her impending doom. He also saw her impenitence and false sense of security. It was this that broke his heart and caused him to shed tears. His life was full of stirring incidents, and the book which bears his name is well worth a careful reading and detailed study.

Jeremiah's Call.

As Jeremiah looked back over his life and saw things in their true perspective, he saw that God had called him even from his mother's womb. It was this sense of divine call and commission that held him true in the most trying times of his life. As that call had come, Jeremiah, like every other good and great man whom God has called, felt his limitations and his inadequacy for the task. But with the call there came also the assurance that the God who had called him would go with him. This assurance always comes to those who respond to the call of God. When God calls a man, God is honor-bound to furnish resources adequate to the task. And God is able to do abundantly above all that we ask or think. It is this assurance that has strengthened and sustained countless followers of Christ as they have undergone every hardship and hazarded their lives in the service of their Master.

Jeremiah's Courage.

It took courage on Jeremiah's part to proclaim again and again that the woes of the people were due to their sins. It was not a popular message, and it aroused bitterness and opposition. But it was the message that was needed and the message that God had given him, and Jeremiah proclaimed it. He told Judah plainly that the terrible drought and dearth that had laid waste the land was due to the sins of the people and the displeasure of Jehovah. He also bitterly arraigned the false prophets who were trying to gloss things over and allay the people with false messages.

As these notes are being written, there are large headlines in even the largest newspapers of the country, telling of the terrible drought that stalks abroad in the land. There are other disasters that have visited communities and sections. Now it would be both false and unfair to insist that these disasters had come on the particular sections because the people of these sections were any worse than the people of sections that have been spared. But it is not well to think about the whole matter in the light of the words of the prophet and in the light of actual history. It can hardly be said that the religious life of our nation is what it ought to be. Materialism has become rampant, and there is idolatry abroad in the land just as general even if different from that which was abroad in the land at Jeremiah's time. God is not capricious and vindictive, but in His providence things may come to bring His people back to a true sense of values and back to a new fellowship with him.

Jehovah's Covenant.

There was a proverb in common currency in Jeremiah's day to the effect that the fathers had eaten sour grapes and the children's teeth were on edge, which was another way of saying that the troubles of the Jewish people were due to their ancestors, or, in modern slang, was another way of passing the buck. Jeremiah hotly denied the implications of this proverb and declared that every man was responsible for his own sins. In a way, Jeremiah was the discoverer of the individual in religion. It was he who gave a new emphasis upon a man's individual and personal relationship with God and his individual responsibility. Paul only put in different words what Jeremiah emphasized when he wrote the words of the golden text, "Each one of us shall give account of himself to God."

Jeremiah, in emphasizing the personal element in religion, of necessity emphasized the inner element of religion. He made an advance in the religious progress of the race when he proclaimed that real religion was not primarily a matter of an outer law, but of inner spirit. The new covenant was to be put in the inward parts, to be written in their hearts, and the heart of it all was to be a personal relationship between a man and God. This is the heart of religion today and always. Here is one of the foundational principles that will never be outgrown or become obsolete. To have the right spirit within is far more important than to give formal acceptance to outward laws and forms and ceremonies.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, September 14, 1930.

Topic: "How to Increase Our Membership."

Hymn: "Faith of Our Fathers."

Call to worship: "Let us not be weary in well-doing: for in due season we shall reap if we faint not."

Christian Endeavor pledge in unison.

Scripture: Acts 2:42-47.

Leader's introduction: "Plans for New Work."

Hymn: "To the Work, to the Work."

Round-table discussion (leader's topics):

1. Making the society attractive.
2. Enlisting all members for work.
3. Enlarging the circle.
4. The final purpose of the society.

Sentence prayer for guidance and willingness to follow that guidance, for strength, and for consecration in beginning new work.

Hymn: "Lead On, O King Eeternal."

Mizpah benediction.

Following up our consecration meeting of September 7th, we are now finding definite objects for our work. We are now interested in increasing our membership. In the leader's introduction, stress any local objectives; for example, social service activities, leading mid-week prayer service, etc. We are coming back from vacation to our week-day jobs; may we not come with renewed vigor and enthusiasm to our Church and Christian Endeavor work. Not only do we wish to secure new members; we are equally anxious to interest and hold our present members. We wish to have every young person in each locality definitely enlisted in Christian work. That would be an excellent objective for the Christian Endeavor group. A city-wide survey put on by all Churches would be infinitely valuable to all departments of the Church.

The round-table discussion will be centered around the four topics. Assign them to four leaders. Each leader will discuss the topic briefly, giving suggestions. Allow members of the group to make additional suggestions, ask questions or make suggestions for definite activities in carrying out the work.

How can the society be made attractive? Shall it be through socials or contests? Will the Christ-filled life of a Christian attract people? Do people like to attend monotonous, uninteresting meetings? What is the aim of our society, and is it a worthy one?

In making a society attractive, seek to bring in new and interesting ideas. See that at least one member of the society attends a summer conference. Summer conferences are accessible to all societies in the Church. There is no finer way of stimulating a society and comparing our ideas. Fellowship with young people and their leaders is a stimulus and inspiration which will last long. Emphasize that interesting programs are essential to the life of a Christian Endeavor Society. Show also that building Christian character is the ultimate aim of the society. If the lives of the members of the society show that they are developing strong Christian character, they will challenge and attract other young lives. Be vitally interested in your Christian Endeavor Society. Your enthusiasm will attract others. Show, too, that the Christian Endeavor group is actually filling a need and carrying on a necessary work.

Be sure that all members have a definite job. Work and responsibility will stabilize and hold your members in the group. Find work for every member at some time during the year. Do not have all the work done by a small group. Be broad in your interests. Seek out new people in your town or community. Be cordial and friendly to them. They will be quite sure to join your group. Make it your aim to enlist every young person in your community in some Christian work.

Finally, know the purpose of your society. It is building Christian character. Stanley High made this assertion: "Christianity is unique among religions in the person of Jesus Christ and the expression of the character of God in Christ; fellowship with God, through Christ, furnishes a unique dynamic to live in accord with universal truths wherever found, whether in Christianity or other religions; taking the life of Christ as its ideal, the program of Christianity is to make available for all men the power, which comes through knowing Christ, to grow toward that ideal." That is our program—to make Christ known and to show people that He gives power to grow toward the ideal of likeness to the Christ Himself.

AN APPRECIATION.

New Elam Sunday School wishes to announce through The Christian Sun, their appreciation to their pastor, Rev. E. M. Carter, for his faithful and patient services rendered during the revival here last week. Each service was enjoyed and was a great benefit to all, we are sure.

Blanche Holt, *Sec'y.*

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

INTRODUCTION TO THE STUDY OF HUMAN CONDUCT AND CHARACTER. By John M. Wolfe. Benziger Bros.; $1.25; pp. 213.

Dr. Wolfe is superintendent of diocesan schools, Dubuque, Iowa, and writes from a Catholic viewpoint, evaluating in a most engaging manner the elements and agencies that now are functioning in character education. In his general viewpoint, that character is not entirely a man-made product, he is eminently correct. We need standards for our work as educators in character education, and those standards are in the revealed will of God. Dr. Wolfe recognizes the value of racial and personal experience, but gives them secondary consideration. God's will and plan and purpose and method come first—are primary. His belief in consciousness is well founded, but his conception of conscience is open to serious question.

For eight evenings, James, who is now a young man, meets his confessor-priest, and they talk over the problems of character education, making an experience of James, when a boy in public school, the starting point for much illumination. James had been told by his mother to come directly home from school. Instead, he stopped on the way to play baseball, and when later he arrived, he lied about it, saying his teacher had kept him after school to do a special piece of work. His mother scolded him for not having informed her in advance, but did not check up on him. This incident is made the basis of the discussion throughout. It is a most readable book and suggestive. Incidentally, it shows why the Catholic priest has such a hold on his members. What would a perplexed man give in exchange for such an engaging and sympathetic friend!

THE SOCIAL TEACHING OF THE CHURCH. By W. R. Inge. The Abingdon Press; $1.00; pp. 111.

Dean Inge thinks the real work of the Church is with individuals. If our environment were perfect, the millennium might even then be far off, unless good men had made it so. Good men have the right to their opinion as to what the social teaching of the Church is, and likewise the right to make speeches and publish books and articles in the effort to win adherents to their conception, but they have no right to say "such is the teaching of the Church." This book would have been a real help to some prophets who essayed to be the spokesmen of the Church during our recent presidential campaign. Dean Inge is always arresting as a thinker. You will find yourself musing many times as you read this volume.

THE GOLD UNDER THE BRASS. By Basil W. Miller. Cokesbury; $1.00; pp. 230.

Here is a book of examples for those who are wandering and in need of an objective. History, literature (prose and poetry), art are made to contribute each its quota of challenging and uplifting incident. The gospel of success was never more eloquently pictured.

CHRISTIAN REUNION IN ECUMENICAL LIGHT. By Francis J. Hall. Macmillan; $1.40; pp. 150.

A High Church Episcopalian defends the episcopate as necessary if Christendom is to be united, because it is part and parcel of the Catholic movement. Bishop Manning writes the introduction. It is as forceful an argument as can be presented for this much-mooted question—a question which made it impossible for Christians to commune together at Lausanne.

THE GOSPEL AND ITS TRIBUTARIES. By Ernest F. Scott. Charles Scribner's Sons; $2.75; pp. 295.

It is well known that the Christian gospel has received accretions not only from Judaism, out of which it grew, but also from the Greeks, Paul, the Alexandrians, and others. Dr. Scott identifies the sources, but he demonstrates how Christianity transformed these tributary contributions in such a way that the original message of Jesus has been amplified and clarified. It is a scholarly book and will repay careful study.

UNDERSTANDING THE ADOLESCENT GIRL. By Grace Loucks Elliott. Henry Holt & Co.; $1.25; pp. 134.

Mrs. Elliott writes out of a rich experience and a warm sympathy. Her book is intended not only for workers with adolescents, but for adolescents themselves as well. She tells how to enrich the experiences of youth and explains the causes for adolescent failures. It is a book you will read with profit and continually refer to.

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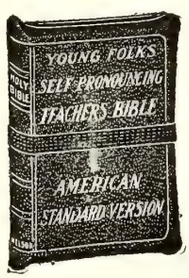

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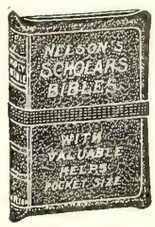

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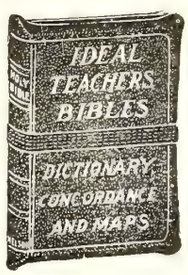

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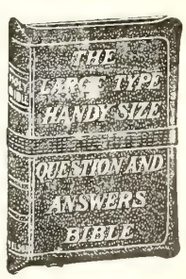

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

THE CROSS AND THE CROWN.

"Whosoever doth not bear his cross, and come after me, cannot be my disciple."—Luke 14:27.

This is one of the passages in which we are told that the Lord Jesus Christ does not deceive us with promises of ease and comfort in this world. Self-denial and sacrifice are two chief characteristics of Christian living. The glory of the kingdom is presented in the cross, and Christianity cannot have its full fruition in earthly and casual things.

Thus our minds must be estranged from the world and our self-will and carnal lusts must be sacrificed. Order your life according to Jesus. Bear your cross in the strength of Jesus. Receive grace, strength and glory from Jesus.

Prayer.—Lord Jesus, draw us after Thee. Give us life more abundantly, but whatever sufferings we must bear, may we find the glory in them and praise Thee for them. *Amen.*

TUESDAY.

HATING OUR FOLKS.

"And he turned and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."—Luke 14:25.

This is a tremendous paragraph. It is a demand for absolute renunciation. It seems to have come about this way. Our Lord is being followed by multitudes, attracted partly by His miracles, partly by curiosity, partly because He has taken sides with the poor, partly by a half-hearted desire to be His followers. He knows their motives and turns and addresses them in a stern and repellant claim for absolute whole-heartedness. He declares that renunciation of life's natural ties and selfish interest in things is the first condition to discipleship.

His terms here, "hating" and "loving," refer to the will as directed towards action, and not to feelings and emotions.

Jesus, I my cross have taken,
All to leave and follow Thee;
Destitute, despised, forsaken,
Thou from hence my all shall be.

Perish every fond ambition,
All love sought, or hoped, or known;
Yet, how rich is my condition:
God and heaven are still my own.

WEDNESDAY.

WEAKNESS MADE STRONG.

"Your labor is not in vain in the Lord."—1 Cor. 15:58.

A true servant of the Lord has sorrow by reason of sinfulness and obstinacy of God's people, and he is zealous for their salvation. He prays for them. He invites them, and urges them to repent, turn from wrong and be saved. The way of Jesus seems so plain and so glorious that we cannot understand why one will persist in sin.

Sometimes we feel as though we would compel them to hear the word. But, however zealous we may be, all that we do often seems in vain, and we grow discouraged. It is but human that we become discouraged. But we need not be. The Lord says, "Cast thy bread upon the waters, and in due season it will return unto thee." He says, "It is a light thing that thou shouldst be my servant . . . I will also give thee for a light to the gentle, that thou mayest be my salvation unto the end of the earth."

This being true, we can believe that He who labors honestly and faithfully finds that somehow ultimately his labor is not in vain. In fact, nothing whatever done for the Lord is in vain. Every effort one makes in the cause of love and truth is of God. Only they labor in vain who labor not for the Lord. One's want of wisdom may be an obstacle in his way, but the Lord has taken this into account, and He does wisely that which one unwittingly does foolishly.

There is no loss by reason of that which is done as good. The danger lies in neglect. Be honest, be zealous, be loyal, be persistent; the honor of the Lord is always advanced by this cause. By such concentration the grace of Christ shall make its way unto the ends of the earth.

Prayer.—In this faith do thou make us diligent to do Thy work, Lord Jesus. *Amen.*

THURSDAY.

LAUGHING AT DEATH.

"Let your laughter be turned to mourning, and your joy to heaviness."—James 4:1-10.

Tragedies are being enacted all around us, had we eyes to see them and hearts to understand. While we laugh and play or go calmly and carelessly on our way, men and women close to us, some of them are friends and neighbors, some of them perhaps even among the dear ones in our own homes, are going down to the eternal death, the gnashing of teeth, and the lake of fire.

Some day, when the secrets of all lives are made known, we shall say of these unrecognized tragedies: "How could I have been so blind?" or "Why did I not stop and help?" We shall then understand the wickedness of our self-absorption, of our heedless merry-making or money-making while souls so near to us were dying. Let us not laugh at death today, lest death laugh at us tomorrow.

Prayer.—Our Father in heaven, who dost grieve with infinite sorrow at every loss of Thy children, make us watchful in time, quicken our insight, extend our sympathies, and give us the Saviour-sense of Thy Son. In His name. *Amen.*

FRIDAY.

GIVING UP OUR PLEASURES.

"Let the dead bury the dead . . . no man, having put his hand to the plough, and looking back, is fit for the kingdom of God."—Luke 9:60, 62.

This is a passage hard to understand. Ordinarily it is not understood. In the light of human nature and human interest, it is natural to wish to attend to such emergencies as a death in the family, or to say "good-by" to the folks when leaving for a long journey.

Some have interpreted this as an idiom, said to be in usage at that time. That idiom is as if to say, "Before I will do that, I will bury my father." That interpretation does not seem warranted here. Jesus is talking to a man who had offered himself to become a follower. When he is told to follow and how hard it will be to do so, the suppliant begs to attend to affairs at home first. Then the Master said these words which seem so pre-emptory.

Light is thrown on the text when we recall that the Mosaic law (Lev. 21:11) required those who touched dead bodies to go through a period of cleansing. The law of the Nazarites was that when a man separateth himself unto the Lord he shall come near no dead body. The Lord's business is too urgent to be so delayed. Ezekiel 24: 15-17 tells us that he himself, a prophet, was not permitted to pay attention to his wife's dead body. These ancient customs were still in vogue in the apostolic age, and may have been the particular thing to which Jesus was speaking at this time.

Undoubtedly, Christ means to demand absolute renunciation of life's natural ties upon the part of the would-be disciples as a necessary preparation for the mission of going out, say, like Paul did, and establishing the kingdom among the people. Luke, in 14:26, quotes Christ as saying, "If any man come to me and hate not his father, and mother, and wife, and children, etc., he cannot be my disciple." This is spoken to the disciples when Christ is instructing them how to go out and save the lost. If they could not be interested in the kingdom to this extent, the kingdom could not be a success.

It was thus that the Church of Christ—the new Israel—was inaugurated with seventy apostles sent forth with a mission to build His Church, which Church was endowed with what was known later as "the baptism of the Holy Spirit." True Christianity may be prevented by our desires for home, loved ones, or pleasure.

Prayer.—Lord Jesus, forbid that our desires for the pleasures of this life shall prevent us from following Thee, nor to entice us away from Thee. Draw us to Thee and keep us with Thee to our last hour. *Amen.*

SATURDAY.

(Friday Continued.)

MORE INTERPRETATIONS.

We must learn of the Lord to renounce worldliness if we are to enjoy the good things of the kingdom. It is most deplorable that riches and covetousness prevent so many from coming to the Lord. This is what our Lord was talking about when He said, "How hardly shall a rich man enter into the kingdom of God."

To the man who declares that he will follow the Lord, the Lord speaks of his poverty, for he sees that as yet the man's zeal is carnal, though not without the groundwork of honesty. To another he says, "Follow me, let the dead bury the dead," for He saw that the man's heart was bound up in his home. The same is true of the man who wanted to say, "Good-by" to his folks first. You know, Demas began the trip with Paul, but he got tired of the hardships and turned back home. The spirit of Demas must be cast out if we are to be saved. Lot's wife, out of the longings for her city and her home, looked back, and her life ended. How many have begun their course for God looking forward, then lose sight of the goal for a time, become entangled with worldly affairs and lose their courage. Thus it is with him who steps aside from his post to sip the pleasures of the world; he cannot help losing that purity of mind which is most precious in the sight of Jesus.

Remember this: "Love not the world, neither the things of the world. If any man love the world, the love of the father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

WHEN THE SCHOOL BELL RINGS.

By Rev. H. W. Hunter.

"The fear of the Lord is the beginning of wisdom."—Prov. 9:10.

(From a sermon preached before a large number of teachers and pupils at the beginning of the 1929-'30 school year.)

Last Monday the clang of a bell which had been silent for several weeks was heard in our city, and if we listened we would have heard its echo coming from over the mountain-tops and sounding through the fertile valleys. It was the call of the school bell, a call to duty not only to the youth of our country, but to the teachers and the parents God pity the boys and girls in these character-forming days, and the teacher who is trying to instil truth into their minds, if the sound of the school bell has not been heard in the home.

Music of Graduation or March of Death.

I know of no more serious occasion, no more important time in the life of our land than that day when the school bell first rings out its message on the autumn air to all who having ears to hear will hear. It sounds either the music of a graduation march or the death knell of failure to every pupil. I am convinced that a great deal depends upon the zeal which is displayed in these opening days of school. Not only is this true in reference to the pupil, but it also holds true to teacher and home. So much convinced am I of the importance of this that I think the real commencement sermon might well be preached at the beginning of the first semester of school, and because of this impression I have set aside this service to consider some things pertinent to the hour.

I believe that there is a real desire on the part of most pupils to understand the real values of education. The school bell's duty is not to merely make a sound or be musical. It is, as I have stated, a call to duty. We are forgetting that word "duty" these days. It's a strong word and useful. When you take it out of life you are apt to make character mussy, unstable, unfit to battle. Duty is a virile word. Lord Nelson, of England, once said, "England expects every man to do his duty." The sound of the school bell has a touch of duty in it. Think of duty as a hard word, if you please, but I'm going to keep it right here before you. It's the thing that imparts iron to the soul, enables a man to lift his head above the clouds, think for himself, act like God would have him act, and fear no man. God gives us duty-loving lads and lassies who believe that—

We are the nation's builders.
If we strive with heart and hand and brain to raise the walls
And glorify the temple, we but yield
To conscience that, with unrelenting voice,
Guides us to justice; and the house we build
Must be the house of justice.
Light and law
Shall shine within its portals.
Let it be

A palace worthy of the Lord, whose love
Smiles on no worthless effort.
And unless
He builds with us, our labor is but vain;
And our achievements, howsoever brave,
Are like the splendors of a sunset cloud;
And, howsoever high the house we build,
And bright with grandeur, 'tis but a Babel tower,
A monument of folly and of shame.

When the school bell rings, it tells that education is a factor in your life, one of the greatest. Education is the force that enables you to be and do. The world wants and needs "doers." There are more Panamas to be dug, more seemingly impassable mountains to be crossed, continents and the ends of the earth to be brought closer together. Every realm of useful art calls you. The Battle-scarred world asks for men to set her in "the way, the truth and the life." And this and much more can only be accomplished as we master our daily tasks. Just now the pupil is engaged in studying given lessons, voicing his thoughts in recitation halls, by and by he will sit in the uneasy seat of the examination hall. If he has entered the school-room today holding before him his graduation hour, he already holds his diploma in his hand, he is already smiling inwardly at the applause his name brings. Today determines tomorrow. Do your best today, and tomorrow will take care of itself. Remember that nothing is worth while but the best. If I were only a bootblack I would be the best bootblack in town, I would shine the shoes in the back as well as in the front. The world has no place today for half-formed ideas, half-baked characters. It wants the whole man, it demands a well-formed character.

Teachers Can Make or Break the Child.

I would say to you, my friends of the faculty of the various schools of this fair city, both you of the city school and you of the college, that I am very much aware of the importance of your work; the seriousness of it impresses me. I underestimate nothing you are asked to do. I feel like your task stands at the head of any work in America. You, to a certain extent, can make or break the child that sits before you. You are the representative of the chief force in America today for the improvement of society, for the enrichment and preservation of the State. The State commits unto you its boys and girls, that you may lead them into paths of wisdom. I honestly believe that it asks you to lead them not only into the wisdom of books, but also that of God, for the State recognizes God in its constitution and laws. You understand this, all of you, I trust. I thank God for Christian teachers. I do not know what our country would come to if it were not for the Christian men and women who sit at the school desk.

But I would say to you that to a certain extent you will have to make your bricks without straw. In other words, you are asked to make character without the use of the Book of books, that Book whose mission is to teach the content of real character. I mean that the Bible is, to a large degree, barred from our public schools because some rather worldly minded people, some religious sects, are against its use in the school-room. Yet, I suppose, if you were not Christians you would not receive any consideration from any school board in the land, and rightly so. The lawyer receives his code from the Ten Commandments, the physician receives his inspiration from the Great Physician, the merchant from the Golden Rule; but the school must not use the Book in its task of making men and women. No other book, you will agree, holds up the mirror of life so truthfully or leads into better conceptions of life than the Bible.

Cannot Leave God Out of the School System.

I think that the time has arrived in America when the folks who believe in making real Americans shall say to those who do not like the Bible in our midst, "Take it or leave us." We fought several wars for the sacredness of life, for the safety of our homes and firesides, and we can do it again. We cannot leave God out of the school system and remain the America that our forefathers bled for and sacrificed to hand to us. Let us beware of any individual or force that opposes the public school, that criticises it, that seeks to limit or change it, except to make it better, bigger, more thoroughly and more completely than ever the American public school.

So let the school bell ring, ring a glad song of uplift and hope. May it, as it peals out on the morning air, bring the sound of duty to pupil, to home and teacher. Then, my America, my own beloved America, will continue to be "the land of the brave and the home of the free." And when tomorrow comes, with its problems, the product of the school of today will be filled with the true spirit of service and the fear of God will be found in all hearts.—*Christian-Evangelist.*

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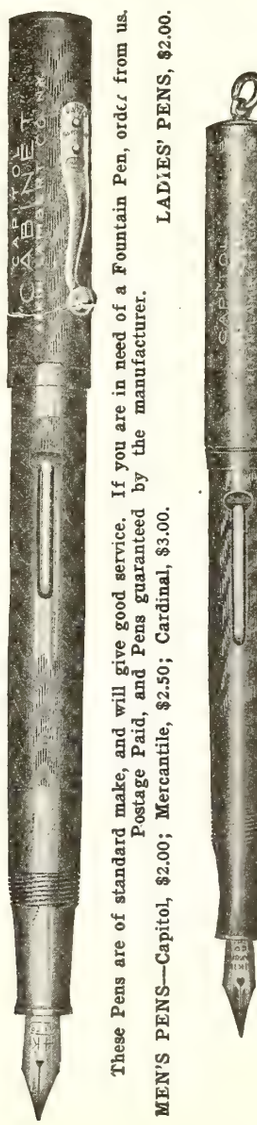

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THE CHRISTIAN SUN, 1536 EAST BROAD STREET, RICHMOND, VIRGINIA

Christian Orphanage

Dear Friends:

The home-coming day for children who have lived in the Christian Orphanage and gone out was instituted last year. Our first meeting was held August 31, 1929, and quite a number of children returned to visit their old home. A meeting of the boys and girls was called in the afternoon on that day and organized. A society composed of boys and girls who had their home here in their early life. The society is known as the "Home-Coming Day Society," and they voted to meet once each year and make the dues $1.00 per month. J. M. Darden was elected president.

Our second home-coming day was held on Saturday, August 30th, and a most enthusiastic attendance was present. The day was clear and pleasant and an ideal day to have an occasion of this kind. The children (as we call them) seemed to be happy to get back home again and to show the interest manifested, we had children from Atlanta, Ga.; Raleigh, N. C.; Charlotte, N. C.; Hopewell, Va.; Newport News, Va.; Norfolk, Va.; Durham and Greensboro, N. C., and many other places. The children were called together in the chapel at the Orphanage at 11 o'clock. The Orphanage girls opened the service with a song appropriate for the occasion. Dr. J. O. Atkinson led in prayer. Words of welcome were given by the superintendent of the Orphanage, and responded to by Mr. Andrew Curling, of Norfolk, Va. The Orphanage children rendered a program gotten up for the occasion, after which Mr. Sam Davis rendered some beautiful piano selections.

Mr. J. M. Darden, president of the society, and Mr. Sam Davis and Dr. J. O. Atkinson made talks which were hgihly appreciated. After lunch was served, the society met in its annual meeting. After transacting the usual routine business, it went into election of officers. J. M. Darden was elected president; Gay Franklin, vice-president; Mrs. Pearl Goodwin Partin, secretary; Miss Rebecca Johnston, assistant secretary; Charles D. Johnston, treasurer.

The report of the treasurer showed that dues had been collected for the year amounting to $129. Mr. Darden made the proposition to donate as much as all the members paid in. He immediately gave his check for an equal amount. So the society begins its new year with a balance of $258 in its treasury. Mr. Darden renewed his proposition for another year and said he hoped the members would raise $500. The spirit of the meeting was fine, and we feel that much good will come from these annual get-together meetings.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 4, 1930.

Brought forward		$11,492.44
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Greensboro, First	$10.29	
Elon College	12.50	
Howard's Chapel	2.00	
Howard's Chapel	2.00	
Pleasant Ridge	1.15	
Third Avenue, Danville	4.13	
Third Avenue, Danville	4.10	
Haw River	20.95	
Lawrence Memorial Bible Class	8.57	
		65.69
Eastern N. C. Conference:		
Mt. Auburn	$ 2.57	
Liberty Vance	4.44	
Henderson	4.34	
Morrisville	2.00	
Wentworth	9.54	
Pleasant Hill (J)	2.49	
		25.38
Eastern Virginia Conference:		
Cypress Chapel	$15.65	
Holy Neck	10.00	
Elm Avenue	5.00	
First, Norfolk	4.50	
Christian Temple	5.00	
		40.15
Valley Virginia Central Conference:		
Linville		5.55
Special Offerings.		
Third Avenue S. S., Danville, Va.	$10.00	
W. A. Lee, support of children	7.50	
		17.50
Grand total		$11,646.71

REVIVAL MEETINGS.

We are grateful to God for His blessings upon us in our revivals this season. We began a revival at Moore Union the fourth Sunday in July, had large attendance, with heavenly conviction in the congregation. The Lord gave us forty professions of faith in Christ. At the close of the meeting, fifteen united with the Church, with prospects of others to unite later.

After closing there we then began, the second Sunday in August, at Howard's Chapel with large congregations and much interest. I was there one week. The Lord gave us thirty-four professions of faith and about forty came for reconsecration.

At the close of the meeting, fourteen were added to the Church, with prospects of others coming in later. We give God the honor and the praise for attending the messages with convictions and results. This is beginning my third year as a young preacher. I am very much encouraged to fight the good fight of faith and work for the Master.

SYKES SMITH.

FAMILY ALTAR.

(Continued from Page 12.)

Father, but is of the world. "And the world passeth away, and the lust thereof: but he that doeth the will of the Father abideth forever" (1 John 2:15-17).

Prayer.—Dear Father, forbid that our affections shall be set on the base and hollow pleasures of the world. But give us a part with Thee now and forever. *Amen.*

SUNDAY.

JUSTIFICATION AND CHRISTIANITY.

"By Him, all that believe are justified from all things."—Acts 13:38.

No one has got so far from God or has a sin so foul that he cannot be brought back and have his sins washed away by the blood of the Son of God. No one is so corrupt that Jesus cannot heal him; none have fallen so low that Jesus cannot raise them up. In Jesus there is a remedy for every evil, and only in Him. He is the only Saviour, and there is none other beside Him. For this He became a man; for this He died; for this He is in heaven and makes intercession for us.

The word "justified" here is said to mean, "When I believed, God had mercy on me; He imputed to me the righteousness of Christ, acquitted me of sin and its punishment, and regards me in Christ." So, I can say with Paul, "Who can lay anything to the charge of God's elect? It is God that justifieth. Who is He that condemneth? It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:33, 34). If we understood this, all that we have is through grace, and not due to any particular merit of our own.

This is the first sermon of Paul, and this is his theme throughout his ministry—justification by faith.

Prayer.—Merciful God, make us to see our sins; draw us by Thy grace and wash us clean. We pray that we may never be abandoned to sin and unbelief; but give us penitence, humility, love and forgiveness, and make us righteous. *Amen.*

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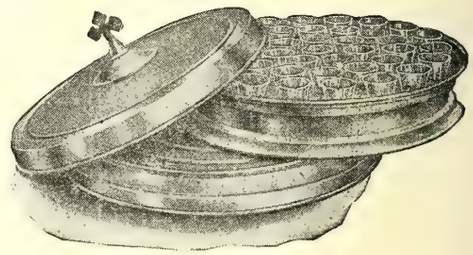

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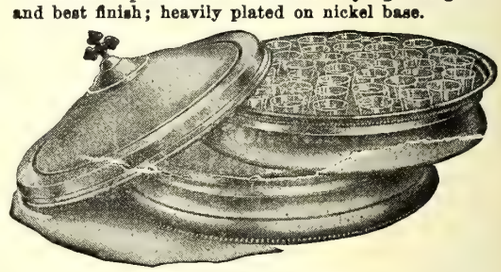

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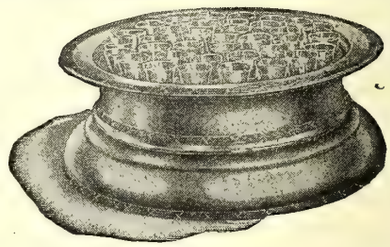

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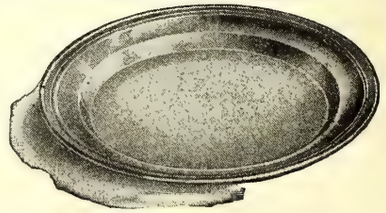

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OBITUARIES.

RUDD.

Mrs. Alice Jordan Rudd was born in Guilford County, N. C., August 16, 1852, and died August 12, 1930, age 77 years, 11 months and 26 days. She was the wife of Deacon J. H. Rudd, of the Monticello Church. They were married December 20, 1870, and for nearly sixty years this devoted and happy couple have traveled life's pathway together. Fourteen children blessed the home. Nine have preceded mother to the spirit world, and five are living to share with their father the burden of sorrow.

Burial services were held in the Monticello Church, August 14th, in charge of the writer, and the following ministers: Rev. J. L. Neese, Greensboro; Rev. J. L. Trollinger, Brown Summit; Rev. R. L. Nall, Elon College, and Dr. W. C. Wicker, Elon College, and the body interred in the Church cemetery.

A large congregation gathered to pay a tribute of respect to the memory of this noble woman, and the beautiful floral offerings were expressive of the love and high esteem in which she was held. In the going of Sister Rudd, the Church and community sustains a heavy loss. She was one of the charter members of the Monticello Church, and for many years before the organization of this Church, a member of Hines Chapel Church. She became a Christian at the age of thirteen years and was always loyal to her Church and lived a consistent Christian life. She was a lovable companion, a devoted mother, a noble grandmother, a true friend and neighbor, and a devout servant of God.

May the gentle spirit which characterized her life live in the hearts of those whom she knew and loved, and inspire each one to nobler living, and the grace of our Lord Jesus Christ sustain her relatives in their hour of grief. Her work is ended and she has entered into that rest which remains for the people of God.

R. A. WHITTEN.

DARDEN.

Mrs. Elizabeth S. Darden died at the home of her daughter, Mrs. J. K. Jones, R. F. D., Holland, Va., August 17, 1930, in the eightieth year of her age. The funeral services were conducted at Holy Neck Church by the writer, assisted by Revs. H. C. Caviness, W. C. Hook, C. C. Jones, and J. G. Truitt, and the burial was in the Church cemetery.

Mrs. Darden was the daughter of the late Jethro and Sophia Odom Haslette, and the widow of Dempsey L. Darden. She was the last surviving member of her family. She leaves two children, Mrs. J. K. Jones, of Holland, R. F. D., and Mrs. Charles Wesley Parker, of Portsmouth; one stepdaughter, Mrs. Ella Gray, of Waverly, and two step-grandchildren, Dempsey Gorrell Darden, of Burlington, and Garland Gray, of Waverly.

Mrs. Darden had been a member of Holy Neck Church since early life, and loved her Church and enjoyed its services as long as able to attend. Her latter days were spent in the home of her daughter, Mrs. J. K. Jones, where kind and loving hands ministered to her every need. With a quiet faith and trust, she lived in waiting, as she often said, on the will of the Lord.

May the peace of God our Father and the grace of our Lord Jesus Christ be the comfort and stay of her bereaved ones.

N. G. NEWMAN.

PHELPS.

Mrs. Mary Phelps was born in Caswell County, N. C., on September 14, 1862, and died July 11, 1930. She married Allen Phelps, who survives. She leaves the following children: Mrs. Lucy Taylor, Mr. Eddie Phelps, Mrs. Mollie Hicks, Mr. Willie Phelps, Mr. Walter Phelps, Mrs. Maude Cole, Mrs. Ruby Frances, Mr. Floyd Phelps, Mrs. Lottie Huffines, Mrs. Essie Sadler, Mr. Tobe Phelps and Mr. Frank Phelps. There are forty-eight grandchildren and three great-grandchildren.

For years Sister Phelps had been a member of Lebanon Christian Church. For two years she was confined to her home and was an invalid for a year. I visited her during her confinement to the home and found her patiently submissive, as becomes the follower of Christ.

The funeral and burial were at Lebanon on Sunday, July 12th. A large number of friends and relatives attended. The sympathy of all go out to the surviving ones, especially to the husband, who has been almost blind for several years.

C. E. N.

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When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

NORFLEET.

Fulton Brooks Norfleet died at the home of his daughter, Mrs. P. C. Holland, Jr., R. F. D., Holland, Va., August 17, 1930, in the seventy-third year of his age. The funeral services were conducted at the home by the writer, assisted by Rev. W. C. Hook, and the burial was in Holland Cemetery.

Mr. Norfleet was the son of Joseph and Louisa Norfleet, and was the last surviving member of his family. He leaves a widow, who was Miss Willie Mary Everett, and two children, James Lee Norfleet, of Portsmouth, and Mrs. P. C. Holland, Jr., of Holland; and two grandchildren, Marjorie Ellen and James Everett Holland.

The deceased had been a member of Holy Neck Church since early life. He had been an industrious and frugal citizen, a kind neighbor, a good husband and father, a loyal member of his Church, and passed out in that calm faith and trust that had sustained him through all of his afflictions. May our Heavenly Father comfort and keep his loved ones.

N. G. NEWMAN.

McINTURFF.

Levi McInturff was born July 6, 1841, and died July 25, 1930, aged 89 years and 19 days. Bro. McInturff was a faithful member of Joppa Christian Church and always deeply interested in everything pertaining to the Church. For a number of years prior to his death, he was blind and otherwise a great sufferer, but he maintained to the last a steadfast faith in the Lord.

Funeral services were held at Joppa July 26, 1930, and the remains laid to rest in the family cemetery, a short distance away.

A. W. ANDES.

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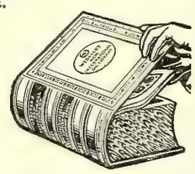

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, SEPTEMBER 11, 1930. NUMBER 37.

THE SUN'S OBSERVATORY

By Dr. W. C. Wicker.

CIGARETTE KINDLES DEADLY FIRE.—

In a Johnson City, Tenn., cottage, a flame was kindled by "a lighted cigarette," according to the chief of police. The fire spreading, trapped six persons. Four of the victims were a young mother, a son and two young daughters. The two others were men who sought to rescue the family.

CATHOLIC CHARITY.—

Since January 1st, this year, the Catholic Church has made bequests and gifts to Catholic charities and institutions exceeding ten million dollars. The largest bequest was three million dollars, willed to Catholic causes from the estate of Daniel Reidbar, of Louisville, Ky. The wealthy men of the Christian Church would do well to remember Church institutions and charities in their bequests, and perpetuate their names and Christian service for all time in benevolent service for humanity. We can never build largely the kingdom of God without large financial support to meet the growing financial needs of the denomination.

"WHAT WE BELIEVE."—

"The Modern Churchmen are bringing out a series of small pamphlets on 'What We Believe.' The Anglo-Catholics did this a long time ago; the Catholics have had their penny catechism for many years. Now these tracts are sent forth to show that a Christian need be neither a Catholic nor a fundamentalist." This method of teaching what Christian people should think on various doctrines of the Christian religion constitutes an effective method of information for Christian people in general and young people in particular, and might be used to good purpose in familiarizing the constituency of any Church with Church history and doctrine.

WORLD ORGANIZATION.—

At the recent Council of the Congregational Churches held at Bournemouth, a world executive organization for the Churches was ordered, and is being established as a result of this action. This announcement comes to us from Fred B. Smith, moderator of the National Council, who has recently returned to this country from Europe. Rev. J. D. Jones, new moderator of the International Council, is to be head of the organization, under the direction of an ad interim committee of fifteen, which will be appointed by the various national bodies. The purpose of this organization will be "to put on an aggressive, continuous, challenging appeal to the Churches to make effective the ideals set forth at the Bournemouth meeting."

BUSINESS BETTER.—

"Fifty American chain-store organizations reported last week aggregate earnings considerably over the same period of 1929. The United States Bureau of Labor Statistics, on August 16th, pointed out that the purchasing power of the good old dollar had increased 19 per cent since 1926. In the last eleven years, according to other recently assembled statistics, the government has spent for general construction purposes over four billion dollars. The present construction program is being speeded as an aid to unemployment and relief for drought-stricked areas." This report is encouraging to those who have been pessimistic concerning the business situation in the near future, and should inspire us to take heart and join in promoting better business conditions in all parts of our country.

CONFERENCE CONCLUSIONS.—

Anglican bishops, three hundred and seven of them, from all countries, composing the Lambeth Conference, meeting about every ten years, have just closed their session. Opinions on many subjects, including war, birth control and Church union, were expressed formally in seventy-five resolutions sent to all Anglican Churches of the world and the Protestant Episcopal Churches of the United States, with recommendations that they be accepted. "On war, the bishops more emphatically than ever before declared that this method of settling international disputes was irreconcilable with the teachings of Jesus Christ and that there will never be peace until relations between nations are controlled by religious and ethical ideals." They appealed to all religious leaders of all lands to give their support to the League of Nations and its purposes.

BISHOP DARLINGTON'S DEATH.—

Rev. James H. Darlington, who last April concluded twenty-five years' service as bishop of the Harrisburg, Penn., Protestant Episcopal diocese, fell on sleep August 14th, this year, at Kingston, N. Y., hospital, following a serious operation. Bishop Darlington was seventy-four years of age. Before becoming the first bishop of the Harrisburg diocese, he had served but one parish—Christ Church, Brooklyn, N. Y. His long service as bishop had greatly endeared him to his constituency because of his excellent service for the Church and the kingdom. Our great Church leaders in all denominations make greater contributions to the safety of the nation than kings and princes, than presidents and congressmen, than politicians and legislators. The Church, with its teachings, has been the greatest factor in the safety and uplift of our nation, and should appeal to all its membership to make the largest possible contribution to the moral and spiritual life of the nation. A good prayer meeting in a community is worth more than a chamber of commerce, for it creates the moral and spiritual atmosphere essential to safety of the community.

PROLONGED PASTORATE.—

Long pastorates are the exception rather than the rule, but where a competent pastor is selected and continued in service, the results are generally far better than a constant change of men and methods. In Cleveland, Ohio, thirty-five years ago Henry Schmidt graduated from Union Theological Seminary and entered upon his duties as pastor of the Third Reformed Church. The population has shifted several times and the Church has moved and been rebuilt, but Henry Schmidt is still in his first pastorate. The congregation, on his thirtieth anniversary, gave him an automobile; on his thirty-first, they sent him to Europe; and in another five years they will probably send him around the world. The secret of his success has been the faithful performance of his pastoral duties, and excellent wife, and a large family of well-liked children. The most successful in the Christian denomination have grown out of long pastorates with good pastors. Many of our country Churches are constantly changing pastors, to the detriment of the work. Churches are not built strong in a day nor a year, and Churches would do well to arrange with capable pastors to stay on the work long enough to plan largely and complete their plans before changing.

SIGNATURES AGAINST WAR.—

The twenty-six national sections of the Woman's International League for Peace and Freedom have sent out a petition to be circulated throughout the world. This petition is as follows: "The undersigned men and women, irrespective of party, are convinced that competition in armaments is leading all countries to ruin without giving security; that this policy renders future wars inevitable, and that these will be wars of extermination; that governmental assurances of peaceful policy will be valueless, so long as those measures of disarmament are delayed that should be the first result of the pact for the renunciation of war; they, therefore, ask for total and universal disarmament and request their government formally to instruct its delegates to the next disarmament conference to examine all proposals for disarmament that have been made or may be made, and take the necessary steps to achieve real disarmament." The first American to affix her name to this petition was Miss Jane Addams, international president of the league, and Prof. Einstein, the scientist, was the first in Germany. Among the distinguished leaders in Great Britain to sign this petition were Countess of Oxford and Asquith, Mrs. Philip Snowden, John Galsworthy, the Viscountess Gladstone, Prof. Gilbert Murray, Bertrand Russell, the bishop of Birmingham, and many others. All Christian people should join in any movement that will insure world peace rather than world war.

NOTES-PERSONALS

Rev. A. W. Andes is assisting Rev. S. E. Madren, pastor, in an evangelistic meeting at Elk Spur Church, in Carroll County, Va.

Dr. W. M. Jay, Elon College, N. C., will supply the pulpit of the First Congregational-Christian Church, Newport News, Va., Sunday, September 14th.

Mrs. Fannie Riddick, Miss Susie Riddick and Mrs. Luther Riddick and little daughter, Miss Mae Turnstall, all of the Durham Christian Church, enroute to their home from a six weeks' visit to New York and other northern points, were visitors to Richmond relatives recently.

We very much regret that a letter received from Dr. W. A. Harper, stating that Rev. R. L. House, president of the Eastern North Carolina Sunday School and Christian Endeavor Convention, had written each superintendent in his Conference urging the taking of the fifth Sunday offering for the college, as provided by the Southern Christian Convention's financial plan, came too late for printing last week. Before the letter of Bro. House was received by President Harper he had already sent in his Elon Letter, and before the letter making the addition reached us, we had gone to press with that part of THE CHRISTIAN SUN.

IMPORTANT NOTICE.

By reference to pages 47-49 of the "Proceedings of the Southern Christian Convention," held at Raleigh, N. C., 1930, the Convention "requests the Board of Publications to allot to each Church within the Convention a quota of paid-up subscribers to THE CHRISTIAN SUN," etc. This is understood to mean that the circulation manager notify each Church the number of subscribers expected of it. To carry out the intention of the motion, the circulation manager is writing the pastor or some official of the Church, and a report will be expected from the Church before the annual Conferences yet to meet. In order to bring the matter before the Churches, the pastors can confer with the members of his official board and announce from his pulpit two or more persons who are willing to do the soliciting; subscription price, $2.00 per year.

To find the quota for the Church, simply divide the number of members on roll, or as reported in the "Annual" by 20, and quotient and major fraction will express the number asked from the Church. Thus, if the membership is 85; divide by 20, the quota is 4, the number asked for additional. Pastors of the Valley Central Conference will please take up the matter before their Churches.

C. D. JOHNSTON,
Elon College, N. C. *Circulation Mgr.*

SALEM.

The protracted meeting at Salem Chapel Christian Church was held on the first Sunday and the week following. Sunday services were held at 11 A. M. and 2 P. M.; for the remainder of the meeting, 3 and 8 P. M. The first Sunday in August, with this Church, is rather a home-coming reunion day. On these annual occasions, people from far and near come to see their kindred who are living and to look upon the memorial of their dead. It's really a fellowship day. The afternoon services had but small audiences; the night attendance was very good, and the attention fine. There were some reconsecrations, and a few professions. Rev. R. A. Whitten, of Reidsville, N. C., was with us and did the preaching. Bro. Whitten preached, with much sincerity, the plain, simple gospel truth, making very practical appeals for service on the part of the Church and for a profession of Jesus Christ on the part of sinners.

Rev. Whitten is of very sociable and approachable disposition, and the people took kindly to him. We feel that these annual renewal occasions are too limited in time, and the proper preparation is not given beforehand on the part of the individual members. It takes much prayer and pleading to get close to Christ. The closeness brings the results in service and conversion. A splendid father and his two grown daughters joined the Church and were baptized.

We are grateful that the Lord adds to the membership of this great old Church. These splendid old landmarks of God's goodness which bless the State so much will one day come into their own and be great lights and bee-hives of service and salvation in the community where they are located. May God bless all the people.

JAS. L. FOSTER.

BETHLEHEM LETTER.

The annual series of revival services at Bethlehem Christian Church, near Elon College, N. C., commenced Sunday, July 20th, and closed the following Sabbath. Rev. L. A. Wall was with us and did most of the preaching. His messages were clear, plain, potent and evangelistic, being freighted with power through the realized presence of the Divine Spirit.

Men and women at the seat of prayer pled, with audible voices, for mercy, and when the heart was relieved of the burden of condemnation, it was exclaimed: "Oh, the experience is so sweet."

It was a wonderful series of inspirational revival services. The Church and large congregations were greatly moved and encouraged, and faith in the Bible gospel of Jesus Christ was quickened and deepened as being in the eternal bedrock of everlasting truth. There were fourteen accessions to the Church at Bethlehem and fifteen water baptisms.

J. WEBSTER PATTON.

VALLEY LETTER.

The last session of our Conference was largely attended; the Churches, in the main, were well represented, and a goodly number attended who were not delegates. The interest throughout the Conference was at least equal to the attendance. A good spirit prevailed, and people seemed to enjoy the entire session. We were blessed by having with us and taking part on our program Hermon Eldredge, from Dayton, Ohio; Dr. W. A. Harper, and Prof. A. L. Hook, from Elon College; C. D. Johnston, from the Orphanage; Miss Jewel Truitt, doing field work in the realm of religious education. Others gladdened and honored us with their presence, such as Rev. E. B. White, Rev. F. D. Ballard and wife, Rev. George H. Robertson, Rev. W. C. Hook, and perhaps others whose names I do not now recall. (I am writing purely from memory.)

The usual reports were made, discussed and adopted. I do not think that a careful examination of the Church reports will show any great growth in membership or finances. It seems to be common with us, as with others, that conversions are a little hard to get. The challenge is greater than ever that we pray more and bend our energies harder in the direction of soul-winning. The amount of energy and effort we used to give to this line of work will not suffice now.

I do not think there are as many banner Churches (all Conference apportionments paid) this year as last. I do not take this to mean, however, that our interest along this line is less than usual. Our section is hard hit by our unprecedented drought and financial depression. Yet it is altogether likely that many have spent money foolishly and then plead poverty when the Church collector comes around.

Conference officers for next year were elected as follows: Rev. R. L. Williamson, president; Rev. B. J. Earp, vice-president; Rev. A. W. Andes, secretary; J. Warner Stearn, assistant secretary; Samuel Earman, treasurer.

It was voted to have a midyear session at Bethlehem, the time to be designated by the executive committee. The place for the next regular annual session is Mt. Olivet, in Green County.

At this writing I am with Rev. S. E. Madden, in a revival meeting at Elk Spur, in our mission work in Carroll County, Va. The meeting is only in its beginning, and it is too soon to tell how we shall come out. I was here a little over four years ago and helped Rev. M. T. Sorrell in a meeting at Rocky Ford, six miles away. I have not had opportunity yet to compare conditions then and now and measure what improvement has taken place in the four years. I do see, however, that our Church property at Elk Spur needs some repairs. I counted six window-panes gone from the front of the Church building, the door lock is broken, a good lighting system is needed in the Church and parsonage, and both these buildings ought, by all means, to be painted at once. It will mean a real deterioration of the property to let them go over another winter without painting. I suppose, of course, the Mission Board is aware of these needs, but I suppose their hands are tied because of lack of necessary funds to do this work. How I wish more of our people could see the needs as I have seen them in the few hours I have been here.

It was a great pleasure to me to spend a few days about a month ago with Rev. R. A. Whitten, of Reidsville, N. C., in a glorious meeting at Apple's Chapel, twelve miles out from Reidsville. The congregations were large, the people were appreciative and made my stay among them exceedingly pleasant. Twenty-six were happily blessed at the altar, and many shouts of happiness and praise were heard.

I expect soon to begin meetings in my own field, and am hoping and praying for God's blessings upon them.

A. W. ANDES.

CONFERENCES MEET.

Georgia and Alabama Conference will meet with Oak Grove Christian Church, Chipley, Ga., 10 A. M. Tuesday after first Sunday in October, 1930.

Alabama Conference will meet with the Church at Noon Day, Tuesday, 10 A. M., after second Sunday in October, 1930.

Eastern Virginia Conference will meet with the Church at South Norfolk, Va., Wednesday before the first Sunday in November, 1930, at 10 A. M.

North Carolina and Virginia Conference will meet on Tuesday after the second Sunday in November, 1930, at 10 A. M., at Long's Chapel, Alamance County, N. C.

Western North Carolina Conference will meet Wednesday after the first Sunday in November, 1930, 10:30 A. M., with Hank's Chapel.

Eastern North Carolina Conference will meet on Tuesday after the third Sunday in November, 1930, at 10:30 A. M.

CONGREGATIONAL NEWS

Rev. E. C. Gillette, *Editor;* Rev. F. P. Ensminger, *and* Rev. M. J. Sweet, *Associates.*

REV. H. B. MOWBRAY writes from his home in Hiram, Ohio, that he will be in Demorest the second Sunday in September to begin regular work as pastor of Union Church.

MR. A. G. SWARTZ, who has been assisting Rev. C. L. Percy in the Demorest larger parish, will close his work at the end of this month, after which he expects to spend some time with home folks in Pennsylvania before the seminary opens.

REV. S. M. PENN, who has been assisting Mr. A. G. Swartz in special meetings at Trinity, Lawrenceville, Macedonia, Braselton, Liberty and Bowman, Ga., will spend a few days in and about Atlanta before returning to his Church at Sophia, N. C.

SARDIS CHURCH, at Oxford, Ga., is planning for a special all-day session for young people of the North Georgia Association the first Sunday in October. It is hoped that every Sunday School and young people's society may be represented.

UNION CHURCH, Demorest, Ga., has been especially helped this month by a large number of visitors. Sunday, August 17th, Rev. John Peyton and wife were present, visiting old friends; and Sunday, August 24th, Rev. Park Fisher dropped in to give the Church an inspiring message.

MACEDONIA CHURCH, at Braselton, Ga., has been making important improvements in its Church plant this summer. Curtains have been arranged to make class rooms for the Sunday School, a piano has been purchased, and paint has been used to brighten up the Church inside.

PIEDMONT COLLEGE, after the most successful summer session of its history, is preparing for a large incoming of new students for the fall session. A large force of workmen are busy repairing and refinishing rooms in the dormitories. A retaining wall is being constructed on the athletic field, and the field has been extended by removing a part of the bank on the north side. President and Mrs. H. C. Newell returned from New England last week, bringing with them Miss Andrews, who is to be President Newell's secretary. Miss Andrews was at one time a member of the college faculty. One new member has been added to the college faculty, Mrs. Ruth F. Atkinson, who will take the place of Miss Kendall, at Campbell Hall, and will also teach in the department of mathematics.

LATIN CHURCH, WEST TAMPA: The work of Pilgrim Latin Congregational Church, West Tampa, has gone on steadily during the summer months, all meetings being kept up and some special prayer meetings held. During June, July and August, six hundred and fifty-eight house-to-house visits were made. Many of these were very short, with just a few words of greeting at the door, and many others, when nobody was at home, with the leaving of a gospel magazine on which was printed the address of the Church. A large number of Bible portions were distributed in this house-to-house visitation. Mrs. Corwin, for a strenuous vacation, took a six weeks' summer course for teachers at Piedmont College, Demorest, Ga. Just now the Church and the parsonage are being favored by a visit from Rev. A. G. Axtell and family. Mr. Axtell is chaplain of Piedmont College and professor of religion and philosophy. He was formerly in missionary service in Porto Rico, as was Mr. Corwin.

FLORIDA MINISTERS' CONVOCATION.

Plans have been perfected for the annual convocation of Florida Congregational ministers, which will be held at the Seaside Inn, Daytona Beach, beginning on the evening of October 6th and ending at noon on October 9th. The sessions will be held at the hotel, except the evening sessions which may be held at the Congregational Church.

The program will be as follows: five lectures by Rev. J. Delman Kuykendall, D. D., followed by open forum discussion on the general subject, "Religion in a New Universe," the subtopics being (1) "The Cosmic Machine," (2) "The Riddle of Consciousness," (3) "The Behavior of the Human Machine," (4) "Is Man Self-sufficient?" (5) "The Mystic Breath of Life."

Rev. E. A. King, D. D., of Miami Beach, who has been attending the Mexican Seminar this summer will deliver three lectures upon Mexico and the results of the seminar. One of the lectures will be in the evening and will be illustrated. Rev. W. R. Kedzie, D. D., of Chicago, secretary of the Congregational Foundation for Education, will deliver one address and hold one conference on the educational program in the Southeast. In addition, there will be several conferences among the ministers on the work of our Florida Churches and our relation to the problems of the State and nation.

The course given by Dr. Kuykendall will treat of the modern problems of religious thought and is based upon very wide reading of the modern scientific and religious books and will consider the pastor's relation to such cults as "Mechanism," "Behaviorism," etc. Dr. Kuykendall is thoroughly qualified to lead in the discussion of these movements which are challenging Christian thought and to do so in a constructive way.

The directors of the State Conference will hold a meeting in connection with the convocation. There will be ample opportunity for fellowship and recreation. Ministers' wives are cordially invited.

SOUTH ALABAMA ASSOCIATION.

The South Alabama Association was held at Antioch Church, Andalusia, Ala., July 25-27th. Rev. M. L. Thrasher was pastor-host. Mr. Thrasher is known to the general public by the Columbia records put out by the Thrasher family and quartet. Antioch Church is near a school building which was formerly a Christian academy. It has a number of young people who are going to college this year. It has three Christian Endeavors; the senior society has twenty-five members, the junior twenty-three, and the intermediate twenty-three. Rev. Samuel Long, the genial spiritual and humorous moderator, was re-elected for another year. Rev. N. A. Long, his son and pastor, of Midland City group of four active Churches, had devotional services through the meeting. Miss Dora Bracken, commissioned extension board, Sunday School and young people's worker for Alabama and Georgia, came from Blackwoods Church of this association and made a most creditable address on the program of the Church and young people. Rev. M. L. Thrasher treated the pastoral side of the minister's work. Miss Davison and Miss Ina Adams and others from the local Church, presented a young people's program with a dramatic setting.

The ratio of Church membership gains to losses was three to one for the association. The association will be held at the Blackwoods Church next year.

EAST ALABAMA ASSOCIATION.

The annual meeting of the East Alabama Association was held at Bethel Church, near Millerville, Ashland and Lineville. Rev. Joseph P. Bean, first a member of a Christian Church which went out of existence, and later a Congregational minister, was the pastor-host. Rev. Willis A. Dunaway was one of the oldest pastors. He has had a family altar for forty-four years. Rev. T. J. Reynolds, who came from the Congregational-Methodist Church, brightened the meetings by his interest and good cheer. Rev. H. T. McKay, father of Rev. R. A. McKay, of the Central Association, was one of the preachers. His emphasis on the eternal verities was fine. Bro. McKay has four sons in the ministry, and the McKay clan numbers two hundred with grandchildren and great-grandchildren.

President Beougher of Piedmont Junior College pleased the association by his sermon. Miss Davison spoke on the work for women and had a class of young people. Rev. Charles W. Smith, of Phenix City, was re-elected moderator and delegate to the General Council. His organization reported a new brick-veneered Church, and a Sunday School which has grown from thirty-nine to one hundred and forty-one within the year. There was a fine gain in Church membership. Wesley Chapel, which joined the association at this meeting, reported twenty-one additions. Next year's association is to be held there.

CENTRAL ALABAMA ASSOCIATION.

The Central Alabama Association met at Mountain Springs Church, near Clanton, August 14-16th. This active Church was brought again into vigor by the pastor-host, Rev. C. A. Nelson, who, during the meetings, was impressively ordained into the Christian ministry. The first night's program was given to the discussion of young people's work. Rev. Merion Dopson discussed evangelistic work. Miss Davison, with Mrs. Butler and Miss Fairbanks and Mrs. Norton, of Thorsby, had a model woman's society meeting. Rev. R. A. McKay and Rev. J. I. Barker brought messages. Rev. E. W. Butler, State registrar, was re-elected moderator of the association, which is to meet next year at East Tallahassee.

All nine of the Churches of the association reported a total gain of fifty-nine members by confession of faith, and seven of the nine reported forty new members received by letter. The nine Churches lost six by death, twenty-six by letter, and one Church lost forty-one by delayed revision of the roll. The Mountain Creek Church gained most new members. Five of the Churches reported considerable help to the sick of the community. In two other parishes, crops were worked for those unable to do it themselves.

The East Tallahassee Church has a nurse who gives her services to the sick in the Church. This Church has been beautified and its grounds improved during the year. Most of the other Churches have been improved. The Central Association showed the largest interest in apportionment benevolences.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. McCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LEAVES FROM MY DIARY.

(Editorial Correspondence.)

V.

Aboard S. S. Adriatic, June 18, 1930.

It is cloudy and cool, now and then foggy out at sea today. Ships passing you at sea are welcome and agreeable visions and visitors. You only see them in the distance, but they renew the sense of companionship on the vast sea, out where you and your ship, however many passengers may be aboard it, seem isolated. On board ship life comes to be circumscribed, hemmed in, hedged about. However, if one will look about and explore surroundings, one may find something new and interesting daily, if not hourly. Today I ran into a group, some two dozen or more men and women discussing the Holy Spirit—His character and office. There were various views, as is ever the case when a topic of depth and breadth is discussed. The conclusion of the discussion seemed to be that the Holy Spirit was God now in His world, bringing that world, through the growth and development of the soul of man, into a more orderly and better world. One of the group was impressed with the beauty and perfection of a great ship like this on which we now travel; but it is puerile and as nothing compared to the perfection of the human body; and then beyond the body, and using the body is the soul of man which the Holy Spirit is bringing to perfection. God, the Creator, and loving Father of us, has not left the soul alone to struggle, in this world of worry and of wrong, alone, but has sent into His Spirit to comfort the soul in its struggles and guide the soul in the way of wisdom, love, mercy, justice. And this the Holy Spirit does by revealing to man the real character of Jesus the Christ who is the world's only hope and Saviour. It was an interesting discussion of an age-old and yet even new topic. For man's salvation, and finding his way to God, is man's most weighty problem. It is a comfort to know that whether on sea or on land, God is seeking to aid and guide us through His eternal presence and personality in the world and in us.

I had some money changed today into English "coin of the realm." For a $10.00 bill I got four pieces of crisp, new paper, with brown-colored paint and print, each marked "10 shillings," and in addition five large "coppers," each marked "one penny." The English shilling is 24 cents in our money, and the five coppers make up the balance, less exchange. A penny in English is about 1½ cents in our American money. I see right now this money changing is going to befuddle my mind, keep me guessing, and prove a nuisance. Why can't we have an international currency? Next to a universal language, I know nothing that would make for peace and mutual understanding and friendship among the nations like a universal standard of exchange and measure of values. If I do not understand a nation's money, the standard of values, how am I to understand a nation's morals and manners and men?

There are more than half-dozen large lounges, writing-rooms, spacious and beautifully appointed parlors on this ship. They are comfortable, with heavy plush carpets or hardwood floors with rich druggets and tapestries, and easy, elegant chairs and settees. One travels the seas now in a luxury and sense of ease not often found on land. Ocean travel has indeed come to be a joy, as well as a soothing and soulful experience. The blue sea has been friendly today, and I lay me down to sleep and slumber with gratitude to Him who controls both sea and land.

Tuesday, June 19th.

Slept poorly last night. They ran the clock up an hour, and so had us up at 6 A. M. in order to have breakfast at 7 (8 our time in the States). Soon after a hearty breakfast I went to a parlor to hear Dr. Gilroy (our editor of the *Congregationalist and Herald of Gospel Liberty*) talk on "The Church." He defines the Church as "a fellowship of those who seek to interpret and serve in the spirit of Christ. The difference, said he, between the Congregational and the Unitarian Churches is that the former teaches and preaches salvation through grace, whereas the latter teaches salvation through character. In the latter you can just grow into salvation; in the former you are bought with a price and brought into salvation through the saving grace of a Redeemer. The Universalist says, "God is too good to damn a soul." "Yes," adds the Unitarian, "and I am too good a soul for God to damn." Rome believes the Church to be a ship. The Pope is "pontifex maximus." Now, "pontifex" means a bridge; the two words together mean, "the great bridge." According to Roman Catholicism, then, the Church is a way of escape across the stream of time from this into another and a better world. Protestant evangelical communions believe and teach that Jesus is the only Head of the Church, and instead of a bridge of escape He is a sufficient and ever-present Saviour to all who will accept Him as the Builder of a kingdom on earth—a heavenly kingdom to live in and enjoy here.

The sea is bulging and big with billows and rolling mounds today. Our big ship rolls and climbs the bulges gracefully and gently. Many are seasick and uncomfortable. It is very cool and blustery. About 4 P. M. the sea grows calm and looks restless but satisfied. The orchestra gives an inspiring concert, and sweet music fills the briny air, while tea and delicious cookies are served.

Verily, "life on the ocean wave" is romantic to one who has lived all his days on land. One does not have to step into the grave to get into another world. Just step aboard an ocean liner instead and behold "all things are become new." J. O. A.

REVIVALS.

As we understand revivals, at least two things are included. The revival of spiritual experience in the souls of members of the Church and the conversion of sinners and their union with the Church. That type of revival requires special meetings, with special preaching and special music. Such meetings are like a good rain after a drought. The Church, like the field, needs special outpourings of the Spirit, and this does not come in regular worship and work. It requires also the coming together of the whole congregation. Regular services do not draw the whole community together, and regular preaching does not emphasize the necessity for repentance and regeneration. Regular preaching edifies believing Church members, but it does not arouse the community and kindle a spiritual desire for salvation in the souls of the unconverted. Regular services are usually intellectual rather than spiritual, and affect Christians rather than sinners. A genuine revival awakens real Christians to a sense of their obligation to God and to sinners, and leads the unconverted to a conscious sense of their last condition without Christ. Repentance, faith, full surrender to the will of God results in a sense of pardon, and they confess Jesus Christ as their Saviour. Regeneration takes place, and this fills the hearts of Christians with a new sense of their place in the work of saving souls. Preaching improves, singing improves, prayer improves, attendance and attention improve.

The last two weeks have witnessed fine revivals in Oakland, Bethlehem and Liberty Spring Christian Churches, in Nansemond County, near Suffolk. Rev. W. H. Garman, of Old Zion, preached for Rev. R. E. Brittle at Bethlehem, where twenty new members were received. Rev. O. D. Poythress, of South Norfolk, preached for Dr. I. W. Johnson at Oakland and Liberty Spring. About twenty new members were received at each of these Churches. In spite of the extreme hot weather, the congregations in all of these Churches were large and attentive, and the choirs were in place on time and the singing was inspiring. The preaching in all three of these meetings was the gospel in teaching, personal in application, and earnest in delivery; loud enough to be heard, plain enough to be understood, and spiritual enough to make an appeal to Christians to pray and work and to sinners to cause them to repent. What the Church needs in cities, as well as in the country, is not off to the beach so much for pleasure only, as to the house of God to pray, sing, preach, repent and then believe. There is too much decision, intellectual choice, quiet union with the Church in these days. The chief thing in religion is feeling, and a revival meeting is the best means of stirring up religious feeling in the human heart. Garman and Poythress are not afraid to hollo as well as to make clear the word of God concerning sin and salvation; and all people know that thunder quiets people as well as lightning. All Churches need revivals that attract the people, revive the members, and cause sinners to repent and believe on Jesus Christ as a personal Saviour. W. W. S.

WATCH!

Some bells require to be rung very often. As there is constant danger from certain quarters, so there must be constant warnings. When our Lord repeats an admonition five times over within the space of a dozen lines, we may be quite sure that He regarded it as one of supreme importance. If we turn to the thirteenth chapter of Mark, we discover that Jesus repeated His injunction to watchfulness several times, and then closed His solemn discourse with the sharp stroke on the alarm bell, "I say unto you all, Watch!"

Those of us who have crossed the ocean in a steamship have always gone down to our berths on a dark night with a more comfortable sense of security from having seen a "lookout" posted on the ship's bow. It is the business of that sailor to do two things, viz: to keep wide awake and to report instantly any glimpse of a vessel or an iceberg before the steamer's path. His signal is the security of every soul on board. Conscience is the lookout on the bow in the voyage of life. Some people with sinful infatuation put conscience at the stern; it may utter its shriek of remorse when the sin has been committed and the craft has struck the temptation which stove in the bow. But a conscience that can do no more than moan and weep over sins already committed is of little worth; for even that process is a very hardening one if continued very long.

I have observed one very undeniable fact in my own experience and in my observation of others; this fact is that everything depends on the manner in which first sins and first slips from the right path are treated. If a first false step is promptly met by a thorough repentance (as in the case of Peter's lie in Pilate's hall), then the trouble ends. The soul soon recovers its healthy tone, and is sometimes the wiser and stronger for its sad experience. But if the first sin is followed by a second and a third and a fourth without any contrition before God, then conscience soon becomes benumbed and powerless. In time, it is seared as with a hot iron.

It is the office of a healthy conscience not only to feel keen compunctions when wrong has been done, but to detect sin in advance and to sound the alarm to the will, which has its hand on the helm. The truly righteous man has just as many temptations floating across his weather-bow as the ungodly or the backslider has. The difference is that the righteous man's conscience detects the danger and gives the signal to the will to "steer clear" of the enemy. Nay, more; such a conscience reports the danger to God in prayer, and prompt help comes from heaven to the hand on the helm. Wherefore, the Master commands us to both "watch and pray."

It is always unwise to despise an enemy. We never know how many guns he carries until he has stolen a march on us and opens fire. King Edward's garrison fell asleep in Edinburgh Castle because they fancied it impregnable, and despised the little band of Scottish soldiers who were prowling about below the cliff. But when Randolph's thirty men had scaled the precipice and leaped the walls, they were an overmatch for a whole garrison who were asleep. The simple reason why the Englishmen did not watch that night was that they did not regard a score or two of Highlanders worth the watching. You and I, dear reader, have sometimes caught our hardest blows from the foes whom we underrated. Our Lord Himself did not underrate the adversary on the mount of temptation.

The best preventive against spiritual assault and overthrow is to keep up constantly the tone and fiber of a truly godly character by perpetually living close to God. Multitudes live as if there were no God in the broad world. They act as if the Master were away and would never return, and even Christians seem to forget that He says, "Blessed are those servants, whom the Lord, when he cometh, shall find watching." It is not only the enemy whom we are to be looking after, but our Lord Himself. I never know when He will come to inspect my work, or when He will come with the orders to drop the tools into the grave and come up higher. But a perpetually vigilant life of communion, and Word study and holy intercourse with Him will keep us ever ready for "the last call" or for His appearing. If we watch thus for Him He will be ever watching over us, and then no danger shall ever befall us. It ought to be not only a duty, but a delight to be watchful. For there are so many mercies constantly coming in sight, so many opportunities to do good, so many beautiful views of God's providence, and so many foretastes of heaven, that we lose more than we can afford to if we fall weary and lag on our homeward way. Can we "not watch with him one hour"?—*Theodore Cuyler.*

CHAUTAUQUA MISSION CONFERENCE.

By Mrs. L. W. Stagg.

The New York Chautauqua Mission Conference is the oldest and probably the best attended of the conferences under the auspices of the Woman's Boards. It was held this year from August 17-23, with a registration of 1,232, representing nearly every State in the Union and practically all denominations. The opening session was called to order on Sunday afternoon by Mrs. F. I. Johnson, president of the American Federated Woman's Boards of Foreign Missions, who presided at this and all the sessions throughout the conference with her usual charm and marked executive ability. With her, on the platform, were thirty-one missionaries and nationals. The address of the afternoon was made by a young woman from Persia, telling of the fineness of the Persian women when once they have seen the light. The chairman declared this to be the best address she had heard, on any subject, in many years.

The study classes were conducted by Mrs. W. T. Elmore and Mrs. C .K. Lippard, who had spent many years in India and Japan. The courses in methods were under the direction of Mrs. F. I. Johnson and Mrs. Lippard. They stressed the importance of keeping the great program of missions before the entire Church, beginning by teaching the work to the little folks with picture, song and story.

At the noon hour devotionals were conducted by noted divines. The underlying thought through them all seemed to be peace and unity.

The outstanding feature of the week was the missionary forum, led each afternoon by some of the world's great experts. This proved to be of real value, as the vital problems of the day were discussed and explained. Preceding the evening concerts and lectures, denominational groups met in the various Church homes for fellowship and a short service.

The conference closed with a prohibition rally, with representatives from many countries telling of the way mission work was being hindered by liquor, and each urged all to stand by the eighteenth amendment. One woman from Burma said, "The devil is never so pleased as when the American people stay home on election day and fail to support every dry issue."

The suggested study-books for the year are as follows: Home study—adults, "Trailing the Conquistadores"; senior, "Between the Americas"; junior, "West Indian Treasurers"; primary, "Sugar Is Sweet." Foreign study—adults, "A Cloud of Witnesses"; senior, "India on the March"; junior, "The Treasure Hunt" (for the older juniors, "The Golden Sparrow" is suggested); primary, "Pedro and the Bells."

Among the suggested pageants are "A Pageant of India," "Brother India," "A Message of the Cross," "Christian Citizenship," and a pageant that is being prepared for Christmas will be published in the November issue of *Atlantic Monthly*. "Larola" is a Hindu play recommended for either adults or young people. There are other books on the Carribeans and India, if the suggested ones should not meet the need of any particular group. There is a wealth of information at our own and other denominational headquarters. Have your literature superintendent order your supplies.

Norfolk, Va.

NEWS NOTES.

By Mrs. W. M. Jay.

The Young People's Missionary Society of the Bethlehem Christian Church of Eastern Virginia are completing a most successful year and have accomplished some things worth while. While they have not increased so much in numbers, they have greatly increased in the knowledge and spirit of missions. They are especially pleased and happy that their pastor, Rev. R. E. Brittle, has been such a help and force in their work. He taught their mission study class at each meeting and then after the program and business a social was always enjoyed. It is a custom for this society to invite some society during the year to meet with them, and this year the Cypres Chapel young people were their guests.

Miss Thelma Boone is the wide-awake president of this thriving society and makes a good and efficient leader.

The Young People's Society of the Dendron Christian Church was organized last October with twenty members and have been doing a good work. This society is composed mostly of junior boys and girls, and they meet every third Sunday morning, following Sunday School. They always arrange a good program, and this makes a fine meeting for all those who can stay. Once a year they have a big social, and the work is growing and much good is being accomplished for the Church and missions. They expect to raise their quota and are pushing forward for a better year next year. Miss Jennie Barrett Spratley is the corresponding secretary of this thriving new society.

BURNING THE KITCHEN GOD.

Miss Gillard, of Shaoking, Chekiang Province, tells the following story in the *Church Missionary Gleaner*: "One woman said that she wanted an inquirer's card, and she took down her kitchen god, which was pasted on the brickwork of her stove, as a preliminary. Alas! before the day for receiving the card came, her husband missed the god and insisted on its being put back, and she, cowering beneath his wrath, ordered her little girl to take it from a drawer where she had placed it instead of burning it outright, and give it to her father. The kitchen god went up again, and the inquirer's card was withheld from the woman until this obstacle could be removed from the home. This was the cause of special prayer being made for that household, prayer which is being answered. A few Sundays ago the husband, who formerly had been very bigoted, carried their one-year-old baby boy to Church twice for his wife, and himself attended the services. The woman has again taken down the paper god, and burned it this time, and says that, come what may, she will never put one up again."—Ex.

CONTRIBUTIONS

SUFFOLK LETTER.

There are two words that contain great lessons for Christian people. They are time and place. These two words contain lessons not only for Christians, but for all people. A mere suggestion will furnish food for thought to all who read and think. No person would think of playing tennis at a burial. The time and place both say, "not here and now." Dress at the beach and at the home suggests a difference on account of the time and place. The beach is one place and the home is another. Bathing beauties at the beach get their pictures and names in the papers, and their friends are proud of them; if they dressed and behaved in the same way in the home, the public would frown upon them.

Week days and Sundays are different, and God has fixed man's rights on those days—work six days for self; rest one day for God and others. No nation can survive that ignores the Sabbath. "Remember the Sabbath Day to keep it holy." Even in the home and kitchen and the parlor are different places, and no mother would think of preparing dinner for company in the parlor, nor think of entertaining special company in the kitchen. The place is important in human conduct. It is even so in religious life and behaviour. Social functions do not belong to the Church. Many things are proper in society that are out of place in the Church. Boys have too much sense to play marbles in the Church. Girls would not think of playing games in the Church. The question naturally arises in the mind, why is this so well understood? It is a house, a place, dedicated to the worship of God, and that shuts out all worldly exercises and worldly pleasures. The very grounds of a Church should be considered sacred places. Place has much to do with action both social and moral.

People do many things on the beach they would not dare to do on the street at home. Different rooms in a house determine the kind of behaviour to be observed in that house. The living-room suggests one thing, the parlor another, the kitchen yet another, and the bed-room still another. People who do not respect place in their conduct have no true sense of good manners, good conduct, and good character. Not only children, but even grown people, behave different when there is company in the house; and the character of the company enters into the behaviour of all the family. If the governor or a bishop, or an educated lady, or an aged person is the guest, it changes the manner and conduct of all the household. The place is a large factor in the way of men. In the Senate chamber in Washington there is, instinctively, a sense of dignity that creeps over all who enter that great chamber; and the time has much to do with the feeling of the visitor. If the Senate is in session, there is respect that is absent if the Senate is in adjournment.

Baseball or fishing are all right on one of the six days, but wrong on Sunday. A dance may be all right at a party, but it certainly is not at a prayer-meeting. More attention should be given to time and place in the social and business world.

W. W. Staley.

ELON LETTER.

Educators in the past have had various attitudes as respects their functions. As such, they have been peculiarly concerned with the mental man. We know now, however, that we cannot departmentalize experience; that we cannot speak properly of the social man, of the physical man, of the intellectual man, of the spiritual man, because in every experience the whole man is present. Consequently, educators have come to the point where they recognize the obligation to minister to the whole of life, to minister to the whole man. Consequently, departments of student welfare have become major departments in the organization of modern colleges. It would take us too far afield to enter into any detailed discussion of these new departments, the newest arrival in the educational field, but we may well rejoice that colleges have come to realize the worth of the individual student and that they are now devoting themselves whole-heartedly to methods of promoting the whole life of their students. The new method of inducting freshmen into college is one concrete evidence of this concern.

At this time, I can only write briefly as enforcing the idea of education in the service of the whole of life, of the reason for giving due emphasis to ultimate or spiritual values. In 1916 the Association of American Colleges could find small space in its ideal curriculum for any definite instruction in the field of religion. Only four semester hours were recommended for Bible instruction in the ideal college curriculum fourteen years ago by this distinguished Association of American Educators. No place at all was found in the curriculum of such a college in the judgment of these leaders for religious education. But the atmosphere and climate have changed in this brief space of time and we find today that 569 American colleges out of a total of 659 undergraduate colleges, 164 junior colleges, and 99 four-year teachers' colleges; a total of 929 institutions in all, have departments of Bible or religious education or of these two subjects in combination. We find that every State university in the Union except one provides instruction in religion either as a part of the regular course supported by public taxation or through voluntary agencies, and that the most of these institutions accredit this work toward their undergraduate degree. Why this change?

It is because educators have come to realize that the college experience should minister to the whole life, and that religion, far from being a separate department of experience, is a quality of our whole experience and that to eliminate it from the college program is to vitiate the product of higher education. Elon requires every freshman to pursue a course in religion, either Bible I or religious education I, and it does so with the conviction that religion is primary and fundamental in the development of life and in the social order, and that failure to provide for religion in the college curriculum means failure to equip those who resort to our colleges for a complete life.

We are not content here merely with instruction given in the field of religion, but the institution in all its departments is organized in such a way as to lead students to face the problems and issues of life in terms of spiritual meanings and values. Every course in the curriculum is so organized as to achieve this purpose in the experience of young persons who gather here from year to year. The social and group life of the campus is designed to promote a similar facing of life's issues in terms of spiritual values. The chapel services, the Sunday School and preaching services of the Sabbath, and the other voluntary religious meetings of the college year will be found to be helpful in this same field. We do not conceive of religion as something attached to life, but as a fundamental, an integral part of every experience.

W. A. Harper.

PIEDMONT JUNIOR COLLEGE LETTER.

One of the subjects that is attracting much attention at the present time is the teaching of religion in the public schools, but most American students do not regard with favor this action, and to know the reason for this, one needs but to study the theory of our government. The founders did not intend that they should be united, for if they should, one would surely dominate the other; one of them must of necessity have the precedence.

Church and State propagandists have tried to force their dogmas on our legislatures, but more often than otherwise they have met defeat. It is devoutly hoped that any effort to secure ecclesiastical domination in our government will fail utterly. The teaching of religion is a duty belonging to the home and the Church. It is neither the duty nor the responsibility of the State, but if it were, the political State is not qualified to teach religion.

We deplore the widespread irreligion of our times; good people shudder over the situation. But this condition is not to be overcome by turning the teaching of religion over to the State. This conclusion is not mere theory, for the plan has been tried and found wanting—it has ever bred disaster. Of all the evils that can befall a nation, none is worse than a union of Church and State. A legal religious domination has always worked havoc.

The claim is false that the public school denies the child a moral and religious training. The State does not give food and clothing to public school pupils, but it does not deny these things to them. It is not the prerogative of the State to provide these things; it is the office of the parents. The State does not concern itself with matters of religion, and the public school does well to confine itself to its proper sphere. Churches are ordained of God to give instruction in religious faith. Let the Ten Commandments and the Golden Rule be observed and taught in the homes and Churches and religion will not die out of the lives of the children; but, on the contrary, it will flourish and be seen in their acts, and the nation will be influenced for good.

The political Church has substituted legal religion for the masses for a personal evangelism for the individual, and is sending her petitions for aid to legislative halls instead of to the throne of God. A human law should deal only with human affairs. God made all people free moral agents, and endowed each individual with the right of choice in matters of religious concern, and this sacred right should never be abridged.

The supremacy of conscience is mightier than monarches. England endeavored to fight one popedom with another. To the tyranny of the Roman pontiff she opposed the force of legal supremacy. Scotland, on the other hand, confronted the supremacy of popedom with the yet weightier principle of the supremacy of conscience. This is the only principle that can sustain the weight of civil and political as well as of religious freedom. The strongest kingdoms of the world have had to step aside and give to conscience the right of way.

The enemies of conscience may plan against it. Its votaries may be murdered or driven into exile, but conscience triumphs. William of Orange seemed to be fighting a losing battle in his struggle with the Duke of Alva and his Jesuit troops, but William was fighting for liberty of conscience,

and in the end he triumphed. Alva went home to die, and today is remembered only for his cruelty; but the cause of conscience lives.

I believe in the separation of Church and State; that the religion of Jesus Christ is founded in the law of love of God, and needs no human power to support or enforce it.

Wadley, Ala. S. L. Beougher.

FRANKLIN, VA.

The Massachusetts Bay colony was founded three hundred years ago this year, and because of the remarkable progress of this great Commonwealth during this period of years, the entire State is having a most wonderful tercentenary celebration this summer and fall. The celebration of progress began July 15th with a special escort of representatives from Plymouth, England, and visitors from other parts of the mother country. On the Boston Commons that day over 200,000 people assembled to hear the welcome address of Mayor James Curley, of Boston; Governor Frank G. Allen, of Massachusetts, and Ex-President Calvin Coolidge. Following the presentation and welcome address, the distinguished guests of England extended greetings. They were the Rt. Hon. Sir Ronald Lindsay, ambassador of Great Britain, and the Rt. Hon. Herbert Fischer, warden of New College, Oxford, England. There passed before the review stand built upon the Boston Commons fourteen well-directed bands of naval and military character. This celebration was indeed one of the most elaborate displays of pageantry, music and oratory I ever witnessed.

During the entire past month of our vacation in Boston, we beheld each day some phase of the tercentenary celebration. There were great displays of paintings centering about the landing of the Pilgrims, and there were exhibitions of progress embracing all phases of New England life. City libraries exhibited books that were written in those early days of the colony and unique relics of early puritanism were seen.

While in Boston, we supplied the pulpit and occupied the delightfully furnished parsonage of Rev. George Wolverton, of the Oak Square Methodist Church, who was away for a two months' leave of absence. The fellowship of this Church and its young people was worth much to us in stimulating us to return south and do greater things for the kingdom. One of our most delightful days in New England was on the occasion when we accompanied the great host of Epworth Leaguers of the Greater Boston Methodist Churches on their eighth annual pilgrimage to the quaint little city of Plymouth. There were 975 young people aboard the vessel, and during the day each one came into a vital fellowship with every one else. When our good ship docked at Plymouth, the great throng of young New Englanders gathered about the sacred plymouth rock, so sacred for its age and for the fact that it marked the spot on which their early forefathers knelt and offered thanks for a safe voyage across the expanseless sea.

Our stay in Boston was enriched by numerous visits to Harvard University, the homes of Longfellow, Emerson, Hawthorn and Louise Alcott. We came in contact with numbers of great poets, painters, and musicians. Wonderful inspiration came to us as we visited the quaint old King's Chapel, the Old North Church, the Old South Church, Mother Eddy's Church or the First Christian Scientist Home, and Trinity Church, so universally known as Phillips Brooks' Church.

While in Boston, we were delightfully surprised one day by the presence of Dr. Hermon Eldredge, of Dayton, Ohio, who frequently comes to Boston in the interest of the merged publication, *Congregationalist and Herald of Gospel Liberty*. Dr. Eldredge visited in our Boston home and delighted us with many interesting accounts of his previous experiences and travels throughout New England. It was my pleasure to be with Dr. Eldredge in the Congregational headquarters, 14 Beacon Street, and to meet a number of the men and women who are steering the great ship of Congregationalism upon its sea of missions, Christian education and publications. Truly, the Congregational people are a great brotherhood, and they exemplify a keen interest in furthering the kingdom of God by a closer union with the Christian Church. They welcome us.

Jos. W. Fix.

CHRISTIANITY TO THE ORIENTAL MIND.

The late Count Goto, one of the outstanding leaders of Japan and one of the Japanese best known abroad, said just before his death last year:

"It is John R. Mott whom I wish to be like. He, of course, is a Christian, and I am a Buddhist, but Dr. Mott's methods and devotion to his work form my example. The Oriental mind is vague and abstract. Christianity has been presented to us in so concrete, definite and exact a form that it has been unacceptable to me. I have read the New Testament and I have sometimes wondered how Christianity came to assume its present form, and I begin to doubt whether this is its final form. Christianity, like any organized body, will, under varying conditions, take forms fit for the time and place of its work.

"I have only uttered a little of my heart to show you that I am 'almost persuaded,' and I know that in this respect I represent many of my compatriots. By a slight change in the interpretation and presentation of the teachings of Christ, you will open a wide door for the wandering sheep. I wish to know if Christianity, like so many other beliefs, will see some adjustments as the result of the impending world reconstruction. May the new age thus pave the way for the nations of the earth to come closer in faith and hope and, above all, in charity."—*World Call.*

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9 Behold, "O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | *a* Gen. 15. 1. *b* Ps. 56. 1. & 57. 1. *z* or, *ait*

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8 ¶ [25]Jĕ-hŏi'-ă-chĭn *was* e years old when he began t

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A DAILY PRAYER.

(September.)

Dear Christ of God, through whom God's will is borne to earth, as everywhere so much of doubt and desperation enshroud men's minds, make of Thy Church the agency, and of its members Thy messengers, to carry afar the truth that frees and holds. Thou who gavest the Church, O Master-Friend, through its good offices supply the hunger and want of little children and drive away despair. As unemployment and widespread dearth afflict our nation, Thou who didst multiply the loaves, put into the hands of anguished parents earnings adequate to allay family suffering. Thus may Thy love entwine and enfold even to the fullness of its saving power. Amen.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 6, 1930.

Sunday Schools.

Previously acknowledged	$ 4,412.36
Wake Chapel, Fuquay Springs, N. C.	5.00
Elon College, N. C.	37.50
South Norfolk, Va.	4.97
New Lebanon, Wentworth, N. C.	4.41
Bethlehem, Suffolk, Va.	2.04
Berea, Elon College, N. C.	2.00
Reidsville, N. C.	4.90
Palm Street, Greensboro, N. C.	5.09
Ramseur, N. C.	7.00
Wadley, Ala.	1.90
Liberty, N. C.	5.09
Monticello, Brown Summit, N. C.	4.13
Timber Ridge, High View, W. Va.	2.07
Total	$ 4,498.46

Individual and Church Collections.

Previously acknowledged	$ 6,022.17
Monticello, Brown Summit, N. C.	17.25
United Church, Lynchburg, Va.	50.00
Belew Creek, N. C.	8.40
Total	$ 6,097.82

Summary.

Previously acknowledged	$21,196.72
Sunday Schools, regular	86.10
Individual and Church collections	75.65
Total to date	$21,358.47

J. O. Atkinson, *Sec'y.*

PHILIPPINE ISLANDS LETTER.

By Dr. M. J. W. White, Jr.

Dear Friends:

I guess you have been wondering what kind of hospital I have. It is listed as a sixty-bed hospital in the American *Medical Journal,* but we could easily accommodate seventy-five with the space we have. As it is, we seldom have had over twenty patients. Once we went to thirty-one since I have been here. When we first arrived, there were only two patients in the hospital. We usually have from five to fifteen in the out-patient department daily, but when these small daily averages are added up for the whole year we have from seven to eight thousand treatments.

There are several reasons why we don't have more work which we could easily handle. The main reason is strong Catholic opposition; another reason is there are two other hospitals in the same town, one being a new private hospital clinic. But if the people were educated to the hospital idea, all three would be overflowing beyond their capacity. The people still try their own native medicine until a case is serious, and generally they are too far gone when they come to us. But from my own observation, this is being eliminated through the Red Cross work in the public schools.

The past two weeks have been busier for us. I will describe briefly some of the cases. Two typhoid, two tuberculosis, one pneumonia, one liver case which died, two malaria, one intestinal worms, four obstetrical cases, one accident case which I had to bring from the mountains, a broken and dislocated elbow of a girl who fell from a cocoanut tree, a woman with infected breast caused by a tear on a barbed-wire fence; and besides this, four appendicitis cases, which required operations. A week ago two different men with hog bites, and thus our work goes on day after day.

After visiting several patients, I had just taken the long, hot ride down the mountain, and found it was still hotter in the lowlands. So while supper was being prepared I went after some ice for ice cream. When I returned to the house there was a telephone call for me from the same place I had been that afternoon, asking me to come quickly, as a friend of mine had been thrown from his horse and was seriously hurt. Giving up all hopes of ice cream, I snatched a bite to eat and started again up into the Bukidnon hills. The trip was over some very rough and dangerous road, thirty kilometers from the hospital. I sped along as fast as I dared, and twice just avoided some caraboas in the road, which would have been like hitting an elephant. But luck was with me and I was soon at the ranch where the unfortunate accident occurred.

On examination I found my friend had great pain in his neck, as he was pitched on his head in the fall. He was so serious that I stayed with him overnight. The next morning he was no better, and I did not dare to move him; so I left and told them to call me if needed. The following day I was called. On examination this time I thought there was possibly a broken neck. We put him in a plaster-of-paris cast and started a slow, torturous journey down the mountain to the hospital.

After a week's rest in the hospital, with no improvement, I decided it was not fair to the patient to go on with treatment without an X-ray picture. I had to leave my other patients and take my friend to the nearest place where there was an X-ray available; and that place was the public hospital in Cebu, which is a two-day journey by boat; also his company doctor was stationed in Cebu, so I returned to Cagayan on the next boat, leaving the patient in a hotter place and worse accommodations than at the nice hospital at Cagayan. I returned to my work with the determination to get an X-ray, if possible, and prevent any like occurrence in the future.

Cagayan, Misamis, P. I.

PORTO RICO LETTER.

By Mrs. D. P. Barrett.

On the morning of August 6th, I stopped the Blue Line bus at Aibonito. There was a special bus from Ponce to San Juan to take the evangelical people to the tenth summer conference of the evangelical workers of Porto Rico. We twenty-five passengers had a jolly trip over. We arrived in time for lunch and were welcomed at the Blanche Kellogg Institute, a Congregational school for women. Then we registered and settled comfortably in our respective rooms. At 8 o'clock the classes met and were organized; at 9 o'clock we went to the Presbyterian Church, where the opening service was given in charge of the president, Rev. Abelardo M. Diaz Morales, a Baptist minister.

Thursday morning at 8:30 we all went to the Congregational Church, where we had an impressive devotional service, followed by a Bible study in Revelation, given by Dr. J. A. McAllister, the president of the Evangelical Seminary. We then all went to our classes. The different courses offered were:

Group 1—(1) "Homeletics," taught by Revs. Huse, Archilla and Alvira; (2) "The Pupil," by Dr. Vicente Mendoza, who came from Mexico to attend and help in our conference; (3) "Methods for Primary Teachers," taught by Mrs. Inez Mendez; (4) "Methods for Junior Teachers," taught by Miss Palmira Diaz; (5) "The Church at Play," in charge of Miss Florence Latter.

Group 2—(1) "Rural Problems," taught by Revs. Bidot, Carpenter, Aran and Prof. Rosario; (2) "What is Christian Education?" taught by Dr. C. Manly Morton; (3) "Preparatory Course for Teachers," in charge of Rev. J. L. Santiago Cabrera; (4) "The Religious Education of Adolescents," taught by Dr. C. R. Wellman; (5) "How to Conduct a Church Vacation School," taught by Miss Dortha Okrueg.

Each was allowed to take two courses. I took the interesting course by Dr. Wellman, "The Religious Education of Adolescents," for credit. Dr. Wellman had arranged so that we had lectures given by prominent men of the island. One day Dr. Luis M. Morales, the doctor of the magnificent new insane asylum, talked about "The Mental Development of the Adolescent." Another day Dr. Pedro Mora Rico, a well-known dentist, spoke on "The Physical Development of the Adolescent." Lawyer Pablo Berga gave a talk on "Juvenile Delinquency." Mr. Berga is the judge of the juvenile court. This proved to be a very helpful course, and we all enjoyed it.

Another course I took was "Methods for Junior Teachers," by Miss Palmira Diaz. She gave us many helpful suggestions for work in the junior department. I attended a few of Dr. Mendoza's classes, for, being a teacher, I was interested in his course, "The Pupil." It was a privilege to hear such an eloquent teacher, one who understands children and is very much in sympathy with children of the junior age. These were the only classes I was able to attend, and they made me wish I might attend all the classes given.

On Thursday night we were privileged in hearing Dr. Mendoza tell about the history of the Protestant Church in Mexico. He was glad to tell us that the Northern and Southern Methodists working in Mexico had united and will work as one organization. The Presbyterian Church then gave a reception out in the Church-yard for all the delegates to the conference.

Friday the same program was followed. That evening, we had a vesper service on the grounds of the Blanche Kellogg Institute. At the night service we were very much impressed with the sermon, "The Countenance of Christ," given by Dr. Luis Alonzo, from Habana, Cuba. The same night, the conference choir sang the hymn to Porto Rico which Dr. Mendoza composed especially for the conference.

Saturday evening a social was given at the Blanche Kellogg Institute, but a sudden shower made all run for shelter.

Sunday morning a model Church service was conducted by Dr. Mendoza. Every one was much impressed by it. A spirit of reverence prevailed

throughout the service, which was one of the best I have attended in Porto Rico. Sunday night each was allowed to attend any Church he wished in the city.

Monday night, the Hon. Emilio del Toro Cuebas, president of the Supreme Court of Porto Rico, gave a most interesting lecture at the Presbyterian Church.

Tuesday evening it rained so hard we could not have our vesper service on the steps of the Capitol, and had it in the chapel of Blanche Kellogg Institute instead. We then went to the Ateneo to hear a lecture by Dr. Luis Alonzo, "The Religious Phenomena."

Wednesday night Drs. Mendoza and Alonzo gave interesting lectures at the Municipal Theater in San Juan. The public was invited and the theater was crowded.

Thursday morning, classes ended, and in the evening we all left, feeling that our time at the conference was well spent. One thing that impressed me very much about the conference was the fellowship between all, without distinction of denomination. You did not hear the names of the denominations. We were all evangelical people.

On Tuesday, August 12th, the Congregational and Christian workers got together and had a little "get acquainted" meeting, at which each worker gave his name and where he worked. Each expressed his joy over the union of the two Churches. After the introductions, we shook hands all around and felt like we knew each other a little better after the meeting was ended.

Miss Lindsay, the principal of the Blanche Kellogg Institute and who served as hostess and dietician, made our stay there very pleasant. One day she gave a birthday party in honor of the three delegates who had birthdays during August.

This was my first summer conference, but I decided right then that I would save in order to go again next summer. The spirit of Christian fellowship throughout the conference was a great inspiration.

ANNUAL REPORT.

Annual report of Woman's Missionary Board of the Virginia Valley Central Conference, ending August 1, 1930.

For Conference contingent fund		$ 8.30
Carried over from last year		9.88

RECEIPTS.

Women's Societies.

Bethel—Dues		1.70
Bethlehem—Dues	$ 24.49	
Mite boxes	2.45	
Literature fund	.20	
Thankoffering	2.86	
		30.00
Dry Run—Dues		$ 11.54
Leaksville—Dues	$ 22.55	
Special	6.00	
Thankoffering	11.50	
Ellen Gusten	1.45	
Life membership	1.20	
		42.70
Linville—Dues	$ 43.61	
Special	30.14	
Literature fund	.71	
Thankoffering	6.64	
		81.10
New Hope—Dues		$ 14.85
Winchester—Dues	$ 24.20	
Literature fund	1.55	
Thankoffering	36.90	
Special	22.48	
		86.53

Young People's Societies.

Antioch—Dues	$ 8.86	
Special	4.27	
Mission home	1.97	
Thankoffering	9.21	
		24.31
Bethel—Dues	$ 1.59	
Special	1.41	
		3.00
Bethlehem—Dues		3.00
Timber Ridge—Dues		10.60
Winchester—Dues	$ 21.60	
Special	19.98	
Thankoffering	7.19	
Literature	4.00	
Contingent fund	1.50	
		54.27

Cradle Rolls.

Antioch	$ .60	
Bethlehem	2.61	
Linville	8.30	
Winchester	2.50	
		14.01

Rally Offerings.

Bethel	$ 5.06	
Mayland	3.75	
Mt. Olivet (G)	10.50	
Winchester	2.50	
Woods Chapel	4.57	
		26.38

Miscellaneous.

Mt. Olivet (R) Ladies' Aid, special	$ 12.40
Mt. Olivet (R) Christian Endeavor	5.00
Offering at Leaksville Conference	12.51
Offering "Women's Night" at Conference	20.26
Total	$ 472.34

Summary.

Women's Societies	$ 268.42
Young People's Societies	95.18
Cradle Rolls	14.01
Rally offerings	26.38
Miscellaneous	50.17
In treasury	18.18
Grand total	$ 472.34

DISBURSEMENTS.

Mrs. B. F. Frank, postage	$ 2.29	
Mrs. Hardcastle	85.40	
Burk & Price, bond	2.50	
Mrs. Hardcastle	94.29	
Mrs. Hardcastle	62.67	
Mrs. Hardcastle	218.78	
		$ 472.34
Received after closing books:		
Leaksville—Dues	$ .50	
Literature fund	1.00	
Cradle Roll	5.75	
		7.25
Total in treasury, Aug. 1, 1930		$ 13.66

VERDIE SHOWALTER,
Harrisonburg, Va. *Treasurer.*

NOTICE.

The Eastern Virginia Woman's Missionary Conference will meet with the Christian Temple, Norfolk, Va., on Friday, October 24, 1930. It is earnestly desired that each society will strive to meet the requirements of the "Standard of Excellence," and make this the banner year of our work. Mrs. Ray Clarke Tillinghast, of New York City, who has just completed a trip around the world, will be the speaker and tell of her contact with the women in foreign lands.

MRS. L. W. STAGG, *Sec'y.*

ALL SELF-PRONOUNCING

holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.
AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles ..... $ .50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles ..... .60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges ..... .85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges ..... .70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges ..... .90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges 1.10

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With all the words of our Lord and Saviour printed in red.
13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges ..... .90
15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included 1.35

Holman Jewel Testament

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One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Bāb'-ў-lon *are* fourteen generations; and from the carrying away into Bāb'ў-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges $1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included 1.50
5036PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms 2.60

Holman GEM Testament

POCKET SIZE 3⅜x4½ inches

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Jē'sus to the multitude, and to his disciples,

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4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included 1.90

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Specimen of Type.
THE book of Jē'sus

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XII—September 21, 1930.

Jonah.

Golden Text: "Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness, is acceptable to Him."—Acts 10:34.

Lesson: Read the Book of Jonah.

Mention the Book of Jonah to the average man and he thinks of the incident of a large fish—it is usually called a whale—swallowing a man. And there are those who would make belief in this a test of orthodoxy! What a tragedy that, like a smoke screen, this detail of the book has been allowed, or made, to obscure the great and vital spiritual truths of the book. As a matter of fact, the Book of Jonah reaches a high level of spiritual truth, and is one of the most dynamic missionary books of the entire Bible.

In order to understand the book properly, it is necessary to get the background against which it was written. God had intended that His people should be a blessing to all nations, and He had patiently and persistently trained them in the way of service to others. Not the least of the schools through which He hoped to develop a regard for other peoples, and the brotherly spirit toward all races was the exile. But the Jews had come back from the exile, bigoted, narrow and hardened. They still held in contempt the peoples of other lands, whom they branded, one and all, as heathen. They were unwilling to share with others the blessings that they were enjoying. The book of Jonah was an attempt to enlarge Israel's horizon, to deepen her sympathies, to quicken her impulse to service. Looked at in this light, the book takes on new meaning and has new power.

Here, for instance, was a commission to a man to go to the heathen—and the city Ninevah stood for the most despised and the most hopeless of Israel's enemies; this commission in itself being an evidence that God not only cared for these despised heathen, but that He believed in their finer possibilities. It was because they were worth saving that he sent one of his messengers to call them to repentance. This commission in itself was a rebuke to the indifference and inactivity of the Jews.

Then there is the narrow and restricted view of the Lord which Jonah held, and which was characteristic of the Jews in general at a certain period of their religious life. Jonah thought that if he could get to Spain he would get away from the Lord—God was for him a localized deity.

The unsuspected capacity and the finer possibilities of the heathen are depicted in graphic and striking ways. The sailors on the ship—foreigners and heathen, all of them—show splendid qualities both by their turning to their gods and by their treatment of Jonah. They did not throw Jonah overboard until after they had made every effort to bring the ship to land, and then only at his insistent request.

Then there is the rather striking and, to Jonah, the disconcerting way, in which the heathen and hated people repented when the message was proclaimed. In this subtle touch, the writer suggests that when the heathen people are brought face to face with the loftier moral character of the God of Israel, they will turn to Him. The Jews looked upon them as inferior peoples, but God would have the Jews know that there was in these people unsuspected possibilities, even from the religious standpoint.

There is the petulance and the sulkiness of the prophet after Ninevah had repented. Here was depicted the attitude of the Jewish nation. There was a hardness of heart in the nation that would have manifested itself if others had been made partakers of the blessings of the religion of Israel.

Running throughout the book there is, of course, the major note of the wideness of God's mercy and the goodness of His love. He is solicitous for the wicked city—He would not leave it to its own fate until every effort had been made to save it. He is solicitous for the prophet—He gives him a second chance, and He deals tenderly and patiently with him. He is solicitous for the children, and even for the beasts of the city—even if the city itself were wicked, there are innocent children and dumb beasts which are objects of His love and mercy. Throughout the book there is evidence of the gracious and tender care of Israel's God for His creation. And in spite of Nineveh's great wickedness, God freely forgave when they repented.

The Book of Jonah needs to have a large place in our personal and Church lives. The spirit of Jonah is alive and active in the hearts of many who profess to be the children of God. There is still bigotry, pride, selfishness and exclusiveness in the minds and hearts of those who have received the blessings from a gracious Father, but who would refuse to share these blessings with others. Now, as then, the people of God need the spiritual urge which a true interpretation of the Book will give. It is simply a story form of the words of Jesus Himself, "Go ye into all the world."

CHRISTIAN ENDEAVOR.

Sunday, September 21, 1930.

Topic: "How to Improve Our Organization and Teamwork."

Program.

Hymn: "Give of Your Best to the Master."
Christian Endeavor pledge in unison.
Invocation.

"Use us, then, our Saviour, for whatever purpose and in whatever way Thou mayest require. Here are our poor hearts, empty vessels; fill them with Thy grace. Here are our sinful, troubled souls; quicken them and refresh them with love. Take our hearts for Thine abode; our mouths to spread abroad the glory of Thy name; our love and all our powers for the advancement of Thy believing people; and never suffer the steadfastness and confidence of our faith to abate—that so at all times we may be enabled from the heart to say, 'Jesus needs us, and we need Him.' Amen."
—*Dwight L. Moody.*

Scripture reading: Acts 6:1-7.
Hymn: "I am Thine, O Lord."
Talk: "The Value of an Organization."
Talk: "The Ideal Organization for Our Young People."
Discussion of "What Do You Say?" (p. 87 of Christian Endeavor Guide).
Talk: "Making Our Organization Efficient."
Hymn: "Open Mine Eyes" (sung as a prayer).
Benediction.

"To look at the light,
To keep my thought white,
To fight the great fight;
To do with my might
What is good in God's sight:
To follow Christ, the King."
—*John Oxenham.*

The purpose of this program is to analyze and improve the local Endeavor Society. There will necessarily be local problems to be discussed. In each case, discuss those problems in connection with the problems outlined. Have the talks carefully prepared; at least a week should be given for that preparation.

Let us look first at the value of an organization. It is obvious that we each cannot have our own way about everything. We need to work with others and consider others. Organization enables each one to be a part of the whole and gives each a task to perform. Organization gives strength. The greater the number of threads in a cord, the greater the strength of the cord. So it is in our Christian Endeavor Society. All energy and work is directed toward one purpose. No organization is stronger than its weakest link. Is your society as good as it might be? Have you done all you set out to do? If so, set your goal higher; seek new activities and service. If your society is not successful, find the weak spots. Are your officers as faithful as they might be? If not, how can they improve? Do all committees function well or are they merely figureheads? Do all individual members co-operate heartily and do everything possible to improve conditions? In a football team, the guards, tackles and backs work together; they resort to teamwork for success. Is your society a team or do you leave it all for two or three workers? "The strength of the wolf is the pack, and the strength of the pack is the wolf." To paraphrase to quotation, "Your strength is the Christian Endeavor Society and the strength of the Christian Endeavor Society is you."

Paul, in his letter to the Romans, points out the need of the Church for teamwork. There is a task for every member of the Christian Endeavor Society and the society loses if one individual fails.

In your society do you need new committees and special committees? There may be local Church work to be done. Look over your community. Do you see need for Sunday School work? Can you send out people to help struggling Sunday Schools? Are there suffering people to help? Remember that Jesus said, "First in Judea." Look well to your community and serve it as best you can. Let service be your first thought.

How can you make your organization efficient? Look to your program committee for interesting and challenging programs, but look to yourselves for presenting them well. Should the society suggest programs? How often should the program committee be changed? How shall leaders for the program be chosen?

Discuss the work of the social committee. See how social events should contribute to the Endeavor program and success.

How can the membership committee contribute to the work of the society? Shall the work of enlisting members be left with the committee alone or shall each member help?

In your local Church, can you do better work with one large society or with several smaller groups or departments? Will the smaller groups lead eventually to rival cliques? In the event

that you have departments, how are members divided? Do they join the department of their choice or are they assigned to a department? Which method is better, and why?

In preparing this program, first assign the topics to several capable individuals. Then place on a blackboard or chart an outline of your local organization. Insist that the speakers be frank. If there are defects in the organization, recognize and remedy them. After the talks, call for questions, suggestions and discussions. It is hoped that the members may see where they can help to improve the society.

ON WITH CHRISTIAN ENDEAVOR!

At the last session of the North Carolina Sunday School and Christian Endeavor Convention it was observed that the work of our young people in Christian Endeavor was not getting its share of attention and emphasis. A recommendation was brought before the convention, the passage of which brought the election of a second vice-president, in charge of Christian Endeavor work in the Conference. The new member of the executive board is Miss Allie Higgins, Guilford College, N. C.

It is hoped that all Christian Endeavor workers have learned of this very important step in the encouragement of the work and that the information which may be had, together with the help which she is prepared to give, is being freely brought into your programs. This note is to call your attention to the service thus provided for you and to urge your use of it. Miss Higgins has been well trained for the position she is holding, and stands ready with much help for you. She is visiting the societies of the Conference and is speaking to them. Have you invited her to come to you?

There are several ways by which you can make her work pleasant to herself and most helpful to your society. In the first place, write her for suggestions as to programs, projects, drives, etc. Don't give up until you have used every means available to make your society the best in the Conference—and the "best" is not always the largest. Seek for quality in your programs and the enrollment will take care of itself. Secondly, when Miss Higgins writes you for information regarding the work of your society, write her at once. You may not have much good to tell her, but if she could know your problems it might mean the life of your society. Write her and tell her the story of your successes and of your failures and she will use the information to good advantage. Yes, by all means, co-operate with her, and thereby greatly assist in putting the work of the Christian Endeavor in its deserved place in the program of our Conference and Convention.

J. H. Dollar, *Vice-Pres.*

CONVENTION OFFICIALS.

The following officers were elected at the last session of the Eastern Virginia Sunday School and Christian Endeavor Convention to serve the coming year:

President, Jesse F. West, Jr., Waverly, Va.; first vice-president, Rev. J. C. Lester, Waverly, Va.; second vice-president, Rev. R. E. Brittle, Cypress Chapel, Va.; recording secretary, W. H. Baker, 1028 Twenty-fourth Street, Newport News, Va.; executive secretary, Rev. J. E. McCauley, 505 South Main Street, Norfolk, Va.; treasurer, J. W. Folk, R. R. 2, Suffolk, Va.

Department Secretaries—Christian Endeavor, Mrs. Virginia Williams, Newport News, Va.; missions, Mrs. M. L. Bryant, 201 Poplar Avenue, Norfolk, Va.; leadership training, Rev. J. W. Fix, Franklin, Va.; literature, Mrs. J. W. Fix, Franklin, Va.; cradle roll, Mrs. M. T. Whitley, Isle of Wight, Va.; beginners, Mrs. W. H. Johnson, Waverly, Va.; primary, Mrs. Sybil Deans, South Norfolk, Va.; junior, Miss Alma Rountree, West Thirtieth Street, Park Place, Norfolk, Va.; intermediate, F. A. Osborne, 3407 Granby Street, Norfolk, Va.; senior, Mrs. R. W. Spruill, Jackson Street, South Norfolk, Va.; young people, Miss Lillye Holland, Holland, Va.; adult, Dr. N. G. Newman, Holland, Va.; home, Mrs. Annie Staley Calhoun, Suffolk, Va.

W. H. Baker, *Sec'y.*

WISSLER'S CHAPEL.

Program rendered by the Christian Endeavor Society of Wissler's Chapel Christian Church, Sunday night, August 31st, at Palmyra Christian Church:

Opening hymn, "Jesus Saves"; responsive reading, No. 306, "Preaching the Gospel"; prayer, by John Dean; Lord's Prayer in unison; hymn, "Stepping In the Light"; Scripture reading, 1 Cor. 9:19-23, by leader, A. N. Green; secretary's report; talk on topic, "Why Are Industrial Missions Worth While?" by leader, A. N. Green; hymn, "If Jesus Goes With Me, I'll Go"; reading, by John Dean; short talk on lesson, by R. L. Ettel; reading, by Edna Lee Ettel, "The Second Mile"; song, "The Victory May Depend on You"; reading, by Gladys Green; reading, by Charles Walker, "The Faulty Excuse"; recitation, by Gladys Clem; song, "Bring Them In," by Gladys Arehart and Gladys Green; recitation, by Nina Green; "The Old Rugged Cross," sung by Mr. and Mrs. A. N. Green and Mrs. R. L. Ettel; appointed leader for next Sunday night, R. L. Ettel; closing hymn, "God Be With You Till We Meet Again," by congregation; offering, by John Dean; benediction, by R. L. Ettel; old-time handshaking by everybody.

Mrs. R. L. E., *President.*

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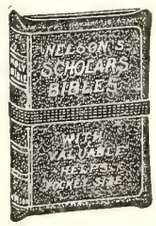

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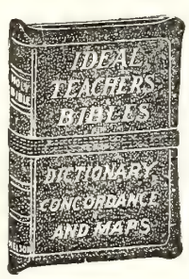

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

THE STURDIER WORSHIP.

"Jehovah, the Lord, is my strength."—Hab. 3:10-19.

Certain plants bow toward the sun, following it in its course from East to West. The young and tender shoots of some trees will do the same thing. The reason for this is that the sun's rays dry up and shrivel the plant on the side exposed to them, causing that side to bend. The wind will have the same effect, while on a quiet and cloudy day the plants will remain upright.

This is all a little nature parable. There are some kinds of worship, of bowing down, which indicate weakness and deformity. That is the worship of worldly interests and powers, of money and fame and ease and pleasure. This sort of worship is like the twisting of plants to follow the heat of the sun or the drying blast of the wind.

But the influence of the Son of righteousness is very different. We worship Him, but we remain upright. The longer we worship Him and the truer our worship is, the sturdier is our spiritual fiber. "Jehovah, the Lord, is my strength." Honoring Him makes me more honorable. Yielding my ability to Him renders me abler than before. Bending before His throne forms me more symmetrical. His worship is all that I lack of beauty and strength, of wisdom and skill.

Prayer.—God of all grace and glory, fashion me in Thy own likeness. Create me according to Thy will, O Majesty Divine! Devotion to Thee is my life, and reverence of Thee is my joy. Be Thou my strength, O Jehovah. *Amen.*

TUESDAY.

LITTLE CREATURES, BIG EXAMPLES.

"Go to the ant, thou sluggard; consider her ways, and be wise."—Prov. 6:6-11.

Scientists have long known that the ants have kept droves of "cattle"; that is, of aphids or little green lice, from which they draw a nourishing liquid in much the same way as we milk cows. Only recently, however, has it been discovered that certain ants are assigned to certain droves of aphids, which they prefer to the exclusion of all others, watching over them, driving off or killing strange ants, protecting the aphids from their natural enemies, and returning regularly to the same twig and the same aphid colony. Moreover, even though the ant herdsmen usually avoid the light, when on duty they remain patiently in the full glare of the midday sun in summer.

Prayer.—Our Father, may we learn Thy lessons in creation. May we not allow any of Thy dumb creatures to surpass us in their service. Thou hast given them to us for examples. May we serve ourselves by them as Thou dost intend. *Amen.*

WEDNESDAY.

PROGRESS IN LESSER WARFARES.

"Let sinners be consumed out of the earth, and let the wicked be no more."—Psa. 104:26-35.

It is good news that the death rate from tuberculosis is steadily declining, and the latest figures, for 1928, are the lowest yet. The same good news is reported in regard to typhoid fever.

While science is making such definite and happy progress in the war against disease, what progress can religion report in the war against the most deadly of all diseases—sin? Are we engaged vigorously in that warfare, for others and for ourselves? Have we definite and encouraging results to report for ourselves and others? And if we have not, shall we not see to a better report for the future?

Prayer.—Great Physician of souls, we are poor followers of Thy wise plans. We care so much for our perishable bodies, so little for our deathless spirits! Help us to the abiding health of our immortal parts, for the sake of Thy kingdom. *Amen.*

THURSDAY.

GOD'S POSTPONEMENTS.

"Therefore will Jehovah wait, that He may be gracious unto you."—Isa. 30:8-18.

Even the most experienced doctors may well be cautious in prophesying death from even the most serious disease, for the human body is sometimes marvelously resistant to attacks, and develops unheard-of recuperative power. For example, about thirty years ago the great physician, Sir William Osler, then professor of medicine at Johns Hopkins University, examined a man who had a very grave disease of the heart, and said that he could not live six months. That man is still alive, and every year goes to the university for the students of the medical school to study in him that particular disease.

So also God may postpone the results of that most terrible of all diseases—sin. But let no one dare to vaunt himself when the punishment of his evil-doing is delayed. Let him rather be humbly grateful to God for His undeserved mercy, and let him repent, though at the eleventh hour. Like the thief on the cross, he will find the Saviour gracious.

Prayer.—Lord of all forgiveness, how dost Thou wait that Thou mayest be gracious to us! And shall we make an evil use of Thy great goodness? Shall we not rather haste to be saved? For every postponement of punishment is a new argument for repentance a new warning that its postponement may be too late. *Amen.*

FRIDAY.

BEYOND OUR STRENGTH.

"Wash me thoroughly from mine iniquity, and cleanse me from my sin."—Psa. 51:1-10.

The scientists have been making careful measurement of the amount of energy required to do various kinds of household work, and have found that washing clothes uses up more strength than any other household occupation. It is well that mechanical contrivances have come to the aid of the overworked housewife.

We have here a useful analogy with the soul-cleaning which all of us need. Nothing that man tries to do is so desperately hard as to purify his own spirit. It is absolutely beyond his power, and the longer he attempts it, the more discouraged he becomes.

So the psalmist cried out to God, and begged that He would do what man could not do, that He would wash His creature thoroughly from iniquity and cleanse him from sin. There is no other recourse, if one would be pure again, and this recourse never fails.

Prayer.—Oh, wash me, Lord Jesus, and I shall be whiter than snow. Bathe me in the crimson flood of Calvary, for no less potent agent can remove the fearful stains of sin. I long for purity, Lord Jesus, and Thou dost long to give it. *Amen.*

SATURDAY.

WHEN WE WANT LIGHTNING.

"When the disciples James and John saw this, they said, Lord, wilt Thou that we bid fire to come down from heaven, and consume them? But He turned and rebuked them."—Luke 9:46-56.

Probably John the Baptist would not have rebuked them, but would have hurled the fire. James and John were Boanerges, sons of thunder. Possibly for this very reason, James was the first of the apostles to win the crown of martyrdom. But John became the apostle of love, and died a century old. Christ was the love of God incarnate. However hostile the Samaritans might be, He would not unloose the lightning against them, or even use His whip of small cords. It was indeed to avoid inflicting this terrible punishment that He went on to another village.

Prayer.—So let us feel Thy rebuke, our Saviour, when our anger flames out against the doers of any evil. If they will not hear us, we must go elsewhere, we must not cast our pearls before swine; but is it not sufficient punishment for them that they have made themselves swine? Why should we become tigers because they are swine? Why should we hurl lightning bolts because they refuse the light? Why should we become hangmen because they have chosen death to life? Make us lovers of all men, as Thou art, because we are lovers of Thee. O King of Love. *Amen.*

SUNDAY.

PROMOTE THESE SCHOOLS.

"Increasing in the knowledge of God."—Col. 1:9-17.

Public-school men, and, indeed, all American patriots, are rejoicing in the prodigious growth of our high schools. The enrollment in these schools has nearly doubled every decade since 1880. That is a splendid record for secular education. How magnificent it would be if religious education paralleled it! What if our Bible schools had grown as fast as our high schools! They are the real high schools, dealing with the loftiest human interests. The education they give is for eternity. Their textbook was written by the Holy Spirit Himself. Their teachers serve without pay, but God Himself teaches through them. Their diploma is given at the judgment day, in Christ's "Well done!"

Each of us, while loyal to our noble public schools, can be increasingly loyal to the Bible schools. Let us see in them our best chance for the highest education, an education that fits us alike for time and for eternity.

Prayer.—Great Teacher, bestow on us Thy supreme wisdom, and as we are taught, help us to teach others. May Thy Book be our delight. May Thy instruction be our strength. May Thy laws be our guidance forever. *Amen.*

VESPERS.

I know the night is near at hand:
The mists lie low on hill and bay,
The autumn sheaves are dewless, dry;
But I have had the day.

Yes, I have had, dear Lord, the day;
When at Thy call I have the night,
Brief be the twilight as I pass
From light to dark, from dark to light.

—*S. Weir Mitchell.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE NEED OF MORAL VISION.

BY ABBOTT LAWRENCE LOWELL,

President Harvard University.

(Baccalaureate sermon delivered at Harvard College, Appleton Chapel, June 17, 1928.)

"The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness."—Matt. 6:22, 23.

Religious literature and romance are filled with examples of the choice between good and evil. The young man stands before them and deliberately makes his decision. . . . Moral earnestness is required, yet the choice is between obvious right and wrong. Such a choice would be easy. In the maze of life, however ,the conditions are much more insidious. The alternatives are by no means always a rugged but righteous road that winds upward, and a pleasant way leading surely to ultimate perdition. . . .

Conscious May Suffer Deviation.

Many of the important decisions in life are by no means evidently momentous at the time. The right and wrong of the choice may be clear, but not the seriousness of the consequences involved; because they affect not so much the outward career of the actor as his own personal character, and the result may not be manifest for a long time. . . .

Conscience may suffer deviation in various ways. One of the most common is by small concessions to one's own inclinations, known not to be right, but not thought of much consequence and self-excused at the moment. . . . Men have started in life with good intentions and ended reprobates. When the catastrophe comes in such cases, when, for example, an embezzlement is discovered, a long series of gradually increasing malversations appear, beginning with a self-pretense of borrowing money to be replaced, growing by degress more reckless and ending in desperation. All along there is a series also of excuses causing the edge of the conscious to become gradually dulled. The end was not willed from the beginning; there was no deliberate choice between honesty and a life of crime. . . .

Another common way of losing the clearness of one's moral vision is through concessions to the prevailing standards by which a man is surrounded. We often hear that business is business, and that while one should conform, of course, to the rules of business honestly, one cannot conduct business on the principle of the Golden Rule. . . . People constantly repeat that one cannot get on if he behaves very differently from everybody else; and practically that means doing a little worse. . . .

Thirty years ago we saw much of this in football games. Coaching from the side-lines, slugging, breaking of any rules when it would not be observed by the referee, were defended on the ground that the other side did the same, and more also. . . .

Faithless "Gentleman's Agreement."

At the same period, and for the same reason, similar things went on in the railroads, which were constantly making mutual agreements about rates and secretely breaking them, until the expression "a gentleman's agreement" became a synonym for faithlessness. The result was an attempt to be no more dishonest than others, but more profitably so, with the natural result of lowering the standard all around. Such a condition is not necessary for business; nor, in the long run, is it profitable. . . .

How should we keep our eye single and our vision clear? We cannot see ourselves as others see us. . . . But we can judge our own conduct and motives as we would those of another. A Boston gentleman many years ago used to say that if he was very indignant about anything, he wrote a letter with all the anger that he felt, then addressed it to himself and dropped it in the mail. When he opened it he had some perception of the way it would affect the man for whom he intended it.

To know how people would look on our conduct, or how we should look on theirs, in a similar case, is well; but it is far better to measure our duty by the highest standard of which we can conceive, to reflect how supreme righteousness would judge the question.

And mark this, that just as every instance of self-reception, every attempt to excuse conduct less than the best, tends in so far to dull the vision, so every action that is done because a clear light shows that it is the right thing to do, tends to increase that light, to sharpen the acuteness of perception between right and wrong, and thereby to strengthen character.—*New York Times.*

PROGRAM.

The Georgia and Alabama Christian Conference will hold its eighty-fifth annual session with the Oak Grove Church, October 7 and 8, 1930, convening at 10 A. M.

FIRST DAY—OCTOBER 7, 1930.

Morning Session.

Devotional—Rev. W. C. Carpenter.
Enrollment of Ministers and Delegates.
Election of Officers.
Welcome Address—Rev. C. W. Hanson.
Response—Rev. H. M. Gray.
Report of Executive Committee.
Annual Address by President.
Adjourn for Lunch.

Afternoon Session.

Devotional—Rev. W. T. Crowder.
Report of Executive Committee—Rev. W. C. Carpenter, Chairman.
Address—Dr. Frank E. Jenkins, Chairman of Board of Trustees, Piedmont Junior College.
Reading of Ministerial and Church Reports.
Report on Foreign Missions—Rev. H. W. Elder, Ch'n.
Addresses—Dr. J. O. Atkinson and Dr. J. F. Blackbon.
Business Session Adjournment.

Evening Session.

Meeting of the Missionary Association—Led by Rev. C. W. Hanson, Vice-President.
Sermon—Dr. W. Knighton Bloom; Alternate, Dr. McQuarrie.

SECOND DAY—OCTOBER 8, 1930.

Morning Session.

Devotional—Rev. A. H. Sheppard.
Report on Moral Reform—Rev. T. W. Gray, Chairman.
Address—Rev. Mr. Hamilton.
Report on Sunday School and C. E.—Rev. C. W. Hanson, Chairman.
Address—"What the Sunday School Should Mean to the Church," Miss Ruth Floyd.
Address—"What the Christian Endeavor Should Mean to the Church," Miss Annie Campbell.
Report of Christian Orphanage—C. D. Johnston, Superintendent.
Sermon—Rev. G. D. Hunt, Conference Evangelist.

Afternoon Session.

Devotional—Dr. McQuarrie.
Report on Religious Literature—Rev. H. M. Gray, Chairman.
Address—Dr. J. O. Atkinson.
Report on Superannuation—Rev. A. H. Sheppard, Chairman.
Report of Home Mission Board—Rev. J. D. Dollar.
General Discussion.
Report of Treasurer—H. B. Floyd.
Final Adjournment.

NOTICE.

Any Church or Churches not having called a pastor or contemplating a change and desire my services, I shall be glad to consider the matter. I am open for three Sundays in each month.

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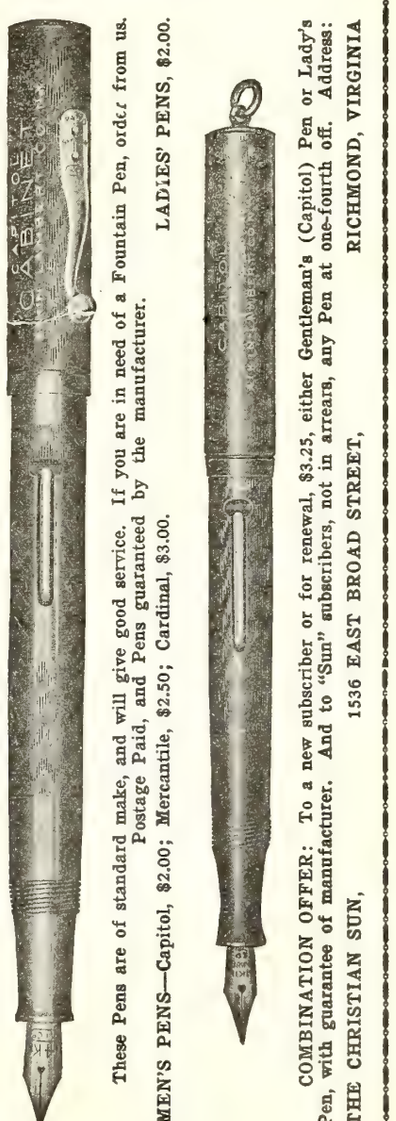

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THE CHRISTIAN SUN, 1536 EAST BROAD STREET, RICHMOND, VIRGINIA

Christian Orphanage

Dear Friends:

Some weeks ago our good friend, J. Edgar Long, of Graham, N. C., started a special fund by mailing us his check for ten dollars to build the water main into the Orphanage grounds. This is a fine idea, and we appreciate it. Several have taken up the idea and mailed in their checks to help swell this fund. I will give figures on this and let you know just what it will cost in the near future. If we had had water last winter when our barn was burned, we might have saved one section of the barn. The Burlington Fire Company can run up here in five minutes, and be throwing water in six minutes after they are called. So if we had a good water supply we could reduce our insurance rate and protect our property.

Our school opens Monday, and all our children are looking forward with a great deal of delight to its opening. Last year we offered prizes for different things, and quite a number received them at the end of school. This year prizes will be offered again and all will have an equal chance to win. Several medals are offered by individuals if the school children meet certain requirements. Our children have won several of these medals, too. We are always happy to have our children in the Orphanage to stand shoulder to shoulder with the other children in the community.

The children are in splendid condition as to health, and we look forward to a good year's work. Next week will be a busy week for the superintendent of the Orphanage. Books, tablets, pencils and paper for more than one hundred children. Think of it!

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 11, 1930.

Brought forward		$11,646.71
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Kallam Grove	$ 1.00	
Shallow Ford	2.10	
		3.10
Eastern N. C. Conference:		
Damascus	$ 2.05	
Lebanon	2.00	
Wake Chapel	5.90	
		9.95
Western N. C. Conference:		
Liberty		7.04
Eastern Virginia Conference:		
Bethlehem		7.60
Alabama Conference:		
Rock Springs	$ 1.00	
Spring Hill	1.31	
		2.31
Special Offerings.		
A Friend, Hopewell, Va.	$ 1.00	
Dave Hoffman	1.00	
A Friend, Durham, N. C.	5.00	
C. A. Penn, Reidsville, N. C.	50.00	
Mr. Lambeth, for milk	6.20	
Mrs. Rogers, hospital bill	3.00	
M. Y. Wilson, support of children	27.50	
		93.70
Grand total		$11,770.41

OXFORD, N. C.

For the past eight months I have had no way of getting Christ's message to people except through daily living. I have never devoted a great deal of time to writing to THE SUN or any other paper. However, I shall endeavor to use this method at this time. I heard the call of Christ to go into the vineyard and labor, and I obeyed, going into the vineyard and working four years, but for the past few months I have not been in the active ministry.

The little message which I wish to bring you at this time is of a missionary nature; and we will all agree that a greater interest in missions needs to be aroused in order that the missionary enterprise may be perpetuated. Most of us say we believe in missions, both home and foreign. Somehow, it is the writer's conviction that we Christian people do not pray earnestly enough, and the kind of a prayer that Christ taught us to pray.

(Matt. 6:10) "Thy kingdom come, Thy will be done in earth as it is in heaven." Christ is the Founder of the missionary enterprise on earth. As we read the life records and works of Christ, we find this to be one of the outstanding characteristics of his life and works. This thing of getting the gospel preached to all nations was a very vital factor in the life and works of Christ. If this one thing was of such vital importance to Christ that He let His last message to His disciples be directed along the missionary channel—"Go ye into all the world and preach the gospel"—it should also be of vital concern to all those who profess to be followers of Christ. To follow a leader, it is necessary for one to go after him in word, deed and action.

Christ prayed for the missionary enterprise on earth; He worked for it; He gave up Himself for it. Christ taught by example; this, together with the life He lived and the works He wrought on earth, makes Him the great missionary pattern and example in all missionary effort and endeavor.

Christ taught His disciples to pray—"Thy kingdom come, Thy will be done." This part of the prayer naturally divides itself into two divisions. "Thy kingdom come"—Christ is the world's true King. However, His triumph is hindered many times and in many ways. Especially is His triumph retarded when we fail to obey His command.

We are to pray for His coming. That day when He will return and we will give an account of the use that we have made of our talents. How beautiful are the lives of those men and women who strive to use what talents the Lord had given them! They preach Christ in word and deed; His light shines out through their countenance; each individual effort may seem small, but God adds them together for His glory, that His kingdom may come.

The will of God is perfectly performed in heaven. "Thy will be done in earth as it is in heaven," unitedly, all people working together in one harmonious effort to "Go and preach the gospel." Perfectly, cheerfully and constantly meeting the difficulties and oppositions offered by the world and successfully thwarting them.

This is a prayer that, when answered, will change the world. The crime wave will cease. Penitentiaries will be history; robberies, murders, frauds and all forms of lawlessness will be things of the past, and there will be no more wars. (Mal. 4:3) "And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." Strife among families and Churches will be no more. All the heathens will have had the gospel preached to them. All complaining against Providence will cease. The animal kingdom will be at peace with man and with itself.

This prayer which Christ taught his disciples to pray is a prayer which it is each person's privilege to help answer in the following ways: By doing the will of God ourselves as far as we know, by spreading a knowledge of Christ and His kingdom among our friends, by giving the gospel to those who are without it, by making it a personal matter and doing something ourselves; and last but not least, by giving time, talent and means.

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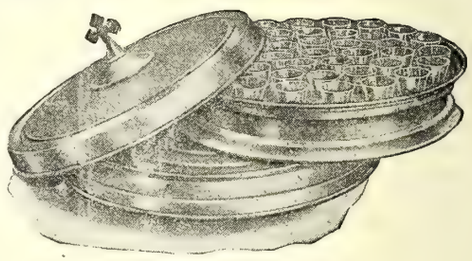

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

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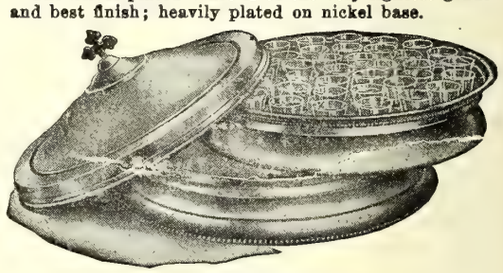
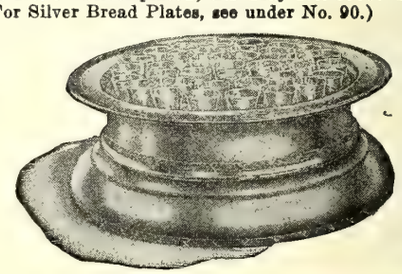


Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses.$22.00
Base No. 1—Silver-plated; fits Silver Tray 85. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).$22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00

Bread Plate No. 3—Narrow rim.....$ 9.00
Bread Plate No. 4—Broad rim..... 9.00
Filler—Silver lined 6.00

THE CHRISTIAN SUN
1536 East Broad Street, - - Richmond, Virginia

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

WHY I BELIEVE. By T. E. Gouwens. Cokesbury; $1.00; pp. 147.

Dr. Gouwens, who is pastor of the Second Presbyterian Church, Louisville, Ky., writes out of deep conviction as to why he believes in God, in Jesus Christ, in the Bible, in the Church, in prayer, and in immortality. The note of certainty sounded throughout is needed in a day of hesitancy such as ours. The book is especially designed for young people and is brief enough for busy ones.

SPEECH MADE BEAUTIFUL. By Helen Stockdell. Abingdon; $1.00; pp. 111.

Yesterday I heard a popular minister read the Scripture lesson over the radio. Every consonant was spoken with such distinctness that precision stood out as a peculiar charm, but he also spoke his words so musically that they rang like liquid honey. Miss Stockdell has written a book that will enable any preacher to do the same, and so few of us read effectively in this day. Singers, teachers—in fact, all who would like to use our native tongue properly—will find this book greatly to their advantage.

PSYCHOLOGY FOR TEACHERS. By D. W. LaRue. American Book Company; $1.75; pp. 318.

Psychology is here presented psychalogically. It is conceived as the science of the prediction and control of mental events. Biology and physiology are especially drawn upon. Teaching is conceived as guidance and direction of the pupil. A different psychology is due for the conception of the pupil's experience as the basis of the curriculum and of pupil-activity as central in the teaching process.

REIDSVILLE.

We have been quiet for some time, but busy. When we last reported, we were in the midst of a loyalty campaign, which closed with a meeting May 21st to June 1st. The Church requested the pastor to do the preaching. Emphasis throughout the meeting was on the need of loyalty and devotion on the part of those who make up the Church. We had large crowds throughout the meeting, and at several services the capacity of the Church was taxed. We were made to feel that the meeting was well worth our labors. Nineteen members were added to the Church, twelve of whom came upon profession of faith, and seven by letter.

The Church has had an indebtedness for several years which has given great concern at times. When the meeting closed, we began an effort to free the Church from debt. On the second Sunday in July it was a pleasure to present the trustees with notes which had stood in our way. They were happy when fire was applied to them, and the congregation stood while the notes burned, and ended the celebration by singing "Praise God, from Whom All Blessings Flow." It was a good day. We had reached our goal and had a balance on hand.

The work has held up well during the summer months. We have not moved as we might, but we have done some good. At the present we are in the midst of planning for our daily vacation Bible school, which is to begin Monday, September 1st. Miss Truitt is to be with us, and we are hoping to have a profitable time with the children of the community. Rev. F. C. Lester will preach for us on Sunday night as a starter for our school.

We are planning for a great revival which is scheduled to begin on Sunday, October 12th and continue through October 26th. Dr. C. H. Rowland, pastor of First Christian Church, Greensboro, N. C., is to be with us. Dr. Rowland has been with the Church before, and we are happy in the plans which bring him back. The music is to be furnished by a chorus choir composed of the members of the choirs of the city. The pastor will direct the music. We desire the prayers of the brotherhood, that we may walk with the Master in the work which He has given us to do. Join with us in praying for a great revival.

J. H. DOLLAR.

O'KELLY MEMORIAL.

Total cost of material	$1,275.00
Previously acknowledged	1,092.00
Balance to be secured	$ 183.00

J. O. ATKINSON, *Treas.*,

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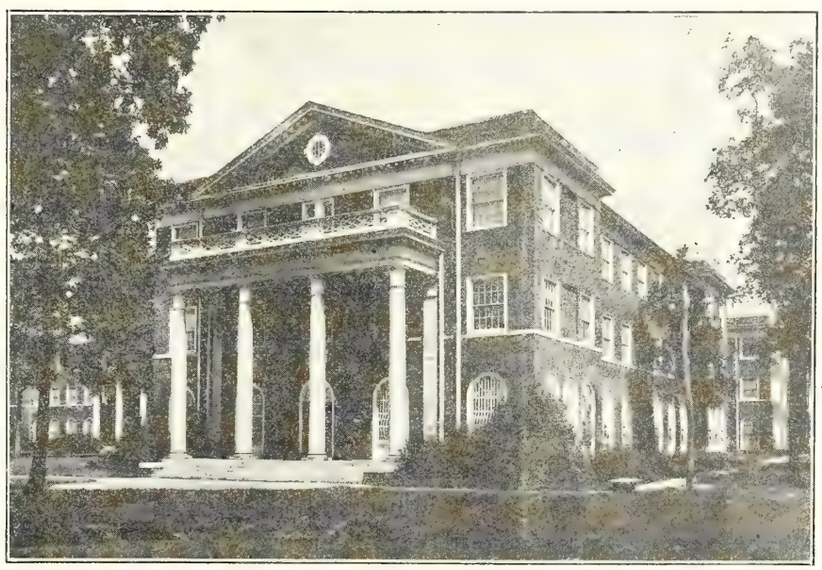

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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

MARRIAGES

DULING—ROUNTREE.

At the home of the bride's parents, in Newport News, August 21, 1930, Miss Florine Allie Rountree and Mr. James Herbert Duling were united in marriage, the writer officiating. Both of these young people are active in the work of the Church, and their many friends are wishing them happy and useful lives together.

M. F. ALLEN.

MAYO—ROUNTREE.

At the pastor's study in the First Congregational-Christian Church of Newport News, Va., August 14, 1930, in the presence of a large group of witnesses, Miss Fannie Mae Rountree was married to Mr. Earl Julius Mayo. The Church is always one of the first considerations of this young couple, and we predict for them joy, and peace and love. The writer officiated.

M. F. ALLEN.

DUKE—HOLLAND.

At the home of the bride's parents, in Newport News, Va., August 30, 1930, Miss Alese Dorothy Holland and Mr. John Harvey Duke were united in marriage by the writer. Both of these young people are members of the First Congregational-Christian Church, and have the good wishes of a host of Christian friends for happiness and prosperity.

M. F. ALLEN.

PERSISTENCE.

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HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, SEPTEMBER 18, 1930. NUMBER 38.

Mrs N T Farmer

THE SUN'S OBSERVATORY

By Dr. W. C. Wicker.

JESUS ONLY.—

At the Mount of Transfiguration, after Moses and Elias had disappeared, there remained "Jesus only" standing upon the mount. At a recent session of the Northfield General Conference, a typical address was delivered by Rev. James Reid, of Eastbourne, England, applying the message to modern conditions. There are differences; but studies in astronomy, psychology and sociology convince the modern preacher that in his own studies lies the solution of all problems and the explanation of all things. We can believe in moral values only if we believe that the universe is with us and will preserve what we do. Jesus held indisputable command over the hearts and consciences of early disciples. His standards and authority still stand unshaken. His supremely developed personality is its own interpreter, argument, justification. In the hands of Jesus is the meaning of history, the conquest of the world working through His Spirit in the hearts of men. Jesus has a cosmic significance. In Him the will of God is fully in action. The world is, therefore, working out a purpose, and one involving love, as revealed in Jesus.

HOOVER HOOVERIZES.—

Our present President has been called our busiest chief executive. He rises daily with the sun, takes recreation in the morning only fifteen minutes, with a little fishing during the season. We are told that William Howard Taft traveled most while in office, and that Calvin Coolidge took the longest summer vacations. Theodore Roosevelt was most out-of-doors, but Hoover is noted for the way he works. His normal schedule is a twelve-hour day. He is in his executive office at 8:30 each morning and seldom leaves until 6:30 to 7 in the evening. He devotes his morning hours to correspondence and interviews with the public, members of Congress, out-of-town visitors, etc. The afternoon is reserved for business of the government. Here the President's program, in Congress and out, is planned and pushed through. There are great questions of national and international import to handle, and the responsibility of the President of the United States is tremendous, and few of his critics would surpass him in executive skill and dispatch. The only reason more is not accomplished for the good of the Church and State is the lack of intelligent, persistent industry in positions of honor and trust.

GOOD HOUSEKEEPING.—

The rulers of American homes spend from 20 to 47 per cent less time in accomplishing their household duties than European women, according to the recent report of the International Home Economics Association. This is due to the fact that they are experts not only in culinary arts, but also in the business of household administration. The report says that American women feel that housekeeping is a profession to be conducted along the modern line of thought, and that time in the home must be budgeted. The American woman thus accomplishes her work in a seven-day week of nine-hour days. This 63-hour week is contrasted with Europe, where in France the women work 92 to 115 hours weekly; Italy, 86 to 100 hours; Czechoslovakia, 105 to 119 hours; Sweden, 82 to 119 hours; Switzerland, 112 to 118.

According to the report and recommendations, the women who would save time in their household duties should allow one-hour division of time for flexibility; get started early in the morning; try washing dishes once a day instead of three times; eliminate waste motions; plan menus for a week or several weeks in advance; keep simple accounts; remember seasonal tasks and arrange for them in advance; plan work, not according to tradition, but according to dictates of common sense. These suggestions would work wonders in any kind of undertaking.

FRANCE FEARFUL.—

Since her troops have been withdrawn from Rhineland, France is becoming increasingly fearful about the possibility of another war with Germany. Within the last three years, an entirely new plan of national defense has been organized by the French government. They would guard the eastern front with a series of forts and the chief strength of the French army. Word has recently come to France that General Hans von Steeck, head of the German militia and that nation's most aggressive post-war militarist, has entered German politics. French patriots think that under this German general a force of trained Germans could be thrown against the 530-mile French frontier that could easily outgeneral the defenders of France. If the German elections in the fall indicate a swing to the right, then French troubles will be increased, for a reassertion of the military spirit in Germany is likely to follow. A right victory in Germany would probably result in the overthrow of Briand and his peace-loving rule and the establishment instead of a government committed to a military program to offset the rising power of Germany. It would be a great thing for the human race if Germany and France could sublimate their punistic instinct and devote to some national or international humanitarian program of religious service and moral uplift. This would constitute a worthy "substitute of war" and be a blessing to both nations and to the world at large.

SOCIAL CONSCIENCE.—

Controversy is finding a new technique. Instead of one-sided argument from rival pulpits or platforms, in partisan periodicals or pamphlets, and mutual denunciations leading to increasing misunderstanding and bitterness, those with opposite points of view are brought face to face with intelligent but open-minded listeners, and specialists who know the facts. The centuries have made some progress in making such a thing possible. One cannot help wondering what our history would have been if this technique had been used by English and Americans in the decade preceding the revolution or by the opponents and defenders of slavery in the last century. But the significant thing is that hundreds of men and women, with all the opportunities of our modern life, should devote a month of their vacation in midsummer, for four to six hours daily, to impersonal and intricate world problems. This was the case in the Tenth Institute of Politics, held at Williamstown, Mass., July 31st to August 28th. The leaders of the institute were themselves leaders of communities, institutions and denominations, who reveal a widespread concern for the condition of humanity as a whole. Nothing that is human is alien to them. The topics treated include "Analysis of Western Civilization," "Economic Progress in Europe," "Political Aspects of Aerial Navigation," "The Far Eastern Situation," "Pan-American Problems," and, affecting all, "Limitation of Armaments." These and many more momentous questions are engaging the minds of world leaders and should concern the entire population of the nations of the earth.

"A MODERN ISAIAH."—

The death of Dr. Joseph Silverman, rabbi-emeritus of Emanu-El, New York City, brought grief to many thousands of Jewish leaders. He had been enjoying "the luxury of leisure" for several years, but maintained a keen interest in all manifestations of Judaism in America. He graduated from Hebrow Union College, Cincinnati, in 1884, and the first American-born, American-trained rabbi to be called to a New York pulpit. He was a figure of national importance. He was elected to the presidency of the Central Conference of American Rabbis. In New York City he played a conspicuous part in philanthropic and educational movements then growing apace. He founded the Temple Emanu-El brotherhood; he was one of the founders of the Eastern Council of Reform Rabbis, and later of the Association of Reform Rabbis of New York and vicinity; he became known for his attacks on corruption in politics, in the social structure and in its incipience in religion. He was liberal toward other re-

(Continued on Page 12.)

NOTES-PERSONALS

Rev. J. W. Knight, a very faithful and beloved minister of the North Carolina and Virginia Christian Conference, passed from labor to reward at his home in Stokesdale, N. C., Wednesday, September 10th. The funeral was conducted from Mt. Bethel Church, near Stokesdale, of which Church Bro. Knight was the beloved pastor for several years. Revs. P. T. Klapp and T. J. Green, close friends of the deceased, were in charge, and the interment was in Mt. Bethel Cemetery. Bro. Knight had been in poor health for some months, up to which time he had been very active as pastor and preacher. His was a useful life, about which Bro. Klapp will write for an early issue of The Sun.

In the passing away of Captain W. H. Turrentine, Burlington, N. C., on Monday, September 8th, the Christian Church loses one of its most loyal members and his city one of its best and most useful citizens. Bro. Turrentine was ninety years of age, but up to within recent months he was always found in his pew at his Church, a ready listener and a devout worshiper. His beloved wife passed away last February, some months after they had celebrated th sixtieth anniversary of their marriage. Theirs were lives of blessings to Church, community and home, and hundreds will cheerish their memories and be inspired by their Christian virtues in the years to come.

On Saturday, September 20th, at 2 o'clock, there will be held, on the campus of Piedmont Junior College, an educational rally. Introductory speeches will be made by Rev. G. D. Hunt, Col. W. O. Walton, and Dr. Frank E. Jenkins, president of the board of trustees. The main address will be made on the subject, "Developing our Southern Anglo-Saxon Youth for Leadership in the Nation," and the speaker will be Senator J. Thomas Heflin. The public is cordially invited to attend this rally, and parking space has been provided for two thousand automobiles. Piedmont Junior College deserves the support of the Congregational and Christian Churches of this broad land of ours. It is located at one of the strategic points of the entire South. On another page in this issue will be found an article, "Piedmont Junior College—A Christian and Civic Enterprise," which will be found very informative. Read it.

Thus, Dr. Gilroy, editor of the *Congregationalist and Herald of Gospel Liberty*, August 21st: "Reference to our Christian friends occasions reference here to a sad and untimely incident of the pilgrimage in the serious illness of Dr. J. O. Atkinson, editor of The Christian Sun, who developed pneumonia about the time of landing and was in a hospital in London throughout the course of the meetings. Dr. Atkinson's condition had improved by the time the party arrived in London and he was planning, in care of Dr. Smith, of Norfolk, Va., to return to America. I trust that his return has been safe and his recovery complete. A similar illness of Dr. Lulu Peters, who was on the Adriatic with the party of American doctors en route to the international health conference, had a fatal ending." Thanks, Bro. Editor. The return was safe and the recovery complete, but the "sad and untimely incident" turned out to be a blessing in disguise, and joy, too, for that London hospital proved to be a retreat of recuperation and happiness, its nurses and physicians skilled and exceeding kind, the lovely flowers sent by his "Congregational friends" fragrant and lovely, and the sea voyage home a delight.

We congratulate our good friend, R. M. Rothgeb, Raleigh, N. C., on his recent appointment by Governor O. Max Gardner to the office of mechanical engineer for all State institutions of North Carolina. It is a comprehensive and responsible task to which our governor assigns Mr. Rothgeb, involving as it does, to quote the governor's words, "Plant maintenance," which comprehends the maintenance, the ordinary repairs and alternations of buildings, structures and machinery at the several institutions" of the State. "Mr. Rothgeb will first visit all State-owned institutions, get acquainted with the officers and the plants, and will then take up power plant and heating plant installation, furnace practice, and the use of fuel," etc. Mr. Rothgeb had his first practical experience in managing power plants at Elon College, and then took a course in plant and heating engineering in State College, Raleigh, N. C., from which he went to the management of the power plant at the State Hospital at Raleigh, where his genius and merit have resulted in saving thousands of dollars to the State and have now been recognized as a great asset and thus placed him in his present position of wide usefulness and great service. Our heartiest congratulations to this modest Christian gentleman, who, while serving his State well, has served his Church with no less zeal and devotion.

GEORGIA C. E. UNION.

Plans are rapidly going forward for the eighteenth annual convention of the Georgia Christian Endeavor Union, which is to be held in Augusta, Ga., October 17th to 19th. Dr. R. A. Lapsley, Jr., of Columbia, S. C., will make the opening address on Friday night. Mr. W. Roy Breg and Rev. Stanley B. Vandersall, representative of the International Society of Christian Endeavor, will both have prominent places on the program besides any number of other outstanding speakers who will be present to represent the various denominations having Christian Endeavor.

The executive committee of the State union recently held a meeting and completed plans for the convention. A registration goal of 750 has been set, and Mr. W. Edgar Raines, 705 S. F. C. Bldg., Augusta, Ga., is the convention registrar.

There will be three conference sessions of forty-five minutes each, led by competent leaders who know Christian Endeavor thoroughly. An intermediate oratorical contest will also be held under the direction of the State superintendent, Mrs. Sanford K. Bell, of Atlanta. Mrs. C. P. Huthings, Macon, Ga., State junior superintendent, will have a conference for junior superintendents and a junior demonstration will be put on before the main convention. A sunrise prayer service will be held on Sunday morning.

One of the outstanding features of the convention will be the banquet on Saturday night at which a special program is being arranged for this part of the convention, and it is planned to give a full evening for this part of the program. It is hoped to have at least 300 at this banquet, and early reports from various parts of Georgia indicate that the Endeavorers will come to Augusta en masse. All delegates will be entertained on the Harvard plan, and a society can send as many delegates as they wish.

The Augusta Endeavorers have a strong committee already at work making plans for this convention. Lawton G. Hatcher.

PROGRAM.

The Georgia and Alabama Christian Conference will hold its eighty-fifth annual session with the Oak Grove Church, October 7 and 8, 1930, convening at 10 A. M.

FIRST DAY—OCTOBER 7, 1930.

Morning Session.

Devotional—Rev. W. C. Carpenter.
Enrollment of Ministers and Delegates.
Election of Officers.
Welcome Address—Rev. C. W. Hanson.
Response—Rev. H. M. Gray.
Report of Executive Committee.
Annual Address by President.
Adjourn for Lunch.

Afternoon Session.

Devotional—Rev. W. T. Crowder.
Report of Executive Committee—Rev. W. C. Carpenter, Chairman.
Address—Dr. Frank E. Jenkins, Chairman of Board of Trustees, Piedmont Junior College.
Reading of Ministerial and Church Reports.
Report on Foreign Missions—Rev. H. W. Elder, Ch'n.
Addresses—Dr. J. O. Atkinson and Dr. J. F. Blackbon.
Business Session Adjournment.

Evening Session.

Meeting of the Missionary Association—Led by Rev. C. W. Hanson, Vice-President.
Sermon—Dr. W. Knighton Bloom; Alternate, Dr. McQuarrie.

SECOND DAY—OCTOBER 8, 1930.

Morning Session.

Devotional—Rev. A. H. Sheppard.
Report on Moral Reform—Rev. T. W. Gray, Chairman.
Address—Rev. Mr. Hamilton.
Report on Sunday School and C. E.—Rev. C. W. Hanson, Chairman.
Address—"What the Sunday School Should Mean to the Church," Miss Ruth Floyd.
Address—"What the Christian Endeavor Should Mean to the Church," Miss Annie Campbell.
Report of Christian Orphanage—C. D. Johnston, Superintendent.
Sermon—Rev. G. D. Hunt, Conference Evangelist.

Afternoon Session.

Devotional—Dr. McQuarrie.
Report on Religious Literature—Rev. H. M. Gray, Chairman.
Address—Dr. J. O. Atkinson.
Report on Superannuation—Rev. A. H. Sheppard, Chairman.
Report of Home Mission Board—Rev. J. D. Dollar.
General Discussion.
Report of Treasurer—H. B. Floyd.
Final Adjournment.

CONFERENCES MEET.

Georgia and Alabama Conference will meet with Oak Grove Christian Church, Chipley, Ga., 10 A. M. Tuesday after first Sunday in October, 1930.

Alabama Conference will meet with the Church at Noon Day, Tuesday, 10 A. M., after second Sunday in October, 1930.

Eastern Virginia Conference will meet with the Church at South Norfolk, Va., Wednesday before the first Sunday in November, 1930, at 10 A. M.

North Carolina and Virginia Conference will meet on Tuesday after the second Sunday in November, 1930, at 10 A. M., at Long's Chapel, Alamance County, N. C.

Western North Carolina Conference will meet Wednesday after the first Sunday in November, 1930, 10:30 A. M., with Hank's Chapel.

Eastern North Carolina Conference will meet on Tuesday after the third Sunday in November, 1930, at 10:30 A. M.

CONGREGATIONAL NEWS

Rev. E. C. Gillette, *Editor;* Rev. F. P. Ensminger, *and* Rev. M. J. Sweet, *Associates.*

MISS PRISCILLA CHASE, full-time extension worker for the Carolinas, has recovered from an operation for appendicitis and is soon to be on her vacation.

THE PASTOR-AT-LARGE, Rev. Milo J. Sweet, spent part of his vacation in Detroit, Mich., and the rest working out some problems on his field in the Carolinas.

MISS PATTIE L. COGHILL is spending the month of September as a vacation at her old home in Henderson, N. C. She will return to her work with the Florida Churches October 1st.

REV. ROBT. G. HARBUTT, of the Penney Foundation, Penney Farms, Fla., has been supplying Union Congregational Church, Jacksonville, during the summer vacation. He is now supplying Flagler Memorial Presbyterian Church, at St. Augustine.

REV. THOS. H. DERRICK, pastor of the Congregational Church at Orange City, Fla., has the sympathy of his fellow-pastors and friends in the loss of a very beloved mother. Because of this event, his return to his Church was delayed a week, and the State superintendent supplied the pulpit.

WINTER PARK, FLA.: During August this Church was supplied by Rev. A. Craig, Bowdish, of Lake Wales. Rev. C. DeW. Brower supplied the Church on September 7th. The pastor, Dr. Clarence A. Vincent, returned from his vacation at his summer home in New Hampshire on Thursday of last week.

DR. J. EDWARD KIRBYE and family have returned from Frankfort, Mich., where Dr. Kirbye conducted the summer conference for the denomination. It was successful in every way and $500 was left in the treasury for another year. The United Church, of Raleigh, gave their pastor a royal welcome at the morning service Sunday, September 7th.

THESE TIMES, when many men of brains are said to stay away from Church, it is a fine rebuttal and a striking example of loyalty to Christian ideals to note how the men of United Church, Raleigh, kept up the services of this Church throughout the summer. Many of these men and those who headed up the services of both the Sunday School and the Church are professors in North Carolina College. It can be done.

A REMARKABLE RECORD: One member, Mr. Everett W. Neville, was honored for faithful service and was presented with a valuable gift. He has not missed a single service, Sunday, prayer meeting, Sunday School, business meeting, trustee's meeting in sixteen years. During that time he has served as Church treasurer, secretary, trustees, Sunday School superintendent, and in many other ways. Not only has he not been absent from any meeting, but he has never been late at any meeting. The Church gave him a rising vote of honorable recognition.

A NEW MAP: A most useful and decidedly attractive map, showing our entire Congregational home missionary work, including Alaska, Hawaii and Porto Rico, is now available. It is printed on clay-filled cloth in five colors and is approximately 35x58 inches in size. All types of work and various racial groups are cleverly shown by means of a unique series of symbols. More and more we are realizing the value of map-making in the building of our missionary programs. This map lends itself admirably to the development of a project map showing the missionary interests of any Church. If placed in a prominent place, it will challenge continually the members of that Church to a fresh realization of the home missionary task of the denomination. The map costs $2.00 and can be secured from the Congregational Home Boards, 287 Fourth Avenue, New York City.

WORK IN ALABAMA.

Congregational Alabama is divided into five parts, of which one is West Florida. The four Alabama associations and the West Florida Association are subsidiaries of the Alabama Congregational Conference. The State meeting is held in the fall, and in 1930 will be held jointly with the Alabama Christian Conference at Noon Day Church, near Wedowee, October 14-15. Three of the four annual meetings of the Alabama associations have been held. All of them were in the cotton country, where the cotton weed is small this year, but escaped the boll weevil and promises over half a crop and low prices. The corn in the low grounds is good, but is burned out by the drought in the higher places. The country people have their living in food without much money to spend.

They prize their religion, and in the association meetings they like much preaching. Most of the Churches have had evangelistic meetings, conducted by the pastors or by other pastors through exchange of services. Vacation Bible schools led by summer student workers have accompanied some protracted meetings.

This year the Churches have made statistical reports on wall charts at the association meetings, allowing all delegates to see how many delegates the Church sent to the association, the enrollment and average attendance of the Sunday School, the number of Sunday Schools which had the world service program and a teacher-training class; the Churches which had a daily vacation Bible school, the enrollment in any woman's organization, the local Church membership, the number of accessions by conversion and letter, losses in membership by death or letter, the pastor's salary with the amounts paid, the missionary apportionment with the amount paid, the National Council amounts paid, the improvements on the Church property, the gifts made by the Church or its auxiliaries to the community welfare. The association delegates have been much interested in these reports. Each of the three associations has been fortunate in having spirited and zealous men in its fellowship.

YOUNG PEOPLE'S WORK.

The Kentucky, Tennessee and Alabama areas have a devoted lot of summer workers. Mr. A. William Loos did excellent work at Evarts, Ky., and also at Corbin, where he supplied the Church in the absence of Rev. Ellsworth Lyon, who took a summer term in Chicago.

Mr. Arnold Slater has been pastor at Pine Knot, Ky., preaching, visiting and helping with Sunday School and Christian Endeavor work.

Mr. Floyd M. Price has been resident at Deer Lodge, Tenn., and acted as assistant to Rev. Geo. L. Day.

Miss Muriel Warren has had a Bible school at Daisy and one at East Lake, Chattanooga, and one at Mt. Tabor, near Soddy, Tenn.

Mr. George Wessling has been pastor at Ridge Top, Tenn.

Mr. Edwin E. White, at Pleasant Hill, Tenn., has had the largest program, taking as his parish a number of villages and neighborhoods west of Pleasant Hill. Miss Sallye Brodgen, who has worked in this for four summers, was assistant.

Mr. Don L. West, of Vanderbilt, has done excellent work as the organizer of vacation Bible schools.

Miss Alice Benedict helped with these until she was taken ill, after which Miss Lorena Primm took her place for a short time.

Hundreds of children with the most meager Christian instruction have been reached by the Pleasant Hill extension work.

In Alabama, Mr. and Mrs. Gerald Smith have done excellent work in the Churches of the Northern and Southern Associations, and Miss Hazel Maddox in Churches of the Central Association. Mountain Creek received the greatest number of new members.

In West Florida, Mr. Sidney Davies has conducted evangelistic meetings and daily vacation Bible schools, besides doing some valuable health work.

HOME-COMING.

The first appointment filled by our beloved secretary, Dr. Bloom, on his return from England, fell at Chapel Hill, N. C. It was at the home-coming, September 7th; the sixteenth anniversary of this university city Church. Mr. Howard, the minister, was very happy in his welcome, and the people were very well pleased with the Church full of members and friends. At the morning service, the pastor-at-large, Rev. M. J. Sweet, brought greetings from all the Churches of the Southeast, and Dr. Bloom brought a vigorous and thrilling message from the International Council and old England itself. He was born near Scrooby, the birthplace of Congregationalism. Three new members were received into Church membership.

After the morning service, a picnic dinner—and a good one—was served in the parish house, which had been procured through the efforts of the ladies of the Church during the year.

In the afternoon a business meeting of the Church was held, in which reports were given by each department of the Church. Not being able to conclude all the items coming before it, the Church adjourned the business meeting to Wednesday night, September 10th.

NOTICE.

Rev. S. C. Harrell, of Durham, N. C., will assist the pastor of Liberty (Vance) Church in a series of revival meetings, beginning September 17th, lasting through Sunday, the 28th. Services each day at 3 and 7:30 P. M. The famous Higgins sisters will come on Sunday, the 21st, and remain till the close of the meeting. A cordial invitation is extended to every one who can to attend these services. We ask all Christians to pray with and for us, that we may have an old-time revival meeting, that God may speak to and through His messengers, and that both the preached word and the gospel singing may be the power of God unto salvation of many lost souls. Come, hear them. Pray daily for these services.

Mrs. R. J. N.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LEAVES FROM MY DIARY.

(Editorial Correspondence.)

VI.

Aboard S. S. Adriatic, June 20, 1930.

The sea has been more favorable and friendly today than yesterday, though it is still showing abundant white-caps and is keeping many of our number in their rooms and across the rails. Much of the distress at sea is mental. Many of us who have lived on land all our lives are just afraid that we are going to have sea-sickness, and so the sickness comes out of our fears. And this is true to life. Many of our ailments and disappointments come out of our fears. Somebody told me that Dr. C. H. Rowland, of Greensboro, preached a great sermon not long since on this very theme. His text was in Job, "And that which Job feared has come upon him." That which we most fear often comes upon us, the fear itself in many instances being the source and cause of that which befell us. Possibly that was why David said, "I will fear no evil, for Thy rod and Thy staff, they comfort me." It is far better to take comfort from our hopes than counsel from our fears. "They" say, if you will just make up your mind not to be sea-sick and convince yourself that there are no fears in that direction, you will not be sea-sick.

Our good ship certainly gave good account of herself the past twenty-four hours, carrying us in that time 396 nautical miles, every one of them over billows that rolled and bulged and battled to little effect. Since leaving New York at noon Saturday, she has carried us, to noon today (Friday), 2,281 miles and seems as vibrant with life and vigor today as when she began. She has another thousand miles ahead of her yet, and her patience and perseverance are reassuring and convince us she will land us safely all right.

It is too cool and too windy to stay on deck, and at 10 o'clock I found a group, led by Dr. Gordon, discussing "Sin." Gordon says sin is that which befuddles, clouds, obscures. It is, nevertheless, very real. The way out is to think straight, keep the mind clear and ignore it. One preacher joins in the discussion and says he seldom mentions sin in his Church, does not want his people to think on sin, but keep their minds clear by thinking on the good and wholesome things. A negro woman from away down South somewhere gets into the discussion by declaring that the only way out of sin is "repentance," and the only one who can save us from sin is Jesus the Christ. "Repent, repent, repent," was the message of John and of Jesus and of Paul, and whether you preachers mention sin in your Churches or not, your members are up against sin and its problems, and they should be told often and emphatically the way of escape from sin. Sin may befuddle the mind, but it also determines morals and destroys the soul, unless there is repentance and forgiveness." Believe me, that old negro woman told those theologians a few things they ought to know. She seemed to have more real theology than all the intelligentia who were trying to handle sin with kid gloves on.

Our company at table (Coffin, Helfenstein, Denison, Smith) are quite diverse in type and temperament. Coffin is idealistic, chaste in diction, quick at repartee, and incisive. He and Helfenstein were brought up in the same community out in Iowa, but it would be difficult to find two men whose mental make-up differs so widely. Helfenstein is a realist, given extremely to fineness and detail, and expects you to follow his logic and accept his conclusions. Coffin's mind is synthetic, sees things in the large and completed; Helfenstein's is analytic and sees the whole only in its parts. And then Smith and Denison. Smith is intuitive, quick at conclusions, decided in his opinions, ready at all times to give and defend his position on any question, but always tolerant of others and as ready to listen as to speak. Denison is methodical, serious, studious, stoical. His joy comes out of serious pursuits, discussions and attitudes. This is the first vacation he has had in so long that he is taking it seriously and wondering what effect it is going to have on him and the affairs committed to him. At table Helfenstein leads off in talk and pronounces; Smith follows, and usually differs with emphasis; Denison punctures with serious, sober, mathematical precision; Coffin concludes with sublime and comprehensive idealism and keeps you glad all the time that you are a member of the group and can listen. (If this diary ever does get into print, the writer of it wonders what those four fine men will think of a fellow who sat by their side and then "sneaked" off to his room and wrote down, in hurried pencil-sketch, what he had heard and his impressions!)

Dr. Fred B. Smith talked at 11 A. M. today, in a great address, on "The Church of Tomorrow." The Church will be different. It is, under the fire of its critics, constantly coming to be different. The old order must give way. This, however, is only a matter of machinery and baggage. The evangelic note will be struck, and must be struck with reverend emphasis. The Church is the chosen channel of God, through which He is finding His way into the lives and hearts of men, and all the evils of earth cannot prevail against it.

Many pleasant acquaintances are made and faces become familiar in a few days. For nine or ten days your ship is your world. After all, wherever one goes, whatever one does, folks, just human beings, are the most interesting, or the most depressing, things one runs up with. This big ship is interesting, but the folks who built it and the men who man and steer it give it life and vigor and voyage. The sea is big and boundless and beautiful; but men have made vessels without which one could not traverse and explore it. God made man just a little lower than the angels, and then gave him the personality and the power of dominion. The good people about us largely make us what we are. J. O. A.

RESTING NOW.

She had lived out her four-score years and more, had Mrs. M. J. Lee, of Town Point, in lower parish, Nansemond County, Va.; lived them, every day of those eighty years and two months, in suchwise as to crowd time itself with willing and weighty deeds of love and loyalty and unselfishness. It is given to but few, by native endowment, to live such a balanced and bountiful and beautiful life as she lived.

On the morning of her burial, the writer said to her pastor, Dr. I. W. Johnson, "Doctor, today you bury one of your most loyal and liberal members, as well as one of your best friends and most faithful Christians." "Yes," replied her pastor; "she not only had the virtues and graces of the religion she lived, but she had the sense to know how to handle and direct her religion."

All who knew her will get the force and agree with the wisdom of her pastor in that observation. Hers was a balanced life, one fraught with all the joy that pure piety could bestow, and yet directed by all the grace and graciousness that marked wisdom and discretion could confer.

Every institution and enterprise of her Church laid prior claims to her loyalty and liberality. She loved them all—the college, the orphanage, every phase of missionary work, her Church paper, and the entire ministry of the Church. Any and every minister in the Church had ready and royal welcome and entertainment in her home. While her late, lamented husband lived, W. J. Lee of sacred memory, and to the day of her departure, eleven years after his going, every preacher and person working to build up the kingdom of God on earth was of immediate interest in that home, and found there sympathetic hearing and liberal encouragement. She loved the Church of the living God, as did her devoted husband in his day, and to it gave her profoundest devotion and deepest loyalty. And she loved her friends, who were legion.

It was a large and liberal house in which she lived. Two had built it, but it was, with its three stories, ample rooms and large spaces, never built for two. Hospitality was dispensed there with regal and right willing hand, and often every room in that large house was taken by guests and friends and loved ones who came to visit and to tarry there. If our earthly home is an earnest of the heavenly, then truly she was well prepared to enjoy a place in that home above, that house eternal and in the heavens.

Truly, one does not know how to write with steady hand about a life like hers. That of hers was a life that one cannot describe or portray any more than one can portray love itself or the majesty of mountains, or the splendor of glorious sunsets. This much, however, one is certain of: there are hundreds of lives happier and better today because of the life she lived and the love she revealed to all who knew her, and the triumphant death she died.

The week itself was dying. It was late Satur-

day evening, September 6th. It had been a long, laborious, trying week. Again and again the worn one had said, "I am so tired." Her weary body was worn with toil and trying and triumph. As the writer looked upon her peaceful, though cold, face a few hours later, that Scripture came to him as never before, "Blessed are the dead who die in the Lord . . . for they do rest." J. O. A.

OUGHT WE TO DISTINGUISH?

The *Christian Century* of August 27, 1930, carried a most thought-provoking article by Chas. Stafford Brown, under the title, "Juggling the Missionary Dollar." The facts and the argument contained in the article are so pertinent and so frankly stated that they deserve a reading and consideration on the part of all those who are vitally interested in the missionary enterprise. If one does not have the *Christian Century* at hand, it is worth taking the trouble of securing and reading the article.

The line of argument as set forth is briefly this, that in raising money for missions the appeal is mainly in the light of the needs and services to be rendered on the foreign field, and that money thus contributed is divided between the home and the foreign field, with the home field frequently receiving the larger portion of the contributions. Mr. Brown is a Congregationalist, and writes from the situation as it maintains in his own denomination. He argues further that, of the money thus spent on the home field, much of it goes to support, or help support, Churches that have been established for years in centers that are adequately if not overchurched. The result is that the money, instead of being used for the spread of the gospel, goes for the fostering of a competing denominationalism.

It seems that Mr. Brown has stated the case in as extreme a light as the situation will warrant. It may even be that the picture is overdrawn. No facts are given as to what other denominations follow the same course in the raising and disbursing of money for missions; but the article is a strong plea for denominational co-operation among all Protestants in meeting the challenge of the mission call.

Of course, no reprehensible motives are to be attributed to any one for the situation as it now exists. There was time when givers to Church budgets drew too hard and fast a distinction between home and foreign mission work, with the foreign work the looser. There were those who were perfectly willing to give to carry the gospel to those of their own class and kind, according to their thinking. But they were not willing to give to carry the gospel to those of other races and nationalities. In fact, it is not possible to draw a line and say that here home missions end and foreign missions begin. Nor do the Scriptures make any such distinction.

The day, however, has come when denominationalism is not in the favor which it once enjoyed. Many thinking people are beginning to see that denominational interests and kingdom interests do sometimes diverge. There is a real difference between giving money to preach the gospel where it is not known, and building Churches where there are no Churches, and giving money to build Churches of our own denomination in the large centers of population which will compare favorably with the Churches of other denominations.

The point is not that both are not worthy, but that they are different. If both are to be supported, let the appeal be made in the light of their respective claims and the money thus given be spent accordingly. This seems to be the burden of Mr. Brown's contention, and we feel that it raises an issue that should have the consideration of the readers of THE CHRISTIAN SUN. S. C. H.

EDUCATION.

Education is the development and direction of natural powers. No school for animals would think of training a mule for the race course or a bull-dog for bird hunting. Too many schools and individuals look out into the world to find a place for life-work instead of looking into the individual for the natural gifts. It is more important to develop natural powers than to hold up ideals in the field of education. If schools would use such studies as would develop natural powers instead of giving ready-made courses in the field of human activities, students would make fewer mistakes in choosing their occupations or professions. The school, in addition to giving such studies as will develop natural powers, should endeavor to discover the special gift of the student and then encourage the student to follow that line of life service. The special gift, if any exists, will show itself in the course of growth and education. One thing is important in education, and that is not to lead students into lines for which they have no talent.

The schools are inclined to hold up ideals before students and encourage them to aspire to and prepare for high positions in society. Since education has become so universal through the public schools, it is impossible for all students to fill high positions. The majority of the human race must occupy humble positions and do common work. One reason for this mistake is the fact that so many teachers have had little experience in the real struggle of life. The promise of position and larger pay persuades young people to aspire to and strive after high positions and large salaries. Education is not a matter of position and salary, but a matter of finding and filling the position for which the individual was born. The lowest position may be as important as the highest position. The track man is as essential to the safe and successful operation of a railroad as the conductor of the passenger train. Men and women who have false education look down upon manuel work as menial service, and they aspire to something higher. Bottom work is as necessary and important as top work. A good housekeeper deserves as much respect as a member of Congress. In fact, she is the mother of the nation and the feeder of its inhabitants. The bakeries and laundries of the great cities learned their lesson from women in the kitchen and at the washtub. There is no low place in honest work and service.

Human society is learning its lesson, and distinctions because of money and position are losing their importance. The main thing in this age is education and behavior. A lawyer and a mechanic can now associate on equal ground as citizens and members of society. The exceptions do not disprove the rule. The greatest being that ever lived occupied the lowest position ever filled. Jesus made all things, was God manifest in the flesh, and yet He became servant of all, died for His enemies, and established a Church to save the world. Education that qualifies to serve faithfully, willingly and successfully in the lowest spheres is true education, and if natural gifts fit men for higher positions, then they should accept service at the top. W. W. S.

HOME-COMING ADDRESS.

Following is the home-coming address delivered at Berea Church, Norfolk, Sunday, September 7, 1930:

To the Members and Co-workers of this Dear Church:

I have been called upon by our pastor, Bro. J. F. Morgan, to tell you something about this Church fifty years ago. In the morning papers you see each day cartoons entitled "Believe It or Not." So in a few minutes I will tell you things about the history of this Church, some you may believe and some you may not.

In 1840 there was a band of God's servants who came together for the purpose of building a house of worship. They sought the aid of Mr. William R. Hanbury, who was a well-wisher with a generous heart. He gave the land on which to build. After the land was surveyed and the deed recorded, they went to work to get material. In those days there were no saw-mills, so all of the lumber was hewn and sawed by hand.

In 1852 the house was completed. In 1853 it was dedicated, a Methodist Protestant Church. The text used on dedication day is found in the Book of 2 Kings, 6th chapter, and last clause of 6th verse. The words are, "And the Iron Did Swim." I think it is a text that has been reviewed many times. During the war between the North and South, this dear old Church was badly abused by the Northern soldiers. The windows were broken and some carried away; most of the pews were taken out, the doors were full of bullet holes. I'll tell you it didn't look like it does now.

After the war ended, there was a man by the name of Captain Jett, who wanted to buy it to use for a store in which to sell whiskey. Then it was that one good servant of God, by the name of Absalom Onley, came along and by his efforts saved the Church from being sold. He went to the judge of the county court for advice. The judge told him that if he had six members it could not be sold; so the six members went with him to the judge. They were Absalom Onley, Henry Stallings, William Bland, Edmond Curling, Wesley Hall, and Mrs. Portlock. "And the iron did swim" again, I'm glad to say, and it has continued from that day to this.

Now the Church began to grow rapidly. First, it was a Methodist Protestant; then it became Berea Christian Church. The first pastor of our new Church was named Charlie Pettitt. As I was only a small boy, I don't know how long he served. Next was Mr. Jennings, followed by Mr. McGee. During this time there was not much improvement in the Church. The next pastor was Rev. J. W. Manning. Then improvements began. The members came together and started to work to replace the pews that had been carried away. They put in window-lights and bought new windows to replace those that were taken out. After the stay of Mr. Manning came Rev. R. C. Tuck, who served for a good while. The members became more active and the work of improvement began to be of more interest. The work was not so hard, as every one seemed to want to help beautify the Church. It was not then as it is at present. After R. C. Tuck, (if I'm not mistaken) came Rev. H. H. Butler, a young man. He stayed with us for a good while, and was loved by every one who met him. Through him the membership increased greatly. During his pastorate he was married, later resigning and going to Suffolk.

I will tell you the names of those who served the Church after H. H. Butler. They are Revs. J. T. Kitchen, W. S. Long, Pressley Barrett, J. W. Harrell, and H. E. Rountree.

During Mr. Rountree's stay we got busy and beautified the Church as you see it today. So I can but say to all who are present, "And the iron did swim," and I hope will continue as the days come and go. M. W. HALL.

Send your renewal subscription to C. D. Johnston, Circulation Manager, Elon College, N. C.

CONTRIBUTIONS

SUFFOLK LETTER.

Funerals are the most magnetic occasions in human society. The only time when scattered families are brought together is when some member of the family dies and is buried. The more important the person, the more sympathetically the members come together. Death and funerals keep alive family ties and write family histories. This great truth had a fine example at Berea Christian Church, Driver, Va., on September 8, 1930, when Mrs. Mary Jennet Lee, relict of Willis J. Lee, who died May 20, 1919, and his funeral services were conducted from the same Berea Church.

Mrs. Mary Jennet Lee was the daughter of William Henry Jones, and her mother's maiden name was Miss Jennet Copeland. Mrs. Lee was born June 2, 1850, and died September 6, 1930, at the age of 80 years, 4 months, and 4 days. Mrs. Lee's mother died the day she was born and left her one day old. Her brother, Benjamin Franklin Jones, was born September 11, 1845, and died several years before Mrs. Lee.

After her mother's death, her father married her sister, and she was the mother of five children—Samosa Adelia, Thomas A., Susanna, William Henry, Jr., and Robert E. These were half-brothers and sisters to Mrs. Lee, and all passed away before her except Adelia, who is Mrs. Williamson, and T. A. Jones, of Bennett's Creek. The Jones family was large and honorable, and one incident in the life of her father may suggest the background for Mrs. Lee's remarkable character and generous life in the support of the Church and its enterprises. Her father embarked in mercantile business as a young man in the historic Holy Neck district, but was not succsesful; left the neighborhood in debt, and went to Georgia and engaged in the turpentine business with Captain Patrick Henry Lee and was successful. He returned to Holy Neck and paid all his creditors and the full interest on all of his debts. That gives the key to unlock the door into the Jones family. Mrs. Lee had a college education which was not common in her girlhood days. On her mother's side she inherited the quiet and peaceable habits of the Society of Friends.

On May 25, 1869, she was married to Willis J. Lee, son of Captain Patrick Henry Lee, of Holy Neck, by Rev. Dr. William B. Wellons, so noble in character, so wonderful as a preacher, and such a peerless leader in the Christian Church. They lived happily and successfully together on the Town Point farm on the Nansemond river, until her husband was called to his reward on May 20, 1919. They had no children of their own, but they spent their love, their service, and their means on relatives who proved worthy of their help. Her life since his departure has been the continuance of their united faithful service and liberal contributions.

Russell Bradford, Norfolk attorney, and his wife, who was Jennie Willis, daughter of Rev. Dr. and Mrs. J. O. Atkinson, whose maiden name was Emma Williamson, niece of Mrs. Lee, have lived with her in the sweetest companionship and service. The home on the river is the finest in location and equipment of any in the county, but they have both gone to a finer home, "a house not made with hands, eternal in the heavens" (2 Cor. 5:1).

Mrs. Lee was a Chirstian in the home, a friend in society, a pillow in the Berea Church, and a light in the dark experiences of life.

The funeral services were held in Berea Christian Church, Driver, Va., on Monday, September 8th, conducted by her pastor, Rev. Dr. I. W. Johnson; Rev. Dr. N. G. Newman, a former pastor, and Rev. W. W. Staley, a personal friend. Mr. and Mrs. J. C. West sang "Through the Gates of Gold," and Mrs. Clarence Harrell, Mr. W. W. Ballard and Mr. and Mrs. J. C. West sang "Abide With Me." The floral tributes were many and beautiful, the congregation composed of a large body of relatives and sympathizing friends filled the Church in quiet reverence, and interment was made by her husband in Cedar Hill Cemetery, Suffolk, Va.

W. W. Staley.

ELON LETTER.

The principles upon which Christianity is founded are eternally true. They are subject to individual and social interpretation, and these two types of interpretation vary according to the temporal situation in which we happen to find ourselves. Every individual Christian has the right to interpret these eternal principles according to his own best judgment and understanding, and he has the further right to undertake to persuade other persons of the sanity of his convictions. But neither the individual nor the social group has the right to say with finality that its convictions represent the opinion of the Church. The primary duty of the Church is to produce good men, and these good men, as individuals or as social groups, may exercise the right of applying the principles of Christianity to particular situations, and their fellows will accord such confidence to their conclusions as their character warrants.

The early Church did not have a social program for two reasons. In the first instance, the Church was not socially strong enough to exercise a reformatory influence over the social order; and, in the second place, the speedy expectation of the return of Christ made it seem unnecessary to the early Church to be too much concerned about improving social conditions.

The Catholic Church did not have a social program because it recognized a double standard of life. The high standard, according to the Catholic Church, was found in the type of person who withdrew from the world and lived an ascetic life, which was specially approved by God. Concessions had to be made to those who elected to live the other type of life, on the ground that in the present world we cannot be expected to attain perfection.

The Protestant Church came into being with two ideals in mind. The first of these was the right of the individual to interpret the Christian way of life as the Holy Spirit gave him understanding. The second principle was the passive acceptance of the State as not subject to the moral law. The confusion that has resulted from this second principle of Protestantism is as serious a matter for Christianity today, when nationalism has become the chief opponent of Christianity, as the multiplicity of sects which naturally resulted from the foundational teaching of Luther that individual men or groups of men had the right to interpret the Scriptures as it was given them to understand them.

In our day, we need clarity of thinking in regard to Christian principles, and particularly with reference to the function of the Church. The Catholic Church has been consistent through the centuries, maintaining its right to control the thinking of its members and to interpret to them the mind of Christ with reference to any issue. We find a group in the Protestant Church who take a similar view, and are ready to submit matters of conscience to majority vote, forgetting that matters of right, fact, and truth can never be determined by a majority vote. We need to regard the Church as an institution designed to produce good men, but not to make itself a force in political and social matters as such.

Christianity has been rejected by two types of people—by those who understand it and by those who do not. Those who understand Christianity have oftentimes found it not conforming to their pet theory or underlying philosophy of life, and so they have rejected it. Those who have not understood it, look upon it as an impossible theory of life, incapable of practical utilization in the present world, beautiful but useless. We can understand this situation if we will stop to think just what Christianity is. It has been very aptly described as "revolutionary idealism." Conservatives reject it because it is revolutionary, and revolutionists reject it because it looks to the gradual improvement of the social order, being founded upon idealistic principles.

Abraham Lincoln was by a great many considered as outside the Christian pale. But he had a firm grasp on the place of God in the world which all of us would do well to emulate. During his first administration, when things were dark for the Federal forces, a group of religious enthusiasts called upon him and urged him to join them in prayer, that God would come to their side. Mr. Lincoln refused, but stated he would be glad, on the other hand, to join them in praying that God would so move them that they might get on His side. Abraham Lincoln did not believe in the supremacy of human rights. He believed in the pre-eminence of divine leadership, and was willing to be led anywhere if he could be sure that God was leading him. Some of us who have tried to put God to the test in furthering our own plans and programs, would do well to incorporate into our procedure in the future the reverent attitude of this great man who could not find any Church which he thought expressed the mind and purpose of his Master.

W. A. Harper.

PIEDMONT JUNIOR COLLEGE—A CHRISTIAN AND CIVIC ENTERPRISE.

I. What Has It Now?

1. *It has a very important field.* It is in the center of over one hundred consolidated high schools, with between three and four thousand graduates yearly, increasing in number each year, from which will come to it a large number of students who would otherwise have little chance for any further education.

2. *It has a fine campus* of some forty acres, well adapted to all campus needs and with great possibilities of becoming one of the beauty spots of this great region.

3. *It has a dormitory* which, with the help of a new heating plant, will take good care of over sixty students. There is available, at a very small rental, another building that will care for as many more.

4. *It has a large and beautiful administration building,* nearly completed, with office rooms, a large auditorium, library and plenty of recitation and laboratory rooms.

5. *Its present property* is well worth $150,000.

6. *It has a board of trustees* which is determined to develop here in this region a college that

shall give an opportunity for an education of a high order to every aspiring boy and girl in this region; to give an opportunity through extension courses throughout this region to aspiring adults who wish to add to the education they already have and to increase their efficiency, socially and financially; and to send out from this region far and wide trained workers for the best things in life and for the best kinds of prosperity.

II. What is It Planning to Do?

1. *To place it in scholarship* at the forefront of all the junior colleges in the South.

2. *To furnish an opportunity* the coming year to 150 earnest young people from the graduates of the surrounding high schools; and to increase this as rapidly as possible to 400.

3. *To maintain* an all-embracing Christian spirit that shall co-operate with high scholarship in developing and training Christian leaders for our Churches, the South and the nation.

4. *To send its most promising graduates* on to other colleges for their last two years of college training, until the time shall come when it will be advisable to change the institution into a high-standard, four-year college.

5. *To connect up with a special movement* for adult education in the South by having in the near future not only a resident faculty for the work done at Wadley, but a field faculty also that shall organize in various centers in this region extension classes with college credits, when so earned, as well as classes for general educational needs below college and various kinds of technical training to increase the financial efficiency of those who will take advantage of these classes.

III. What Has Been Voted to Carry Out These Plans?

1. *The raising of* $25,000 *yearly* for budget to be added to all payments by students.

2. *The raising of* $35,000 to complete and equip its buildings and grounds and to clear it of all indebtedness.

3. *The raising of* $500,000 for permanent endowment. With this rally an organized campaign will begin to secure the above amounts from this region and extending as widely as necessary throughout the South and even into the North, if the full amount is not secured without it. The board of trustees of Piedmont Junior College and its friends are determined that it shall be a junior college without a superior in the whole South. To this end they will spare no effort, and the president of its board of trustees, who has raised over a million dollars for Piedmont Senior College and about a million dollars for other Southern institutions, begins with this rally to devote himself to the work of securing the above amounts.

F. E. Jenkins.

HINES CHAPEL.

On August 17th we closed a two weeks' revival meeting. The good Lord wonderfully blessed us with a good, old-time revival, and many shouts were heard during the meeting. Our Church as a whole was greatly revived, and many testified that they were more determined than ever to do more for the Master.

Our Sunday School is doing a great work under the leadership of Mr. Lester Smith. We are having the largest attendance since the meeting than we have had this year. There is a great interest being taken in the work, and we hope to reach two hundred by Conference.

Thursday night, August 21st, we met at the Church and organized a Christian Endeavor Society, with thirty-two charter members and about fifteen more have joined since we organized. Mr. M. L. McNeal is president; Miss May Lowe, vice-president; Miss Vergie Forbes, secretary; Mr. Malcome McNeal, treasure; Miss Sallie Stewart, corresponding secretary; sunshine committee: Mrs. Vannie Anderson, Mrs. Roland Isley, Mr. Garland Wyrick; lookout committee: Miss Annie Isley, Miss Alma Lowe, Mr. John Cole; social committee: Miss Jennie Madkins, Miss Ruby Lowe, Mr. Devo Apple.

Our young people are taking a great interest in work, and we feel they will be a great help to us in our work for the Master. We have enjoyed serving these good people for the past year, and since they have called us for another year we hope to do a greater work than we have this year.

J. L. Neese.

GIBSONVILLE.

The Gibsonville meeting continued for seven weeks every night. This meeting sprang out of our federation. The question, "What is the matter with the Church of today, so indifferent, such ease in Zion? What has become of her powers," etc. These questions arose and were discussed freely; and another question arose, "What shall we do?" We entered into a covenant, eight or ten of us, to pray for an old-time Pentecostal revival. This praying covenant band met in the cottage campus, in the open on the lawn for two weeks. We invited no one, but the influence of this meeting was felt so much that the people first came flocking to us until a great revival broke out and many professed faith in Christ.

Many were reclaimed, many were blessed. It was a meeting of great joy. Some were healed of their afflictions. We give God all the glory, to whom it belongs. The meeting was led by the writer, sometimes preaching, exhorting, pleading, etc., till many professed to be saved. In some respects it was one of the best meetings we ever witnessed. A number of very old people were reached; some homes where there was not a Christian in them invited us to hold a meeting in their houses, and some of them would get saved. God is not confined to Churches nor temples, but can be found anywhere. We really want Him.

His and yours, saved to serve.

P. T. Klapp.

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The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed. | [a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1.
10 For a day in thy courts *is* better | [2] or, *all*

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Specimen of Type

8 ¶ [26]Je-hoi'-a-chin *was* e years old when he began t

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Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A DAILY PRAYER.

(September.)

Dear Christ of God, through whom God's will is borne to earth, as everywhere so much of doubt and desperation enshroud men's minds, make of Thy Church the agency, and of its members Thy messengers, to carry afar the truth that frees and holds. Thou who gavest the Church, O Master-Friend, through its good offices supply the hunger and want of little children and drive away despair. As unemployment and widespread dearth afflict our nation, Thou who didst multiply the loaves, put into the hands of anguished parents earnings adequate to allay family suffering. Thus may Thy love entwine and enfold even to the fullness of its saving power. Amen.

TWO PRAYERS.

About thirty years ago a ten-year-old girl used to pray the following prayer:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.
God bless Mother and Father,
Howard and Wallace (two brothers),
Timothy and Johnny (two cats).
Please give me a piano, a watch and a bicycle.
Amen."

The following sentiments have been expressed by two twelve-year-old boys in their prayers during the past week and are typical of the prayers they have been praying for the past two years:

"Dear Father, we thank you for all the wonderful things in the world, and we pray that where people don't have the things that we do, that they may. We pray that all over the world people may have Christian advantages and may have better homes and good schools and Churches. We thank you for the Boy Scout troop in our Church. May it help the boys to live better lives; and not only in our own Church, but all over the world may boys have Scout troops.

"Help poor people to earn more money and have better things. Where people live in crowded tenements, help them to get better homes. May they have a chance to get out and enjoy the country. We pray that hungry people may get food.

"We pray that the bootleggers may be put out of business and that there won't be so many robbers. We pray that King George and Grandma will get well. Help China to get a better government, and may all the governments around the world get better. We pray that there won't be any more wars. We pray that bull fights in Spain will stop, and that there won't be any more prize fights in our own country. We pray that people won't worship idols any more, but that they will become good Christians. Please help me to be a good boy tomorrow. Amen."

What a difference in these two prayers! And yet the girl who prayed the first prayer was brought up in a Christian home. Missionary magazines were always in the home, but they were not of interest to children. Her father gave generously for missionary work. She attended Sunday School regularly, but there was no program of missionary education in the Sunday School and not a "giving" one. She had no interest in children around the world because she didn't know about them. Naturally her prayer was a narrow, selfish one.

The second prayer is an expression of world interest and world friendship that boys have had from early childhood. Part of this training has come from the Sunday School, but most of it has been gained in the home. They have no feelings of racial superiority and have always been taught to appreciate the splendid capacities and achievements of all races. While they have been taught the needs of people around the world, there have been no feelings of patronage and condescension in their attitude as they have been led to help others.

Such words as "nigger," "wop" and ch'nk," etc., have never been a part of their vocabularies. They have been taught good things about other peoples, for when children know only unfavorable things about others they are apt to pity them; but when they know good things, friendly feelings will be spontaneous.

World friendship is one of the greatest needs of the day. We need to train our children to feel friendly towards people all around the world. Let us keep these ideals in mind as we teach our children to pray. Then truly the time will come when—

"In Christ there is no East or West;
In Him no North nor South:
But one great fellowship of love
Throughout the whole wide earth."

—*By a Mother.*

WORLD OPEN TO CHRISTIANITY.

Never were the doors of entry into other lands so wide open to Christianity as at present, Dr. John R. Mott told the evangelism group of the Federal Council of the Churches of Christ in America, which met at East Northfield in June. Having recently returned from a trip around the world, Dr. Mott told of the spirit of inquiry which was creating conditions ripe for the message of Christ. Even the Mohammedan world is open to evangelization, he said.

Dr. Mott gave a most encouraging outline of conditions in other countries from the point of view of the Christian work. As an illustration, he told of the resolve of Mr. Chang Singyee, speaking in behalf of the native Church of China, that within five years the Christian Church of China was to be doubled, and this in the face of the cataclysmic conditions prevailing in China now. In India, Dr. Mott said, Christianity is on the threshold of a most far-reaching influence.

"I have never been so impressed before by the tide of inquiry that is sweeping over all countries," Dr. Mott said. "We in America think there is a flood of literature abroad, but we have nothing in comparison with other lands. Tokyo, for example, has miles of bookshops. The press is reaching millions today that never knew anything beyond the borders of their own little communities only a few years ago. All this means that the doors of opportunity for Christ are equally wide open. The barriers of age-old custom and prejudice against the foreigner are now down. Faith and expectation on the part of the Christian Church are all that is necesary for the evangelization of the world."—*Missionary Review.*

CHRISTIANITY IN JAPAN.

At a meeting in Tokyo, the seventieth anniversary of the coming of Christianity to Japan was recently observed. Some sixteen veterans, Japanese, English and American, who had put in fifty years of work in Japan, were the recipients of suitable gifts, the senior member being Mrs. Agnes Gordon, of the American Board, who first went to Japan in 1872.

Dr. William A. Axling, of the National Christian Council in Japan, to whom we are indebted for these facts, points out how fitting it was that practically the first meeting in the new city hall should be one to mark the seventieth anniversary of the coming again to Japan of what it is admitted by all alike to be one of the forces which have made a definite and valuable contribution to the national life, namely: the Christian religion.

"It is hard to realize," he says, "as one looks on the Japanese Church today, led by Japanese leaders, largely financed by Japanese money, that it was only a matter of seventy years ago; yet it was two generations back when such Christians as existed had to conceal their beliefs, when notice boards were to be seen on all hands forbidding the 'Evil Sect,' and when many of those who dared to confess their faith had to pay for their temerity by imprisonment and other forms of official persecution.

"In this big meeting in Tokyo a few days ago, to mark the celebration of the coming again of Christianity, letters of congratulation were read from the minister of education, the governor and mayor of Tokyo and from many others in high position."—*Missionary Herald.*

LAYMEN'S MOVEMENT.

The International Committee of the Laymen's Missionary Movement met in Chicago on June 18th to review its work during the past year and to determine its program for the year ahead. Dr. Ralph E. Diffendorfer, secretary of the Methodist Episcopal Board of Foreign Missions, was the guest of honor. President John C. Acheson, of St. Paul, Minn., chairman of the executive and former vice-moderator of the Presbyterian General Assembly, presided.

The report points out that the Laymen's Missionary Movement creates among laymen a consciousness of their personal relation to and responsibility for the world mission of Christianity. The existence of so many women's missionary organizations among all communions and denominations greatly accentuates the need for a missionary movement among men. It is gratifying to learn that the laymen who have been identified with this movement during the past twenty years or more did not find themselves called upon to effect a new organization, but adapted their program so admirably to the present situation that it has been enthusiastically received by both ministers and laymen in every section of the United States.

The report reviews the present missionary situation, faces the difficulties, outlines its task, recommends remedies for overcoming the present problems, and shows how effectively the movement has functioned during the past year.—*Missionary Review of the World.*

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 13, 1930.

Sunday Schools.

Previously acknowledged	$ 4,498.46
Oakland, Suffolk, Va.	9.00
Lebanon, Semora, N. C.	1.50
Ether, N. C.	1.11
Pleasant Ridge, Ramseur, N. C.	4.06
Henderson, N. C.	3.48
High Point, N. C.	2.38
High Point Philathea Class, N. C.	3.00

Suffolk, Va.	25.00
Mt. Bethel, Summerfield, N. C.	3.44
United Church, Lynchburg, Va.	3.92
Newport, Stanley, Va.	2.42
Mt. Pleasant, Overhills, N. C.	1.93
Concord, Timberville, Va.	2.50
Linville, Va.	4.66
Winchester, Va.	5.50
Oak Grove, Sunbury, N. C.	5.00
Liberty (Vance), Henderson, N. C.	4.13
Graham, N. C.	3.97
First Church, Richmond, Va.	7.81
Zion, Sanford, N. C.	1.25
Palmyra, Edinburg, Va.	.90
South Norfolk, Va.	5.99
Total	$ 4,601.41

Individual and Church Collections.

Previously acknowledged	$ 6,097.82
Franklin, Va.	58.63
Waverly, Va.	19.25
Cypress Chapel, Suffolk, Va.	1.00
Total	$ 6,176.70

Dollar-a-Month Club.

Previously acknowledged	$ 84.00
W. M. Goodwin, New Hill, N. C.	1.00
Total	$ 85.00

Specials.

Previously acknowledged	$ 2,087.88
Ladies Bible Class, Rosemont, Norfolk, Va.	12.50
Total	$ 2,100.38

Summary.

Previously acknowledged	$21,358.47
Sunday Schools, regular	102.95
Individual and Church collections	78.88
Specials	12.50
Dollar-a-Month Club	1.00
Total to date	$21,553.80

J. O. ATKINSON, *Sec'y.*

NEWS NOTES.

By Mrs. W. M. Jay.

The Woman's Missionary Society of the Holland Christian Church report a most successful year. They have been working hard and will be a standard society when the annual Conference convenes.

The annual "World's Day of Prayer for Missions" was held jointly with the Holy Neck society in March. This was indeed a great service and very uplifting, and both societies felt benefitted for having attended.

On the fifth Sunday night in August, a public missionary program was given under the auspices of this society, with the spiritual life superintendent as leader. The pageant, "Starting Right," was presented, with plenty of special music besides, and was a most enjoyable and profitable evening. Dr. N. G. Newman was the speaker, his subject being, "Why Japan," and this was most instructive and inspiring. Mrs. Charles Daughtrey is the corresponding secretary of this wide-awake society.

Sunday, July 15th, the Willing Workers of the Franklin Christian Church, assisted by the primary department, put on the following program: Prelude, "Spring Song"; processional, "March"; hymn, "'Tis Children's Day"; Scripture, 96th Psalm, Hazel Turner; invocation, pastor; greetings, Thurman Pierce and Shirley Council; song, "Praise Him"; children's day, 12 children; solo, Virginia Gillette; recitation, "Only a Little Christian," Letcher Dick; recitation, Olive Cross, Mildred Keeter; solo, Helen Byrd; recitation, Buster Johnson; recitation, "The Heavenly Father's Flowers"; before primary song: Peggy Beale, Otis Ray Hargrave, Pope Daughtrey, Nan Daughtrey, Katherine Travis, Virginia Council, Olive Cross, Helen Byrd and Dorothy Council; Song, "All Things Bright and Beautiful Change"; recitation, "Children of the World": Ernest Beale, Jack Beale, Dorothy Council, Amos Joyner and Nan Daughtrey; solo; recitation, "I'll Do What I Can," Frances Butler; Garland drill, junior girls; remarks about offering; offertory, Ernest Beale and Amos Joyner; prayer; recessional.

This was indeed a red-letter day in the life of the children of our Church. Each little child doing his part in a very fine way. They were an inspiration to the whole Church, and we were more convinced than ever of the truth of our Saviour's words when He said, "And a little child shall lead them."

A TESTIMONY.

(Handed to Rev. J. W. Patton by one of his Bethlehem Church members.)

Dear Friend:

I had a little thought in my heart last night that I could not give God a little offering. That little thought made me feel unhappy. I prayed to God to take that feeling from my heart. I did not get any relief from that prayer. Then I went again and prayed, and God helped me that time, and I arose praising His holy name. My little children began crying. One of them came up to me and said, "Mamma, I thought you were having a running fit." That dear little girl had not heard God's praises enough to know what it was, for it was the first time He had been in this home.

I am telling this, for I feel that I should tell it, that it may help some one who may feel as I have. Not that I feel that the dear Lord needs the little gift; I am giving it in His name, that it may be a blessing to my soul and my home. I am poor in this world's goods, but I feel that I am blessed with greater riches from my Father in glory. I am willing to eat bread and drink water only if it be necessary to give this little offering that I am giving in the name of the Lord. My prayers go with my offering.

Mary Tickle.

IMPORTANT NOTICE.

The annual meeting of the Mission Board, Southern Christian Convention, will be held in Suffolk Christian Church, 9:30 A. M., Tuesday, October 7th. Will those who have communications for the board please send same to J. O. Atkinson, Secretary, Elon College, N. C.?

J. E. West, *Chairman.*
Suffolk, Va.
J. O. Atkinson, *Sec'y,*
Elon College, N. C.

NOTICE.

The Eastern Virginia Woman's Missionary Conference will meet with the Christian Temple, Norfolk, Va., on Friday, October 24, 1930. It is earnestly desired that each society will strive to meet the requirements of the "Standard of Excellence," and make this the banner year of our work. Mrs. Ray Clarke Tillinghast, of New York City, who has just completed a trip around the world, will be the speaker and tell of her contact with the women in foreign lands.

Mrs. L. W. Stagg, *Sec'y.*

ALL SELF-PRONOUNCING

Holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.
AND the third day there was a marriage in Cā'nā of Găl'i-lee; and the mother of Je'sus was

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Specimen of Type

ST. MATTHEW 2

carrying away into Băb'-y-lon *are* fourteen generations; and from the carrying away into Băb'y-lon unto Christ *are* fourteen

The three wise men

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Jē'sus to the multitude, and to his disciples,

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THE book of Jē'sus

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XIII—September 28, 1930.
(Review.)

The Greatness of the God-Fearing.

Golden Text: "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do His commandments; His praise endureth forever."—Psa. 111:10.

Lesson: Heb. 11:32-40; 12:1, 2.

James, in his epistle, makes the statement that Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. James' object in writing thus was to emphasize the fact that the men and women who move across the pages of the Bible were folks, plain folks, just like the folks to whom he was writing. He was trying to clothe biblical characters in flesh and blood and make his readers think of them as every-day human beings.

Now, this principle needs emphasis today. There is always the danger that when we read or study the Bible, we will think of its characters as far removed from us in physical make-up and in temperament, because they are far removed from us in time. As a matter of fact, the supreme value of the Bible is the fact that it deals with folks, with human nature. The characters of the Bible are not different from people of today. Those who achieved godly character and who rendered large service lived in a world that made it just as difficult for them to be good and to do good as our world makes it difficult to do those things. Those who failed, who fell into evil ways did so because they yielded to the same forces that are operative today and which will just as surely wreck life and make failure in human life today. In other words, the good and godly characters of the Bible give us an example of how to do and to become; the ungodly characters give us an example of how not to do and what not to become.

All this is by way of preparation for this review lesson, for unless the characters which have been the basis for study during the past quarter have been studied in this light, we have missed the point altogether. This review lesson simply calls them up for a brief moment, that, as they pass in review before us, we can learn from them the secret of success and failure. They lived in our kind of world, they lived with folks just like we have to live with, they had to deal with temptations just like we have to deal with, they had their own limitations and their own troubles just like we have. And they succeeded or failed just in proportion to the measure of their ability to make the proper adjustment to the same God with whom we have to deal, and who will be our help as he was their help.

Abraham, with his simple but profound and vital faith in God, is a challenge to us to have faith in God. Jacob illustrates that strange mixture of good and evil which is in each one of us, and shows how God can use even unlikely material for His purposes when it is purged by His cleansing power. Moses stands above us in ability and in achievement, and yet he challenges us to overcome obstacles and handicaps and calls us to follow the light that is within us, which is God in us. Deborah is an example of a godly woman who made her life count, and presents to every woman the possibilities of noble womanhood as an inspiration to men. Naomi and Ruth examplify the wholesome influence of a godly life and the response thereto respectively, and give richer meaning to friendship.

Hannah shows us the place and power of a godly mother. Saul might well stand for the man who might have been, an example of a big man in stature, who because of head-strongness, jalousy, passion and superstition, failed in his high mission. Jonathan and David typify all that is best in friendship and the highest in manhood. Amos shows how God can call men from the humblest walks in life and make them effective ministers and messengers of His. Josiah embodied high ideals and courage in carrying them out in personal life, even though he stood high in authority. He certainly presents a challenge to those in high positions to give personal religion the first place in their lives. Jeremiah as a prophet has, perhaps, little direct contact with us, but as a true patriot, as one who was willing to pay any price for his loyalty to his country, as one who came into an intimate and personal relationship with God through the experiences and events of a long and varied life, he touches us at the place where we live. And Jonah—how close to us all does Jonah come! Not as a prophet or preacher, but as one who wanted to keep the grace of God for himself or for his small circle, as one whose prejudice had blinded him to the worth and capacities of other peoples, as one who lacked the missionary spirit, which is, after all, the spirit of Christianity. Whatsoever things were written about these men and women in the Scriptures were writte nthat we might learn how to come into the measure of the stature of the fullness of Jesus Christ, thoroughly furnished unto every good work.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, September 28, 1930.

Topic: "How Would I Spend $1,000,000 on Missions?"

Devotional.

Hymn: "Brightly Beams Our Father's Mercy."

Matt. 28:18-20 in unison.

Scripture reading: Luke 10:25-37.

Hymn: "O Zion, Haste."

Following the devotional, present an informal play. Have the stage set for a living-room, with a man sitting in an easy chair. Let him ask a friend how he might spend $1,000,000 on missions. As they sit there, have some one representing the various forms of mission activity appear and tell the work of that form.

Industrial missions (see August 31st program) present many needs. Agricultural engineering, forestry, building, utilization of national resources are all in the realm of industrial missions.

The minister's work is of evangelistic nature. He builds up Churches, leads congregations, plans parish activities, and innumerable activities of similar nature.

Medical missions are most important in relieving suffering. Clinics, hospitals, training native workers, evangelism and case work are all part of the medical missionary's task.

The educational missionaries teach, train native leaders, build up schools, and do social work.

In the home field, stress the work of mountain missions, city missions, schools for negroes, and orphans' homes.

Refer to reports of your own Church boards and find out definite facts about the work of your Church.

You will need very little practice and preparation for this program. The representative of each mission group can prepare his or her own part of the program. The preliminary dialogue is brief. This may be suggestive:

Man (hearing knock at door): "Come in. How are you, Jones?"

Jones: "Quite well; rather busy, though. I am trying to find funds to run the mission boards for this year. Funds are so short that I'm afraid some of the work will have to be cut off."

Man: "I have been considering giving money to missions. Please tell me how you could use $1,000,000."

Jones: "I shall call on representatives of the various forms of missions to help me tell you of our work."

(Here have forms of mission work explained.)

Man: "Jones, really I had no idea that so many things could be done with money. Use this, please; may it help some one."

Jones: "I thank you. That which is given in the spirit and service of Jesus is glorified and blessed. It will help to establish His kingdom and speed the gospel."

Hymn: "Jesus Shall Reign."

RELIGIOUS EDUCATION WEEK.

Our Sunday Schools and Churches are invited to join in the observance of "Religious Education Week." Religious education week is an outgrowth of rally day, and can well be ended with a real rally program in our Sunday Schools.

The first observance of religious education week will be this year during the week of September 28th to October 5th. Your Sunday School and Church can be a "charter" observer of this special week if you begin plans now. Program suggestions for the week, which will help you in the observance of the week in your community, in your Church, and in your home, can be secured from the International Council of Religious Education, 22nd floor, 203 N. Wabash Avenue, Chicago, Ill. The price for these suggestions is 10 cents. Order them today.

Jewel Truitt.

SUCCESSFUL REVIVALS.

On June 18th, we began our revival meeting in the Mebane Church. All the Churches of Mebane engaged in a simultaneous evangelistic campaign for ten days, with one union service each day for all the Churches, except Sunday. Preaching in every Church each evening by pastor of the Church or visiting minister. We were fortunate to have associated with us in our meeting here Rev. Jesse H. Dollar, who conducted the song service and did part of the preaching. On Sunday morning, June 29th, we dedicated the Mebane Church in a very impressive dedicatory service. Rev. Dollar preached the sermon for the occasion, which was spoken of generally as a very masterly discourse and especially appropriate. Dr. W. M. Jay was also with us and took an important part in the service of dedication, as was also Rev. P. T. Clapp. Letters were read from Dr. W. C. Wicker, Rev. T. Fred Wright, and probably other former pastors of the Church. On the same day, the evening service brought our meeting to a close. The Church was much benefitted, and many pledged themselves anew to the task. Bro. Dollar won for himself many new friends.

The first Sunday in July we were with the

good people at New Lebanon Church, Rev. J. W. Knight, pastor, and began the meeting there. It was a source of regret that Bro. Knight was unable to be present on account of serious illness. Good attendance was had throughout the week and splendid interest shown. The Church was revived and appears to be in fine shape to carry on with the work.

On the second Sunday, at the Shallow Ford Church, the revival was begun. Rev. Jesse H. Dollar did the preaching in this meeting. His messages were timely and heart-searching, presenting a high standard of living and plain in condemnation for those in sin. There were a goodly number of conversions, and probably twelve for Church membership. The Shallow Ford folks were delighted to have Bro. Dollar with them in this series of services, and hope to have him return again.

It was the third Sunday in July that we were again in one of our much-beloved Bro. Knight's Churches. This time at Mt. Bethel. Here again we were disappointed by not having Bro. Knight present for the meeting, but his physical condition was not such as would permit his attending, much to the sorrow of the writer and his devoted congregation. Good attendance prevailed throughout the meeting, and we hope and pray that much good was accomplished for the glory of God and the strength of the Church.

Rev. A. W. Andes, of Harrisonburg, Va., arrived early on the morning of July 20th; however, we took no chances, and the night before turned the switch on the alarm clock so that it would not disturb us of our morning rest. It might have been that our conscience caused us to awaken in time to arise and reach the station before Bro. Andes could catch a train back to Virginia. He accepted our alibi and accompanied us to Apples Chapel Church, where on this date our revival began. Early in the week there were those who came to the altar seeking relief from the burden of sin and expressing themselves as desirous of leading a new life in Christian service. Bro. Andes delivered strong sermons, in which he denounced sin and upheld the beauty of the gospel of Christ. Twenty-six found a new experience and gave evidence of a change of heart. The Church was much revived and made happy to have had such an able minister and devout servant of God, such as Bro. Andes has proven, with us. We hope that a taste of the old North State hospitality, the warm Christian friends he made while here, and the enormous amount of watermelon he consumed will be sufficient to induce him to return again.

It was our pleasure to be asscciated with Rev. J. L. Foster at Salem Chapel the first Sunday in August and the week following. It was a delightful experience to be associated with Bro. Foster and his congregation at old Salem Chapel. We were received cordially and entertained royally. We trust that the meeting may have been such as will prove of lasting benefit to all.

The third Sunday in August our meeting began at Hank's Chapel. The pastor had been designated as the preacher. During the meeting several visiting ministers were present and aided in the services. At the close, nineteen new members were received into the Church and the ordinance of baptism administered. There will likely be others who will join later as a result of the meeting.

Our work for the summer has been pleasant, indeed, and the fellowship with our brethren in the ministry has been a source of strength and a great joy. We pray for the work of our dear Lord's earthly kingdom and for every servant of His, that we all may be one in purpose, that the world may know that we are His and that He has sent us forth to the work. To Him be the glory and praise. R. A. WHITTEN.

Reidsville, N. C.

PLEASANT RIDGE.

We started our meeting at Pleasant Ridge the fourth Sunday in August. We had a large congregation at both services that day. The writer preached at 11 o'clock, and Rev. J. L. Neese, of Greensboro, came and preached at 2 o'clock. He did the preaching through the following week. The meeting closed on the fifth Sunday night. There was much interest from start to finish.

Bro. Neese brought us messages that were enjoyed by all who heard them. They were filled with love and simplicity, so all could understand. There were about twenty-five conversions and eight united with the Church. Some more will unite later. The Church was much revived.

Pleasant Ridge people work together and do things for the Lord and His cause. It has in deed and in truth been a good year for the pastor with the people at Pleasant Ridge. May the richest blessings of God be upon the Church and all other good people who work with them is my prayer. JOHN M. ALLRED.

NOTICE.

Any Church or Churches not having called a pastor or contemplating a change and desire my services, I shall be glad to consider the matter. I am open for three Sundays in each month.

Elon College, N. C. L. L. WYRICK.

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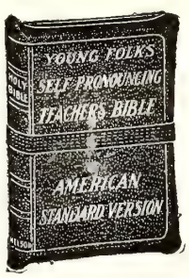

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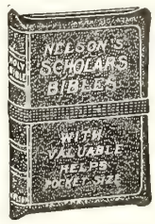

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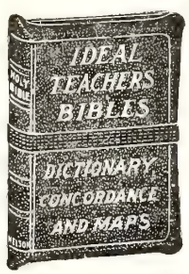

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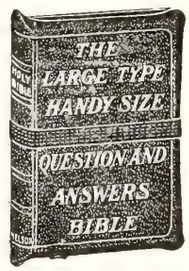

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

A CLEAR CONSCIENCE.

"We wronged no man, we corrupted no man, we took advantage of no man."—2 Cor. 7:2.

Paul has been warning his people against associations with unbelievers. He says close association with them is like two different oxen under the same yoke. In no way can Christ and the devil agree.

Now the appeal of 6:11, 13 is taken up again: "O Corinthians, enlarge your hearts. Believe what we say. You are in our hearts. Here we are life and soul laid bare. We are void of offense." Paul makes bare his heart in the light of James and in the light of love, and bids the people see for themselves that he has corrupted no man or done no man wrong.

That is a wonderful thing to say. Yet through Jesus it is a reality and a happiness possible to us all. If we realize what damage we do others when we swear or profane in their presence, it is believed that there would be less profanity, vulgarity and unkindness, and more charity and mercy.

Prayer.—Dear Lord our God, hold us every day in the purifying, healing and cleansing light of Jesus. Give us a clean conscience and happy living. *Amen.*

TUESDAY.

BE SOBER.

"Girding up the loins of your mind, be sober." —Read 1 Pet. 1:3-16.

A newspaper writer pleads once more for a change in men's attire, following the lead of the women in the direction of lighter, more healthful, more varied, and beautiful garments. A man's garments, even in summer, will weigh from eight to ten pounds, while a woman's garments weigh two pounds. This writer would have men exult in rainbow colors and in lovely fabrics, and no two men dressed alike. "In fact," he said, "life ought to be a perpetual costume ball."

No, life ought to be nothing of the kind! Life ought to be just what every wise man makes it—a sensible mingling of use and beauty, of work and play. If we gave so much attention to dress as this writer suggests, our souls would become tailors' dummies, and our ideals would all be tangled up with ribbons. Beauty is fascinating, but a strong and pure spirit will hold it firmly to its place. The senses are alluring, but the Christian knows a higher drawing, a deeper delight.

Prayer.—And so, Thou Lord of life, we fix our gaze upon Thee. We rejoice in all the loveliness Thou hast made, all the comforts and pleasures of the world; but we fix our eyes on Thee. For Thou art the heart of beauty and the soul of joy. *Amen.*

WEDNESDAY.

NEW DISEASES.

"Put away . . . the old man."—Eph. 4:17-24.

The wise men are all the time discovering new diseases. The latest "find" is "California disease," because most of the cases thus far found have been discovered in that most healthful State, though the germ of it was first hunted down in the Argentine Republic. It is a disease much like tuberculosis, and may exist all over the world, being caused by breathing in a fungus or absorbing it through the skin, and its victims often die within four months after they become infected.

Let us rejoice that the doctors are so busy and so skillful in finding new diseases, for our bodies are attacked from many directions. They have a host of foes; and the sooner they are all recognized, the sooner shall we find effective means against them, and all live in health and strength through the span of life God means for us.

But in our spiritual life there is only one essential disease, and all the doctors of divinity have never succeeded in discovering a novel sickness of the soul. We call it by the general name of sin. It is to be recognized at once, though it has a myriad forms, and needs no diagnosis, because God has planted in each one of us a conscience which points it out and sounds the alarm. All we need is to keep our consciences as sensitive as they were when they came from God, and to obey their warnings as soon as they are given. All we need is Christ's help in putting away "the old man," the agent in us of old age and death, and putting on "the new man," the blessed principle of new life and perpetual youth.

Prayer.—Our ever-young Saviour, our ever-powerful Physician, overcome in us the disease of sin, bathe us in the joyful revival of existence. So shall we live in Thee forever. *Amen.*

THURSDAY.

WHO ARE LEADERS?

"Look not on his countenance, or on the height of his stature, because I have rejected him; for Jehovah seeth not as man seeth: for man looketh on the outward appearance, but Jehovah looketh on the heart."—1 Sam. 16:7.

A professor in the University of Chicago has studied twenty business men, twenty convicts, and twenty soldiers, and has not found in any one of these men any sign of a trait indicating the possession of ability in the direction of leadership, though every one of the men would seem to be or to have been a leader in his own field. Hence the professor concluded that leadership is an accident, produced by chance circumstances and not by innate powers; that is, that a leader is not born, but may be made by the right environment and stimulus.

We ought to be leaders, masters of men, guides to the right. We can be leaders, whatever the professors may say. And we shall become leaders as we are led by God and walk in His ways.

Prayer.—Lead us in a plain path, our Saviour. Go before us, and we will follow Thee. Go before us, and others will follow us as we follow Thee. We ask it in the name of Thy guiding Spirit. *Amen.*

FRIDAY.

A DAILY REMINDER.

"I did not mean from out my brimming cup
To spill one bitter drop;
But when I took firm hold to lift it high and drink it up,
It was my hands, and not my spirit, that shook."

—*Josephine Johnson.*

Some time ago he stumbled upon the poem. He read it and reread it until he felt like it was a part of his daily meditation, and to this day he keeps it on his daily memorandum sheet, where he will be reminded that through the day he will be humble and sincere in spirit and never fail to beg pardon for the errors that may fall.

Prayer.—Dear Father, so teach us to number our days, that we may know that they are short indeed, and that there is no time to lose in making us most useful. Teach us wisdom, that we may know how damaging errors are, and that we may apply our hearts, so we may make as few as possible. *Amen.*

SATURDAY.

HANNAH'S SONG.

Lesson: 1 Sam. 2:1-10; Luke 11:14-28; Eph. 5:1-21.

The following comment is intended to be a guide to your thoughts as you read the above lessons. Read the first and then turn to the lessons, looking for a special message for you. Beginning with Luke: "If thou wouldst be clear and right in thy inner man, cast out the demons that are in thee, and imitate God as beloved children, and walk in love, as children of understanding, looking carefully how ye walk, redeeming the time from evil, and having no fellowship with the unfaithful works of evil, but rather reprove them." "Blessed are they that hear the word of God and keep it."

Prayer.—Our Father, we are painfully conscious of hundreds of little devils that tempt us and that we easily slip into wrong. Give unto us a baptism of the Holy Spirit, a keep sense of honor in all things, speaking the truth unto all men, and living right. *Amen.*

SUNDAY.

THOUGHTS FOR TODAY.

Lesson: 1 Sam. 3; Luke 11:37-53; Eph. 6.

Let the following thoughts obsess you before reading the above lessons. Then read believingly and prayerfully and feel God's spirit in thy soul.

Samuel heard and came to know the voice of God by heeding the instructions of Eli and opening his mind in readiness to hear and with a willingness to obey. From that readiness and willingness he understood God, experienced God and became a great spiritual leader.

The voice calling me today is not in special manifestations. But Christ says, "Cleanse the inside of the cup"; "Keep thy heart right." Let thy life be a help to everybody with whom thou dost deal, "knowing that whatsoever good things each one doeth, the same shall he receive again from the Lord" (Eph. 6:7).

Prayer.—O Lord, help me to trust in this more and more and know thee, and help me to be a blessing. *Amen.*

THE SUN'S OBSERVATORY.

(Continued from Page 1.)

ligions. Here is his definition of religion: "Religion is a matter of conviction and practice or it is a mere farce, a comedy, a business, or whatever name you choose to give it. We, moreover, do not believe that a man need be a Jew in order that his soul shall be saved."

He believes that any religion will improve a man's morals, if he will but conscientiously and sincerely practice its ethical dictates. The great need of this generation is a religion that matters in conviction and practice which will improve the moral and social consciousness of society and save this generation from the blatant evils of revolt against moral and religious principles which have stood the test of the ages.

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

THE FUTURE OF THE CHURCH.

By Walter M. White.

"Upon this rock I will build my Church, and the gates of Hades shall not prevail against it."—Matt. 16:18.

"Go ye therefore and make disciples of all the nations."—Matt. 28:19.

There are two "senses" in which the future of the Church may be considered. First, its origin and perpetuity. This is the God side. He assures its eternal existence. The other "sense" is the man side. What kind of an institution is this divinely instituted organization to be? It is left to man to determine. The whole responsibility as to the efficiency, or the non-efficiency is man's.

In recognition of this responsibility we seek first of all to discover what is to be the Spirit of the future Church. Christian? Yes, assuredly. But, what do we mean by Christian? The Crusaders understood that to be Christian was to force the acceptance of the Christian faith—as they saw it—upon all men at the point of the bayonet. The early Puritan fathers verily thought themselves to be doing the will of God when they burned at the stake, or tortuously put to death otherwise, those who were supposed to be possessed of an evil spirit.

We do not need to go back so far to find religious bigotry and spiritual intolerance parading itself under the guise of loyalty to Christ. Heresy trials and spiritual crucifixions are not wholly unknown in our own day. Surely it is not that kind of a thing we wish the future Church to be. What then? "Let this mind be in you which was also in Christ Jesus."

The imminent danger which confronts the Church of today is that of bequeathing to the future Church an over-emphasis on the mechanics of religion. What we need and what the Church of tomorrow will need is the true Spirit-mind of Jesus. Love, joy, peace, gentleness, forbearance, and such like; "against such there is no law," for they are the law, the law of the Spirit. These are the things which in large measure go toward making the world a fit place in which to live. It is the business of the Church to plant, cultivate and bring to fruitage those spiritual graces of Christian life, for they are not indigenous to any other soil. These are the paramount things which the Church of today must bequeath to the Church of tomorrow, if we are to have a Church worthy of the name it wears—the name of Christ.

Again let me ask, what do we mean by the "Spirit" of Christianity? Our answer is, its atmosphere! That which it gives off, is as the perfume from the rose. That is the true "spirit of the Christianity of Christ." That must be the life of the future Church. I want this Church to so function in the spiritual life of this city as to cause men and women to walk blocks out of their way in order to pass under the shadow of its walls. Yea, I want the whole Church of our Lord to be so possessed of the "Spirit" of pure and undefiled religion as to radiate an atmosphere of "love divine, all love excelling" as to bring in an age of peace and good will to all mankind.

Furthermore, the future Church must be a throbbing, pulsating, living thing. It must be a Church of service. No other kind of a Church can hope to truly represent Jesus Christ in a world of need.

Immediately upon the very doorstep of our building for the future we are confronted by that most insidious foe to all truly "spiritual" service—and unless the spiritual bulks large in our service there will be no place for our Church in the program of the future—the mechanical tabulating of work done. It is not how many people fed, how many people clothed, how many people housed, how many this or how many that. But, what is the "Spirit" in which this ministry is rendered? The Church of the future must be a "spiritually" serving Church if it is to survive.

Even now there are not a few who are ready to champion the affirmative that dinner clubs and fraternal orders are doing more to bring in that better day than is the Church. We do not like to admit it, we do not believe it to be true. However, the dial indicator seems to be "quivering" in that direction.

Our hope is in a renewed spiritual emphasis. The Church must spiritualize its service. In the name and spirit of Christ her ministry must be rendered. The Church of the future in the midst of a world of need must be both a lighthouse and a harbor.

Again, the Church of the future must be a united Church. Already there are distressing indications of weakness, the direct result of broken and divided ranks. Far too long—for the glory of Christ—has the Church presented to the enemy a shattered and broken line of defense, with but little of the aggressive, heroic, conquering spirit in her. There is a basis of unity. Let's have it. Our Lord's Prayer for his disciples—that they may be one—as He and the Father are one.

I quote from a recent address by Bishop Chas. H. Brent, of the Episcopal Church: "If all the Churches believe in Christ, why cannot they stand together and proclaim Christ with a common voice? Until there is a living unity of Christianity, the nations of the world cannot walk in the light of God's kingdom—that is the amount of it. We can do as a great many people seem to think it is the sole duty of Christianity to do; we can win individuals here and there to a belief in Christ.. We can create a few small-sized saints. But we cannot mold or shape, according to Christian ethics, the life of a country. If I read Scripture right, it was that very thing that Christ enjoined upon His disciples before He ascended to heaven—that they were to go and convert the nations, until the nations of the world became the kingdoms of our Lord."—*The Christian Evangelist.*

REFLECTIONS.

Many have never seen the grandeur
Of the mountains, the sea and the shore;
They have only heard of the wonders
To be seen in our beautiful world.

Yet, as they watch the heavens
Spread out to their wondering view,
They may see an expanse of beauty
That never was seen before.

The blue of the sky shows an ocean
Untouched by the shores of time,
With white-caps lazily floating
In many and lovely designs.

Or, as they watch the clouds,
Whether gray or snowy white,
The mountains are spread before them,
Ever changing in form and hue.

The winds that blow so refreshing
Are the same on land or sea,
And the soft showers of blessing
Are sent for you and me.

The ocean of His love so boundless,
His mountain strength so free,
Are ever thrown around us
Wherever our abode may be.

So we may find the beauty
God has placed around us here,
E'en though our earthly horizon
Be confined to limited sphere.

Oh, bountiful love of the Father,
Who gives to His children here
A glimpse of the marvelous beauty
Of the home to be over there." "W."

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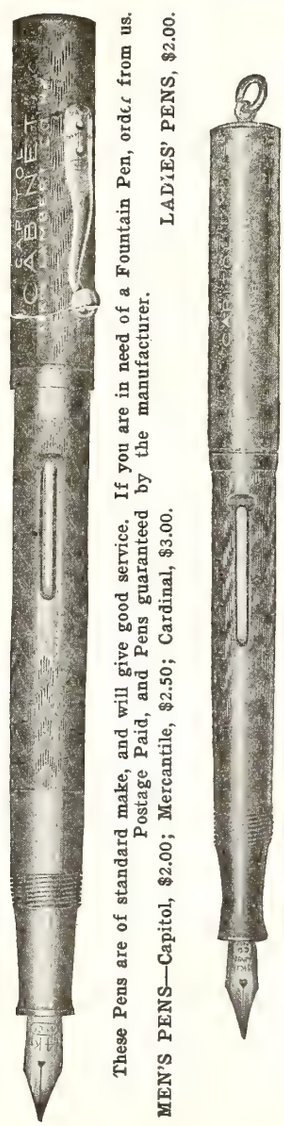

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Christian Orphanage

Dear Friends:

I sometimes wonder if the Christian denomination remembers the Christian Orphanage as it should. It was founded and established by the Southern Christian Convention, and is a child of the Convention as much so as any other department of the Convention. It was established for a purpose, and in its work it is trying to carry out that purpose for which it was established. Since its doors opened, January 1, 1907, it has been a haven for 343 children, fatherless and motherless, to enter its doors and share the hospitality the institution has to offer. This year, so far, it has had in its care an average of 108 children. Now, let us figure a little and see how you will answer the first sentence in this letter.

We took enough time while writing this letter to go over our income book from January 1st to this week to see just how much the Christian denomination had sent to us so far this year to feed, clothe, educate and care for 108 children. After we had checked over our books, we found that the books revealed this fact. Our Sunday Schools, Churches and friends in the denomination have sent us up to this date, the sum of $6,138.12. This is $722.16 per month to care for 108 children. This would allow us $6.68 per month per child sent in by our Church folks. This is to feed, clothe, educate and care for the children. If some one can tell the superintendent of the Orphanage how to meet bills on this amount he will be thankful for the advice. Our friends from outside our Church and from endowments have sent us the sum of $6,063.47—practically as much as our own people have. From the two sources we have received $12,201.59. This gives $1,435.50 per month to pay all bills for the care of 108 children. This is $13.28 per month per child, including insurance on buildings, upkeep, all farm expenses.

My dear friends, it cannot be done. It cost us 64 cents per day last year per child. It will cost that much this year. We have been compared with sixteen other orphanages in North Carolina and South Carolina, and find that we are under most of the others on expenses. We do our best to make a dollar go as far as it can be stretched. I give you these calculations to let you answer the question in the first sentence in this letter.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 18, 1930.

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Mt. Bethel	2.58	
Durham	24.07	
Salem Chapel	5.00	
Happy Home	2.15	
Long's Chapel	1.24	
Hopedale	2.60	
		43.02
Eastern N. C. Conference:		
Cary	$ 4.05	
Turner's Chapel	2.10	
Catawba Springs	7.77	
Plymouth	3.85	
Mebane	2.00	
		19.77
Western N. C. Conference:		
Randleman	$ 2.90	
Burlington	53.42	
Liberty	1.75	
Graham	2.02	
Shady Grove	1.00	
Ramseur	10.00	
Pleasant Cross	5.78	
Pleasant Hill	3.78	
		80.65
Eastern Virginia Conference:		
First, Richmond Sunday School	$ 8.47	
Mt. Carmel	10.00	
Franklin	10.71	
Oakland	9.00	
Suffolk	30.00	
Union, Surry	6.00	
South Norfolk	5.98	
		80.16
Valley Virginia Conference:		
Dry Run	$ 2.20	
Mt. Olivet (G)	2.88	
		5.08
Special Offerings.		
Mrs. Weaver, support of girl	$ 20.00	
John A. Hall, Burlington, N. C.	25.00	
W. A. Lee, support of children	7.50	
Alamance County, on budget	150.00	
		202.50
Grand total		$12,201.59

REV. H. W. ELDER.

Rev. Hilliard Walter Elder departed this life August 30, 1930, at the hospital at Plains, Ga. His body was tenderly laid to rest at Richland, Ga., Sunday, August 31st, just as the sun was sinking behind the western hills, which sad event took place in the midst of a large and sympathizing assembly of people.

The funeral services were held at the Christian Church of Richland, Ga. This writer had charge of the services. The following brethren took part in the funeral: Rev. A. H. Sheppard, in a few words, spoke of Bro. Elder as a Christian; Rev. H. M. Gray spoke of him as a pastor; Rev. J. D. Dollar spoke of him as a Conference leader; Dr. S. L. Beougher spoke of his relation to Piedmont Junior College as the last and perhaps the greatest sacrificial service of his life. It was a very sweet and beautiful service. The active pallbearers were D. S. Hogg, J. H. Abell, J. A. Sanders, J. W. Harbuck, C. R. Rutlege, G. H. Partridge. The ministers above mentioned were honorary pallbearers.

It would consume time and space to mention all the great characteristics of this much-beloved man of God. Bro. Elder was licensed to preach when quite young; he was eminently successful as a preacher and pastor. There are but few Churches in the Georgia and Alabama Conference of the Christian Church that he did not organize. He built and supervised the building of more houses of worship than any other man in the far South. He spent his whole time and gave liberally of his means to carry forward the work of the kingdom. He was for quite a long time an honored and respected member of the Mission Board of the Southern Christian Convention. Almost every day we see some of the evidence of his activities in the Church.

The whole Church in the State of Georgia has at some time depended on his zeal and untiring energy, and through his consecration and unselfish efforts he did a great work. From the day that Bro. Elder gave himself fully to the Lord's work, his noble wife stood firmly and sweetly by his side and gave him every encouragement in her power until the Master called her home some years since.

Bro. Elder organized more than a dozen Churches, and built some twenty or more houses of worship. His last program of building was the administration building of Piedmont Junior College at Wadley, Ala., which building is now nearing completion. Three years ago last April Bro. Elder suffered a stroke of paralysis from the effect of which he lost his speech and was never able to preach since that time. But he rests from his labors and his works do follow him. He leaves three sons and two daughters and some grandchildren to mourn his departure. He also leaves two brothers, J. L. Elder, of Columbus, Ga., and D. P. Elder, of Myron, Ga. Out of a large and influential family, only two are left, and time is swiftly bearing us onward.

Dearest brother, thou hast left us.
Here thy loss we deeply feel.
But it's God who has bereft us;
He can all our sorrows heal.

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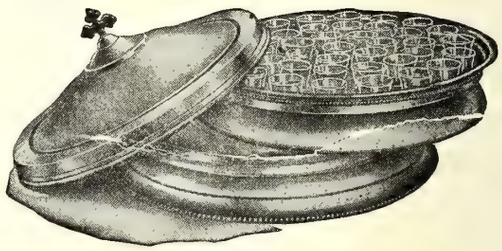

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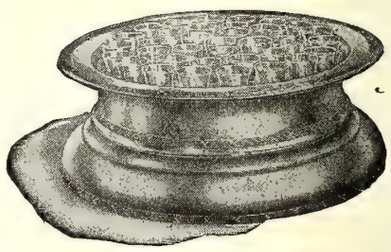

Style No. 90.

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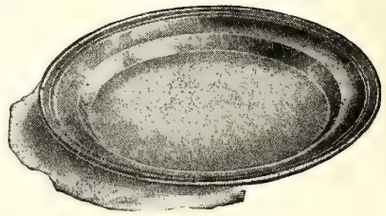
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow rim.....$ 9.00
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Filler—Silver lined 6.00

THE CHRISTIAN SUN
1536 East Broad Street, - - Richmond, Virginia

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

CHRISTIAN VOCATION. By Frank S. Hickman. Cokesbury; $2.00; pp. 239.

The vocational "guidists" need just such a jolt as this book will give them, but they will not heed it. There is no doubt that vocational guidance has rendered a real service to youth, and is destined to do even more to prevent misfits in the choice of a life-work. But vocational guidance has its limitations. It can deal scientifically with the objective elements and qualifications that have to do with choosing a life-work. It can predict success or failure on the bases of certain principles empirically tested, but it cannot enter the realm of the mystical, that inner sanctuary of the spirit that gives the sense and conviction of divine mission.

It is fitting that a Methodist should write this book, for the Methodists have such a strong leaning toward experiential religion, and that the professor of the psychology of religion in one of their great institutions should be its author. It is fitting, too, that the book should have been prepared as the Belk lectures for the Wesleyan University, another Methodist school. Dr. Hickman has done his work well.

The author believes in the divine rulership of the universe, but keeps his feet on the ground. He would give ear to the inner urge, the mystical call of the Spirit, but he would not hesitate to say to a manifestly unfit candidate, "We cannot approve you," basing his judgment on scientific principles. Being a trained psychologist, he knows how to account for these misinterpretations of the divine call. Not all who essayed to prophesy in ancient Israel could meet the test, and those who did were true children of their age.

Recognizing that every calling should be sacred in which a Christian engages, he yet insists that one type of calling—that of the Church—should be most holy, else "no vocation will be holy at all."

In concluding his gripping discussion, Prof. Hickman says: "We believe that the conviction that one is entering a religious vocation in response to the divine wil lis of the most fundamental importance in recruiting the leadership of the Church." Let us never forget this. It is eternally true, and vocational guidance cannot change it.

Young people who face the issues of deciding their life-work will do well to familiarize themselves with this scholarly book. A man who has had a call from God writes out of the richness of his personal experience for those who are now anxious to know the mind of the Almighty for them. He has done his work well, we repeat. He has made a real contribution, and at a very opportune time.

IMPORTANT NOTICE.

By reference to pages 47-49 of the "Proceedings of the Southern Christian Convention," held at Raleigh, N. C., 1930, the Convention "requests the Board of Publications to allot to each Church within the Convention a quota of paid-up subscribers to THE CHRISTIAN SUN," etc. This is understood to mean that the circulation manager notify each Church the number of subscribers expected of it. To carry out the intention of the motion, the circulation manager is writing the pastor or some official of the Church, and a report will be expected from the Church before the annual Conferences yet to meet. In order to bring the matter before the Churches, the pastors can confer with the members of his official board and announce from his pulpit two or more persons who are willing to do the soliciting; subscription price, $2.00 per year.

To find the quota for the Church, simply divide the number of members on roll, or as reported in the "Annual" by 20, and quotient and major fraction will express the number asked from the Church. Thus, if the membership is 85: divide by 20, the quota is 4, the number asked for additional. Pastors of the Valley Central Conference will please take up the matter before their Churches.

C. D. JOHNSTON,
Elon College, N. C. *Circulation Mgr.*

BIRTHDAY PARTY.

My friends are giving me a birthday dinner on next Saturday, September 20th, and I shall be glad to have as many as can attend at my home, one mile east of Pittsboro, N. C. This is my seventy-ninth birthday.

G. R. UNDERWOOD.

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When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

OBITUARIES.

BRADSHAW.

Whereas, God, in His infinite wisdom, has removed from our midst our beloved sister, Mrs. Bessie Speight Bradshaw, whose death occurred August 10, 1930, at Suffolk, Va.; therefore, be it resolved:

1. That in the death of Mrs. Bradshaw the Church and Woman's Missionary Society at Liberty Spring has lost a consecrated and zealous member, whose daily life at home and abroad beautifully expressed her devotion to the service of God and humanity.

2. That our faith has been strengthened and our lives enriched by our association with such a Christ-like character. We will gratefully cherish her sweet memory and strive to emulate her splendid virtues.

3. While we cannot understand the workings of our Father, we bow in humble submission to the will of Him who doeth all things well.

4. That we extend to the bereaved family our heartfelt sympathy and commend them to the one who will comfort them in this trying ordeal and reunite the faithful on the "happy golden shore."

5. That a copy of these resolutions be sent to the family, one sent to The Christian Sun for publication, and another placed on the records of our Woman's Missionary Society.

MRS. S. H. RAWLES,
MRS. J. W. TIDWELL,
MRS. C. E. BYRD,
Committee.

THE LITTLE BROWN CHURCH.

The 100th anniversary of the birth of the composer of "The Little Brown Church in the Vale" was recently celebrated in the old Congregational Church, Bradford, Mass. The Rev. Wm. S. Pitts, D. D., was the author of that world-famour hymn. This remarkable composition carries a mystical appeal that goes deep into the far reaches of the human spirit. The author of that hymn deserves all the honor that any generation may place upon his head.—Ex.

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, SEPTEMBER 25, 1930. NUMBER 39.

Mrs N T For

THE SUN'S OBSERVATORY

By Dr. W. C. Wicker.

SOLVING CHURCH PROBLEMS.—

Facing the necessity of providing a new Church and community building in a few years' time to meet the rapidly expanding needs of the congregation, one Church has hit upon the following solution: One hundred people in the congregation are taking out insurance policies of $1,000 each, payable in ten years. The prior death of a member of this group will merely bring into the fund treasury earlier than planned the amount of the policy. At the end of the period, the congregation will have $100,000 for building purposes.

HAVE CHILD ATTEND CHURCH.—

Dr. Silas Evans, president of Ripon College, says: "If your child is not strong enough to go to both Sunday School and Church, then hurry and call a doctor, or send for the ambulance!" "If the doctor says the child may attend only one morning service," he continues, "then have the child attend Church. The center of Christianity is to be found in the morning Church service, and even though the words of the pastor are not all understood, the atmosphere and impressions are lasting. Why should we complain that so many young people do not go to Church? They never have gone. A habit of worship is hard to begin at an age when other habits are already formed."

As surely as conduct results in habit-formation, and as surely as habits determine our future conduct, the non-churchgoing children of this generation will become non-churchgoing adults in the next, or all the fundamental conceptions of education are absolutely false.

NARCOTICS.—

In spite of barriers of all kinds and laws regulating the traffic of narcotics, the illicit dealing in all kinds of narcotics continues to increase, according to the statistics given out recently by the League of Nations. Last year that traffic dispensed some fourteen tons of morphine, cocaine, and heroin, which constitutes six hundred and forty million doses. Back of the failure of the league commission to curb the traffic in such drugs is the lack of public sentiment and moral support on the subject. The government neglects to take aggressive action against drug rings and narcotic peddlers unless and only when there is a popular demand for it. Such a demand in most drug-producing and drug-purveying countries now seems to be lacking. Law on all questions is not much stronger than the moral support of the populace. To make the laws of land effective, we must create a strong moral sentiment for their observance and for their execution against offenders.

S. S. TRAINING NON-MISSIONARY.—

One of the great national Sunday School leaders says: "A great majority of American Sunday Schools are training the children of this generation to make no contributions for others. The contributions are made to buy Sunday School helps for themselves." The purchase of Sunday School literature should be taken care of by the Church budget, and every offering in the Sunday School classes should be made an opportunity to teach the spirit of missions, and children should learn the magnitude of the missionary task and enlarge their contributions according to their growing conceptions of the missionary task. This would cause them to become a missionary people and strong supporters of the Church and the kingdom. Have them practice niggardly contributions for the selfish purpose of buying themselves literature during the period of childhood, and "it will follow as the night the day" they will never give liberal support to the kingdom. "Habit is thicker than blood and stronger than heredity."

PROGRESS IN PEACE.—

Recently there met in the Swiss city of Berne sixty delegates, including Christians, Jews, Moslems, Hindus, and Buddhists, to lay plans to mobilize the forces of the world's religions against war. The president of the assembly was Prof. Shaler Mathews, dean of the Divinity School of Chicago University. The most important decision made at the assembly in Berne was that to hold a world conference of religions in Washington, D. C., in November, 1932, in connection with the George Washington bicentenary. Four committees have begun work already on the program for the Washington conference.

All agitation for peace by such representative bodies will result in creating public sentiment against war and mobilize thought for the principles of conciliation among the most influential leaders of all countries. Such movements will be highly beneficial in promoting the spirit of brotherhood among the religious leaders of the world and prepare for the reign of the Prince of Peace.

DIVERSE WORSHIP.—

Dr. Fosdick has officially announced that his Church will offer diversified types of worship this year. Sunday morning there will be study and discussion groups for all ages; at the 11 o'clock hour there will be preaching; in the afternoon an unprogramed service with the Friends, and its opposite, a liturgical service with music; at night the worship service with drama. In his announcement he emphasizes the fact that his Church is to be used primarily for worship. "Too often our Protestant congregations go to Church," he says, "as they go to a lecture—to have somebody talk to them." They should attend Church to do something themselves—to worship, to be carried out of themselves by giving themselves to the worship of something greater than themselves. They should come with an active dedication of themselves to worship, rather than a passive, receptive mood to receive good from what others do. Not what the minister can give them, but rather a worshipful service by co-operative activity in which all the congregation can participate.

PHILIPPINE INDEPENDENCE.—

Every intelligent Filipino cherishes the dream of national independence. For thirty years they have been closely associated with American institutions and have developed a desire to establish such free institutions for themselves. It is likely that the end will one of these days be assured and the islands pass to the status of dominion under the friendly guardianship of the United States. Their economic, social and political progress is steadily going on in the islands, as shown by the annual report of Governor General Dwight F. Davis, which has just been published. He says that the government for the year 1929 has been very satisfactory for the people in general, and also for the United States, under whose authority they have lived. Peace and order were excellent and the country was free from disaster, except that two typhoons swept through the Southern islands. He commends their health conditions, their success in volume of production, the constructive record of their legislature, the intelligence of the press, and the high regard which the Filipino holds for the United States.

DEPRESSION HELPS COLLEGES.—

It is the theory of President G. Bromley Oxnam, of DePauw University, that any financial depression that may exist in the country today should work to the benefit of college and university enrollment. Bearing out his theory, the registrar of DePauw reports that more transcripts of credits have been received from high schools up to date than ever before at this time of the year. The reason is not far to seek, for when there are so many unemployed people, rather than continue unemployed and waste their time they enter school, college, or university and save their time by devoting themselves to study the better to fit themselves for earning capacity when times are better and to qualify themselves for a better salary. When they hold a lucrative position, when times are prosperous, people would have to sacrifice their salaries and have the added expense of entering school and paying the cost. Almost anybody can make financial arrangements to attend school, even in dull times, and they know it is wise to do so and prepare for better times when they come. In spite of financial depression this year more people are going to college.

NOTES-PERSONALS

As your body is clothed in new raiment when you enter the service of your country, so must your heart be clothed in new thought when you enter the service of God.—*Selected.*

We appeal to the pastors of the various Churches to send in news notes of their activities. The one in this column from Dr. N. G. Newman, this week, is ideal. He says a column full in six or eight lines. Let the other Churches know what yours is doing. It will help you and will help others, too.

The annual revival was held at Holy Neck Church, Nansemond County, Va., September 8th to 13th. Rev. Stanley C. Harrell, of Durham, N. C., was preacher and leader. The congregations were large, the singing spirited, and the preaching of a high order. It was a week of constructive worship and work. There were ten accessions to the Church and nine baptisms.

M. D. Morgan, Decatur, Ala., writes: "I am so well pleased with the paper you sent out to us Congregational people, I want to help get it into as many homes as possible. I feel that it will fill a long-felt need among our people. In fact, it is very near just what we asked our leaders for a few years ago when we got out the *Southern Congregationalist.*" Bro. Morgan backs up his opinion by sending in his subscription and promising to try to secure additional ones for THE SUN. We hope that many others will follow his example.

In the passing of Rev. H. W. Elder, an account of whose demise and funeral appeared in last week's CHRISTIAN SUN, the Christian Church in the far South loses its most widely known and prominent figure, and the Southern Christian Convention is called to mourn a man who wrought mightily to build up the Church and the kingdom of God on earth and who burned his life out with a fervent zeal for a cause he loved. A great and winning preacher of the Word, eager to win souls and have Churches in which the gospel might ever be preached to enlarging numbers, he gave himself as a great pioneer to the cause of building Churches and increasing the number of the houses of worship and places of public prayer. He leaves behind memorials built in more than a score of places, and thousands to testify that here indeed was a man who loved God with all his heart, and his fellow-men like unto himself.

Christianity has become a world religion in the last hundred years. It stands today challenging all other forms of worship. It is commanding the attention of men of all nationalities, races and languages. The human mind is weighing those claims and deciding upon a universal movement in response to its challenge. Christian people are living in an hour when their religion is not only spreading, but commanding influence. Again we see men of all races and of all nationalities and of all languages turning to Christianity, saying, "If the believers in this religion would only consent to do so, they could turn this world into a paradise." We stand at the gates of a new epoch in the world's history. What humanity will become in the new day does not altogether depend on what Christainity does, but we are of the conviction that Christian influence could make this world much better if the teaching of Jesus Christ was placed in daily operation.—*Ex.*

CONFERENCES MEET.

Georgia and Alabama Conference will meet with Oak Grove Christian Church, Chipley, Ga., 10 A. M. Tuesday after first Sunday in October, 1930.

Alabama Conference will meet with the Church at Noon Day, Tuesday, 10 A. M., after second Sunday in October, 1930.

Eastern Virginia Conference will meet with the Church at South Norfolk, Va., Wednesday before the first Sunday in November, 1930, at 10 A. M.

North Carolina and Virginia Conference will meet on Tuesday after the second Sunday in November, 1930, at 10 A. M., at Long's Chapel, Alamance County, N. C.

Western North Carolina Conference will meet Wednesday after the first Sunday in November, 1930, 10:30 A. M., with Hank's Chapel.

Eastern North Carolina Conference will meet with the Catawba Springs Christian Church, Wake County, N. C., on Tuesday after the third Sunday in November, 1930, at 10:30 A. M.

PISGAH, ALA.

We held our revival service commencing the first Sunday in August and continuing for ten days. Rev. J. D. Dollar, of Lanett, Ala., was with us and did the preaching. Bro. Dollar was certainly at his best and preached with great power. Any Church is fortunate in securing the service of this great evangelist, for indeed I feel Bro. Dollar has grown into a great evangelist. The Church and community were greatly revived and three members were received for baptism.

Soon after our meeting ceased, the Baptists commenced their revival, inviting other Churches of the community to join them, which they readily did. There was a great meeting indeed. Some fifty members were received into the fellowship of this Church and five more into ours.

The drought has been so severe here that water is scarce on this mountaintop. Therefore, we were forced to go some fifteen miles to the Tennessee River to attend the ordinance of baptism. It was a great pleasure, as a mighty throng gathered at the brink of this river to join our good Baptist brother in their service. He baptized thirty-six and we five. The work seems to move well here. J. H. HUGHES.

FIELD NEWS.

We began our revival services July 26th with Rock Stand Church, five miles north of Roanoke, Ala. We had a great time together, with testimonies, prayer and song. The attendance was good and continued to increase, especially at the evening service, until the close of the meeting. Many gave their testimony for the Christ who saves to the uttermost.

Rev. C. G. Dollar assisted in this meeting and did some valuable work with the young people. We received and baptized five members in full fellowship with the Church. We have here a faithful band of workers.

The home-coming service, August 3rd, was the beginning of the revival at Bethany. There were many old friends and neighbors that attended this service. This day reminded us of good old days of long ago. Bethany is my home Church. It was here that I received my earliest impressions for the ministry.

Under the leadership of the late Rev. B. F. Young, I joined this Church at the age of thirteen. Many sweet memories still linger around this sacred place. Rev. C. G. Dollar came to us here Tuesday evening. Bro. Dollar gave us some good gospel sermons. The Church was greatly revived and seven members were added to the Church.

On the second Sunday in August, our meeting began at Antioch. We had fine congregations here, and the music was excellent. Many old saints testified of their untiring efforts in the service of the Lord.

We have here a fine band of young people who rendered their part in song and praise to His matchless name. On account of hindrances, Rev. C. G. Dollar did not get to us here until Tuesday evening.

There was some sickness in the community, and there were some other hindrances, but amid these we had a splendid meeting. Bro. Dollar gave us some splendid gospel sermons. The dear Lord greatly blessed us in this meeting, for which we give Him all praise.

Glenn, Ga. A. H. SHEPPARD.

PROGRAM.

The Georgia and Alabama Christian Conference will hold its eighty-fifth annual session with the Oak Grove Church, October 7 and 8, 1930, convening at 10 A. M.

FIRST DAY—OCTOBER 7, 1930.

Morning Session.

Devotional—Rev. W. C. Carpenter.
Enrollment of Ministers and Delegates.
Election of Officers.
Welcome Address—Rev. C. W. Hanson.
Response—Rev. H. M. Gray.
Report of Executive Committee.
Annual Address by President.
Adjourn for Lunch.

Afternoon Session.

Devotional—Rev. W. T. Crowder.
Report of Executive Committee—Rev. W. C. Carpenter, Chairman.
Address—Dr. Frank E. Jenkins, Chairman of Board of Trustees, Piedmont Junior College.
Reading of Ministerial and Church Reports.
Report on Foreign Missions—Rev. H. W. Elder, Ch'n.
Addresses—Dr. J. O. Atkinson and Dr. J. F. Blackbon.
Business Session Adjournment.

Evening Session.

Meeting of the Missionary Association—Led by Rev. C. W. Hanson, Vice-President.
Sermon—Dr. W. Knighton Bloom; Alternate, Dr. McQuarrie.

SECOND DAY—OCTOBER 8, 1930.

Morning Session.

Devotional—Rev. A. H. Sheppard.
Report on Moral Reform—Rev. T. W. Gray, Chairman.
Address—Rev. Mr. Hamilton.
Report on Sunday School and C. E.—Rev. C. W. Hanson, Chairman.
Address—"What the Sunday School Should Mean to the Church," Miss Ruth Floyd.
Address—"What the Christian Endeavor Should Mean to the Church," Miss Annie Campbell.
Report of Christian Orphanage—C. D. Johnston, Superintendent.
Sermon—Rev. G. D. Hunt, Conference Evangelist.

Afternoon Session.

Devotional—Dr. McQuarrie.
Report on Religious Literature—Rev. H. M. Gray, Chairman.
Address—Dr. J. O. Atkinson.
Report on Superannuation—Rev. A. H. Sheppard, Chairman.
Report of Home Mission Board—Rev. J. D. Dollar.
General Discussion.
Report of Treasurer—H. B. Floyd.
Final Adjournment.

CONGREGATIONAL NEWS

Rev. E. C. Gillette, *Editor;* Rev. F. P. Ensminger, *and* Rev. M. J. Sweet, *Associates.*

GEORGIA CONGREGATIONAL STATE MEETING: The State Conference of Congregational Churches will meet October 27-29 with the Macedonia Church, Hoschton, Ga. A good program is being prepared by the State committee. We are looking for a large representation from the Churches of the State.

MOVES TO SALISBURY: The pastor-at-large, Rev. Milo J. Sweet, moved last week from Raleigh to 226 West Henderson Street, Salisbury, N. C. This change is made desirable on account of Salisbury being more central for the work of pastor-at-large. It will put him into closer touch with a number of our Churches. It will also aid in the unifying of certain Congregational and Christian Churches. A number are considering how a closer relationship can be brought about without loss to any and gains for all.

COMING CONFERENCES: Besides the Georgia State and district meeting mentioned above, the following meetings are listed for the near future: Kentucky State Conference will be held with the Williamsburg Church October 2-4. Tennessee State Conference will be held with Pilgrim Church, Chattanooga, October 7-9. The North Alabama District Association will be held with the Friendship Church at Trinity, September 26-28. The West Florida Association will be held at Cluster Springs, November 7-9. The three Florida associations will be held between October 28th and November 5th, the exact dates and places to be announced later. The Florida Congregational Ministers' Convocation will be held at Daytona Beach, October 6-9th. All of these meetings will greatly strengthen the opening work of the fall.

ROSE HILL CHURCH: On the second Sunday in September, Rev. Neil McQuarrie, of Atlanta, received a unanimous and definite call to serve the Rose Hill Christian Church, Columbus, Ga., as pastor for an indefinite time. Dr. McQuarrie began work June 15th, with the hope of gathering the Congregational group and Christian people into the same Church. The outlook seems to be quite favorable for a number of our Congregational people are attending the Christian Church. The Sunday School and Church services have about doubled in attendance within the past two months. Two new classes have been formed in the Church school and a junior Endeavor Society has been organized. The Church has really been reorganized, with an official Church committee of fourteen members, which is to meet once a month to consider all important Church activities and report to the Church. Already a number of Church repairs have been made, and others are in progress. In the community, both Christian and Congregational forces are rallying to the cause.

COUNTRY LIFE ACADEMY.

On October 1st, Country Life Academy, Star, N. C., will open its doors for students for the twenty-first time under the presidency of Dr. Edward F. Green. During these two decades many young men and women have gone forth better equipped to meet life's duties because of the unusual work done here. From the hills of the Carolinas and from other States these students come for training in the fundamentals of country life. But at the same time they are prepared for college, and students entering North Carolina State College, for example, make enviable records. Aside from those preparing for college, others are preparing for better farming and better farm-homes.

Most of these students come without means of self-support. Funds are gathered mostly from the Congregational constituency, which founded this school and still fosters it. While some funds come from other sources, yet the president says the school could not exist without the backing of the Congregationalists of the North as well as South. Dr. Green, who has been North all summer, will be home to put things in order for opening day. And this year a new feature is added, in that the trustees, twenty-one in number, are going to meet during the first week of school with the faculty present.

Jefferson Canoy, who graduated from the Atlanta Seminary Foundation, Vanderbilt, last June and who has been doing S. S. S. service in Pennsylvania this summer, has accepted a position as teacher and assistant treasurer at Country Life Academy and is already at work as field man.

ROLLINS COLLEGE.

The calendar year for Rollins begins today at Winter Park, Fla. Rollins College is the oldest college in the State and was founded and fostered by the Congregational denomination. The college is now non-sectarian in character and control, as almost all of our Congregational institutions are. The reports are that the college opens with the largest freshman class in the history of the college, the registrations having reached some time ago the limit of seventy-five boys and fifty girls, and there was quite a waiting list.

President Hamilton Holt spent six weeks during the summer in Europe and has since that time been traveling in New England and the North in the interest of the college. He announces several important changes in the faculty. Among the new appointments are Dr. Edwin L. Clarke, formerly of Oberlin College, as professor of sociology, to succeed Dr. Glen E. Carlson; Cecil R. Oldham, Oxford graduate, as associate professor of history, to succeed Dr. Leland H. Jenks; John A. Rice, Lynchburg, S. C., as professor of classical languages; Theodore Dreler, Schenectady, N. Y., as assistant professor of physics; and Harold C. Sproul, formerly of Amherst, as assistant professor of English.

During the summer, two new dormitories for women have been built on the college campus and will be ready for occupancy early in the fall. The two new buildings will take their places as units two and three in the new architectual plan for the college, and are in Mediterranean Spanish style. They are designed to accommodate sixteen students each. Extensive improvements have been made to the college buildings and compus during the summer and a large addition has been built to the college commons. In spite of the business depression, Rollins will continue its effort to raise the remainder of the $2,500,000 endowment fund. Last year approximately $1,000,000 toward the fund was secured.

NOTES.

The Church at Jupiter, Fla., of which Rev. Frederick Held is now pastor, held a very well-attended rally on September 14th. The work of the Church during the summer has progressed very satisfactorily. Mr. Held began his pastorate June 1st.

Rev. Ralph Krout has returned to his Church at New Port Richey, Fla., after a pleasant vacation spent at his old home in Adrian, Mich. Mr. Krout's parents are to spend the winter again with him, coming to New Port Richey about the 1st of November.

Miss Dorothy Allen, of Rollins College and a member of the Congregational Church at Fort Myers, at a recent service in that Church gave a very interesting account of her work as a student summer service worker in Alabama. Miss Allen returns to Rollins College for her senior year.

Rev. Don Henshaw, pastor of the Church at Coral Gables, is to give two courses at the Univresity of Miami—a course in Bible and a course in public speaking.

The Sunday issue of the Florida *Times-Union* carried a picture of the parents' class of the Latter Day Saints (Mormon) Church, of Jacksonville, and the group consisted of fifty-six adults. This was a surprising indication of the growth of the Mormon Church in this city.

Dr. W. R. Kedzie, secretary of the Congregational Foundation for Education, is to visit Florida early in October. He will preach at Union Congregational Church for his old friend Dr. Fritsch on Sunday, October 5th. He will speak twice at the Ministers' Convocation at Daytona Beach on October 7th, and will then visit Rollins College.

GENERAL BOARD MEETING.

The General Board of the Christian Church will meet in regular annual session Thursday, October 16, 1930, at 9 o'clock A. M., at Dayton, Ohio. There will be an important preliminary meeting of the General Board also on Tuesday, October 14, 1930, at the same hour. All members are requested to be present throughout, as there are many important matters to be considered.

The members of the Board are Revs. F. G. Coffin, Columbus, Ohio; Warren H. Denison, Dayton, Ohio; D. B. Atkinson, Albany, Mo.; W. P. Minton, Dayton, Ohio; McD. Howsare, Dayton, Ohio; E. A. Watkins, Lebanon, Ind.; W. P. Fletcher, Oshawa, Ontario; J. O. Atkinson, Elon College, N. C.; A. G. Caris, Defiance, Ohio; S. L. Beougher, Wadley, Ala.; W. G. Sargent, Providence, R. I.; H. A. Smith, Dayton, Ohio; A. B. Kendall, Hilton, New York; R. C. Helfenstein, Dover, Del.; H. Shelton Smith, New Haven, Conn.; J. N. Dales, Lakemont, N. Y.; W. W. Staley, Suffolk, Va.; A. E. Kemp, Urbana, Ill.; Clarence Defur, Madrid, Iowa; J. H. Lightbourne, Troy, Ohio; W. H. Hainer, Irvington, N. J.; O. S. Thomas, Covington, Ohio; L. E. Smith, Norfolk, Va.; Martyn Summerbell, Lakemont, N. Y.; J. A. Henderson, Franklinton, N. C.; S. Q. Helfenstein, Dayton, Ohio; A. W. Sparks, Dayton, Ohio; H. M. Hainer, New Bedford, Mass.; C. G. Nelson, Oronoque, Kans.; H. H. Short, Hagerstown, Ind.; Jesse M. Kauffman, Clemons, Iowa; E. B. Flory, Dayton, Ohio; R. G. Clark, Piqua, Ohio; W. J. Young, Muncie, Ind.; C. E. Huff, Salina, Kans.; Laymen J. L. Reck, Covington, Ohio; W. A. Harper, Elon College, N. C.; H. E. Sims, Piqua, Ohio; Roy Rensberger, Goshen, Ind.; O. W. Whitelock, Huntington, Ind.; U. G. Brownell, New Bedford, Mass.; E. E. Duncan, Dayton, Ohio; Netum Rathbun, Dayton, Ohio; A. F. Foor, Everett, Pa.; Hermon Eldredge, Dayton, Ohio; T. B. Radabaugh, West Milton, Ohio; Mrs. Athella M. Howsare, Dayton, Ohio; Mrs. Alice V. Morrill, Defiance, Ohio; Miss Helen R. Stearns, New Haven, Conn.; Miss Lucy M. Eldredge, Dayton, Ohio.

Warren H. Denison, *Sec'y.*

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LEAVES FROM MY DIARY.

VII.

(Editorial Correspondence.)

S. S. Adriatic, June 21, 1930.

We left New York one week ago today, and by the ship's log we are now 2,677 miles out on our voyage and still going good. This is a calm, cool, delightful day, a fine, favorable wind and a friendly sea. The week's voyage has been so restful, so agreeable, so wholesome that one wonders what has become of the days and the hours. Troubles, trials, bending and breaking burdens make time hang heavily, and the days drag slowly; joy and happiness make days speed by like moments. If heaven is as happy as they say it is, eternity will simply flow by like the current of a rapid river.

There is a native and very cultured Indian aboard who, now a convert to Christianity, teaches English in Jaffna College, Ceylon. He is, as such, employed by the American Board (the Foreign Mission Board of the Congregational Church). He tells us the surprising story that a poet lived in India 200 years ago who had never seen a missionary or heard of the Christ, and yet wrote of God as one who made all things and who seeks us. In his poems, this pagan poet begs for God to send to earth a teacher and a revealer of Himself. This poet, as stated, knew nothing of the Christ, and yet was pleading with God to send such person, in some respects, as the Christ was. Why did not this poet's prayers and poems catch fire and evangelize India? For the simple reason that he left out the most essential feature about the Christ of God, namely: service and salvation. Nothing is to be found in this ancient poet who conceived so clearly of God, and begged for a teacher from God, about a teacher who will serve and one who was Saviour and Redeemer. Into India now has gone the missionary, who is telling not only about a teacher who has come from God, but a servant and Saviour as well. This Indian, Prof. J. V. Chelliah, Jaffna College, Ceylon, tells me he is writing a book entitled "The Sonnets of the Earth," in which he seeks to set forth, in part, the lives and writings of poets who, not inspired as were Job and David, nevertheless show evidences of having learned of God so vividly and longed for Him so pleadingly that they evidently felt the urge and the uplift of the divine.

They have turned back the clock, and we have turned back our watches five hours since leaving New York—an hour on each of five nights. We eat breakfast at 8 A. M. Smith says he does not object to eating breakfast at that hour, since the sun is far up in the sky, but the thought that the folks at home are still in bed and that it is only 3 A. M. there does get on his nerve, and seems unfit. But he should bear in mind that tonight when he retires at 10 it will just be 5 P. M. at home and the folks there will not have had their dinners (or suppers). This matter of time is quite a delusion and has no meaning except one of relationship to the sun and the heavenly bodies. No dictionary, no scientist, no philosopher has ever yet defined time for us. I recall now a definition of a noted philosopher who said that "Time is that which in so far as it is, is not; and in so far as it is not, it is." We sometimes say that a preacher or public speaker simply marked time. Well, that is all any time-piece ever has done, or any thing, or any one else. When will time cease and eternity begin? Well, time never has begun, save as a convenience man has mentally devised for himself; and eternity, like this ocean about us, is time with all human limitations taken off.

Sunday, June 22, 1930.

A bright, glorious Sunday morning. I was up at 7:30 and found passengers who had been up for hours to catch the first glimpse of the hills of Ireland. I have enjoyed this ship so much that I was not anxious to see the shore lines. It was so cool as we neared the Irish coast this A. M. that overcoats were welcome on this bright June day—the longest day of all the year. It was light enough out on deck at 10 o'clock last night to see to read in the open without any artificial light, and they tell us it was light enough on deck at 4 A. M. today to do likewise; the day here being eighteen hours long, the night only six. We are in the far North. We sailed due East three days to avoid ice floes, and then turned abruptly northeast.

I am surprised to see the mountains of Ireland pushing themselves abruptly to the very seashore. When mountain and sea bump up against each other, one is reminded of what one was taught in physics about the results of an irresistible force going up against an immovable body. One hardly knows what to expect. Ireland is to our right, Scotland to the left as our ship continues to steer northeast. The Scotch hills are more modest and do not obtrude on the confines of the sea as do the hills of Ireland. The hillsides of Scotland, as they slope toward the sea, are laid off in closely cut, well-planned, symmetrical pastures, fields or gardens, and are beautiful to the eye.

In early afternoon our great ship glides peacefully into the "Firth of Clyde." Now we Americans would call that "the River Clyde"; but the bonnie Scotch are more poetical, and the "Firth of Clyde" has more music in it. In the distance, by the use of glasses, one can see green pastures with shepherds attending their sheep, and one feels like bursting out in song on this happy and holy Sabbath, "Saviour, Like a Shepherd, Lead Us, Lead Us Lest We Go Astray." The cosey villages of Scotland along the shores of the Firth of Clyde are all of stone, and look so snug, so permanent, so abiding. Green fields, planted and hedged forests, snug villages of Scotland along the shore line of our sailing present a perfect panorama of life, beauty and delight.

The day has been so exciting and inspiring to look upon from deck that no services were attempted within, as all were eager to be out and commune with nature and nature's God. At 4:30 P. M. our ship slips silently into the harbor of Greannock, from which passengers for Glasgow are discharged. Those of us for Liverpool have another night and half-day on board; and with the wonders, beauties and glories of a strange day in our vision, we sing praises to Him who rules the sea and the land, and brings us safely into the haven of our dreams if we only trust Him.

J. O. A.

HOW WETS AND DRYS SPEND MONEY.

Those who wish prohibition and sobriety should not be deceived by the widespread and increasing propaganda carried on by the wets. Bear in mind that over 50,000 ex-saloonkeepers are in an organization to which they pay one dollar a month the year around to carry on the propaganda for "State rights," "local option," repeal of the eighteenth amendment, and the rest, and that to this number is to be added the Du Ponts and other great manufacturers of alcohol who now get about a dollar or a dollar and a half a gallon for their products, but if the legal sale of liquor can be brought back they would not only get twice that price for their alcohol, but find more ready sale for same. In brief, we should keep in mind who it is, and for what, the opponents of prohibition carry on their incessant clamor that prohibition is a failure. Shall the ex-saloonkeeper and the Du Ponts and their kind lead us, or shall a care and concern for the welfare and sobriety of mankind guide us?

An Associated Press dispatch from Washington, D. C., carried these startling figures September 18th: "Organizations for and against prohibition have reported receipts of $374,810 and expenditures of $434,992 to the clerk of the House during 1930. Organizations opposed to the eighteenth amendment have, from the records on file, taken in $363,188 and disbursed $425,370. The records show receipts of only $11,621 and expenditures of $9,622 for dry organizations.

"Overshadowing all from a fiscal standpoint, are the reports of the Association Against the Prohibition Amendment, of which Pierre S. du Pont, Wilmington, Del., industralist, is chairman. From January 1st to May 31st, the association reported receipts of $332,839 and expenditures of $385,392. Officials of the association testified before the Senate lobby committee this year that the organization spent $427,213 in 1929, and would need more than $1,000,000 to carry on its work in 1930. The campaign committee of the Anti-Saloon League of America for the period ending September 10th reported receipts of $1,265, with no expenditures."

PROHIBITION.

No word is more used in the papers, in politics, and in ordinary conversation in these days than the word "prohibition." The eighteenth amendment comes in for a popular place in all of these

lines of thought and expression. How it is that some men who, in other fields of thinking, seem to be capable of correct conclusions, go so far awry on this subject of prohibition is a problem unanswered. Three things enter into their way of thinking, but there may be some other factor that enters into their conclusions. These three things are appetite, money and position. Appetite is a controlling element in the thinking of many people, and the appetite for strong drink is one of the strongest cravings of the human being. Then money enters into the thought and action of many people. The Bible says that "the love of money is the root of all evil" (1 Tim. 6:10). Position is a third factor that enters into the thought some men take on this question. Ambition is more prevalent in a democracy than in a kingly government, because it opens the way for self-advancement. The ambitious man as a candidate for office is liable to fall into the error of trying to win support by adopting their way of thinking. When the constituency seems to be wet, the candidate for office is liable to violate his own judgment by trying to win others.

These three factors warp the judgment of many people, and they unconsciously misrepresent themselves. The drunkard, the bootlegger, and the over-anxious politician are liable to fall into this rut and violate their own best convictions. This is more likely than willful wrong positions on this subject. No one who knows the history of intoxicating beverages from early wines to distilled liquors can believe in the use of beverage alcohol in any form or strength.

At a special executive committee meeting of the Anti-Saloon League of Virginia, held in Richmond on Tuesday, September 16, 1930, Dr. Francis Scott McBride, general superintendent of the league in America, delivered a very illuminating address, which was more encouraging than discouraging. Among other striking things he said were, "that prohibition at its worst was better than saloons at their best." He related a good story of a man who wanted to go to the Senate, and opposed the eighteenth amendment to please certain voters. He was the father of five children. His wife said to him: "You don't have to go to the Senate, but you do have to provide for these five children." Prohibition, he declared, is a wonderful success. There are four drys to one wet member of the House in Congress, and five drys to one wet in the Senate. Dr. McBride is in a position to know the true situation, and his utterances have weight and value where they are known. The main trouble in this matter of prohibition is that the wrong side is better known than the right side. The press is said to be wet; but there is one great publisher who publishes seventeen dailies, or has published under his ownership, and all of them are dry. His name is Frank E. Gannett, and he tells plainly why he prefers to publish dry newspapers. The Albany *Evening News* and the Brooklyn *Daily Eagle* are two of his papers.

It goes without argument that the true members of the Christian Church, in the Southern Christian Convention, are on the dry side and support the eighteenth amendment, and that this can be said of all Protestant denominations; and that means that the eighteenth amendment is safe, and that even now it is better observed than Sabbath laws, traffic laws, and many other laws.

W. W. S.

CANADA IN THE LIQUOR BUSINESS

The Association Against the Eighteenth Amendment, promoted and directed by the liquor interests of the country, offers as one of their strongest arguments against prohibition that Canada has solved the problem most satisfactorily by the government taking over and conducting the manufacture and sale of liquor. That organization has sent some of the best newspaper and magazine writers in the country to Canada to investigate and report their findings through the press. They have returned with glowing accounts of how this, our Northern neighbor, has really and truly solved the temperance problem through government control of the sale of liquor. People who read this stuff, so shrewdly and carefully written, and who themselves have not taken the time and trouble to get the facts, may be led to believe that, after all, maybe, we made a mistake when we outlawed the saloon.

Here are the facts and figures (more than a year old) taken from government records in Canada: The Saskatchewan Liquor Board, in their report, in which they are required to give correct figures, says: "Arrests for drunkenness increased 125 per cent during the first eight months of government control." Bear in mind that drunkenness is not a violation of the law in Canada. Only the drunks are arrested who violate the law in some other way.

Police Commissioner C. F. Burton, of Manitoba, says that "If all the drunks were arrested there would be no room for them in the jails." The liquor forces here in the United States argue that the moonshiner and the bootlegger are the products of prohibition, and that if the government took over the liquor business these would have to go out of business. The Alberta Liquor Board, in its report, says: "Our greatest problem is moonshining in the country districts." The Saskatchewan board reports: "Bootlegging increased 111 per cent the first year of government control." The British Columbia Liquor Board reported: "As much liquor sold by bootleggers as is sold by the government stores."

The Montreal *Star*, in discussing the question some time ago, stated that drunkenness among women had increased 53 per cent. A friend of mine who visited Canada a few weeks ago tells of a drunken orgy on an excursion boat on which he traveled one night in which there were as many drunken women as men.

The Association Against the Eighteenth Amendment and its cohorts argue that if people could get all the light wines and beers they want they would not want any hard liquors. The experiment was tried out in Canada through the opening of attractive beer parlors. The British Columbia Liquor Board, in its first report after these parlors were opened, says: "Since the opening of the beer parlors, the sales of hard liquor have increased 50 per cent."

The Quebec board, in its report for 1924-'25 (five years ago), says: "The sale of hard spirits increased 32,275 gallons in one year." In Saskatchewan the increase was 33 per cent in two years. The claim that light wines and beers (and that's what the liquor forces in the United States are fighting for) will promote temperance is positively silly. Not one person in a thousand can regularly and systematically take even a small amount of alcohol in any form into the system and remain temperate. Too many poor fools have tried that, only to find themselves finally in the gutter.

In Ontario, the figures show that the people spend $1,000,000 per week, $52,000,000 a year, for liquor—enough to keep the entire population, including men, women and children, about half drunk most of the time, if evenly distributed. In Canada there are seven provinces in which liquor is sold by the government. In these seven provinces there is a total population of $10,000,000. These seven provinces spend $160,000,000 a year for drink, or $16 a year for each man, woman and child. In these seven provinces the total sales for one year (1928) almost trebled.

If the sale of liquor in this country is ever legalized so people can go and buy it whenever they want it, life on our highways, with thousands of automobiles at forty-five miles per hour and up, will not be worth a nickle, especially on Sundays and public holidays. The convictions of drunken drivers in Canada increased 1,300 per cent from 1921 to 1929. How any Christian man, the husband of a good wife and the father of innocent children, can conscientiously favor the sale and use of liquor as a beverage is beyond me.

Norfolk, Va. S. M. SMITH.

PROGRAM.

The following is the program of the Alabama Christian Conference, to be held, in connection with the State meeting of the Congregational Churches, at Noonday Christian Church, four and a half miles northeast of Wedowee, Ala., October 14-16, 1930.

FIRST DAY.

Morning Session.

10:00. Called to Order by President Rev. G. D. Hunt.
Welcome Address—Rev. J. D. Dollar, Pastor.
Response—Dr. F. P. Ensminger, Assistant Superintendent Congregational Churches.
10:30. Enrollment of Ministers and Delegates.
Election of Officers.
Reception of Fraternal Delegates.
11:30. Annual Address of President Rev. G. D. Hunt.
Communion Service—Rev. C. W. Carter.
12:00. Lunch.

Afternoon Session.

1:30. Called to Order by President.
Prayer—Rev. G. H. Veazey.
Appointment of New Committees.
Report of Executive Committee—Chairman.
Report of Committee on Moral Reform—Rev. W. T. Meacham, Chairman.
Report of Committee on Superannuation—Rev. C. W. Carter, Chairman.
Miscellaneous Business.
Assignment of Homes.
Adjournment.

SECOND DAY.

Morning Session.

8:30. Called to Order by President.
Prayer—Rev. J. H. Hughes.
Report of Committee on Foreign Missions—Rev. Geo. Staley Hunt, Chairman.
Report of Home Mission Board—Rev. G. D. Hunt, Chairman.
Report of Committee on Schools and Colleges—Dr. S. L. Beougher, Chairman.
11:00. Sermon.
12:00. Lunch.

Afternoon Session.

1:30. Called to Order by President.
Prayer—Rev. C. W. Carter.
Report of Committee on Religious Literature—Rev. J. H. Hughes, Chairman.
Report of S. S. & C. E. Board—Rev. George Staley Hunt, Chairman.
Report of Committee on Nominations—V. E. Kitchens, Chairman.
Report of Treasurer—J. W. Payne.
Miscellaneous Business.

N. B.: Evening programs will be provided for by the Program Committee. Come and be ready to express yourself on all questions.

The report on S. S. & C. E. will be made Tuesday night, October 14th, at which time the young people will have lunch on the Church yard and enjoy a social hour together. Let all our young people who possibly can, arrange to come and enjoy the occasion.

PROGRAM COMMITTEE.

CONTRIBUTIONS

SUFFOLK LETTER.

People have many notions about the relation of different members of society in all of its aspects. This variety embraces business, social life, professional life, educational conditions, Church membership, and political positions. Those in the lower class, in all of these relations, consider their condition and their opportunities limited as comparde with others. But when the whole situation is understood, the differences that separate people and interfere with best results are not so great as usually imagined. When all the angles in human society are considered, it will appear that all have the same opportunity for service and enjoyment. The poor man is concerned to know how he may gain money or position; the man in possession of money or position is concerned about how he can hold in safety his possession. The illiterate is concerned about education; the literate is concerned about his position. The tragic thing about society is the differences that arise by one set looking down upon another and another set holding aloof from service because they imagine they are not wanted. This is especially harmful in the Church where all are welcome and all are needed. The janitor is as necessary as the preacher. The one opens the Church, the other opens the Bible. The listener in the pew is as important as the singer in the choir. It takes both to make worship. The choir never feels as worshipful in their practice as when they have the response of the congregation. Dress separates more people than character. Character brings people together; the lack of it separates them.

What is true of individuals is true of periods in time. One age has as good a time as another. Many think that people could not have had enjoyment before the days of modern conveniences; but they did. They had the best of their day, and people now have the best of our day. The young people who walked together or rode in buggies had just as good time as those who now ride in automobiles. All experiences are both real and relative; and when centuries are compared, they all have their good and bad, their poor and rich, and their small and great. The past centuries had their great men and great women, their great authors, and artists. In fact, the architects, painters and writers have no superiors in this machine age. The ladies of Greece and Rome felt just as important in their costumes as the ladies of France or America in this day of which men boast. Character was just as genuine in Washington's day as in Hoover's. All people in all ages have the same chance to be and to do right. A criminal in our day is as bad as in the time when only Indians roamed the uncut forests of this land, and they enjoyed their hunt as much as gentlemen now enjoy their golf. The women were as beautiful in their day as the women in this day. Worship in the log meeting-house was just as real as in the stone Church. Singing was just as worshipful when the minister read aloud the first line of each stanza as it is today when every worshiper holds a hymn-book that contains the words and the music. We boast of our age, but we forget that past ages made our day possible in schools, Churches, homes and society.

W. W. Staley.

ELON LETTER.

Too great insistence on a particular point of view has brought the Protestant world the diversity of sects, a situation which is today the scandal of Christianity. We would do well to remember the exhortation of Paul to his Philippian brethren when he urged them so to conduct themselves that their moderation would be known to all men. The translators have found difficulty with the word "moderation." Some of them construe it as "forbearance"; others as "self-restraint"; others as "temperance." The particular word need not give us any special concern. The idea is clear, that we shall avoid extremes in every direction of our experience, so that our character will be symmetrical, well-rounded and set in the framework of Christian love like "apples of gold in pictures of silver." Self-restraint, forbearance, temperance, moderation, is of the very essence of the Christian way of life.

This is very different, however, from the principle for the organization of life and conduct suggested by the Greek philosopher Aristotle. Aristotle's teacher, Plato, had taught the subordination of the higher to the lower interests of life. Aristotle felt that what was needed was not the subordination of one realm of experience or interest to another, but symmetrical development in all the realms of human interest and experience. It did not occur to Aristotle, however, that a man might disproportionately develop all his powers in terms of an idealistic conception of life. Aristotle's sense of proportion would not prevent a fanatic or a slothful man from becoming grossly disproportionate, when judged in terms of ultimate values or standards. The Christian view of life is that it not only ought to be moderate, but moderate in the eyes of all good men. The Christian community interprets the Christian way of living as a standard of life, and would, therefore, constantly keep its eyes fastened on this standard in terms of which the moderate life in its judgment should be lived. The sense of proportion, therefore, is the Christian philosophy of life would be a governor preventing it from going to extremes of too violent action or of indolent inaction.

Virtue may become a vice. Men have known this for many ages. It is a good thing, for example, to eat food. A human being cannot subsist very long without sustentation. But gluttony is a vicious sin. It is a good thing to fall in love. I have known the life of an indolent or careless young man to be literally made over again when this happy experience had come to him, but to wear one's heart on the lapel of one's coat and to fall in love with every young lady one meets, that is to debase affection. It is a good thing for a man to pray, but it would be foolish in the extreme to devote all of one's waking hours to prayer-meetings. The application of the Christian principle of moderation in any realm of our experience is a wholesome procedure. It is a touch-stone that never fails to give a wholesome response. It is not without reason, therefore, that the apostle Paul encourages us to let our moderation be known to all men. And in our day, when there is such a widespread disposition to have our fling, to indulge natural inclination, to learn for ourselves by experience just what the consequences of certain lines of conduct are, there is particular need for the exercise and application of this Christian virtue. For college students in particular, there is need for dispassionate thinking, if true moderation and the consistent application of life principles consistent therewith are to exist.

W. A. Harper.

ROSEMONT—BEREA.

These are busy days at Rosemont and Berea Christian Churches. At Rosemont, the old Church is being razed to make place for the new Rosemont, and at the Berea Church special evangelistic meetings are being held. These meetings have been in progress for ten days, and will come to a close tonight (Thursday, September 18th). The meeting was opened on the night of the 8th, with a fine sermon by Dr. C. C. Ryan, in the presence of a large audience, but on account of illness, Dr. Ryan could not remain with us, so on Tuesday night Rev. W. C. Hook came to the assistance of the pastor, and has been doing the preaching to the delight of the fine crowds that have heard him ever since. The attendance has indeed been most encouraging during the entire meeting, and the people are enjoying Bro. Hook very much. Some decisions have been made, and a large number of reconsecrations have been witnessed.

The work on the new Church at Rosemont will be begun as soon as the old buildings are out of the way, and we hope to get in the new Church in the early part of next year. In the meantime, we will have our services in the old Church, which has been moved on a back lot, thus enabling us to continue our work on the same grounds during the erection of the new Church.

The meetings of both the Church and building committee, in the interest of the building program, have all been very pleasant, and at the same time earnest and frank, each one trying to do the very best thing possible for the good of the whole program. In fact, the plans have gone through so lovely that our architect, Mr. B. F. Mitchel, was moved to remark to the pastor, "I have never seen a building program of a Church go through as smoothly in my life."

The following are the members of the building committee: O. F. Smith, A. L. Guynn, W. H. Farrow, J. R. Morrison, Jr., Mrs. O. S. Mills, Mrs. E. H. Cuthrell, Dr. L. C. Ferebee, H. L. Bondurant, and H. R. Morrison. Every one of these have taken a great interest in their task, showing at all times a very fine spirit, even when different opinions prevailed, making the program of our work very pleasant so far, and we feel sure this fine spirit will continue. The special meetings of the Church have also been characterized by the same spirit, and has granted every request the committee has made, and has approved the various reports of the committee from time to time.

Every one seems to be happy that their dream of a better Church is going to be realized, and we hope to be able to make the new Church redound to the glory of Him who "loved the Church and gave Himself for it."

J. F. Morgan.

FANCY GAP LETTER.

Miss Jewel Truitt and Miss Lilly Spain, of Waverly, Va., came to Fancy Gap on August 9, 1930, and put on a two-week daily vacation Bible school. The school was conducted as Bible schools elsewhere are conducted. The writer assisted by conducting the worship program. Then a period was devoted to a talk or a story by Miss Truitt, followed by the music period, which was conducted by Miss Spain. Then the children were divided into two classes under the supervision of Miss Truitt and Miss Spain. A recess was given, after which Miss Truitt took the larger girls for a period of domestic work; Miss Spain had the smaller children for a period in which they did handwork, drawing, etc.; the writer took the boys for the same period and we did some manual training. Then the entire school assembled for the closing exercises and drills.

The school was conducted at Elk Spur each morning from 9 to 11:30 o'clock, and at Rocky Ford from 2:30 to 5 P. M. Each school was better represented than of the previous year, and we feel that much good has been accomplished. We extend our appreciation to Miss Truitt and Miss Spain for their faithfulness and services at our Churches at Fancy Gap, Va.

We were very fortunate in having with us Rev. and Mrs. A. W. Andes, Harrisonburg, Va., to assist us in a two-week meeting at Elk Spur. The meeting closed September 5, 1930. There were twenty-four confessions and two reconsecrations. At the close of the meeting we had nine additions to the Church. There are others who will unite with our Church later, and some who have expressed their desire to unite with other Churches.

We feel that Rev. and Mrs. Andes have brought a blessing to the community of our Elk Spur Church through their preaching and wonderful leadership. All Mrs. Andes lacks of being a minister is her license. She is a great worker and has a wonderful influence over an audience during a series of meetings. Mr. Andes preached the plain gospel truth, and his sermons had bearing and a convicting influence upon the lives of many. May God bless Bro. Andes in his field of labor.

Those who united with our Church at Fancy Gap were young people of the community. The writer's heart rejoices because some of the young people whom he had been working with and praying for have said by their action that they were going to live a life for Christ. If they will make Christ their ideal in life I am sure that they will do much toward revolutionizing our Church and bringing other lives into the kingdom of God.

May God's blessings be upon these people, and may His Spirit guide and direct their footsteps into paths of righteousness. We shall begin our meeting at Rocky Ford Church September 21st and continue for two weeks. We crave an interest in your prayers.

S. E. MADREN.

PALM STREET CHURCH.

The Ladies' Missionary Society met with the secretary, Miss Ophelia Morris, at the White Oak Hotel, September 11, 1930. The meeting was called to order by the president, Mrs. J. E. Smith. Mrs. A. H. Henshaw opened the devotional service by reading a portion of the 22nd chapter of Matthew. The whole class then joined singing "Bless Be the Tie That Binds," after which the secretary led in prayer.

The secretary then read the minutes of the last meeting and called the roll, and each member repeated a verse of Scripture at the call of his or her name. The secretary then gave her report for the year, stating that there was seventeen members on the roll at the present and that there had been an average of nine present at the meeting since the society was organized in January, 1930.

The following program was then carried out: "Faithfulness" was the theme; Mrs. O. D. Taylor gave a reading entitled "The Faithfulness of Dr. Howsaire"; Mrs. W. E. Hinshaw then gave a brief history of Charlotte Hawkins Brown's life and work among her race in North Carolina; the secretary then read a letter which she had written Dr. and Mrs. Matthew J. W. White, Jr., of the Philippines, which was signed by each member of the society.

The following officers were elected to serve during the coming year: president, Mrs. J. E. Smith; vice-president, Mrs. B. T. Oliver; secretary, Miss Ophelia Morris; treasurer, Mrs. A. H. Hinshaw; superintendent of literature, Mrs. D. A. Murchison.

There being no further business, the society adjourned, to meet with Mrs. A. H. Hinshaw for the October meeting. Rev. J. L. Nease offered the closing prayer. The hostess then served fruits, which were enjoyed by all.

OPHELIA MORRIS, *Sec'y.*

MT. CARMEL.

I have been preaching at this Church on the first and third Sundays since March, 1928. For fifteen months pryor to that time I had been recuperating from a breakdown which came to me while preaching at Antioch, Isle of Wight County, Va., Sunday, January 2, 1927. I had been preaching only a short time and was feeling fine when suddenly I was stricken. On April 22nd, the same year, while in Roanoke, Va., visiting in our son's home, I had a second attack which weakened me very much more, greatly impairing my speech also.

One physician said that I would not preach any more. We have often thought that doctors do not always know, and this was one time that I am glad this one didn't know. Anyhow, I am doing what is called preaching and am very thankful to be able to do it.

We have just closed a good meeting with Rev. W. H. Garman doing the preaching. We have had two other splendid revivals since I have had charge of the work here. Rev. O. D. Poythress was with us year before last, and Rev. T. N. Lowe last year. The preaching of all these brethren was well received and very helpful. We have received about fifty members and about a dozen or more have died.

I have the second and fourth Sundays open and would be glad to have them filled for the next year. The Lord has wonderfully restored my strength, and I want to use it in full-time service in preaching the gospel which means so much to me. There is a glory side to affliction. For one thing, you come to realize more the meaning of real friendship.

Again we want to say thank you to all who have given expressions of sympathy or rendered assistance in any way. Brethren, pray for us.

W. D. HARWOOD.

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11 Truth shall sprin

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [z] or, *all*

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8 ¶ [26]Jĕ-hŏ'-ă-chăn *was* years old when he began t

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A DAILY PRAYER.

(September.)

Dear Christ of God, through whom God's will is borne to earth, as everywhere so much of doubt and desperation enshroud men's minds, make of Thy Church the agency, and of its members Thy messengers, to carry afar the truth that frees and holds. Thou who gavest the Church, O Master-Friend, through its good offices supply the hunger and want of little children and drive away despair. As unemployment and widespread dearth afflict our nation, Thou who didst multiply the loaves, put into the hands of anguished parents earnings adequate to allay family suffering. Thus may Thy love entwine and enfold even to the fullness of its saving power. Amen.

DOES NOT BELIEVE IN FOREIGN MISSIONS.

The writer was talking with a very cultured and a very charitably inclined lady recently who said emphatically, "I do not believe in foreign missions, and think every dollar spent for that purpose is wasted, literally thrown away. As for myself, I always help the poor, and there are always a plenty of them about us to be helped. I think our Christian duty and obligation of charity is to them."

That good lady was perfectly sincere, I judged, and she is not alone in her decided opinion. The reply of the writer was, "I think I have heard that position stated before, and quite often. In fact, it has been stated, no doubt, since the time when His disciples made almost the identical statement to the Christ. A woman, yes a woman, came to her Lord and just poured out on His head a whole box of very precious and costly perfume. The disciples said, "Now that was money wasted, absolutely thrown away. If she wanted to be charitable and generous and kind, why did she not take that money and give it to the poor? They need it, and there are a plenty of them all around us; and we believe in helping those about us who need help." And so those disciples were very decided in their opinion about what real charity and generosity consisted of.

Now look what the Lord said to those disciples, "Let that woman alone. She has made her offering for my sake, out of sheer love for me. The poor you have always with you. Wheresoever the gospel shall be preached in all the world, what this woman has done shall be told as a memorial of her." Now, what "gospel" was the Lord talking about, and why does He speak of it all of a sudden in world-wide terms? Well, it was the gospel that woman had preached by her act of devotion to her Lord.

And this is the soul, the dynamic, the spirit of foreign missions. Just a work done, a life dedicated, a gift made, not to the poor nor even for the sake of the "heathen," but out of sheer, genuine love to and for our Lord. We no more give our money nor send out missionaries for the sake of the heathen than did this woman who poured her love offering on the head of her Lord. We give our money and send out missionaries out of sheer love to our Lord—all just for His sake. We do not love the "heathen," but our Lord loves the remotest and the most needy in all the work. And He knew there were folks in the world who were in far greater need than the poor about us; for they need, and are perishing in soul for the want of the gospel. Our Lord knew well enough that those who would put first and foremost their love for Him would then care for the poor also.

Time, experience, history have proven and justified the position of our Lord. Who have built most of our homes of charity, supported most of our asylums and institutions of benevolence? Always and every time those who have made their first and larger gifts and dedicated their deepest love and consideration, not to their fellow-man, even the poor, but to their Lord, for His sake, that His saving message might be carried to those who perish without it. J. O. A.

EVANGELICAL CHURCH IN EGYPT.

It may interest the Church at home to have some of the following data concerning the Church in Egypt:

There are 20,200 communicants in the Churches between Alexandria and the Sobat, in the Sudan. There are fully twice that number who gather with these members, so that one may think of this Protestant community in Egypt as being from 50,000 to 60,000. There are 451 centers of preaching, of which 126 are organized congregations and 325 are larger or smaller gatherings for worship, usually without their Church buildings at the present time. Often the meetings are held in private homes, whether in the cities or villages.

The average attendance for the Sabbath morning services in these places shows a total of over 27,000 persons; at the evening meetings during the week the average attendance is 8,550. At the women's meetings during the week the average attendance is 8,200. Some of the congregations show an average attendance of from 300 to almost 900; for example, at Assiut (not including the college or the Pressly Memorial Institute), the average attendance is 880; at Nekhelia it is 600; at El Kom el Akdar it is 410; and at each of two Cairo congregations it is over 400.

There are 117 ordained ministers of whom 103 are pastors of congregations. There are 31 licensed preachers, and over 500 irregular teachers in the Egyptian Church. There are 10 congregations in the city of Cairo which have their own pastors, and of these 5 are entirely self-supporting; 281 Sabbath Schools, with 23,683 pupils and 1,067 teachers; 214 day and boarding-schools identified with this evangelical Church, of which 151 are for boys and 63 for girls, with an attendance of 12,263 boys and young men, and 6,940 girls, i. e., a total of 19,203, of whom 3,974 are Mohammedans. There are 127 young people's organizations, with a membership of 4,474.

The total budget for carrying on all the work conducted by the Church in Egypt amounts to over $420,000. It is true that this includes over $250,000 income from schools and which is not, therefore, to be considered as genuinely given for the support of evangelistic work. Yet there is an expense of $150,000 for the conduct of the Churches, including over $37,000 for the running expenses of the congregations and over $22,000 for the evangelization of districts from these congregations.—*Dr. R. S. McClenahan, in United Presbyterian.*

WHAT ONE BIBLE DID.

Commissioner Osias, Philippine commissioner at Washington, lists among the most helpful things missionaries have done in the Philippines is that of "translating and popularizing the Bible." A single instance illustrates its penetrating and transforming effect.

Some years ago a patient in the Tagbilaran Hospital was given a Testament. After recovery he took his Testament with him into the distant mountain barrio. Some time later a colporteur of the American Bible Society was trying to sell Bibles in a near-by hill town, but without success. An inhabitant said to him: "If you want to sell that book, why don't you go up into the hills to a certain barrio, for there they are all asking for that book?"

The colporteur went, asked for the leader of the barrio and found he was the man who had been in the hospital at Tagbilaran. This man had been leading his people in Bible study, and later organized them into a congregation and regular worship was being held every Sunday. Said he:

"We had no teacher, so we just stood up and read the Bible before the people and let it be our teacher. We had no preacher, so we just let the Bible speak to us. We had no prayer-book and none of us knew how to pray, so we just closed our eyes and talked to God."

The total circulation of the Bible in the Philippines since the establishment of the American Bible Society in the island in 1899 has been 2,616,757 volumes.—*Missionary Review of World.*

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 20, 1930.

Sunday Schools.

Previously acknowledged	$ 4,601.41
First Church, Norfolk, Va.	6.26
Oak Grove, Chipley, Ga.	.60
Hines Chapel, McLeansville, N. C.	5.25
Pleasant Ridge, Guilford College, N. C.	1.14
Mt. Carmel, Zuni, Va.	2.77
Bethlehem, Broadway, Va.	2.05
Mayland, Broadway, Va.	1.00
Lanett, Ala.	2.00
Rocky Ford, Cana, Va.	2.00
Elk Spur, Fancy Gap, Va.	1.00
Belew Creek, N. C.	2.00
Spring Hill, Waverly, Va.	1.13
Total	$ 4,628.61

Individual and Church Collections.

Previously acknowledged	$ 6,176.70
A. S. Dunn, Lynchburg, Va.	4.50
Palm Street, Greensboro, N. C.	3.00
Total	$ 6,184.20

Dollar-a-Month Club.

Previously acknowledged	$ 85.00
W. A. Crawford, Geer, Va.	1.00
Mrs. T. W. Butt, Norfolk, Va.	5.00
Mrs. R. A. Dowd, Glendon, N. C.	1.00
Total	$ 92.00

Summary.

Previously acknowledged	$21,553.00
Sunday Schools, regular	27.20
Individual and Church collections	7.50
Dollar-a-Month Club	7.00
Total to date	$21,595.50

J. O. Atkinson, *Sec'y.*

NEWS ITEMS

By Mrs. W. M. Jay.

The Bertie Rowland Missionary Society of the Holland Church has just completed a most successful year's work. The policy of the organization has always been to raise its apportionments

by free-will offerings. The finances have been raised in full and all of the points on the standard of excellence have been met. A pageant was given at Easter under the direction of Mrs. J. R. Darden. Five new members have been added during the year. Mrs. Joe E. Holland is the efficient corresponding secretary of this society.

The Woman's Missionary Society of the Christian Temple, Norfolk, Va., held its last meeting of the Conference year Wednesday, September 10, and closed the most successful year of its history. For seven years the society has been divided into groups, meeting twice in the homes and once in a general meeting at the Church each quarter. Next year there will be group meetings each month in the quarter; also one general meeting at the Church. In this way a continuous program can better be carried on. It was voted to use as a basis for the programs "A Cloud of Witnesses," the foreign book suggested by the central committee. Mrs. R. B. Wood, who has served as president so acceptably for seven years, resigned and turned over to the new president, Mrs. C. L. Dawson, a complete organization with all requirements met for the Conference year.

The Willing Workers' Society of the Holland Christian Church is having a most profitable year under the leadership of Mrs. I. H. Luke and Mrs. G. G. Holland. The attendance has been good and eight new members have been added to the roll. A missionary study course has been completed, "Jumping Beans" and "Little Lord Jesus," having been used as the text. On Sunday night preceding Christmas a pageant was given, with special music as an added feature. The Willing Workers have raised their quarterly apportionment each quarter and hope to be a standard society by Conference.

PROGRAM.

Following is the program of the sixth annual session of the Alabama Woman's Missionary Conference, to be held at New Hope Church, Sunday, October 12, 1930:

Morning Session.

Theme: "Our Conception of Faithfulness."

10:00. Call to Order by President.
Reports of District Superintendents:
Wadley—Mrs. G. L. Stephens.
Roanoke—Mrs. G. H. Veazey.
Lineville—Mrs. Ernest Devaughn.
New Hope—Mrs. O. L. Royston.
Reports of Department Superintendents:
Young People—Mrs. V. L. Carter.
Willing Workers—Mrs. Paul Beard.
Cradle Roll—Mrs. A. I. Landers.
Literature—Mrs. L. H. Liles.
Life Membership—Mrs. O. H. Orr.
Treasurer's Report.
President's Message.
Introduction of Visitors.
Devotions—Miss Tinie Mae Hurst.
Address.
Offering.
Appointment of Committees.

Afternoon Session.

1:30. Thirty minutes for Young People's Program.
Address—"Shall We Work Together," Miss Marguerite Davison.
Business Session.

Notice: Please take notice that the meeting will be changed from Saturday, October 11th, to Sunday, October 12th.

MRS. V. E. KITCHENS,
President.

REV. G. D. HUNT'S LETTER.

On Monday after the last third Sunday, I went from Ambrose, Ga., to Brookfield to assist Rev. Carpenter at Vanceville, Ga., in a revival meeting. I stayed with Bro. Carpenter at this Church until after services Friday night. He continued the service, however, until Sunday night following. This was one of the most gracious meetings of the year with me. I met so many of my old friends, and made so many new ones, until it was a joy to me to be there. The people, who are farmers, were so busy gathering their crop that our crowds in the daytime were small, but we had fine crowds at night and good interest was manifested.

The Church was much revived, and rejoiced greatly in the evidence of salvation. Many prayers were made and many testimonies were given by the faithful ones, and the people of God were made to rejoice together. Rev. Carpenter is doing a good work in South Georgia, and the people love him, and I think he is well located in the midst of a prosperous and happy people. Crops are fine in that section of the South. There is a vast difference in the appearance of things there and in our section of our own State.

The year is slowly but surely getting away from us, and Conferences will soon be called to assemble. What shall our answers be? Will it be said of us, "Well done," or will we be content with a knowledge of failure?

Before this letter gets into the columns of THE SUN, your field secretary's report will be read by quite a number of anxious and loyal men and women of our Church, and I trust that we may realize that we are facing a larger program and that we shall do all in our power to put our part of it over.

Drs. Jenkins and Beougher are planning a great rally for Piedmont Junior College on Saturday, the 20th of September, at 2:30 P. M., at which time United States Senator J. Thomas Heflin will be the principal speaker. This is a sufficient guarantee for a large gathering of people. Great plans are being formulated for Piedmont Junior, and here's hoping they may be put over. If there was ever a necessity for such a school among the common people, this is surely a necessity. God bless our Christian schools and colleges.

G. D. HUNT.

IMPORTANT NOTICE.

The annual meeting of the Mission Board, Southern Christian Convention, will be held in Suffolk Christian Church, 9:30 A. M., Tuesday, October 7th. Will those who have communications for the board please send same to J. O. Atkinson, Secretary, Elon College, N. C.?

J. E. WEST, *Chairman.*
Suffolk, Va.
J. O. ATKINSON, *Sec'y,*
Elon College, N. C.

NOTICE.

The Eastern Virginia Woman's Missionary Conference will meet with the Christian Temple, Norfolk, Va., on Friday, October 24, 1930. It is earnestly desired that each society will strive to meet the requirements of the "Standard of Excellence," and make this the banner year of our work. Mrs. Ray Clarke Tillinghast, of New York City, who has just completed a trip around the world, will be the speaker and tell of her contact with the women in foreign lands.

MRS. L. W. STAGG, *Sec'y.*

ALL SELF-PRONOUNCING

Holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.
AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Jē'sus was

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Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Bāb'-ў-lon are fourteen generations; and from the carrying away into Bāb'ў-lon unto Christ are fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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Holman GEM Testament

POCKET SIZE 3⅜x4½ inches

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Jē'sus to the multitude, and to his disciples,

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson I—October 5, 1930.

Zacharias and Elizabeth.

Golden Text: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."—Luke 1:6.

Lesson: 1:5-80.

Good Folks.

Zacharias and Elizabeth were good folks, the type of people who, in a quiet and unassuming way, live a life of righteousness. It is to be noted that the Scripture says, "righteous before God"—they were not pretenders or hypocrites, their religion was sincere and real, God Himself approved of their way of life. There is no substitute for godly character.

A Childless Home.

Here was a home that was childless, not by choice, but by necessity. There was a great yearning in the hearts of this man and this woman for children. What a rebuke they are to so many young married people of this day who do not want children. There are, of course, cases in which it is impossible for people to have children. But one of the factors in modern life that gives promise of being serious is the deliberate avoidance of parenthood on the part of young married couples, either because of what is thought to be economic grounds or because of selfishness and love of ease.

An Ideal Service of Worship.

"And the whole multitude of people were praying without at the time of incense." Here was an occasion when the people were in the spirit of prayer while the minister of religion performed his duties. It is no wonder that there appeared unto him an angel of the Lord. Alas, how comparatively few congregations are in the spirit of prayer during the hour of worship!

A Vision in the Temple.

The atmosphere of prayer and the sincerity of heart paved the way for the vision. Blessed are the pure in heart, for they shall see God. The ultimate purpose of worship is to give vision, a vision of God, of man in his finer possibilities, of life in all its glory.

The Penalty of Unbelief.

"Because thou believest not my words, which shall be fulfilled in their season." It is recounted that in one case Jesus Himself could do no mighty works because of unbelief. What a price all of us pay for our unbelief in God and in His promises.

Unanswered Prayer.

Zacharias had undoubtedly been praying a long time for a child, and his prayer had apparently been unanswered. Persistency as well as sincerity is required in prayer.

Obedience Brings the Blessing.

In due season the child was born. But it was not until Zacharias had named the child John, in obedience to the command of the angel, that he was restored to normal hearing and speech. The blessings of God, especially His spiritual blessings, are contingent upon obedience. To obey is better than to sacrifice.

Saved to Serve.

"That we, being delivered out of the hand of our enemies, might serve him without fear." Here is a fundamental principle of the Christian religion. Salvation is not simply an end in itself; it is a means to an end. God redeems, frees, liberates, in order that His children might render the larger service. Service ought to be and is a fruitage of real salvation. In a sense, it is the end of salvation.

Road-Builders for the King.

"Thou shalt go before the face of the Lord to prepare His ways." In a sense, this is what all of us are to do. We are to be road-builders for the King. We are to prepare the way for Him. There are mountains of ignorance and oppression and prejudice and hatred to be leveled down, and there are valleys of despair and sorrow to be leveled up.

Strong in Spirit.

"And the child grew and waxed strong in spirit." His godly parents and His early training, coupled with His innate ability and sturdiness of purpose, were reflected in the spiritual character of the young Prophet.

In the Desert.

"And was in the deserts till the day of his showing unto Israel." Away from the rush and the vice of the towns and cities, with time for reflection and meditation, this young Prophet developed those inner resources which made him, in the estimation of Jesus, the greatest of prophets. Ministers and religious workers, all of us need to get away from things and activities sometimes. We need that solitude about which the psalmist writes when he says, "Be still, and know that I am God."

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, October 5, 1930.

Topic: "How May We Help the Folks in Our Community?"

Piano Prelude: "Must Jesus Bear the Cross Alone?"

Hymn: "Jesus Calls Us."

Prayer (in unison): "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer."

Hymn: "Rescue the Perishing."

Scripture reading: James 1:27.

Topics for Talks on the Lesson.

1. "Whom Should We Help?" A certain lawyer once asked Jesus, "And who is my neighbor?" The story in Luke 10:25-37 gives Jesus' answer. Who are our neighbors? What different nationalities do they include? In what different employments are they found? How do they compare with each other socially? In the eyes of the Master are they all equal? Why, then, do we make such distinctions between so-called "classes" of people? With God as the Father of all, what is our relation to the other people of the world? How should we regard each other?

2. "What Jesus Thought a Christian Should Do for Others." Read Matt. 25:31-46 and Luke 4:16-21. Make a list of the deeds found in these passages which Jesus considered important. What did Jesus spend His life doing?

3. "Who Needs Our Help?" Read Job 29. In what different ways did job help others in his time? Why many of these same ills still burden people today? Compare the two lists you make. What needs arise with the crowding of the masses into the cities? (Think this over in its bearings on the health, wealth, morals and happiness of the people.)

4. "How the Needs are Being Met." (a) People have always been interested in their own health. Why are they now concerned about the health of all others? Tell something about the promotion of public health. Why should a Christian try to better the physical condition of others? In doing that, what is his service to the kingdom of God?

(b) Do the children and young people of our community have good opportunities for wholesome play? What can our society do to improve these opportunities?

(c) How can we help develop a better spirit of fellowship in our community?

(d) Can our society help the underprivileged in our community?

(e) Plan a week-day meeting to discuss some project in community work that your society may undertake. You might provide more books for the library, plan some ways of beautifying the community, plan some way by which children who are talented in music, art, etc., may receive the proper encouragement and training.

Poem: "Love Thyself Last."

"Love thyself last; look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

"Love thyself last; look far, and find the stranger
Who staggers 'neath his sin and his despair;
Go, lend a hand and lead him out of danger,
To heights where he may see the world is fair.

"Love thyself last; and thou shalt grow in spirit
To see, to hear, to know, and understand;
The message of the stars, lo, thou shalt hear it,
And all God's joys shall be at thy command."

Discuss in the society the meaning of the following quotations: "Nothing so deadens the sympathies and shrivels the power of enjoyment as the persistent keeping away from the great opportunities for helpfulness and a continual ignoring of the starvation struggle which makes up the life of at least half the race."—*Jane Addams.*

"Without the advance and improvement of the whole, no man can hope for any lasting improvement in his own moral or material individual condition."—*Jane Addams.*

COMMUNICATED.

At the recent Virginia Valley Central Conference I procured a copy of the pamphlet issue of the proceedings of 1930 Southern Christian Convention. Last evening (my first opportunity) I read it through, experiencing, for the most part, an appreciative sense of its studied, forward outlook; but not until I reached nearly the end of page 49 did I get the big thrill of the whole resume, viz: the resolution referring to a "promotional agent" or "general secretary." Truly, the resolution is a noble gesture. It points toward a most necessary realization.

Mrs. J. J. Lincoln.

We have received the report of Rev. G. D. Hunt as field secretary of our two most southern Conferences. It shows untiring effort on his part and resultant accomplishments. We will give Sun readers the benefit of this report in an early issue.

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

DOCTOR DILLARD OF THE JEANES FUND. By Benjamin Brawley. Revell; $1.75; pp. 151.

James Hardy Dillard is one of the rarest spirits of our generation. A ripe scholar, he has always found his chiefest interest in folks. Well do I recall my first meeting with him. We were riding from the far South on the same train. I laid down the book which I was reading and in which my name and address were written to go to the diner. When I returned, the distinguished and kindly gentleman who had been seated opposite me had moved over into my seat and was scanning the book I had been reading.

"Quite an interesting book," he remarked as he introduced himself. But his interest was not in the book. It was in the institution I was connected with and in me. He knew several of our trustees and had often desired to get acquainted with our work on the inside, which he had come to appreciate in its product, many of whom he had met. The remainder of that journey to Greensboro, N. C., where we parted, was an inspiration to me.

Since our initial meeting on the train, I have visited Dr. Dillard in his cultured home under the shadow of the University of Virginia, in his unique and spacious offices on Main Street of Charlottesville, and been thrown in his presence on other occasions. A letter from him is different. I have many of them filed away.

The biographer draws his portrait, and draws it accurately. Coming from one of the aristocratic families of Virginia and North Carolina, educated in the Norfolk Academy, a real educational institution, and in Washington and Lee, sought for as teacher, professor and dean in the South's leading institutions of higher learning, this cavalier scholar became so imbued with the spirit of service to the colored race that he has devoted twenty-five creative years to a crusade of helpfulness on their behalf.

Idealist, Dr. Dillard is also a realist. He has no final solution for the race problem. As president of the Jeanes fund and of the Slater fund, as administrator of the Phelps-Stokes fund, as member of the General Education Board, as member of inter-racial and international commissions, he has always felt that in every situation there could be found a "next best" thing to do. His philosophy will be described by some as opportunistic, but it is based on a wise and sympathetic statesmanship and a firm conviction that ever more light is sure to burst on the race question as men and women of good will honestly seek the immediate next best step in any situation, no matter how tense that situation may be. He has never hesitated to declare his convictions in any crisis and his voice has had the authority of the prophet, for white college and university men and women in particular and also for the colored race.

His program for the colored race has changed with his responsibilities, as is to be expected for one who sees life as a growing and enlarging experience. At first he was content with primary insistence on elementary training for negroes, but in the latter years he has devoted more and more attention to higher and professional leadership, though with no let up in his original interest. A firm believer in State rights, he has yet advocated aid for negro education, because he sees that the whole nation is responsible for the negro's presence here.

Throughout his eventful and fruitful leadership in negro education, Dr. Dillard has insisted on three fundamental things: the acquirement of better homes by negroes, the enlightenment of the negro preachers as to practical religion, and the improvement of their schools. He is not satisfied with what he has been able to achieve, nor does he think this present generation has the ability to settle the race question fully. He is, however, able to see the next step, and he is brave and courageous in taking it. That is all he thinks our day should attempt. He is sure wisdom will not die with us. A saner man never essayed a program of social and racial betterment nor with a finer sense of practical limitations.

It is such a man—optimistic, conservative liberalist, sympathetic, friendly, democratic, believing in fundamentals in everything "from the basic virtues in morals to the first principles in arithmetic," humorous as distinct from witty, tolerant, lover of his fellow-man, whom he would prefer to call his brother-man without reference to the color of their skin, skilled in perceiving the meanings and values of life—it is of such a man that this book tells. Every youth in the land should read this volume, for it will quicken a noble and realistic idealism in any open mind. And every educator, every minister, every public official should read it, for it will serve as an indictment of the conscience for those who would solve racial issues except in Christian terms as well as to point the way for practical statesmanship in the solution of this vital problem.

It is not often that a biographer has so charming a personality to interpret, and it is rarer that the interpretation is done so well as in this instance. Biography can so easily degenerate into petty fault-finding or into sentimental adulation, the Scylla and the Charybdis of clap-trap writing, from both of which this book is singularly free. Read this biography and you will be grateful that our day has produced such a man as James Hardy Dillard and a biographer able to cause him to live through the written page.

AMERICAN STANDARD BIBLES.

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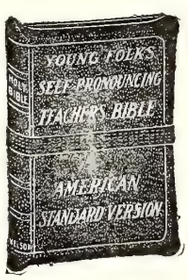

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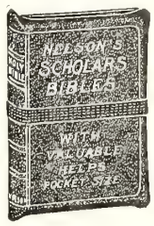

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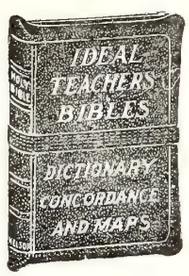

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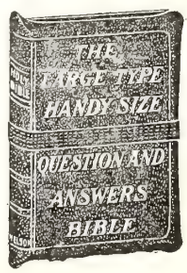

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CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

"Let no man despise thy youth."—1 Tim. 4: 6-16.

A remarkable event took place recently on one of the beautiful lakes near Boston. A young man was taking lessons in swimming and life-saving from an athlete, when a woman not far away tried to touch bottom with her feet. She fell into a hole, went down over her head, came up screaming, and then went down again. Instantly the young man dived from his boat, swam to the drowning woman, seized her and swam with her to the shore, where he gave her first-aid treatment which revived her.

That was quick work. That was the proving of the young man's studies. He did not resign the task in favor of his ready and experienced instructor. He did not say to himself, "After I finish this course of lessons I'll be prepared to rescue the drowning." He simply leaped into the water and made use of what he knew.

In that way he set us a good example for our Christian work. Time is short. Pitch in anywhere and at any time!

Prayer.—We would be so zealous in Thy service, dear Lord, that we shall not think of ourselves but only of our opportunity. Quicken our apprehension, we pray, and make our courage prompt and alert, that no soul within our reach may go down in the black waters of sin and death. *Amen.*

TUESDAY.

THE LIGHT OF THE WORLD.

"God said, Let there be light; and there was light."—Gen. 1:1-8.

Dr. A. A. Michelson, the Nobel prize-winner, became famous by measuring the speed of light more accurately than it ever was measured before. By sending a beam of light from one mountain to another he determined its speed to be 186,284 miles a second. That value was held to be correct within one part in 100,000, or within less than two miles a second. Not content with that, Michelson now plans a more accurate experiment, using a sheet-iron pipe a yard in diameter and half a mile long. He will pump the air from the pipe so as to remove its resistance, and will send a light beam back and forth through the tube by means of mirrors and a rapidly revolving prism. Thus he expects to reduce the probable error to one part in a million, or less than a fifth of a mile a second.

The mere statement of this stupendous investigation will give us some idea of the vastness of the universe and the marvel of the Creator's work. He who has sent light pulsing through all space at this unbelievable rate is He who in His Son is the Light of the world.

Prayer.—God of the light! Christ of the morning! Forgive our dullness and gloom. Pierce through every cloud that overshadows us. Brighten our lives with the sparkle of Thy happiness. Fill us with Thy radiant cheer. Light of the world, be our light also, as Thou dost long to be. *Amen.*

WEDNESDAY.

THE DEADLY ARROW.

"Their tongue is a deadly arrow; it speaketh deceit; one speaketh peaceably to his neighbor with his mouth, but in his heart he layeth wait for him."—Jer. 9:1-9.

Many a man whose speech is pleasant, smooth as butter, unctuous and flattering, takes pride in his words, and does not stop to consider how far down they go. How can such peaceable speech be a deadly arrow? Slander is far from him, curses are his abomination, nothing is the matter with his speech but its insincerity; and who, he asks, can discover that? And anyway, if in his heart he hates his neighbor, is it not creditable in him to keep his hatred to himself, hiding it behind a mask of friendly words?

But hatred never can be kept to one's self. Friendly words never serve as a mask. A hypocritical tongue always has a poisoned tip, always is a deadly arrow. No one but the speaker himself is fooled by it—not even the hearer, surely not God!

Prayer.—Lord Jesus, grant that we may trust in nothing but honesty. What we would appear to be, that let us be. Let us take no heed to our speech, but to our nature. Let us love God and man with all our heart, and leave our words to take care of themselves. In Thy name, who art the Truth. *Amen.*

THURSDAY.

GOD'S DELIGHT.

"A false balance is an abomination to Jehovah; but a just weight is his delight."—Prov. 11:1-9.

Very often in reading the Bible we come across sentences stronger than the utterances of the most vigorous social reformer of the present day. The old Book is still abreast of the time; nay, leagues ahead of it.

Such a sentence is the one just quoted. "God's abomination," "God's delight," those are downright terms; when we see them applied to false balances and just weights we become thoughtful. For all of us, whether we deal out things in a store or not, handle balances and weights. We are all very quick to form opinions even about matters that have perplexed the sages for centuries. And which of us ever hesitates to pass judgment on a man or a woman whom we have known for a few weeks or months? "I don't like him," we say, as if that settled the matter.

Justice in judgment is a much-needed Christian virtue. A modest slowness in forming opinions denotes a really fine and strong character.

Prayer.—Our Father in heaven, we want Thy wisdom. Forbid that by our unconsidered decisions we do wrong to any man, or harm any righteous work. May Thy delight be our joy. *Amen.*

FRIDAY.

YIELDING A PROFIT.

"When ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do."—Luke 17:5-10.

It is a poor and paltry spirit that contents itself with mere duty-doing. What is over and above duty is what counts. That it is which adds the spring and the joy to Christian living. God might have created this world with no beauty of leaf and flower, no color of sunsets, no splendor of the rainbow, no sparkle of the sea, no loveliness of childhood. Only a slight change in the laws of nature would eliminate this charming over-plus of beauty, and the universe would be gray and dull.

The Creator has made it very clear that He wants enthusiastic children, men and women who are not afraid to work overtime, to give more than their share, to praise extravagantly, to throw up their hats, to go the limit and then beyond. The Christian who says, "I won't budge a step till the others get in motion," never walks with Jesus Christ.

Prayer.—Dear Jesus, of whom it was said that Thou wert eaten up with zeal, how cold, how useless, how unrewarding must many of us appear in Thy eyes! With perfect abandon, Thou hast given Thyself to us. We would give ourselves to Thee with equal lavishness. May we know the delight of the super-abundant life. *Amen.*

SATURDAY.

HIS ARM FOR THEIR LIVES.

"If any man cometh unto me, and hateth not his own . . . life also, he cannot be my disciple." Luke 14:25-35.

One of the greatest heroic acts of recent months took place the day before that on which I am writing. It was in Belgrade, and a lieutenant was lecturing to a class of soldiers. In his hand was a grenade with which he was illustrating his instructions, when the pin dropped out accidentally. Instantly the officer shouted to his pupils to throw themselves on the floor, while he rushed to the window. A glance, however, showed him the yard outside full of soldiers, so he held the grenade in his hands till it exploded, tearing off his right arm.

That is heroism—the spirit which acts instinctively for the safety of others at any and all cost to one's self. There was no time for debate, but the lieutenant had the heroic faculty, which is an inner instinct, a quality of the soul. Instantly to choose the course of brotherhood and self-sacrifice—that is heroism. It is not the product of reason, though reason confirms it and applauds it: it is the result of character.

Prayer.—Now, may the Lord help us to this heroic character, this glorious instinct. May we never throw ourselves behind others for our safety, but before them for this protection. In the name of Him who was the Protector of the world. *Amen.*

SUNDAY.

SEWAGE POWER.

"From weakness were made strong."—Heb. 11: 32-40.

An inventor has now found a way to utilize gas that is formed in the process of the disposal of sewage. As the sludge is digested in the tanks, being transformed into a useful fertilizer, an enormous amount of gas is produced, which is saved and afterwards used in power engines. The gas burns in an almost colorless flame, which is very hot. In a single sewage plant the value of the gas thus transformed into power is $300 a month.

And so let every soul take courage. You may manufacture strength out of your weakness. Every conquest of sin will make you more heroic. Victory over any temptation will leave you higher in the scale of being. God might have removed temptation from you, but that would have removed from you the chance to strengthen your moral fiber. It was the Holy Spirit that led the Son of God into the wilderness to be tempted of the devil. So cleanse your life of its sewage as to transform it into fruitfulness and power.

Prayer.—Through Thy grace, our Saviour. Not in our own strength, for we are inert, and the gases of sin remain poison gases in us. But the Celestial Engineer shall show us the way out of poison into power.

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

GREAT CHARACTERS OF OLD TESTAMENT.

By A. C. MacKinney.

Carlyle tells us "that great men, taken up in any way, are profitable company. We cannot look, however imperfectly, upon the great men without gaining something of him."

Abraham.

Almost forty centuries have passed since the "Father of the Faithful" left his birthplace, Ur of the Chaldees, one of the most ancient and progressive of the Chaldean cities, to journey under divine guidance toward a land he knew not of. Abraham today looms as one of the most august characters of history. Jews, Christians, and Mohammedans alike revere and honor him as their benefactor. By the fulfillment of divine promise all of the families of the earth in him have been blessed.

Joseph.

The sale of Joseph into slavery seems a heartless and wicked thing to have done. Subsequent events, however, prove it was but another signal instance of the providence of God working toward great ends. From slavery to sovereignty is a long, long way. Yet Joseph succeeded in traversing it. Joseph's elevation is a tribute to his genius and his character. For a half-century he ruled over a foreign country and a foreign people. The world has not seen a greater executive. Nothing but transcendent talents and services can account for his retention of office and his marked success. Joseph was the first of four foreigners ever to be initiated into the mystic esoteric rites of the Egyptians, Moses, Pythagoras, and Plato being the other three.

Moses.

Moses is one of the colossal figures of world history. What a career did the son of the Hebrew bondwoman lead in the palaces of Memphis, sitting at the monarch's table, feted as a conqueror, adopted as a grandson and perhaps as heir, a proficient in all the learning and arts of the most civilized nation on the earth. But, whether in pleasure or honor, the soul of Moses soars beyond his circumstances, and he seeks to avenge the wrongs of his brethren.

Moses now enters upon the last division of his life, by far the most remarkable. Forty years of trying hardships! How bravely he "endures as seeing him who is invisible." The masterly way in which he led the semi-barbarous people through their myriad experiences pales Xenophon's Anabasis. Greater still is his massive work in molding this people into a nation, thrilled with a national existence, a national consciousness, and a national purpose. In addition to these stupendous labors, he outdoes Hammurabi, Solon, and Lycurgus in giving to his own people a theocratic code and to all the world in all ages the basic principles of jurisprudence. The Ten Commandments have a universal scope and seem destined to endure throughout all time, never to be abrogated, "a direct injunction of the Almighty to the end of time."

David.

David is the greatest of the Hebrew monarchs. "Great in war; great in peace; great in action; great in meditation." He is truly a versatile genius of the first magnitude. He ruled wisely, justly, and well. His throne was secure. His subjects were happy, prosperous, and loyal, and his armies were victorious. He made possible the fame and glory of Solomon. He filled the coffers with gold. He made preparation for the future erection of that great house of God, Solomon's Temple. He was not a perfect man. He was guilty of follies and sins, even adultery and murder. But he was one of the most penitent men that ever lived. When accused by Nathan he prostrated himself before the Almighty, "offering the most memorable instance of contrition recorded in history." Doubtless, this won him recognition as "a man after God's own heart."

David was probably the greatest musician in Israel, and as a poet he has no peer. To be the author of the psalms he wrote, particularly the 23rd, secures his niche forever in the hall of fame. For thirty years David was the nation's idol and its pride. "He was an Achilles and a Ulysses, a Marcus Aurelius and a Theodosius, an Alfred the Great and a St. Louis combined, creating an empire, yet transmitting to posterity a collection of poems identified forever with the spiritual life of individuals and nations."

Isaiah.

Isaiah, statesman, poet, historian, and the greatest of the prophets "in his spiritual discernment and profound insight of the future," was born in Jerusalem about 760 B. C. His father's name was Amos and he seems to have been wealthy and to have belonged to the upper ranks of society. He, no doubt, gave Isaiah every advantage which the times afforded. H. G. Wells rated Isaiah the representative prophet of the Old Testament and classifies his book as one of the twelve greatest in world history. He appears as one of the most eloquent men who ever lived and spoke.

He came in "an age of moral decline with a tendency toward idolatry." The flames once kindled by the eloquent Joel had all but died out and wickedness was abroad in the land. Isaiah, though born in the purple, was an ascetic by nature, possessed of great dignity and wisdom, "He was a retiring, contemplative, rapt, austere man, severe on passing follies, and not sparing in his rebukes of sin in high places, something like Savonarola of Florence, both as preacher and prophet, exercising a commanding influence on political affairs and on the people directly." Although he was honored in four reigns, it is generally held he suffered martyrdom.

In the sixth chapter of Isaiah is found his vision of the Lord's glory. Isaiah was born with a genius for religion, and although at the time of the vision he was but a mere lad, he had perhaps formulated very definite theological conceptions and convictions. Through this vision everything was heightened and intensified. He is overwhelmed with the divine Majesty and deeply impressed with the sinful state of his people. Here his impassioned message, filled with bold and flaming imagery, is born. Here is a message from a burning heart and, as Augustine says, it will set other hearts afire. In majestic description, Isaiah is the peer of Job. He is the towering project of hope and forgiveness and love. Over and over again he tells "of salvation, peace and the glory of Zion." He is the prophet of cheer and optimism.

Two high points stand out with great vividness in his preaching, "the certain judgments of God in view of sin; retribution on all offenders. And, secondly, the mercy and forgiveness of God in case of repentance." He also warns that "national wickedness will be followed by national disaster," which all history certainly substantiates.

At no time does he attain such rapturous heights as when his mighty gaze is turned down through the centuries to behold the coming of the glorious Deliverer, "whose name shall be Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." How prophetically wonderful is this prophecy given seven hundred years before the advent of the Messiah!—*Christian-Evangelist.*

O'KELLY MEMORIAL.

Total cost of memorial.....		$1,275.00
Previously acknowledged $1,092.00		
A. S. Dunn, Lynchburg, Va.....	.50	
		1,092.50
Balance to be secured		$ 182.50

J. O. Atkinson, *Treas.*

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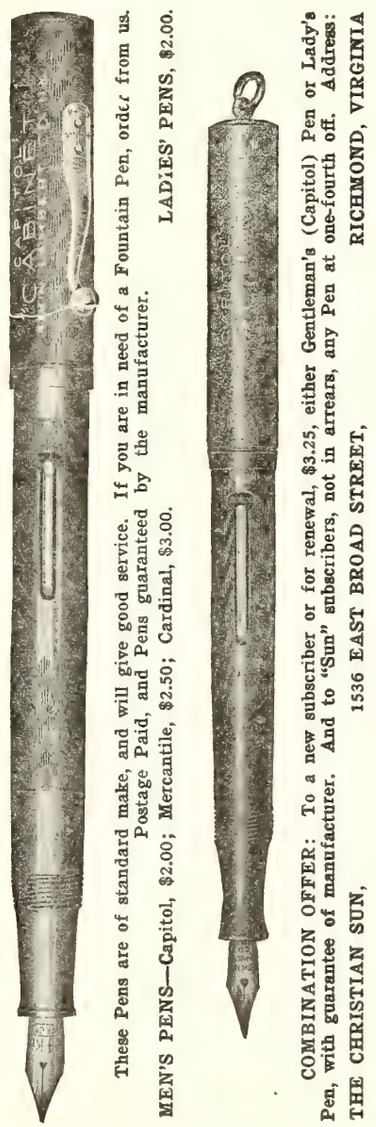

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THE CHRISTIAN SUN, 1536 EAST BROAD STREET, RICHMOND, VIRGINIA

Christian Orphanage

Dear Friends:

It is realy interesting to work with children in the home, in the school-room, or in the Orphanage. See them grow and develop. It is interesting to see the difference in ideals, ambitions and goals set. So much difference in children in the same family with same father and mother, same home surroundings and influence. In our Orphanage work we have a splendid opportunity to study children.

It is really amusing to see how they take up new ideas, and how they think out new things. I was walking across the campus a few days ago and saw a little fellow walking on stilts. He had made them long and he was walking much higher than the rest of us. He seemed to be very proud that he had learned to walk on stilts higher than others. In another week quite a number will be walking on stilts—a new thing. Many of the little boys will have to try it out, and some of the little girls will give them a try out, too. Everything goes in a craze. Sometimes it's marbles. Every little fellow will play marbles. Then it's skates, then baseball, and football. The remarkable thing about it is how the little fellows will change from one thing to another so quickly.

But of all the "fads" they have taken up from time to time, there is one that has not struck the Orphanage, though it has invaded so many homes in our country and other countries; that is, "dieting." They all go to the table three times each day, and their appetites seem to be in first-class condition. To feed good, wholesome food to more than 100 children three times each day takes some income to meet bills. Now school has opened, and it's books, pencils and tablets. Then, too, winter is almost here—shoes, clothes, sweaters and caps. Please think of us.

CHA. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 25, 1930.

Brought forward		$12,201.59
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Hines Chapel	$ 4.00	
Howard's Chapel	2.00	
Mt. Zion	1.46	
Liberty	2.20	
Greensboro, Palm Street	6.00	
Lebanon	1.57	
		17.23
Eastern N. C. Conference:		
Sanford	$ 3.96	
Shallow Well	2.00	
Piney Plains	6.55	
Wentworth	10.61	
Mt. Auburn	3.00	
		26.12
Western N. C. Conference:		
Smithwood	$ 1.46	
Union Grove	3.00	
Ether	1.00	
Hanks Chapel	2.84	
Biscoe	2.01	
High Point	3.88	
		14.19
Eastern Virginia Conference:		
Isle of Wight	$ 2.50	
Elm Avenue	5.00	
First, Portsmouth, Va.	9.25	
Wakefield	2.81	
Damascus	3.00	
Spring Hill	1.13	
		23.69
Valley Virginia Conference:		
Palmyra	$ 1.15	
Mayland	1.72	
Bethlehem	1.95	
		4.82
Alabama Conference:		
Noon Day		1.08
Special Offerings.		
R. J. Miller, Reidsville, N. C.	$50.00	
Sale of oats	1.43	
Mrs. Rogers, on hospital bill	2.00	
Refund on gasoline by State	30.45	
		83.88
Lawrence S. Holt endowment fund		150.00
Grand total		$12,522.60

THE SUN LETTER.

The circulation manager of THE CHRISTIAN SUN has apportioned to our Churches in the Southern Christian Convention the number of new subscribers which the Church is requested to furnish in order to get the subscription list of THE CHRISTIAN SUN up to the number that will take care of the financial needs of THE CHRISTIAN SUN, so it will pay its own way and not be a burden on the Convention. This list has been forwarded to the pastors of the several Churches, requesting that they get up their quota between now and when Conference meets and send them in to the circulation manager.

We truly hope that our pastors will either take this matter up with their Church people or get some active person in every Church to work up the list. The number of new subscribers asked for in every Church can be easily gotten if some one will take interest and pride enough to work up this list.

THE CHRISTIAN SUN should be in every home in the Christian denomination, and it is the best medium through which our people can keep in close touch with our Church and what it is doing. Because through our columns we are informed as to the undertakings and accomplishments of our college, the Mission Board, and Orphanage, and other departments of the Church. How can we keep in touch with these institutions and be informed in any better way than through the columns of THE CHRISTIAN SUN?

Fifty-one issues for $2.00 per year; six months for $1.00. Let us do our best for THE CHRISTIAN SUN, and see if we cannot get it on a financial basis.

CHAS. D. JOHNSTON,
Circulation Manager.

LANETT, ALA.

We are in the midst of our "Loyalty Campaign" with the Christian Church at Lanett. We began on the first Sunday in this month. The attendance and interest have been very gratifying. On the first Sunday, at the 11 o'clock service, we received one member, and on yesterday we had very fine spiritual services at both morning and evening hours, with five additions. At the morning service we preached from the text, "Prepare to Meet Thy God, O Israel"; last night from the text, "Sin, When it is Finished, Bringeth Forth Death." The Lord honored His people with His presence, and it was a great day with us. May His name be praised for all the good that was done.

What all Christians need to learn is a lesson of loyalty to Christ and His kingdom. When we learn it, the cry of hard times and corruption in politics will cease. The religion of Jesus Christ is the salvation for this sin-cursed world. Let every Christian stand in His place 'round about the camp, and Christ will win the victory over the world, the flesh and the devil.

Brethren, pray for us, that the Lord may continue His blessings toward us, and that we may honor His name.

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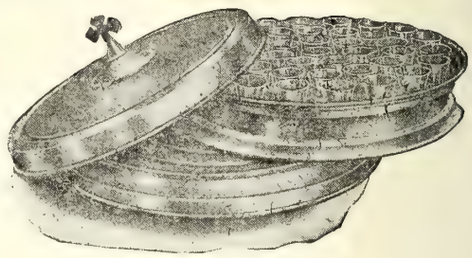

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

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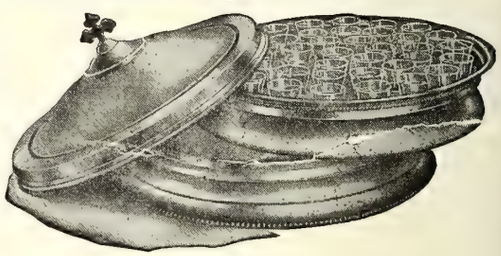
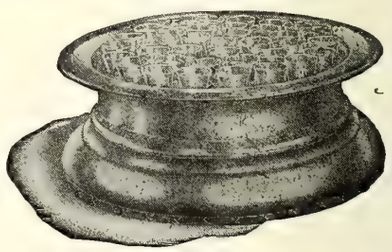


Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses.$22.00
Base No. 1—Silver-plated; fits Silver Tray 85. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) .$22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00

Bread Plate No. 3—Narrow rim.....$ 9.00
Bread Plate No. 4—Broad rim..... 9.00
Filler—Silver lined 6.00

THE CHRISTIAN SUN
1536 East Broad Street, - - Richmond, Virginia

OBITUARIES.

KNIGHT.

Rev. J. W. Knight left us for his spiritual home September 10th, and his body was laid in the cemetery at Mt. Bethel Christian Church September 12th, in the presence of at least fifteen hundred people. Bro. Knight was known and loved by many. He was a faithful and consecrated minister of the gospel for thirty years. He was a man of deep religious convictions and stood by his convictions to the end. He was one of our most consecrated ministers. The large attendance at his funeral was evidence of his standing in his community. He leaves a wife, who stood with him in his official and spiritual life; he also leaves ten children (5 daughters and 5 sons). Here is sympathy for the bereaved family.

There were eight ministers present—Revs. C. H. Rowland and Rice, both of Greensboro; Hill, of Colfax, N. C., of the W. M. E. Church, and J. W. Patton, T. E. Green and the writer, who conducted the service, assisted by Bros. Green and Patton. God bless the bereaved.

P. T. KLAPP.

On the morning of September 10th, Rev. John W. Knight was called from the labors of this life to his eternal reward.

In his going, our Conference (N. C. & Va.) sustains a heavy loss. He has left to us who remain the unfinished task. May we labor with that zeal that ever characterized his noble, Christian life. Burial services were held in his home Church, of which Church he was pastor at the time of his death, Mount Bethel, in charge of Rev. P. T. Klapp, for many years one of Bro. Knight's warmest friends. Bro. Klapp was assisted by Rev. T. J. Green and Rev. J. W. Patton. Present at his funeral were perhaps more than one thousand friends who came to pay a last tribute of respect to this fallen hero.

May God comfort his sorrowing relatives and friends. He stated to the writer a few days before the end came that he was not only willing but anxious to depart and be with Christ, which is far better. His faithful work remains a monument to his memory.

R. A. WHITTEN.

FARMER.

Mrs. Roxie Boyd Farmer, wife of Chas. David Samuel Farmer, of News Ferry, Va., died of pernicious anemia at Watts Hospital, Durham, N. C., September 10, 1930, and was buried at Pleasant Grove, Halifax County, Va., September 12th by her pastor. Sister Farmer was a devoted member of the Church at Pleasant Grove Church from early childhood. She was the daughter of Obediah and Emma Farmer, was married to Charles Farmer November 24, 1882, and to this union were born eight children: Lella Long, Nannie Emma, Wilson Obediah, Mabel Hale, Julia Blanche, Charles Pressley, John Melvin, and Archie David, all of whom are living.

Sister Farmer was a loyal and faithful Christian, a devoted and loving wife, a tender and affectionate mother, a good and true neighbor, highly respected and loved by all who knew her. She was a patron of Elon College for twenty-five years in the aggregate attendance of her children, and was a loyal supporter of all the enterprises and institutions of her Church. She leaves to mourn their loss a devoted husband, eight children, and a host of friends and relatives. Her life was a beautiful exemplification of Christian womanhood, and we commend the sustaining grace of our Heavenly Father to all those who mourn at her departure.

W. C. WICKER.

CUMMINGS.

William Lee Cummings was born December 10, 1862, and departed this life September 16, 1930, with funeral and burial September 17th, at Mt. Bethel Christian Church, in the presence of a large congregation. The service was conducted by the writer, assisted by Rev. R. A. Whitten, of Reidsville, N. C.. There were present three other reverend brethren—Tate, of the M. E. Church; Pegg, of the M. P. Church, and Southered, of the C. D. Church.

Bro. Cummings was a consistent member of the Christian Church at Mt. Bethel for twenty-eight years. He leaves to mourn their loss a wife, three sons and one daughter. These children all reside in Greensboro, N. C. He also leaves one sister and one brother. May heaven's blessings rest upon this bereaved family.

P. T. KLAPP.

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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

DARDEN.

Whereas, Mrs. Elizabeth Darden departed this life at her home, near Holland, Va., August 17, 1930, in the 80th year of her age; and whereas, Mrs. Darden was one of the oldest members of Holy Neck Church and the Woman's Missionary-Aid Society; be it resolved:

1. That in her death the Church and society and the community have lost a loyal and devoted member and neighbor, and feel a keen sense of loss and regret at her departure.

2. That we are grateful for her long and useful life, and commend her virtues to those who come after her.

3. That we express to her family our sincerest sympathy and pray that our Heavenly Father may comfort and keep them.

4. That a copy of these resolutions be sent to the family, a copy sent to The Christian Sun, and one placed upon the records of the society.

By order of Woman's Mission-Aid Society.

MRS. N. G. NEWMAN,
MRS. N. M. LANGSTUN,
MRS. J. T. LEWIS,
Committee.

SHEPHERD.

F. R. Shepherd was born January 1, 1856, and departed from this life August 28, 1930. His wife, Helen E. Shepherd, was born September 7, 1858, and died August 26, 1930. Their funeral was conducted at Bethlehem Christian Church by the writer, assisted by the pastor, Rev. J. W. Patton, of Elon College, and Rev. L. W. Gerringer, of Burlington.

Their remains were placed in the same grave in the Church cemetery. Bro. and Sister Shepherd had long been faithful members of Bethlehem Church. About 1,200 persons attended the funeral.

They were married in 1878, having lived together fifty-two years. They reared a family of ten children—five boys and five girls. Two of the girls preceded them to the grave.

This father and mother in Israel lived out their alloted time and lived it well. They finished their work together—what a beautiful finishing! They fought a good fight. They went down to the grave together, and as their bodies go back to dust their spirits have gone back to God, who gave them. May the Lord bless and comfort the loved ones left behind.

J. F. APPLE.

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¶ 17 From that time Jē to preach, and to say, I the kingdom of heave

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HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, OCTOBER 2, 1930. NUMBER 40.

THE SUN'S OBSERVATORY

Mrs. N T Farm

By Dr. W. C. Wicker.

SPORTSMANSHIP.—

Washington has recently been entertaining 250 lawyers from Europe, most of them from England. As a body, they refuse to drink while in America. It is just that attitude of good sportsmanship and respect for law which has made Great Britain great and will keep it great.

THE ISLANDS OF THE SEA.—

Rotuma, a small island in the South Seas, has a prohibition law which, according to the tales of seafaring men, is 100 per cent effective. The standard drink of the islands is coconut milk. Christian America should be eually strong in its position on prohibition, and the standard drink here should be pure water.

PASTORS' CONVENTION.—

The Ohio Pastors' Convention will be held in Columbus the week of January 18, 1931, by the Council of Churches. The theme announced is "The Technique of an Efficient Pastor." This is the twelfth annual session of this convention, which will be devoted to the discussion of the problems the pastors meets in his every-day life and work. The program provides for a four-day session, in which numerous addresses and discussions by distinguished speakers will furnish food for thought. Twelve hundred miniters of twenty or more denominations registered in the 1930 convention, the theme of which was "Christian Unity." Wide-awake pastors are ever on the alert to keep abreast of the times by study and self-improvement; the others soon go on the shelf by pernicious anemia or premature senility.

THEY ARE NO LONGER TWAIN.—

Progress continues in the vitalizing of the union of the Christian and Congregational Churches of Ohio into a single homogenious body. The new "Ohio Conference of Congregational-Christian Churches" has created a joint board of trustees on which both former denominations are represented. The former Ohio *Congregational News* has become the *News-Herald,* serving both denominations. The alignment of districts of the two groups is being changed with a view to merging them where they overlap. The Woman's Missionary Societies of the two old denominations have a joint committee at work on merging their plans of operation. This spirit of making the merger effective should extend to all parts of the merger until there should be a vital union of the one family of the "Congregational-Christian Church."

WORLD S. S. CONVENTION.—

The World Sunday School Convention will hold its eleventh session of that convention in the city of Rio de Janeiro, Brazil, in 1932. Dr. Robert M. Hopkins, general sceretary of the World Sunday School Association, has called for Rio de Janeiro to complete plans for the convention. The local arrangements are in the hands of Rev. Herbert S. Harris, secretary of the Brazil Sunday School Union. Churches and conventions which wish to be represented at this world convention should make their plans early to attend. It was the privilege of the writer of these notes to attend the World Sunday School Convention in 1913, at Zurich, Switzerland, where seventy-one countries were represented. It is well worth while to come into contact with the army of Sunday School workers from all parts of the globe. Our united Church should have a full delegation in Rio de Janeiro in 1932.

BIBLE IN SCOTLAND.—

At the annual meeting of the National Bible Society, Principal Rait, of Glasgow University, referred to the waning knowledge of the Bible in Scotland. He says, "When I came to Glasgow, seventeen years ago, I found that any ordinary allusion to the Bible was at once caught up by the audience. In recent years this is not so, and this applies especially to the younger generation. I myself have found this in the classes at the university." He said that one of his colleagues told him that he had once referred in one of his lectures to Ananias and Saphira, and his class looked puzzled, and he asked his students what the allusion meant, and eventually one student replied that it was to the title of an opera. In America, even in some of our denominational colleges, the students would probably have done no better; but they could have told the complete record of the athletic stars. More time is given to athletics, entertainment, and amusement than to the study of the Bible in our Church colleges.

DRY VICTORY IN DELAWARE.—

The daily papers in Delaware flared forth in flaming headlines a wet victory, but in an obscure corner a suppressed statement said that Delaware's wet Democrat had been routed by Josiah Marvel, president of the Bar Association and candidate for the Democratic senatorial nomination. The results indicate that the Democratic State platform will contain a pro-prohibition plank. This defeat was accomplished over the opposition of Pierre S. Du Pont and other wealthy members of the brewery-backed Association Against the Eighteenth Amendment. In a similar manner, the account of the defeat administered to the wet forces in Ohio when the Republican minority had gone into the State convention with loud boasts that they would force a wet plank upon it. In the committee their boasts were defeated eighteen to three, and the wet strength was so submerged that they could not bring the question to the floor of the convention. The Christian forces of America, regardless of party affiliation, forever stand with a face of flint against the repeal of the eighteenth amendment.

TO MOVE THE MOVIES.—

New Zealand hopes to be rid of the scourge of the movies by increasing the motion-picture tax from twenty-five to thirty-seven and one half per cent. It is announced that the Hays organization, which furnishes ninety per cent of the New Zealand pictures, has advised its agents there to make no more contracts. A dispatch from Lisbon, reported in the *Churchman,* says that Portugal has turned against the "talkies" and has decided to ban them. From all accounts of the obscene suggestions, salacious hints, nude pictures, and immoral impressions made upon the minds of American youth, and the harvest of impurity, immorality, violation of law, criminal tendencies engendered, and appeal to the lower impulses of unmoralized youth; it would be a great blessing to the American people if many of the movies here could be banished from the screen. Ideas impressed upon the minds of our young people in pictorial form, will find expression in conduct under slight provocation. They are more powerful for evil than all the religious teachings of Church and Sunday School can counteract for good.

PETITION FOR REPEAL.—

Chinese Churches have presented a petition for the repeal of the restrictions against teaching religious education and worship in Church schools, which are now in force in many parts of China. This petition to the nationalistic government of China is signed in behalf of the Church of Christ in China, the Methodist Episcopal Church, the American Baptist Church, the United Lutheran Church, the Swedish Missionary Union, the Evangelical Church, the Church of the Brethren, the Rhenish Missionary Society, the Methodist Protestant Church, the Basel Missionary Society, and the United Methodist Society. Dr. A. R. Kepler, general secretary of the general assembly of the Church of Christ in China, in reporting the presentation of this petition, says, "We do not expect to see this accomplished very much with the ministry of education. Its greatest value will lie in crystalizing the thinking of the widely scattered groups of Christians on this question of religious rights and religious freedom." We have practically such conditions against the teachings of religion in our American public schools and have become so accustomed to the barring of religious teachings that we think little about the result. The Churches of America should make some provision to counteract this want or we shall continue to have the intellectual life of our youth express itself in revolt against religious restraint.

NOTES-PERSONALS

Ask your friend to subscribe for THE CHRISTIAN SUN, the price of which is $2.00, and remit to C. D. Johnston, circulation manager, Elon College, N. C.

That is quite a "melon story" coming from Bro. Watson's Sunday School and Rev. T. Fred Wright's Church over at Jonesboro, N. C., but it will at least show how bountiful nature is when all her products are saved and used.

Dr. W. M. Jay, of Elon College, has received a call to, and accepted, the pastorate of Holland Christian Church, Holland, Va. Dr. Jay will but be returning to familiar faces and favors, as well as privileges and opportunities, in going to Holland, having once lived and served there. We congratulate our Holland people in securing the residence and the service not only of Dr. Jay, but of Mrs. Jay as well, who is a true helpmeet in the pastorate, much interested, and a faithful worker in Church and missionary enterprises.

In the passing away of Bro. Eli Daughtrey on September 22, 1930, Nansemond County, Va., loses a worthy and honored citizen; his home and community, a good and beloved man; and our Holland Christian Church, a loyal member and a most faithful deacon. For many years Bro. Daughtrey served his Church well, and at the age of ninety-two passes from the Church militant to the Church triumphant. The family of five—three sons and two daughters—and nineteen grandchildren have the legacy of a life lived in faithful service to God and man.

We are glad to record the inspiring information of successful and happy revivals recently experienced in the pastoral charge of Rev. E. B. White, Windsor, Va. A Norfolk paper, the *Virginian-Pilot* carries this item from its Suffolk correspondence: "The Rev. E. B. White, pastor of Isle of Wight and Antioch Christian Churches, has just completed a series of revival services at Isle of Wight, and is now preaching at Antioch Christian Church. The Isle of Wight meeting was fruitful in many professions of faith, and in additions to the Church membership. At Antioch, the meetings are well attended, and on Thursday there will be an all-day meeting, with a basket dinner served on the Church grounds."

THE SUN LETTER.

Notices have been mailed to all the pastors, informing them as to the number of new subscribers the Board of Publications expects from their Church or Churches. One pastor has already written us that he was going to put on a campaign in his Church to raise his quota. That is fine!

I wish every pastor would take this to heart and put it across in his Church. This undertaking cannot be a complete success unless each one will do his full duty. It will take each one. We were running a corn-cutter a few weeks ago, and it had a metal chain, composed of many small links, but one link broke and it stopped the entire machine. Each link had its share of the work, and the machine had to stop when just one little link broke. So with this undertaking. Let each one put it across in his Church at once and the job will be done. Just a small task.

CHAS. D. JOHNSTON,
Circulation Manager.

CONFERENCES MEET.

Georgia and Alabama Conference will meet with Oak Grove Christian Church, Chipley, Ga., 10 A. M. Tuesday after first Sunday in October, 1930.

Alabama Conference will meet with the Church at Noon Day, Tuesday, 10 A. M., after second Sunday in October, 1930.

Eastern Virginia Conference will meet with the Church at South Norfolk, Va., Wednesday before the first Sunday in November, 1930, at 10 A. M.

North Carolina and Virginia Conference will meet on Tuesday after the second Sunday in November, 1930, at 10 A. M., at Long's Chapel, Alamance County, N. C.

Western North Carolina Conference will meet Wednesday after the first Sunday in November, 1930, 10:30 A. M., with Hank's Chapel.

Eastern North Carolina Conference will meet with the Catawba Springs Christian Church, Wake County, N. C., on Tuesday after the third Sunday in November, 1930, at 10:30 A. M.

O'KELLY MEMORIAL.

Total cost of memorial		$1,275.00
Previously acknowledged	$1,092.00	
A. S. Dunn, Lynchburg, Va.	.50	
		1,092.50
Balance to be secured		$ 182.50

J. O. ATKINSON, *Treas.*

ALABAMA CONFERENCE.

On October 14th our annual Conference will convene at Noonday Church. The meeting-place is some four or five miles northeast of Wedowee, Ala. This will be a united Conference. Our Congregational brethren of Alabama will meet with us, and we are hoping for a good meeting, which, of course, we will have. It will require more time for our meeting, and the joint program provides for services until Thursday noon.

Now, we surely do insist that all Churches be represented, and come to stay until all work is completed. It will be largely an inspirational gathering. We hope to profit by the fellowship of our brethren, and pray that the Lord may open up the way for a closer brotherly interest in kingdom service.

This is the greatest opportunity our Church has had, and it will be surely the largest one. We must adjust ourselves to our larger duties and responsibilities. Come seeking, come trusting, come praying for a larger vision of Christian service.

Yours in hope of a great Conference,

G. D. HUNT.

REMARKABLE WOMANHOOD.

The passing at her Nansemond County home Saturday night of Mrs. Virginia Jones Lee, octogenarian, removes one of Tidewater Virginia's most remarkable women. Though past eighty years of age, Mrs. Lee, up to but a few weeks ago, personally directed her extensive agricultural and business affairs growing out of large farming operations in Nansemond County, and was known to be one of the cleverest of women of her day. Her home was on that beautiful estate known as "Town Point," just to the southwest of the new Nansemond River Bridge, leading out from the Bennett's Creek Highway. In the midst of active life, Mrs. Lee some weeks ago suffered a slight stroke. From this she partially recovered, but her vitalities, previously remarkable, gradually passed, until the end came peacefully Saturday night. The deceased was the widow of the late Willis J. Lee, known for years as one of Virginia's most successful truckers. Her funeral was in Cedar Hill Cemetery, Suffolk. Truly a wonderful woman has passed from among us.—*Editorial in the Portsmouth Star.*

NOTICE.

The annual meeting of the Alabama Woman's Conference will be held with the New Hope Christian Church Sunday, October 12th. This is an accessable point, and it is earnestly desired that all of our Churches and societies be represented by delegates in the Conference. Every minister in the Conference is invited to come.

MRS. V. E. KITCHENS, *Pres.*
MRS. G. L. STEPHENS, *Sec.*

PROGRAM.

The Georgia and Alabama Christian Conference will hold its eighty-fifth annual session with the Oak Grove Church, October 7 and 8, 1930, convening at 10 A. M.

FIRST DAY—OCTOBER 7, 1930.

Morning Session.

Devotional—Rev. W. C. Carpenter.
Enrollment of Ministers and Delegates.
Election of Officers.
Welcome Address—Rev. C. W. Hanson.
Response—Rev. H. M. Gray.
Report of Executive Committee.
Annual Address by President.
Adjourn for Lunch.

Afternoon Session.

Devotional—Rev. W. T. Crowder.
Report of Executive Committee—Rev. W. C. Carpenter, Chairman.
Address—Dr. Frank E. Jenkins, Chairman of Board of Trustees, Piedmont Junior College.
Reading of Ministerial and Church Reports.
Report on Foreign Missions—Rev. H. W. Elder, Ch'n.
Addresses—Dr. J. O. Atkinson and Dr. J. F. Blackbon.
Business Session Adjournment.

Evening Session.

Meeting of the Missionary Association—Led by Rev. C. W. Hanson, Vice-President.
Sermon—Dr. W. Knighton Bloom; Alternate, Dr. McQuarrie.

SECOND DAY—OCTOBER 8, 1930.

Morning Session.

Devotional—Rev. A. H. Sheppard.
Report on Moral Reform—Rev. T. W. Gray, Chairman.
Address—Rev. Mr. Hamilton.
Report on Sunday School and C. E.—Rev. C. W. Hanson, Chairman.
Address—"What the Sunday School Should Mean to the Church," Miss Ruth Floyd.
Address—"What the Christian Endeavor Should Mean to the Church," Miss Annie Campbell.
Report of Christian Orphanage—C. D. Johnston, Superintendent.
Sermon—Rev. G. D. Hunt, Conference Evangelist.

Afternoon Session.

Devotional—Dr. McQuarrie.
Report on Religious Literature—Rev. H. M. Gray, Chairman.
Address—Dr. J. O. Atkinson.
Report on Superannuation—Rev. A. H. Sheppard, Chairman.
Report of Home Mission Board—Rev. J. D. Dollar.
General Discussion.
Report of Treasurer—H. B. Floyd.
Final Adjournment.

CONGREGATIONAL NEWS

Rev. E. C. Gillette, *Editor;* Rev. F. P. Ensminger, *and* Rev. M. J. Sweet, *Associates.*

A CORRECTION: In a recent issue, the remarkable attendance record of Mr. Everett W. Neville was told without stating the Church of which he was a member. It should have been stated that this remarkable record was made at the Church at Chapel Hill, N. C.

REV. H. S. FRITSCH, D. D., pastor of Union Congregational Church, has been seriously ill, but is recovering his health. During his illness the pulpit has been supplied by Rev. Robert G. Harbutt and Rev. Frank J. Brown, both of the Penney Memorial community.

SOUTH GEORGIA DISTRICT ASSOCIATION: This association is to meet with the Union Hill Church, Pearson, Ga., on September 26-28. All of the Churches in the district are expected to attend this meeting or to be represented by regular chosen delegates.

REV. DON G. HENSHAW, pastor of Coral Gables Congregational Church, during the months of August and September, has preached in the evening at the Miami Shores Church while conducting his work in his own Church. The Coral Gables Church has lost a valuable member in the death of Mr. H. F. Batchelor. Mr. Batchelor had been treasurer and also trustee of the Church.

REV. GEO. D. OWEN, with his family, arrived in Ormond on September 18th, after two months' vacation spent in Massachusetts and other places North. Mr. Owen conducted services in the Ormond Church September 21st and is formulating plans for the formal opening of the new Sunday School and social building. The building was completed this summer by the building of the kitchen. The Church now has a very well equipped building for educational and social purposes.

JUPITER, FLA.: This Church is making fine progress under the leadership of Rev. Frederick Held, who became pastor of the Church in June. A special feature has been the work with children and young people. A very largely attended and successful vacation Bible School was held and the attendance in the Sunday School and at all services has greatly increased. The Mayflower Guild of the Church recently gave a "Mad Hatter's Tea." The women who were members of the guild enacted scenes from "Alice in Wonderland." This entertainment was given on the lawn of the home of Mrs. Henry DuBois, which is on the beach at Jupiter.

VACATION READING: In a personal letter, one of the pastors, writing near the end of his vacation, had this to say about his vacation reading, which we consider worth repeating: "I have done an enormous amount of very interesting and very valuable reading. Before coming, I ordered from our Congregational library four books—Hocking's 'The Remaking of Human Nature'; McDougal's 'Abnormal Psychology'; Otto's 'The Idea of the Holy,' and Yellowlee's "Psychology's Defense of the Faith.' Here I picked up Uren's 'Recent Religious Psychology,' Thompson's 'The Problem of Spiritism,' and several other books the authors of which I cannot just now recall. I have given all these a very careful reading and have found much in all of them well worth while."

FACTS OF THE MERGER.

By Herbert D. Rugg.

A total membership of 1,052,924 is reported by the Congregational and Christian Churches in their first united "Year-Book," now ready for distribution. A net increase of 8,110 is shown over the combined memberships of the two denominations for the previous year.

The merger of the National Council of Congregational Churches and the General Convention of the Christian Church was ratified last year. Arrangements are now being made for the first meeting of the new united denominational body, the General Council of the Congregational and Christian Churches, in Seattle, Wash., next July. In the meantime, many steps toward the consummation of the merger have been taken. The foreign mission work and the denominational periodicals were merged last spring. The merger of the "home" or national mission work in this country will become completely effective January 1st. Sectional and State mergers which have been completed include the formation of the Ohio Conference of Congregational-Christian Churches, the Indiana Conference of Congregational and Christian Churches, and the Southeast Convention of Congregational and Christian Churches representing Churches in eleven States from Delaware to Florida and west to the Mississippi River.

The new "Year-Book" was edited jointly by the Rev. Dr. Charles Emerson Burton, general secretary of the National Congregational Council, and the Rev. Dr. Warren H. Denison, executive secretary of the General Christian Convention, who are both ex-officio secretaries of the new General Council. The total number of Churches listed is 6,560, of which 5,419 are Congregational and 1,151 are Christian. The number of Churches is a decrease of 100 from the combined total reported by both denominations the previous year. A trend toward fewer and stronger Churches has been general among the leading denominations in the United States for a decade and a half. The combined number of Churches reported by the Congregational and Christian denominations fifteen years ago was 7,366, while the combined membership at that time was 699,151.

The total Sunday School enrollment reported in the new "Year-Book" is 789,427, a decrease of 14,093; the total membership in young people's organizations is 161,039, an increase of 3,302. The decrease in Sunday School enrollment and the increase in membership in young people's organizations are also both in accordance with general religious trends of recent years and are commonly held to evidences that Churches are passing through a far-reaching transitional period in the reorganization of religious education activities.

A falling off of one and a quarter per cent in contributions is shown in the financial tables, the statistics covering the calendar year of 1929. Total contributions reported for all purposes were $26,870,774, a decrease of $381,281. The amount contributed for local expenses was $22,593,749, a decrease of $323,192; the amount for missions and other benevolences was $4,277,025, a decrease of $58,089. A gain of $9,212,163 is reported in the value of the edifices, sites and parsonages owned by the Churches, the total valuation being placed at $195,864,939. Legacies amounting to $779,543 were reported received by 344 Churches; these were in addition to legacies bequeathed to mission boards.

The number of Churches with a membership over 1,000 is 105, an increase of three. The five largest Churches are: Central, Brooklyn, N. Y., 3,116 members, the Rev. S. Parkes Cadman, D. D., pastor; Tompkins Avenue, Brooklyn, N. Y., 2,818 members, the Rev. J. Percival Huget, D. D., pastor; South, New Britain, Conn., 2,140 members, the Rev. George W. C. Hill, D. D., pastor; Flatbush, Brooklyn, N. Y., 2,007 members, the Rev. William E. Dudley, D. D., pastor; United, Bridgeport, Conn., 2,001 members, the Rev. William Horace Day, D. D., pastor.

CONGREGATIONAL AND CHRISTIAN CONFERENCES.

Joint annual meeting of the Alabama Congregational and Christian Conferences to be held October 14-16, 1930, at Noon Day Christian Church, four and one-half miles northeast of Wedowee, Rev. J. D. Dollar, pastor, Lanett, Ala. (In the following program, the program of the Alabama Christian Conference is indicated only, as it has been printed in the *Christian Century.*)

FIRST DAY—TUESDAY.

Morning Session.

10:00. The Alabama Christian Conference called to Order, etc.

12:00. Lunch.

Afternoon Session.

1:30. Session of the Alabama Christian Conference.

3:00. Report of Woman's Board of the Christian Church, followed by a Meeting of the Congregational and Christian Women in the Interest of Joint Woman's Work.

4:30. Organization of the Congregational Conference.

Evening Session.

6:30. First Program of the Alabama Congregational Conference; Opened by Devotional Exercises by Rev. N. A. Long, Midland City.

7:30. A Survey of the Mission Work of the World—Conference Superintendent F. P. Ensminger.

7:40. Sermon—"Rightly Faced" (Heb. 11:10), Rev. Henry B. Mowbray, Demorest, Ga.

SECOND DAY—WEDNESDAY.

Morning Session.

8:30. Session of the Alabama Christian Conference.

12:00. Lunch.

Afternoon Session.

1:30. Session of the Alabama Christian Conference.

3:30. Opening Session of the Congregational and Christian Young People's Meeting, with Discussion of the Topic, "Young People and the Church," by the Young People.

Recreational Program.

5:30. Young People's Picnic Supper, followed by Vesper Service.

Intermission, with Opportunity for Interviews Concerning Young People's Work.

Evening Session.

7:00. Devotional and Song Service.

7:20. Young People's Reports of Sunday School, Christian Endeavor, and other Christian Activities.

Address—"Student Summer Service."

Suggestions for Improving the Young People's Work.

Address to Young People by Principal W. C. Edge, Daviston.

THIRD DAY—THURSDAY.

Morning Session.

8:30. Session of the Alabama Congregational Conference, with Devotional Service, led by Rev. Marion Dopson, Eclectic.

(Continued on Page 14.)

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LEAVES FROM MY DIARY.

VIII.

(Editorial Correspondence.)

S. S. Adriatic, Monday, June 23, 1930.

From 10 to 11:30 A. M. our good ship was quietly slipping into the harbor and tying up at her docks at Liverpool. This is a smoky city, and is quite in contrast to the sweet, stimulating, pure air out on the seas the past days, as the atmosphere is full of smoke and unsavory odors. Somebody has said, and truly, that the ocean is an immense and self-acting laundry, cleansing and purifying all that is dumped into it, and even the air that floats above it. But for the sea and its power to wash and purge and purify, this whole earth of ours would soon become stagnant and putrefied, and we would all perish from poison, even the poison of our own making. The ocean takes up not only the impurities and refuse of the city, but the impurities and foul gases in the air and sweeps them out on the briny deep and purifies them and makes for us a new air, as fresh and as fragrant as that which Adam and Eve breathed on the first morning in the Garden of Paradise.

Vessels of every kind are skipping about in the harbor like kittens and lambs at play. I guess they are on serious business, but as I look at them from the deck of this great ship they just seem to be hopping and skipping about, busy with fun and frolic. I wonder if we who are so busy, fretting and fussing about our daily worries and work, do not seem much the same way to one who, from a great airplane far above us, looks down upon us and regards only our movements, without knowing our motives. It is different with us, of course, in the mind of our Creator, because, as He looks down, He penetrates the motive and understands all our goings and our comings. I guess it doesn't seem so frivolous and so full of frolic to Him, because beneath the busy activities of those who run hither and yon, there are many heavy and sad hearts who are carrying great burdens, even while they jump about and seem to be chic and cheery.

Little things are made big and all-important the last half-day on board a ship after a long journey at sea. It's positively difficult to do anything. You proceed to misplace vigorously all the little but necessary things you have previously placed during the voyage. One has gathered leaflets from literature, guides for various trips, printed information about places of interest, and they seem all important. But as land looms up and debarkation approaches, one forgets one hundred things that a few hours ago were all-important. As I think of it now, after landing and while writing in my diary, I wonder if this will not be true with us as we begin to shake off this "mortal coil" in preparation for landing in the "haven of eternal rest." Some things that have seemed most weighty, worth while and important through the journey of life, I have a notion we will shake off, or forget, as unimportant in the twinkling of an eye as we disembark on the other shore; that shore of "eternal rest," for which we have been seeking with anxiety through the days of the years of our lives. I noticed today as I landed I could not remember where I had put my landing card, nor my passport, nor my pocketbook, nor my capy, nor my hat. I just could not seem to think or to fix anything. I guess one day, as the veil begins to part and our great Host bids us enter that other house in which there are many, many mansions, I will not be able to think then, but will be overpowered and overjoyed with the changed and blessed scenery of that other world.

Leaving our good ship, we took a special "express" from Liverpool to London. For the first time in my life (because the opportunity had never been afforded me before) I purchased "a third-class ticket." I had my doubts about the wisdom of this, since it sounded quite far from first-class, but I was told to advance and fear no harm. The fact is, third-class coaches here are about equal to and very much like our Pullman cars in America. Seats face each other, with table between, so that one may write or read or talk with traveling companions. I noticed on the train-yards in Liverpool that freight and passenger cars are shifted not by yard engines, like we have in America, but by rope and pulley, thus doing by hand and a few sharp jerks what we do in America by steam and more steadily. Our train shoots under Liverpool through a great tunnel. This tunnel business in a great city seems to me all out of place, but it has come to be the thing now. It does look like our Creator made the earth big enough for us all to travel on the surface of without having to dig out great tunnels beneath it. But this is the way of man, and now the habit in great cities. I remember noticing in New York, for instance, as I came through, that they travel "three deep" there—one railway far under the city, another on the surface along the streets, and a third above the tops of houses by way of the "elevated." Not knowing which was better and having a great deal of curiosity and a little time on my hand in New York, I tried all three—subway, surface and elevated. I liked the subway best, because there seemed to be less danger, fewer obstructions, and nothing to make one dizzy.

Just out of Liverpool, our train dashes along through green fields of oats and barley and grass, and fat cattle everywhere. The season here, of course, is far behind ours, being so much farther north. I guess they haven't anything to build fences with over here, so they grow hedges in stiff, strong, straight rows, which serve to keep the cattle in or out, as the case may be. We Americans have not done this much yet, because steel and wire and wood and trees are so abundant. We haven't time in America. Why not grow a fence instead of build one? We Americans would answer, because you can build one in a few days, and it requires several years to grow one. Our sturdy Scotchmen prefer to take the time and go on in the pursuit of his task, after planting out a tiny little hedge and wait for nature to grow him a fence.

London, Tuesday, June 24, 1930.

At breakfast this morning (my first on land) I felt very feverish and yet quite tired. In order to get myself going, I drank more than two cups of coffee and ate little, as the appetite would not seem to take it. After breakfast, Smith, Helfenstein and I went to Trafalgar Square to see the center of London as well as its history, and to feel the pulse as it throbbed from the heart of the world's most populous city. We go to the White Star Line to arrange our tickets for return in August and to make sure of our shipping. I find myself very strangely tired even before noon of my first day in London. I dropped into a restaurant and called for a soup, some bread, and drank coffee. This does not seem to drive away the feeling of weariness, and, asking Smith and Helfenstein to excuse me, I take a taxi back to the hotel and retire to my room and bed with high fever. I cannot quite understand what this soaring of temperature means, and the weariness and the exhaustion that have come, especially since I have enjoyed so well the journey and the exhilaration of sea travel the last ten days. At 5 P. M. I am jotting down in my diary my experiences and impressions of this day, but since fever is rising and weariness is increasing, I must lay my pencil aside and tell my diary, which has been such a comforting friend to me these past days, a very early good-night and give my mind and body a complete relaxation, indulging the hope that a long night, even with a raging fever to begin with, will prove a blessing and bring sweet rest for tomorrow.

I guess this is no unusual experience in life. When we are at our best and the currents of joy and privilege and pleasure are nigh, and run high, all seems to change, and we have to stop and await the pleasure and the will of Him who doeth all things well. Verily, man proposes and God disposes. This is well, since we are assured in the best of all good books and from the wisest of the world's wisdom, "All things work together for good to them that love the Lord." J. O. A.

LET "THE HEATHEN" ALONE.

The cultured and charitably inclined lady whom the writer quoted last week as being opposed to "foreign missions" said that her second argument for her opposition was that we should let "the heathen" alone; they had their religion and loved it as we love our own; we would not appreciate their coming in and interfering with our religion, and so we should not go in and interfere with theirs. She was emphatic in declaring that foreign mission work was a species of "meddling" and interference, for which there was no justification or excuse. This lady was quite secure, she declared, in her conviction, because there were so many who agreed with her.

This point of opposition to foreign missions is worth considering. Shall we let "the heathen"

alone? The Jews in time of the Christ had also their religion, an appalling amount of it in fact. Our Saviour, the Lord Jesus, did not let them alone. The fact is, He stirred them up to such opposition that they nailed Him to the cross, crucified Him. The Gentiles of Rome and Greece and of the world around had their religion, an appalling amount of it, but Paul did not let them alone. In fact, he became so busy preaching the gospel, bearing witness of the crucified Christ, telling the peoples around about him of their false teaching and idolatrous worship that they put Paul in prison and finally had him executed. Martin Luther, in his day, found an immense amount of religion all about him. They were intensely religious and were willing to tie at the stake and burn with madness and religious zeal any man who did not follow their religion and accept their doctrines, but Martin Luther did not let them alone.

When Robert Morrison went to China he found the Chinese with religion in abundance, so much so that they had a decree that any one who should teach any other religion than their own should be executed. Robert Morrison took his life in his hands and for years, without a convert, preached in China. He would not let them alone, but gave them a chance at the gospel of the Son of God. A changed and an ever-changing China, with her thousands of converts to Christianity and a constant modification of her cruel and killing laws, is the answer to the fact that Robert Morrison and Christian missionaries could not consent to let them alone while they perished by the thousands without the knowledge of Him who alone can save.

William Carey could not even go in the ship that bore an English flag to India, for even the English nation, in Parliament assembled, as well as the millions of India, said that India had religion of her own and must not be disturbed. William Carey went at the hazard of his own life; and the hospitals and Churches and Christian colleges and benevolent institutions by the hundreds and thousands throughout India today, dedicated to the sole purpose of relieving human suffering and carrying joy and freedom and release to hundreds of thousands of Indian souls, are the justification of the fact that William Carey could not afford to let the Indians alone.

David Livingstone found in Africa the "open sore of the world." The world outside said let Africa alone. She had a will and a way and a religion of her own. In fact, Africa today is coming into her own, and instead of being the open sore of the world, is making her contributions to the world's wealth as well as to the world's moral and spiritual enrichment. This constitutes the answer to the fact that David Livingstone would not let Africa alone.

Standard Oil can go with its organization of industry and enterprise into all parts of the world today. So can Ford cars and United States steel and the products of our American farmers and factories, but the missionary who would not "let these nations alone" had to blaze the way with the Bible and the preaching of the Word of God before our trade was safe or our flag was respected. Trade and the flag have followed the missionary, and the missionary made them possible. Let them alone? Shall we? The disciples on one occasion saw the multitudes and knew that they were hungry, and they requested that they be let alone, for they had no bread with which to feed so great a throng. Our Lord Christ said to those disciples that which He has been saying to His disciples ever since, "Give ye them to eat."

And again He looked on the multitudes and said, "The harvest truly is great, but the laborers are few. Pray ye the Lord of the harvest that He will send workers into His vineyard"—not to let them alone, but to give unto them the bread of life. The gospel has made us what we are and brought us untold blessings and benefits. Shall we be selfish about it? Those who need it most will never ask for it. The most needy never do ask. And the best help we will ever render in this life will be to those who do not want us to help them. They do not want us because their want is so great, their need so appalling, that their hands are paralyzed and they cannot stretch them out, and their voices are dumb and they can't speak.

History tells us of a man confined in a dungeon for seven years. There was only one little keyhole that admitted a ray of light to that dark cell, and with this ray his eye looked, and on it his soul feasted day by day. And then one day the prison-keeper came and flung wide open the doors and flooded the dark cell with the glorious rays of a balmy sun. The poor man of the dungeon fell on his face and cried out, "Why did not they let me alone; they have taken away the only light I had." The poor man soon discovered that instead of taking away the little light, they had flooded his body and mind and soul with the full, free light of God's sun and God's love. Why not let "the heathen" alone? Because they need, as we do, the Bread of life, and without this they perish. J. O. A.

EARNING, SAVING AND GIVING.

Whatever may be thought, said, or written about money, it enters into all of life, in all of its relations. Men are usually measured by their earning capacity, though earning is only a part of their value. The matter of saving is related to earning. If one earns and does not save, his earning amounts to little. The true philosophy of life is to begin to save when one begins to earn. No matter how small the earning capacity, save a fraction of it. This principle is implied in the savings accounts in banks. Banks encourage such accounts; parents encourage their children to start such accounts with their birthday and Christmas gifts. It would surprise those who have not even thought of the matter if they could see the vast number of names on bank books with savings accounts. This modern method of saving is increasing all the time.

Saving is just as important as earning. In fact, it requires more thought and purpose to save than to earn. Anybody can earn, but it takes thought to save. Economy is an important element in success. If nobody saved, wealth would be unknown; and if wealth was unknown, great corporations and great philanthropic institutions would not exist. Economy is the cause of all prosperity and all progress. The economist is the producer of prosperity and wealth. The person who begins to save when he begins to earn, and will keep this up through his active life, will have enough to meet his needs when he is old. It is tragic to see one in old age, whose young life had good earning capacity, in a state of poverty. The cause of his dependence is the result of waste or thoughtless expenditure. Thrift is the fruit of economy, and economy is nothing more nor less than saving a little at a time. Speculation is not the basis of wealth, but industry and economy combined. Fortunes may be won in a day, but they are not earned in a day. When one man wins a fortune in a day, it is a fortune that was earned by years of hard work and long-time saving.

Giving is the result of earning and saving. It is the practice of the same kind and period as earning and saving. Giving is the fruit of earning and saving. It has its blossom, its growth, and its maturity. Giving is not a spasm, but the result of the same process as earning and saving. One who earns and saves, if he has interest in the Church and society, will put a reasonable portion of his savings into the channels that benefit others. The Church, as an institution, is the best channel through which gifts can benefit others. This is true because the Church is the source or spring of all benevolent enterprises. God not only made the world and saved it, but He gave it to man and directed him to "subdue the earth and have dominion over every living thing that moveth upon the earth" (Gen. 1:28). Giving is a necessary result of earning and saving. Saving is not for self alone, but for others. Earning is the lowest step, saving is the higher step, and giving is the highest step and the most satisfactory. For "it is more blessed to give than to receive" (Acts 20:35). Of course, giving includes more than money, but it does not leave money out, because money is necessary in the home, the State, and the Church. W. W. S.

BIBLES STILL NEEDED.

In America there are still thousands of homes and many thousands of people who have never owned, or handled, or even seen a Bible. Persons who live in older and well-established sections of our country where towns and villages are close together or where the rural areas are evenly populated can hardly comprehend the distances which separate the isolated settlements in our vast Western States.

One of the American Bible Society's colporteurs reports that he found homes where there were sons and daughters twenty-five years of age none of whom had ever heard what the Bible was, didn't even know it was a book, and when they saw it had no idea what it contained. He also found communities that were not only ninety miles from the nearest railroad, but equally as far from the nearest point where religious services occurred. After preaching in some of these settlements and leaving Bibles he was assured that his service "was the best thing that had ever come to town," and was urged to return.

A Little Story from Real Life.

A colporteur of the American Bible Society found a man past forty years of age living alone in a miserable little shack near the railroad tracks in a Midwestern city, who said to him: "Clear out if all you've got to do is peddle Bibles. I never saw one and I don't need one."

"By the looks of things, you haven't gotten very far without the Bible," said the colporteur. "Why not give it a try?" This friendly and completely disarming answer permitted the colporteur to tell him about God and to read from the New Testament. Finally the man said: "Mister, that Book sure sounds good to me. I'll take back what I said, and if your price ain't too high I'll buy it." When told it could be had for five cents he insisted on paying ten.

Two weeks later the colporteur decided to make another call on this man, and was gladly received. They sat and talked about the teachings of Jesus, for the man had faithfully read his Testament. He told the colporteur that he had made up his mind "to get a steady job, cut out the booze, and live like a human should live." He thanked the colporteur for calling, and said that in twenty years no one had taken any interest in helping him to be a better man.—*American Bible Society.*

The tree that is dead at the root soon dies at the top.

Real tact lies in the ability to understand the things that were left unsaid.

CONTRIBUTIONS

SUFFOLK LETTER.

Funerals lead the mind into three periods—the present, the past, and the future; and no other occasion places so much emphasis on these three periods. Oakland Christian Church, in Nansemond County, Va., witnessed such a service on Tuesday afternoon at 2 o'clock, September 23, 1930, when William Thomas Newman, son of John Bridges and Hannah Urquhart Newman was buried. He was born in Nansemond County May 9, 1865, and died in Memorial Hospital, in Richmond, on Sunday, September 21, 1930, at the age of 65 years, 4 months, and 12 days. He had been married three times. Five children survive of the first marriage—Oliver W. Newman, Everett H. Newman, Mrs. Vernon Atkinson, Mrs. Preston Atkinson, and Miss Ruth Newman. By the last marriage five children survive—Helen, John, Maurice, Howard and Lyman Newman, of Hopewell, Va., where he and his family made their home. He is also survived by ten grandchildren. His last wife, who was Miss Lura Tyman, also survives him.

He is also survived by two half-sisters, Mrs. Ella Hurst, of Middletown, N. Y., and Mrs. Job Holland, of Nansemond County. Three brothers and two sisters survive him—Dr. J. U. Newman, professor in Elon College, N. C.; Dr. N. G. Newman, pastor of Holy Neck Church; Rev. C. E. Newman, of Virgilina, Va.; Mrs. W. C. Wicker, of Elon College, and Mrs. L. W. Stagg, of Norfolk, Va.

Bro. Newman had been a member of the Christian Church from his boyhood; had served as superintendent of the Oakland Sunday School and as a deacon in the Hopewell Christian Church. He was a churchman of strong convictions, with strong faith and courage that never faltered. He was a "teetotaler" on Bible ground, and lived what he believed on the temperance question. If all members of the Church had believed and stood with him on this question, America would not even need an eighteenth amendment. He loved the Church and stood with the people of God on all great questions for human welfare and progress. He had three outstanding brothers who give their lives to the teaching and living the word of God, and he did not fall behind any of them. He thus, unconsciously, set an example for all laymen to equal the ministry in faith, loyalty and service. His large family can safely "arise up and call him blessed," and his companion may lead in that high honor.

The congregation was large, the floral offerings were many and beautiful, the songs "Face to Face" and the "Sweet By and By" by the choir, and the duet, "Have Thine Own Way," by Mrs. Parker Johnson and Mrs. Butler, added to the fine tribute paid by Dr. I. W. Johnson.

In addition to the large family and the large congregation, ten ministers were present, including the three brothers and one brother-in-law, Dr. W. C. Wicker, editor of the "Observatory" in THE CHRISTIAN SUN; Revs. Leak, of the Baptist Church; Cook, of the Presbyterian Church; Nash, of the Christian Church; Rice, now preaching at the Christian Church, all came from Hopewell; and Rev. H. S. Hardcastle, of Suffolk. Dr. Johnson, pastor of Oakland, had charge of the service, and was assisted by Rev. W. W. Staley.

Bro. Newman had suffered from three or four major operation within the last twenty years, but bore his afflictions with Christian patience and was prepared to go when called from labor to reward. He had "fought a good fight, he had finished his course, he had kept the faith; and there was laid up for him a crown of righteousness" (2 Tim. 4:8). Looking at the present, the past, and the future, there is much to comfort all who mourn.

W. W. STALEY.

ELON LETTER.

In the Elon Letter of last week, I suggested that the eating of food is a good thing, but that gluttony is sinful. The eating of food is only one of a great variety of experiences in the physical realm of our daily life, though it is typical of them all. Our whole economic system is constructed on the basis of multiplying human wants, and then through mass production satisfying those wants, a vicious circle of wastefulness. We are not taking thought for those who shall come after us. We are exploiting the resources of the world as if human life should be expected to terminate with our passing off the stage. Or we have a sort of bland opinion that our progeny will be able to care for themselves, even though the natural resources of the planet shall have been exploited by us without reference to real needs. It is the philosophy of physical comfort run riot. If men were animals only, there would be nothing to condemn in this orgy of physical satisfaction. But sleek, well-groomed beasts have never yet added anything to the abiding achievements of the race. High thinkers and high livers have somehow not been able to be happily joined in holy wedlock. Plain livers and high thinkers, however, have consorted gloriously together for the improvement of humanity. We are told, and truthfully told, that the common man today has luxuries which 100 years ago kings had not dreamed of. But there is scant evidence that the universalization of physical comforts has added very much to the quality of man as man. Let me, before I leave this point, raise two questions to be thought out: "What is the purpose of life, anyway? Does the multiplication of physical comforts meet its real needs?"

To pass to another realm of experience, we may not forget that a college education has, in the past, been almost exclusively confined to the mental realm, and certainly it is expected that college students will have use for their minds. College professors would be remiss in the performance of their duties if they did not require students to use their minds in pursuing their courses. It is, however, charged that now-a-days most college students do not use their minds sufficiently and that they mistake reports, investigations, the performance of scientific experiments according to manual instructions and the assemblying of information from various sources as the equivalent of thinking. We are told that it is a rare thing when college students have gathered in those small groups, which inevitably occur on any campus, that they ever discuss any of the problems or issues that have arisen as a consequence of their curricular experience. We are told that it is even a rarer thing for a college student to have a period set aside sacred to himself in which he creatively thinks through the problems and issues of life as they have been touched upon during the day's experiences. And yet, if experience teaches anything, it teaches without equivocation that wisdom, the ability to meet situations and cope with them, understanding of the inner meanings and values of life and its experiences, intellectual leadership can come only from such mental seances. Cynics tell us that the reason why college students do not discuss outstanding problems and issues when they gather in voluntary groups is that they have no comprehension of such problems and issues. Being ignorant of such important needs, they are forced to discuss such interesting topics as the weather and the latest baseball scores.

However, there is a type of student on every campus who is just as inordinate in his mental life as those persons whom we have just described. This type of student proceeds as if the only thing that counts is mind. He does not think of his body at all, but only of his head. If you go to a fish hatchery you will find millions of fish, all heads and no bodies. This type of student presents such a human picture, or rather caricature! The book--worm—for this is the popular name for this type of intellectual pendant—is never of much influence during his college days, nor, sad to say, afterwards. He loses a great deal more than he gains by his immoderate devotion to study and thought.

What we need is the golden mean between these two extreme types; St. Paul's moderation, in other words: students who study and think, and yet have time to see life whole: students who are not so absorbed in textbooks or in weather reports as to lose vital touch with the other phases of human experience. Manifestly, we cannot adopt rules by which we may profit most by the college experience. Every individual is under obligation, however, to sense the principles by which he may successfully order his life and invest his interests. Our minds ennoble us, and we should learn to use them effectively during our college days.

W. A. HARPER.

REPORT OF FIELD SECRETARY.

Report of field secretary to the joint board:

Dear Brethren,—As you know I began work under this contract November 1, 1929. I have visited and preached to all of our Churches in both Conferences except one in the Alabama Conference and two in the Georgia and Alabama Conference. These I hope to visit before Conference meets. I have made one trip to North Alabama and three trips to South Georgia. In co-operation with the executive committee of the Georgia and Alabama Conference, I have made three or four trips to Rose Hill Church, in Columbus, Ga., last winter and spring. Trouble having arisen among the members of that Church, I was called upon to aid the above-named committee in adjusting same, which I am glad to say was seemingly satisfactorily adjusted and the Church is moving smoothly under the supervision of Dr. Neil McGuirrie as pastor. This Church, as you may know, entertained the united young people's convention last spring, which, to my mind, was the greatest meeting of its kind ever held in our Church in the State.

Our Churches at North Highlands and Beulah have not been visited by your secretary, and I have not the knowledge of their condition to enable me to speak intelligently about their condition or their needs.

Our Church at Shady Grove, in Clay County, Alabama, has been without a pastor this year, as has been the Church at McGuires Chapel Church, in Tallapoosa County, Ala., but the latter is making arrangements to secure a pastor.

Our Churches in and around Cragford are sorely in need of a pastor located in their midst. The logical point of location would be Cragford, as they have good school facilities already provided. In all sections of our Alabama Conference we are sorely in need of a better system of

pastoral support. In too many cases we are paying all of our pastors' salaries in expense money; nothing goes to the pastor or his family, and the Church gets inferior service in return. I find, too, brethren, that almost all of our rural Churches are not receiving as much pastoral care as they deserve. My judgment is that, in rural Churches, wherever there is a possibility of doing so, that they should so group themselves into pastorates as to secure better service and the pastors get better pay. My observation leads me to say that unless we can get our people to see the business side of Church life, our country Churches especially will, in the very near future, suffer or go out of business.

I have not made any definite effort to organize new work this year for several reasons, one of which I might mention as not having a place to hold our regular services. In this connection it would be wise for this joint board to provide the next field secretary with a tent for special work. Our work in our territory can be greatly enlarged, at small cost to us, if we have a mind to invest.

I have been almost constantly on the go for the last twelve or thirteen weeks in revival work. Preaching almost every day, and sometimes day and night, I have had some very fine meetings at all places visited and have been cordially received by everybody, and I think that every Church that I have visited has a larger vision of our needs as a Church. I am not censuring our Churches or pastors, but our Churches need better service and our pastors need better pay.

Our work this year has been largely prospective. The work needs to be better organized, and thus relieve the field secretary of so much hard traveling and arduous labor. Our field is large, and in many sections our Churches are badly scattered. What we need is organization, and in that way we can take care of our every interest and be helpful to both Church and pastor.

At the request of Rev. H. W. Elder I have been looking after some Church property in the Georgia and Alabama Conference which has become useless as places of worship, viz: Kite, Ga., a house of worship is there and is not being used. It was decided by the Church, with Bro. Elder's consent, that the property be sold and the proceeds applied to Piedmont Junior College, which I think is a good suggestion. It will be sold just as soon as the demands will justify. The Church at Randall's Crossing is becoming dilapidated and will soon ruin. I have asked the Providence Chapel Church to remove the seats, pulpit and chairs and use them until further orders, in order to keep them from decay. I suggest that this house be sold and the proceeds applied to Bro. Elder. Bro. Elder had secured a lot by donation at Lumber City, Ga., which lot is deeded to the Christian Church and the deed is recorded in McRae, Ga., records of deeds. I have failed to find out anything definite about the lot.

The Church at East LaGrange, Ga., is under a heavy mortgage, and some steps must be taken to pay off the indebtedness. I suggest that this be done at an early date. It is my candid opinion that something should be done to get the matter squarely before our people and either sell the property or pay the debt in some other way.

I have been repeatedly placed on the program of our Congregational associations, but could not attend any of these meetings because of other engagements. Our work needs to be grouped, so that the field worker can reach each group and thus facilitate the work and also be able to attend as many of the Congregational meetings as possible. We will in this manner become better acquainted with each other and be more helpful to each other.

As to the continuation of our field secretary, I have this to say: We are just entering upon a larger program for our Church, and our work for this year has been largely experimental; but it will be utterly impossible for us to fill our part of the program without some one to take special supervision of enterprises and keep our interests before our people, especially along the lines of missions and education. Our field secretary ought to be empowered with the authority to hold missionary and educational rallies in all of our Churches and take special offerings from our people for these enterprises. Our different interests are not supported because they are not brought before our Church. Our people will support our Church calls when they are prayerfully presented.

There may be other things of which I should speak, but suffice to say that I am profoundly grateful for the earnest co-operation of all our pastors and Churches during this the hardest year of our experience. I have done my best, and I now leave with the board my report and prayers, and pledge my earnest support in the attempt to carry out any or all of these suggestions. I have traveled about 4,000 miles and preached 169 sermons and delivered about twenty-five lectures, attended twenty-eight funerals, and have received $872.10 on salary; no expense has been counted since the last board meeting at Roanoke, June 25th.

G. D. HUNT.

POUNDED.

On filling my appointment at Spoons Chapel last Sunday, at the close of the service, the members presented to the pastor flour, sugar, corn, potatoes, peaches and a number of other things that a good housewife can use about the kitchen. These were highly appreciated by the pastor and family. We are glad to say that the good work is progressing nicely at Spoons Chapel, for which we give the Heavenly Father the praise.

B. H. LOWDERMILK, *Pastor.*

NOTICE.

Any Church or Churches not having called a pastor or thinking of making a change would be glad to hear from you. I am open for full time.

W. J. EDWARDS.

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Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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9 Behold, "O God our shield, and look upon the face of thine anointed. | [a] Gen. 15. 1. [b] Ps. 58. 1. & 57. 1.
10 For a day in thy courts *is* better | [2] or, *all*

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8 ¶ [2][5]Jĕ-hôi'-ă-chĭn *was* e years old when he began t

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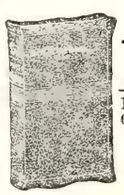

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14 Like sheep they are laid in grave; death shall feed on th

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A PRAYER.

(October.)

Mighty Master of mankind, how marvelous is Thy power to enfold and hold. We thank Thee that human abnegation is strength divine; that looking, leaning, loving, self-loss only is gain. We pray Thee, Father, stay our minds, compel our bodies, seal our beings. O God of mercy, hold us close, keeping Thou our feet to the lowly path by which to grow the soul must strive for others. For Jesus' sake, that the world may live and not die, bring Thou the Church under the suffering of His cross. This day, each day, more burden our plea, more grace, O God, to unburden to Thee. In our Saviour's name. Amen.

BUTLER ON FOREIGN MISSIONS.

Dr. A. J. Brown says that Brigadier General Smedley D. Butler, who for two years commanded the American Marines in China, has a pronounced admiration for the missionaries who stuck to their posts in the war-torn sections of the country, endangering their lives, that their work might go on. In the general's own words we have his view:

"I met a lot of missionaries—probably more than fifty—and I never found one who was disagreeable," the general says. "I learned some things about missionaries out there that made me like them. There was one chap in particular—and there were plenty like him in China—who lived in an unprotected spot outside Shanghai. Perhaps it was ten miles from the city—ten miles of Chinese roads. I met him one day and suggested that he had better come in where we could give him protection. I told him that if the Chinese should burn down his building they would be compelled to pay for it.

"That good old fellow said to me: 'I'm out here spreading the gospel of Christ, and I never heard of Christ needing a bodyguard. If I have to be protected with bayonets in order to preach His gospel, then I am going home.'

"I admired his stand so much that I told him to stay where he was, and if he got into trouble with the Chinese we would come and rescue him. He did not go home. He stuck to the job and, fortunately, there was no trouble. His attitude appealed to me immensely. It would appeal to any marine. There was a man who was willing to place his life in jeopardy for an ideal."—*Ex.*

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 27, 1930.

Sunday Schools.

Previously acknowledged	$ 4,628.61
Pleasant Hill, Liberty, N. C.	3.65
Berea (Norfolk), Hickory, Va.	5.51
Zion, Sanford, N. C.	1.18
Franklin, Va.	8.76
Biscoe, N. C.	2.45
Berea (Nans.), Driver, Va.	5.00
Damascus, Chapel Hill, N. C.	1.30
Roanoke, Ala.	1.87
Wood's Chapel, Mt. Jackson, Va.	1.00
First Church, Portsmouth, Va.	15.66
Rosemont, Norfolk, Va.	14.40
New Elam, New Hill, N. C.	2.17
Happy Home, Ruffin, N. C.	1.50
Durham, N. C.	22.86
New Hope, Harrisonburg, Va.	2.75
Hopewell, Va.	9.00
Bethlehem, Suffolk, Va.	4.07
Cary, N. C.	3.70
Shallow Ford, Elon College, N. C.	3.50
Wake Chapel, Fuquay Springs, N. C.	7.15
Total	$ 4,746.09

Individual and Church Collections.

Previously acknowledged	$ 6,184.20
Rev. A. R. Flowers, Olanta, S. C.	1.00
New Hope, Harrisonburg, Va.	5.50
L. M. Clymer, Greensboro, N. C.	25.00
Total	$ 6,214.70

Dollar-a-Month Club.

Previously acknowledged	$ 92.00
Mrs. Sam White, Pittsboro, N. C.	1.00
Miss Ethel M. Holmes, Youngsville, N. C.	5.00
J. T. Rawles, Holland, Va.	2.00
Total	$ 100.00

Summary.

Previously acknowledged	$21,595.50
Sunday Schools, regular	117.48
Individual and Church collections	31.50
Dollar-a-Month Club	8.00
Total to date	$21,752.48

J. O. Atkinson, *Sec'y.*

NEWS NOTES.

By Mrs. W. M. Jay.

The Young People's Missionary Society of the Holy Neck Christian Church has done a splendid work under the leadership of Mrs. E. L. Rawles. They have a small membership, but what they lack in members they have in enthusiasm and zeal. This society is composed of boys and girls, and they are indeed an interested group. On the third Sunday night in August they gave the pageant entitled "The Missionary Clinic" to a crowded house. The appreciation of the audience was evidenced by the large and generous offering which they received. They also served a dinner to the Ruralon Club recently, from which a goodly sum was realized. They are hoping to be a standard society with all requirements.

The Young People's Missionary Society of the Christian Temple, Norfolk, Va., has had a successful year. On March 29th they presented their annual play, entitled "The Manhatton Honeymoon." This play proved to be so good that it was repeated at the Blair Junior High School on May 23rd, under the auspices of the Norfolk and Western Railroad Company.

On May 4th this society also gave the pageant entitled "Ruth and Naomi" at a Sunday evening service. All these services show the great interest on the part of these young people to help in the missionary cause they love so well.

MISSIONARY PROGRAMS FOR OCTOBER.

WOMEN'S SOCIETIES.

Service of worship—for a missionary spirit.
Consecration service for new officers.
Outline of woman's work for the coming year.
Introduction of guest-book.
Map talk on Japan.
The Japanese in the United States.
Roll call—facts about Japan.
Closing prayer.

Suggestions for Missionary Programs.

These programs are not based on the inter-denominational study-books. Instead, we suggest an intensive study of these books in mission-study classes. The books suggested are "A Cloud of Witnesses," by Elsie Singmaster; "The Treasure Hunt," by Margaret R. Leebach; "India on the March," by Alden H. Clark; "Trailing to Conquistadors," by Samuel Guy Inman; "West Indian Treasures," by Winifred Hulbert; "Sugar Is Sweet," by Dorothy McConnell.

There has been no provision made in the suggested programs for business. It is hoped that the business of the society will be transacted at the very beginning of the meeting.

There is no disposition to the dictatorial with reference to these programs which are meant to be suggestive only. They were worked out by a group of five presidents of missionary societies and represent the combined thought of the group and not that of any one.

As usual, there has been an envelope of helps prepared, which you may secure from Mrs. Powers, 501 C. P. A. Building, Dayton, Ohio, for 25 cents. This envelope contains six leaflets entitled "Service of Worship," one for each of the six months as suggested in your programs.

Consecration Service.

October begins our new year, presumably with new officers. Have the names of the officers read, and while they stand, let the leader of the service of worship direct prayer in their behalf. To an unusual degree this year, let us seek the guidance and power of the Holy Spirit.

Outline of Woman's Work.

Our woman's work has suffered this year because of uncertainty. We have wondered as to our places as a woman's organization in the merger. After much consultation with Congregational and Christian leaders, it has been decided that the Woman's Mission Board of the Christian Church is a necessary instrument in the consummation of the merger, and to that end must carry on with renewed vigor at least for the coming year. A program has been prepared which is not divisive, but which leads to acquaintance with the enlarged work. Each month we shall study a different country in which we as Congregational-Christians are doing work.

Map Talks.

Our map talks are designed to give us the size, location and something of the character of each country studied. We also desire, through these map talks, to locate the particular work of our united Church. Through the guest-book, we hope to become really acquainted with at least twenty-five or thirty of the men and women of our enlarged family. As the program provides for the "Intraduction of the Guest from China" or Africa, or wherever the guest is from, we shall turn to the map and see the section of God's world that is our particular interest that day. (See map on back of guest-book.)

Roll Call.

Some of us attended a missionary meeting recently when practically every member answered to her name at roll call with facts relative to Africa and her need of the gospel or her response to the gospel message. The responses were brief, just a sentence or two, but in the search for these responses every woman had increased her knowledge of Africa and her interest in that country.

Let us always reach a climax in our monthly programs and separate with the feeling that our thinking together and our fellowship have brought to us the more abundant life which will go with us back to our homes and our many contacts to advance just a little further His kingdom in our midst.

This year we may have for the asking the Congregational-Christian Guest Book which we may invite into our homes. There are well-worked-out plans for distributing these books. The pastors have been sent cards of invitation which may be signed by the families of our Churches. Then each family signing the card will receive a book.

We hope that every missionary group will assist the pastor in the work of distribution. To further our acquaintance with these guests, we suggest that at the October meeting of the missionary society some one appointed to that duty hold before the society the Guest Book of 1930-1931, and explain how we are to meet one guest a day by reading a page a day from this book in our homes. At this October meeting, let her turn to the page on which you find the picture of Rev. E. C. Fry, of Utsunomiya, Japan, and let him speak for himself through the lips of the reader. Then look at the group of Japanese girls pictured in this number of the bulletin, for they are from Mr. Fry's field.

In November, a "guest from China" will be introduced from the Guest Book and will speak through the lips of the one to whom the duty is assigned. Each month this procedure will be followed.

Y. P. AND WILLING WORKERS' SOCIETIES.

We are sorry to say that we do not have the Young People's and Willing Workers' programs to place in print this week, but hope to secure them in time for next week.

PROGRAM.

Following is the program of the sixth annual session of the Alabama Woman's Missionary Conference, to be held at New Hope Church, Sunday, October 12, 1930:

Morning Session.

Theme: "Our Conception of Faithfulness."

10:00. Call to Order by President.
Reports of District Superintendents:
Wadley—Mrs. G. L. Stephens.
Roanoke—Mrs. G. H. Veazey.
Lineville—Mrs. Ernest Devaughn.
New Hope—Mrs. O. L. Royston.
Reports of Department Superintendents:
Young People—Mrs. V. L. Carter.
Willing Workers—Mrs. Paul Beard.
Cradle Roll—Mrs. A. I. Landers.
Literature—Mrs. L. H. Liles.
Life Membership—Mrs. O. H. Orr.
Treasurer's Report.
President's Message.
Introduction of Visitors.
Devotions—Miss Tinie Mae Hurst.
Address.
Offering.
Appointment of Committees.

Afternoon Session.

1:30. Thirty minutes for Young People's Program.
Address—"Shall We Work Together," Miss Marguerite Davison.
Business Session.

Notice: Please take notice that the meeting will be changed from Saturday, October 11th, to Sunday, October 12th.

MRS. V. E. KITCHENS,
President.

PROGRAM.

Following is the program of the tenth annual session of the North Carolina Woman's Missionary Conference, which will convene October 17th at Liberty Vance Christian Church:

FRIDAY, OCTOBER 17, 1930.

Morning Session.

Theme: "His Word Our Guide; His Will Our Law; His Work Our Task."
Call to Order (10 o'Clock).
Worship by Mrs. R. J. Newton.
Greetings from District Superintendents:
Alamance—Mrs. J. W. Patton.
Guilford—Mrs. O. H. Paris.
Halifax—Mrs. Alfred Hayes.
Randolph—Mrs. I. H. Foust.
Durham-Wake—Mrs. Grady Leonard.
Franklin-Vance-Warren—Miss Margaret Alston.
Lee-Chatham—Mrs. R. L. Ross.
Report of Secretary—Miss Lucille Mulholland.
Reports of Superintendents:
Young People—Miss Lucille Mulholland.
Cradle Roll—Mrs. R. A. Rothgeb.
Spiritual Life—Mrs. W. H. Carroll.
Literature—Mrs. J. J. Henderson.
Report of Treasurer—Mrs. W. R. Sellars.
Report of President.
Introduction of Visitors.
Appointment of Committees.
Address—"His Word Magnified," Rev. S. C. Harrell.
Offertory Solo—Mrs. H. B. Harward.
Meditation—"His Will obeyed," Mrs. W. H. Boone.

Afternoon Session.

Call to Order (2 o'Clock).
Presentation of Study Books—Miss Priscilla Chase.
Address—"His Work, Our Task," Miss Graham Rowland.
Reports of Committees.
Presentation of Banner—Mrs. J. W. Patton.
Closing Service.

MRS. C. H. ROWLAND, President.
MISS LUCILLE MULHOLLAND,
Secretary.

IMPORTANT NOTICE.

The annual meeting of the Mission Board, Southern Christian Convention, will be held in Suffolk Christian Church, 9:30 A. M., Tuesday, October 7th. Will those who have communications for the board please send same to J. O. Atkinson, Secretary, Elon College, N. C.?

J. E. WEST, *Chairman.*
Suffolk, Va.

J. O. ATKINSON, *Sec'y,*
Elon College, N. C.

NOTICE.

The Eastern Virginia Woman's Missionary Conference will meet with the Christian Temple, Norfolk, Va., on Friday, October 24, 1930. It is earnestly desired that each society will strive to meet the requirements of the "Standard of Excellence," and make this the banner year of our work. Mrs. Ray Clarke Tillinghast, of New York City, who has just completed a trip around the world, will be the speaker and tell of her contact with the women in foreign lands.

MRS. L. W. STAGG, *Sec'y.*

NOTICE.

The North Carolina Woman's Missionary Conference meets with the Liberty Vance Christian Church on Friday, October 17, 1930. It is desired that there be representatives of every Church in the Conference. All the ministers are invited to be present. Program will appear next week.

MRS. C. H. ROWLAND, *Pres.*
MISS LUCILLE MULHOLLAND, *Sec.*

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Holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.
AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Jē'sus was

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Specimen of Type

ST. MATTHEW 2	*The three wise men*
carrying away into Bab'-y-lon *are* fourteen generations; and from the carrying away into Bāb'y-lon unto Christ *are* fourteen	ing interpreted is, God with us. 24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.
THEN spake Jē'sus to the multitude, and to his disciples,

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Specimen of Type.
THE book of Jē'sus

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson II—October 12, 1930.

Mary, the Mother of Jesus.

Golden Text: "Mary kept all these sayings, pondering them in her heart."—Luke 2:19.

Lesson: Luke 2:15-19; John 2:1-5; John 19: 25-27.

It has been said that back of the life of every great man there has been a good woman. This is certainly true of the life of Jesus. It is no reflection, nor is it any irreverence to say that Jesus would not have been who He was if He had not had the mother He had. This is just another way of saying that in His plans for the production and the perfection of a Messiah, God saw to it that there should be a place for a good and godly mother. Because Jesus was human, He was subject to the laws of life, and undoubtedly one of the most vital and powerful forces in His development was the training and the influence of His mother. Her influence and her training prepared Him for those experiences which later came to Him when He entered upon His public ministry.

Little is known about Mary. There are only a few references to her in the Scriptures, but these references indicate that she was a woman of quiet spirit, very meditative, possessing great self-control, deeply pious, loyal and loving to the end. She was undoubtedly acquainted with the Hebrew writings, and although she probably did not understand all the implications of Jesus' Messiahship, she maintained an interest in the whole movement which He initiated, for we find her present in the "upper room" when the Spirit came at Pentecost.

The Things in a Mother's Heart.

The setting and the story of the Nativity are too familiar to need retelling in this connection. For the purpose of this lesson, attention is directed not to the Babe of Bethlehem, but to Mary His mother. The visit of the shepherds, with their strange story of all that they had seen and heard, caused wonder in the minds of all those who heard it. It caused wonder in Mary's heart, too, but she kept all her strange hopes and fears to herself. "Mary kept all these things, pondering them in her heart." How typical of motherhood! What things they keep in their hearts as they look at their new-born babes, as they cuddle them in their arms, as they dream and hope and pray for the amazing bit of humanity that God has given into their care. What dreams they dream and what ideals they cherish as the babes grow on in years! What things they ponder in their hearts, the joys over success, the heartaches over failure, keeping them all in their hearts and never letting others know about all these things. Here, as elsewhere, Mary is the typical mother.

A Mother's Faith.

"Whatsoever he saith unto you, do it." The setting of these words was the marriage feast at Cana of Galilee. The wine which was used as refreshment had run short, and Mary took things in her hands. She instinctively turned to Jesus, and although on the surface of it His remark seemed to be rather discouraging, she unhesitatingly declared her faith in Him by telling the servants to do whatever He told them to do. How typical she is of the faith of our mothers. They believe in us, even when we do not believe in ourselves and when they have no apparent reason for believing in us. This faith of our mothers is one of the most dynamic factors in many a man's life. Many a man has succeeded because he knew that his mother believed in him.

A Mother's Love.

"But there were standing by the cross of Jesus His mother and His mother's sister . . ." That is, of course, the very place that we would expect to find His mother. Her love would go with Him to the bitter end. There is a striking parallel, too, between the cross of Christ and His mother. Both represented sacrificial service and sacrificial love. Both represented the highest in divine and in human love, respectively.

There is a touch of tenderness in the incident when Jesus sees His mother and commends her to John. He was solicitous for her; more solicitous for her than He was for Himself. He wanted her to be taken care of after He was gone. It was an act of thoughtfulness on His part. And it was a tribute to His mother, too. "Behold thy mother" said Jesus. In the humble woman standing there, there was embodied all that was finest and best in motherhood.

It was given to Mary to be the mother of our Lord—a distinction absolutely unique. But to mothers of all time, as to Mary, there comes the blessing of a gracious God as they give themselves to the high calling of motherhood and seek to train up a child in the way that he should go, guiding him in paths of righteousness and helping him to grow in wisdom and in stature and in favor with God and with men.

CHRISTIAN ENDEAVOR.

By Miss Jewel Truitt.

Sunday, October 12, 1930.

Topic: "Marks of a Good Citizen."

For this program, arrange your songs, Scripture, prayers, and other materials as you wish. You may want to have a discussion meeting without topics for talks assigned. If so, plan it. The following materials may be suggestive in dealing with this topic.

The Scripture reading for the meeting is James 2:1-17.

In connection with the Scripture, I like the thought in Rudyard Kipling's poem, "If," last stanza. Here it is:

"If you can talk with crowds and keep your virtue,
Or walk with kings—nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much:
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the earth and everything that's in it,
And—which is more—you'll be a man, my son."

A Prayer for Our Country.

"O God, who hast given us our wonderful country, I thank Thee for the flag that stands for freedom and safety, for righteousness and peace. Help me ever to honor that flag, and may the flag ever honor Thee. Guide our nation in the way of Thy truth and make it a blessing among the nations. Make it strong and great in all good things, and may our people be loyal to Thee, our God. For Jesus' sake. Amen."—*H. C. Alleman.*

A Prayer for the Triumph of the Right.

"O God, who art ever on the side of the right, bless all who are trying to make this a better world. Help all who love Thee to stand for those things which make it easier for all people to do better. But down those who tempt their fellowmen to do wrong. Give us and all others the courage to turn away from those who break the law and try to lead us do the same. Help us to obey the laws of our country, the laws of health, and Thy law as given in the Ten Commandments. For Jesus' sake. Amen."—*H. C. Alleman.*

The following topics, and others, may be discussed in the meeting:

1. A good citizen and the laws of the nation.

2. A good citizen's use of the Golden Rule.

(a) What is the "royal law"? See Scripture reading.

3. Characteristics of a good citizen.

(a) Tell of the things that help you know a person is a good citizen wherever you see him. Some of them might be: reverence in Church, quiet in public meetings, desire for cleanliness in public buildings and on streets, obeys and respects laws, is honest and deals fairly, etc.

4. A good citizen's politics.

(a) His attitude toward voting.

(b) How he gets others to vote.

(c) His service in political and public offices.

5. A good citizen and community improvements.

(a) Schools, roads and streets, public buildings, clubs, parks and playgrounds, provisions for training in music and art for the children, public sanitation, etc.

The topic for next Sunday is "Christians and Sunday."

Make a poster to announce the meeting as follows: Cut from a magazine a good picture of a Church, and an automobile with people in it (or some other picture that will represent how Sunday is sometimes spent). Paste the Church on one side of the poster, and on the opposite side the picture of the automobile party. Under the pictures print or write, "How Spend Sunday?" "Christian Endeavor, October 19."

HOME-TRAINING OPPORTUNITY.

Volunteer and professional workers in the field of religious education and social service will be interested in the announcement of home-study courses to be offered during 1930-'31 by Boston University School of Religious Education and Social Service.

These courses will include studies in biblical history and literature, psychology, history and principles of religious education, administration, worship, religious drama, Church music, leadership training, and social service.

In addition, the school will undertake to conduct a limited number of problem or project courses intended to assist local groups in the actual solution of concrete problems in their Church or community. These courses will furnish guidance in the study of problems of reorganization, grading, curriculum construction, housing and equipment, social betterment, as these arise in connection with the Church school, young people's and social service activities.

The courses are planned to fit the needs of the following groups:

1. Those who wish a broader cultural training in the general fields ef religious education and social service which will give perspective and an understanding of the origin, the meaning, and the value of the principles and procedures of present-day practice.

2. Volunteer leaders who have at least a high school education or its equivalent and who wish to fit themselves for larger service in the Church, either as paid part-time workers or volunteers.

3. Those who have completed the Standard Leadership Training Courses under denominational, State or International Council auspices and who desire professional training on a collegiate level.

4. Professional workers who wish an opportunity for the serious study of current problems and tendencies in Religious education and social service, or who desire to pursue advanced studies leading to collegiate degrees.

These home study courses will be ready for release to students in October, and may be begun at any time thereafter.

A descriptive bulletin covering all courses and directions for registration may be obtained from Dean Henry H. Meyer, 20 Beacon Street, Boston.

FRANKLIN, VA.

Preparatory to the every-member canvass and presentation of the annual Church budget for the ensuing year, the pastor has delivered a series of sermons on "The Stewardship of Life." On Sunday morning a message was presented on "Bring ye all the tithes into the storehouse, that there may be meat in mine house, saith the Lord." This sermon emphasized tithing as one of God's fundamental laws of life as manifest in the Old Testament and indorsed by Jesus of Nazareth in the New Testament. This sermon was followed, in the evening, by a presentation of the pageant, "Aunt Tillie Learns to Tithe." About fifteen of the young people in the Christian Endeavor participated in this dramatic portrayal of "Aunt Tillie" as she caught a vision of the importance of tithing as an element in worship. The majority of the young people in the pageant are tithers. Some of them decided to tithe during the hours of rehearsal. They came to realize that if one would preach he must practice what he preaches. They were conscicus of the fact that the best sermons always grow out of experience, and that if they would effectively teach "Aunt Tillie" to tithe, they must be tithers.

A contest between two selected teams is to commence the first Sunday in October and continue for a period of time. Efforts will be made to enroll members in Christian Endeavor and stimulate Church attendance. A gold C. E. pin is to be presented the captain of the winning team by the pastor of the Church. The losing side is to treat the winning s de to a weenie roast at the close of the contest. Indeed, the young people of the Franklin Christian Church are alert and are cooperating with their pastor in a splendid way toward advancing the kingdom of God.

JOSEPH W. FIX.

A VOLUNTARY MELON.

One has often heard of a Church or grave-yard rabbit, but this is the first one about a Church watermelon and has quite a bit of history and has proven to be quite valuable.

This spring, a voluntary watermelon vine came up directly in front of the door of Shallow Well Church, about ten or twelve feet from the steps, in the hard dirt. This vine grew very fast and large without any cultivation or fertilizer or any water except what little rain fell on it.

On this vine grew a beautiful white melon with black stripes that weighed 27¼ pounds, a very large melon, considering the drought, to say nothing about cultivation or fertilizer.

Our pastor, Bro. Wright, claimed that it should be his melon, and we all agreed; but he and his family left on their vacation and failed to deputize any one to look after his melon. Our Sunday School picnic came on, and the Ladies' Aid and Missionary Society decided to carry it to the picnic and sell to the highest bidder, who was Mr. Doyle McFarland, for $1.75; but the ladies excepted the seed and rind. They preserved the rind and sold the preserves to a lady in New Orleans for $2.00.

The melon had, by actual count, 741 seeds, which they are selling for 10 cents. These seeds have gone into a number of North Carolina towns and into South Carolina, Texas, Virginia, and New York.

Mr. Jack Campbell, who lives near the Church, thinking that probably the vine might take second growth and produce another melon, bought the vine for 50 cents.

If the ladies sell all of the seed, they will receive from the vine and its contents the following: Melon, $1.75; preserves, $2.00; vine, 50c; seed, $74.10. Any one desiring one or any amount of these seeds may send 10 cents per seed, plus postage, to Mrs. Doyle McFarland, Jonesboro, N. C.

The writer was invited to take part in the slicing and eating of the melon, which was enjoyed very much.

FRANK F. WATSON,
Sup't Sunday School.

Not all the forces of earth or hell can keep the "Whosoever Wills" out of heaven, and not all these forces can get the "Whosoever Won'ts" in.

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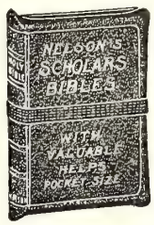

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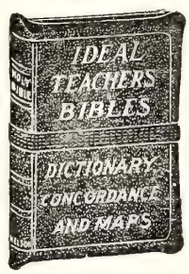

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

JUST TO BE A CHRISTIAN.

"Only fear the Lord and serve Him in truth with all your heart . . ."—1 Sam. 12:24.

When reading this there are two other passages we think of. One of them is Micah 6:8, "What doth the Lord require of thee but to do justly, love mercy and walk humbly with thy Lord." The other one is James 1:27, "Pure religion and undefiled before our God and Father is this, To visit the fatherless and widows in their afflictions, and to keep thyself unspotted from the world."

These passages are the grandest utterances of the Scriptures, and the clearest statements of what God demands of His children. They are altogether more meaningful to us when we understand that they are the words of God to the prophet in answer to the demand of the people as to what the Lord required of them in the way of offerings and sacrifices.

Thus, we know what the Lord requires of us. The right way has been revealed to the humblest child, even in the love of justice and mercy, and the humble walk with God.

Prayer.—Dear Lord, we bow before Thee this morning, seeking to do so in all humbleness of spirit, and to know Thy way for us every step of our way. Forgive us of all our sins, and be our companion today to give us Thy fellowship and lead us in a righteous path. *Amen.*

TUESDAY.

WHO, THEN, SHALL BE SAVED?

"Are they few that are saved?"—Luke 13:23.

The question which was asked our Lord is akin to the question which is still being asked all over the world today, "Is salvation only for a privileged few?" Jesus refuses the answer. For instance, He does not foreclose St. Paul's optimistic hope that " all Israel shall be saved." He does point out the way, and that that way is open to all, though it is a difficult and sometimes an unattractive way. He does point out that mere familiarity with Him does not secure salvation, nor does it avail anything to plead descent from a noble family. In the kingdom, priority of the privileged counts as nought. Christian character which is bound up in individual righteousness and humble living is the chief foundation-stone for salvation's house, and this is an experience which is obtained only by each one finding it for himself.

Prayer.—Dear Father of love, Thy kingdom is love. We crave this love and to dwell in such a house of Thine forever. May we find it today. *Amen.*

WEDNESDAY.

HELPING OTHERS TO BE CHRISTIANS.

"Admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ."—Col. 1:28.

The glory of Christian living is the Christian message as it emanates from individual living and example. The supreme ideal of every Christian person should extend to those outside the covenant, for whom divine love is given as well as for us. The possibility to do this consists in our own union with Christ, only the reality of this union guarantees it. As Christians, we are His messengers to proclaim His love, mercy and salvation not only to a privileged few, as if salvation were intended for a class, but to every living soul with whom we come in contact. To do this, we need not display our religion. All we need to do is to live right, and make the goal of our labors that of setting forth the reality of God in our living. It is hard work, but it is a happy life, the real force of which lies only in the divine power working within us.

Prayer.—Dear Father, the Giver of all grace, grant unto us the presence and power of the Holy Spirit, to make us winners of the lost to Him. *Amen.*

THURSDAY.

THE FIRST BLESSING.

"Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts 13:38, 39.

No man can be justified by the law, and no sin can be taken away by the law. In Jesus only is the remission of sin. Law demands punishment. Christ has borne the punishment and grants mercy.

One of the first experiences of a Christian is that, whatever sin one may be guilty of, he is washed and made clean and he knows that Christ has bestowed in his heart a remedy for every evil.

Resolve to come to him with everything that oppresses you. Christ suffered, bled and died upon the cross, that you might do just that, and have everlasting life. So come, and beware, lest you should miss His love, tread upon His grace, and reap a terrible judgment.

Prayer.—Merciful God, make us to see our sin. Draw us to Thee. Give us forgiveness and communion with Thee and make us righteous and holy. *Amen.*

FRIDAY.

THE WAY OF THE LORD.

"Incline your ear unto me and come unto me; hear, and your soul shall live."—Isa. 55:1-5.

In the way of the Lord is to be had everything the soul needs. Mistake not this promise for "life needs." It is "soul needs." So, then, if we thirst for God, we get God. To wish forgiveness, we get it. If we want to be righteous and loving; if we seek peace, here it is. If one is weak, weary and ill, in Him is rest. If one is faint, in Him he will "mount upon the wings of an eagle, run and not be weary, walk and not faint." If in sorrow, in Him is comfort and joy all that one needs or can bear. If discouraged, in him is the courage to keep on and fight the good fight of faith. If you do not know, there is in His word sufficient truth for the nourishment of the inner life that you may grow in the knowledge of God and in heavenly wisdom. If you would be right with your fellow-men, there is in Him an increase in charity and fitness for that which is good.

All this is to be had for nothing but the price of seeking. If you hear this message, you may taste the love, grace and peace of God and have eternal life.

Prayer.—Give us grace to do this, merciful God. We confess that we are hard of hearing and want to do our way very much. But, dear Lord, have mercy on us, that we may turn Satan and self behind us, and may open our lives to Thee and receive strength of the abundance. *Amen.*

SATURDAY.

THE FIRST CURSE.

"Seeing ye put it (the word) from you—Acts 13:44-49.

The Jews of Antioch "put from themselves the word of God," and therefore they were rejected by God. This is one of the first steps away from God, and it offers one of the reasons why men are lost. Pooh! pooh! the idea that some are known to be saved and others to be lost. If any are lost, it is for the reason that they themselves put Him from their lives. If any are saved, it is because they have taken Him as the source of their strength and hope. To be a Christian is for "whosoever will may come" and fill the place at the heavenly feast, for which he is already chosen. Such a one, no man shall be able to separate from God and His love.

Prayer.—Lord, teach us to believe, and to build our hopes on Thee, that we may grow in grace and obtain strength to stand and never turn from Thee, but obtain the victory in every temptation. *Amen.*

SUNDAY.

THE WAY TO REPENTANCE AND CONTRITION.

Lesson: Luke 15: 1-10.

What difference does it make to God if He should lose one of us? We are not much! His riches would not be reduced. The heavenly host would not miss us. Would the celestial choir be incomplete without our voices? Yet, we are told that He cares. He cares for even a sparrow—and how much more for us! The fact is, we are in His image. We are His creation and handiwork. We are to make up His family. We are His dwelling-place—His temple. Therefore, He, like a good shepherd, leaves the ninety and nine sheep and goes into the wilderness after the one that is lost until He finds it.

So He is looking for us when we stray. If we are penitent, He accepts us. But why make Him seek us? Should we rather not run to Him, like frightened sheep pursued by death and the devil, and throw ourselves into His arms, which are outstretched to save us?

Prayer.—Lord Jesus, we are so blind and unworthy. Draw us to Thee and make us see Thy love. Overcome, meet and heal our souls for Thee. *Amen.*

HE LOVES THEM ALL.

With Him there is no red or black,
No Chinese, French or Dutch,
For all are His dear children
And He loves us all so much.
The boys and girls in Africa
And the little ones in Spain
Are all just "loved ones" in His sight,
For to Him we're all the same.
So we who would like Jesus grow
May do our part, though small,
In helping make a happy world
By being kind to all.

—*Missionary Review of the World.*

NOTICE.

Any Church or Churches not having called a pastor or contemplating a change and desire my services, I shall be glad to consider the matter. I am open for three Sundays in each month.

Elon College, N. C. L. L. WYRICK.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE MARKS OF THE LORD JESUS CHRIST.

"I bear in my body the marks of the Lord Jesus Christ."—Gal. 6:17.

In all official positions men wear badges as marks of distinction. These signify that they are parts of the profession, such as police, Red Cross nurse, Boy Scout, army and Salvation Army. Scouts wear badges indicating that he is prepared and is efficient in the work of first aid and cooking, etc.

It is an honor to wear a badge, such as mentioned above, for it is a medal or any emblem signifying work well done, or it may mean bravery. These proficiency badges tell of one's bravery and loyalty as well as merit and sacrifice. It is not only an honor to wear a badge, but a mark of service, indicating that one is in work for good or for public service.

Wearing badges are marks of discipline, and is the meaning that one is expected to do good. There are other badges of merit we may wear or other medals we may possess; there are those which, when once stamped upon us, will never disappear—badges that mark us, just as in the early days of our country the cattle all were marked, so we are followers of the Lord Jesus, and should bear in our bodies the marks of the Lord Jesus. By this he implied that his body and life corresponded to that of the Master, and was proud of it. Just as cattle were marked to show to whom they belonged, so was Paul marked as one who wore the marks of discipleship, suffering, service, courage, baptism, character, cheerfulness, courtesy, determination, devotion, duty, election, frankness, gratitude, discipline, humility, patience, sacrifice, soul winning, transformation, truth and usefulness. Some hold that Paul actually received marks of the cross. It is true that Frances Assisi meditated on crucifixion so closely that he had marks in his hands and feet.

Paul was proud of the marks that came from suffering; hence his courage in standing forth in the midst of battle. When Paul was called on to witness for his Lord he had the courage to go forth and he stood against evil as did likewise Christ, for in his days he discouraged such things as hypocrisy and double-mindness on the part of leaders and called them an evil generation, and vipers, and wolves in sheep clothing.

Jesus offended many people for the way He interpreted the meaning of the Sabbath Day. Jesus received the message that Herod was plotting against His life, but went His way unconcerned, and said, "Why will you plot to kill me?" Yet He knew He would meet it at Jerusalem, and to that end set His face to Jerusalem.

As Jesus came into the world to minister unto all people, irrespective of person, of age, nationality or race; so Paul, after his conversion, became a world Christian, and as we see him in the pages of Holy Writ, he exemplifies world brotherhood. There is no difference between the Jew and Greek, for the same Lord is over all and is rich to all who call on His name. For whosoever shall call on the name of the Lord shall be saved.

Paul's love for all men made him wear the badge of universal brotherhood. Following Jesus led him to know that the biggest experience in Christian religion was not a matter of here and there. Paul saw in a vision a man of Macedonia, saying, "Come over and help us." He responded; and to you and to me he asks the question, "How shall they call on the Lord, who is their Saviour, lest they hear of Him, and how shall they hear?"

With Paul, the world was becoming closely knit together—there was himself, other folks, and God. Paul began to realize the growing expanding of self when he thought of these outside of himself. His world horizons expanded, and he began to know for certain that God had made of one blood all nations to dwell together on the face of the earth, and that they should seek Him and find Him, for He is not far from them; for each one should live and move and have His being in Him.

Jesus commenced His ministry by calling the twelve to share it with Him, and then sending them forth to carry it on. Then Paul found Jesus had gone forth to preach and win others to help Him.

Franklin, Va.

THE CALLS OF CHRIST.

When Jesus walked the shores of Galilee calling to the fishermen to follow Him, a momentous choice was made by many that we know nothing about. The writers of the gospels only speak of the fishermen who answered the call and followed Jesus, but we believe that there were others who refused to follow Jesus when He called, even as they refuse today. To those who answered the call of Jesus and followed is given a place in the New Testament which has lived throughout the centuries and will live as long as this world stands. While those who refused to follow are unknown, their deeds not worth recording.

When we answer the call of Jesus and follow Him, the call keeps sounding, each one being a call to a greater surrender, and therefore to a greater service in His kingdom. Each day a choice must be made, whether we shall follow or no.

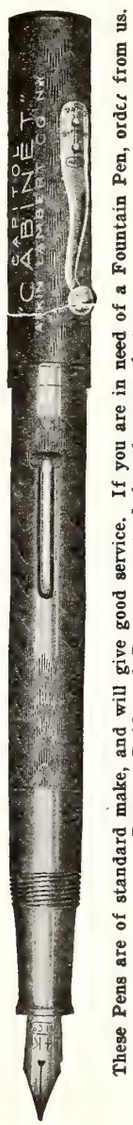
One of the greatest of the calls of Christ is the call to humanity—the lesson all must learn if they wish to be used in the work of the kingdom. So many of us want the high places in the kingdom work; want to be seen of men and to hear the applause of the world. But that was not Christ's way. He walked in the humble paths and did the menial tasks to teach the great lesson of humility.

A Christian worker, going into a home where the mother was sick in bed with no one to care for the house or the little ones, did some of the menial tasks that she could see that had to be done. Another worker, in telling about the incident, said: "She had to sweep the floor and wash the dishes," seeming to think that it was degrading; that it was beneath her dignity as a Christian worker. What greater work can we do for the Master than to wash the faces of dear little children and get the snarls out of their hair! Or any of the many things that go undone when the mother cannot do them. How hard it is for the world to understand the love of Christ when His children try to follow in His footsteps and do the things that He would have them to do. Where Christ calls one to a high service for Him, He calls many to a lowly service—and they are the same in His sight. The world alone shows the preference. What is done for God will never die, whether it be great or small.

Shall we leave undone the little services which we might do because they may not be known; that we might not get the credit for doing them? Ah, we lose the blessing when we look for honor from the world in doing the things "for Jesus' sake." Today the call comes to each one of us, and we choose whether we will follow the acclaim of the world with all of its allurements and its promises of worldly fame which will live but a day, or will we follow Jesus in the humble paths of service which the world scorns, doing deeds that will live throughout eternity.

All through the Bible we read of men who chose the path which they would follow, and we see the results of their choice. Shall we profit by their triumphs and their failures? Shall we listen to the voice of Jesus each day as He calls us to service for Him, doing the little things, or shall we be blind to them, ever looking for some great thing to do?

If we do what our hand findeth to do, and do it in His name and for His sake, He will take care of all the results. A little clipping, author unknown, is worth pondering over: "Sometimes when we bring to God offerings of fairest flowers, He sees but worthless weeds. And when we mourn because we have but weeds to offer, He sees them fragrant blossoms. Whatever, to the eye of man, the hand may hold, God sees therein the bouquet of the heart's intention." "W."



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THE CHRISTIAN SUN, 1536 EAST BROAD STREET, RICHMOND, VIRGINIA

Christian Orphanage

Dear Friends:

Your superintendent had the pleasure of attending the State meeting of orphanage superintendents and orphanage workers of North Carolina, which met in Raleigh, N. C., September 26th. Practically all the orphanages in North Carolina were represented. Rev. C. K. Proctor, of the Oxford Orphanage, was president of the association. He had planned his program well, and the association was honored with the presence of the following speakers: His Excellency Hon. O. Max Gardner, Governor of North Carolina; Dr. Albert Anderson, superintendent of the State hospital; Dr. Frank Hickman, of Duke University; Dr. W. S. Rankin, of the Duke Foundation; Mrs. Tom Bosh, commissioner of State public welfare; Hon. Josephus Daniels, ex-Secretary of the Navy.

After a hard year's work, it is refreshing and inspiring to sit and listen to such able speakers. Then, too, it is encouraging to those who are engaged in this work of love and charity to have those who hold such high positions in Church and State to speak to us and let us know that they are interested in the work in which we are engaged, and that we have their sympathy and support.

The orphanages in North Carolina are taking care of something like 3,500 children. All are crowded to the limit, and many applications on file. And that is not the most serious problem we are facing. The economic conditions are going to force many widows, who have been doing their best to hold home together and keep their children with them, to apply to the orphanages for help. It's hard to say no when we know that the appeal is worthy and the need great. This is one year that will call for real sacrifice on the part of those who are able to give. Who knows but the existing conditions today is the Lord's way of testing us, to bring us to a sense of our duty!

Let us not forget the widows and fatherless in their affliction. Don't forget your Christian Orphanage, its 110 children, and its financial distress. It cannot pay bills with an empty bank account.

C. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 2, 1930.

Brought forward		$12,522.60
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Reidsville	$ 5.43	
New Lebanon Sunday School	2.00	
New Lebanon S. S. Baracca Class	2.00	
Kallam's Grove	1.40	
		10.83
Eastern N. C. Conference:		
Auburn	$ 4.50	
New Elam	2.35	
Damascus	2.37	
Youngsville	1.00	
Christian Light	3.65	
Liberty Vance	5.00	
Wake Chapel	6.82	
		25.69
Western N. C. Conference:		
Pleasant Grove	$ 2.94	
Antioch (R)	1.00	
Pleasant Ridge	2.62	
Parks Cross Roads	5.81	
Pleasant Union	1.05	
		13.42
Eastern Virginia Conference:		
Bethlehem	$ 5.00	
Windsor	5.00	
		10.00
Valley Virginia Central Conference:		
New Hope	$ 3.82	
Winchester	6.90	
Wood's Chapel	1.00	
		11.72
Special Offerings.		
Walter Denson, Jacksonville, Fla.	$25.00	
W. A. Lee, support of children	7.50	
		32.50
Grand total		$12,626.76

PROGRAM.

(Continued from Page 3.)

8:50. Ten-Minute Addresses, followed by Discussion at the Close of the Session:
"The Vision of a Larger Program," Rev. Mathias D. Morgan, Trinity.
"Revival Meetings," Rev. Walter H. Curl, Steppville.
"Evangelism and Personal Work," Rev. Joseph P. Bean, Wedowee.
"The Industrial Church," Rev. James L. Barker, Tallasee.
"Reviving Rural Churches," Rev. A. Calvin Nelson, Clanton.
"The Church Budget," Rev. E. W. Butler, Thorsby.
"Developing Leadership," Dean E. H. Elam, Wadley.
"The Church and Young People," Rev. J. E. Each, Thorsby.
"The Work of the Pastor," Rev. Marion L. Thrasher, Andalusia.
"The Sunday School Institute," Rev. Mark L. Hargraves, Haleyville.
"The Church-House," Rev. C. W. Smith, Phenix City.
"Christ-like Service," Rev. Marion M. Rowe, Huston.
"Religion in the Home," Rev. H. T. McKay, Pyriton.
"Our Educational Institutions," Rev. R. A. McKay, Tallassee and Woodbury, Ga.
"Alabama Congregational History," Rev. Chas. T. Lunsford, Hackleburg.
"Supervised Recreation," Rev. Chas. T. Lunsford, Hackleburg.
"Church Women," Rev. Annie C. Moates, Steele.
"The Church and Community Organization," Rev. W. A. Long, Midland City.

12:00. Lunch.

Afternoon Session.

1:30. The Alabama Congregational Conference.
Consideration of Matters Concerning Church Union.
Reports from Churches, Associations, Committees, Conference Officers.
Election of Officers.
Business.

Evening Session.

7:30. Devotional Service, led by Rev. J. E. Each, Thorsby.
7:45. Sermon—"Teaching With the Master-Teacher," President Henry C. Newell, Piedmont College, Demorest, Ga.
8:15. Address—"Piedmont Junior College," Dr. F. E. Jenkins, President of Board of Trustees.

Adjournment of Both Conferences.

Although the meetings are conducted separately this year, it is intended that all Christians shall be present at Congregational Conference sessions, with privilege of the floor, and that all Congregationalists shall have equal part in the Christian Church Conference.

Measures will be submitted which will look toward closer union, without any disturbance of ministerial standing or transaction or regular and necessary business by the two Church groups.

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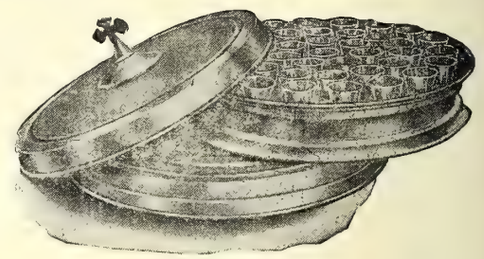

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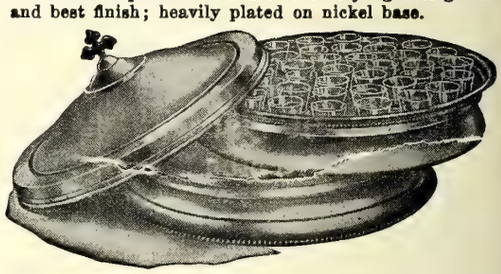

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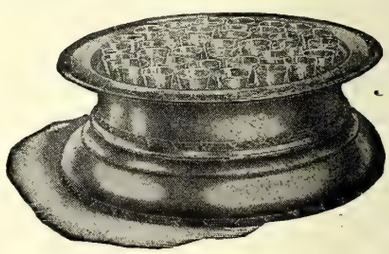
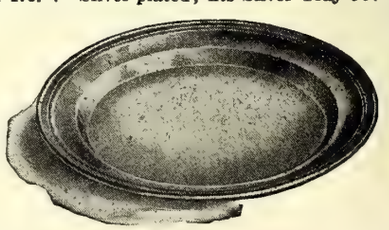
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).$22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow rim.....$ 9.00
Bread Plate No. 4—Broad rim..... 9.00
Filler—Silver lined 6.00

THE CHRISTIAN SUN
1536 East Broad Street, - - Richmond, Virginia

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

HOW SHALL I LEARN TO TEACH RELIGION? By Blanche Carrier. Harper & Bros.; $1.50; pp. 216.

The theory that supports modern religious educational techniques is thoroughly scientific, being based on a sound psychology and supported by an equally sound philosophy. Miss Blanche Carrier, for many years the director of religious education in the week-day schools of Dayton, Ohio, and now instructor in religious education in the University of Pittsburgh, is thoroughly imbued with the modern viewpoint and has ably discussed this viewpoint in this book. Miss Carrier believes that the most effective teaching is found through utilizing the experience of the pupil, and she makes it very clear throughout the ten chapters of this discussion how we should utilize for religious motivation any experience that may arise in the group.

The book is very tactful and trustworthy in discussing why we need a new method of teaching, how we learn, how the habits of character and religion are formed, and the objectives of religious education. It is doubtful if any book dealing with the newer religious education techniques has more succinctly and clearly defined the meaning of the experience-centered curriculum than Miss Carrier does in chapter five of this book.

She makes it very clear in her discussion that busy work is not to be dignified by calling it an activity, or labeling it handwork. If such work is to be profitable, it must be integrated with the issues that are being resolved in terms of Christian outcomes, and is not something to be superimposed upon the child, but must arise as naturally out of experience as the odor does out of the rose. Similarly, she deals with memory work, which a great many teachers of children in the field of religion have made into a sort of fetish. Memory work is not advocated except as it is related directly and experientially to the problems with which the group is confronted for solution.

The book has two weaknesses, and they are serious ones. In the first place, Miss Carrier is, of course, acquainted with the scientific instruments by which we may know the experience through which any group is passing, and so be able to formulate the problems which offer us our finest opportunity in religiously motivating conduct, but she nowhere mentions them.

Of course, the use of these scientific instruments by which we bring into the field of conscious realization the group problems and issues that require religious motivation, does not in any way preclude the grasping of opportunities that situations in the immediate field of experience bring to light. But to confine our experience-centered curriculum to such opportunistic situations or to such issues as some course of study may suggest as interesting problems, is seriously to handicap our success as effective teachers in the field of religion.

In the second place, Miss Carrier does not make clear the type of curriculum which will yield us the best result in the problem-situation approach to life. Miss Carrier knows that the curriculum of religious education is bound to become a manual of citation to source materials dealing with specific typical problems on certain age levels, but there is no reference to this matter in her book.

It is passing strange, too, that in citing the books which the reader may profitably utilize in the further study of the experience-centered curriculum, no reference is made to the writings of the outstanding exponent of this view of religious education. I refer to the writings of Dr. W. C. Bower, who is esteemed to be the most representative advocate and exponent of experience as the basis of the curriculum of religious education.

Despite these two weaknesses and this omission, however, this book will take its rank as a most valuable addition to the literature of religious education not only as to method, but as to principles as well.

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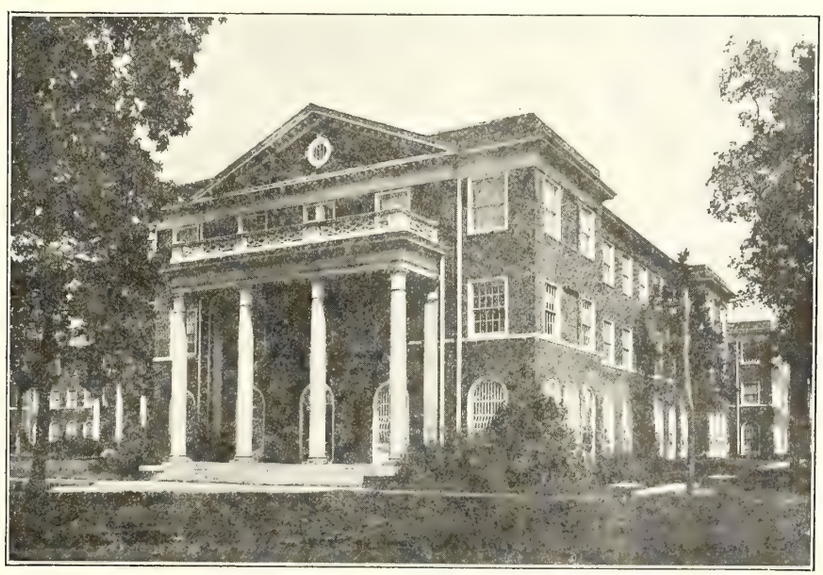

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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

OBITUARIES.

PAYNE.

John Thomas Payne was born in Caswell County, N. C., January 8, 1860, and died at his home, near Apple's Chapel, August 25, 1930. He was married to Miss Jessie Guinn, and to them were born ten children. Nine of the children, the mother, one brother, and twenty-nine grandchildren, and other relatives survive.

In 1912, Bro. Payne professed faith in Christ and became a member of Apple's Chapel and proved a loyal member and a consistent Christian. For more than four years he had been a sufferer of serious afflictions through which he seemed drawn nearer the Lord, and up to the end manifested great faith in his Saviour.

Burial services were held in the Church August 27th by the writer and the following brethren: Revs. C. A. Brown, J. F. Apple and J. H. Dollar. So many of the deceased's friends came to pay a last tribute of respect that many were not able to find room in the Church during the services.

His body rests near the spot where the old Church building stood and in which he confessed Christ as his personal Saviour. His loved ones and friends mourn his going, but all who knew him during recent years cannot but be inspired to a larger faith, and one day we expect to see him again where sickness and sorrow come not, and where tears never dim the eye. Until then may God strengthen each one and keep us faithful.

R. A. WHITTEN.

HUTCHENS.

Martha C. Hutchens was born July 28, 1875, and died August 25, 1930; age 55 years, 27 days; a daughter of the late Jacob and Elizabeth Caudle. She professed faith in the Lord and joined the Friends Church in early life, from which she remained faithful till death. She was a loving wife, mother and grandmother. The deceased is survived by her husband, Lee Hutchens; one daughter, two sons, and seven grandchildren. Two brothers and a sister also survive.

The funeral services were held at Pleasant Union Christian Church by the writer, and the body was placed beneath a beautiful covering of flowers. May the Heavenly Father comfort the bereaved family.

B. H. LOWDERMILK.

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, OCTOBER 9, 1930. NUMBER 41.

THE SUN'S OBSERVATORY

By Dr. W. C. Wicker.

FOREMOST RELIGIOUS LEADERS.—

Rabbi Stephen S. Wise, of New York, was requested by the Seven Arts feature syndicate to compile a list of the ten foremost religious leaders of America, according to his opinion. This is his list, as published: Dr. John Hayes Holmes, Dr. H. E. Fosdick, Father John A. Ryan, Bishop Francis J. McConnell, Dr. Mordecai W. Johnson, president of Howard University, Washington, D. C.; Prof. Harry F. Ward, Dr. Graham Taylor, Mr. Sherwood Eddy, Prof. Rufus M. Jones, and Rabbi Henry Cohen, of Galveston, Texas.

There might be a difference of opinion about this list, but there are some great men of thought and service represented here, and the selection of such a list of distinguished Americans will tend to inspire the appreciation of greatness of great leaders on the part of the American people. Whom would you select as a substitute for any one of these men? Make your choice.

WHY SOME FARMERS FAIL.—

A survey of the farm community in Wisconsin, recently made by the Federal Reserve Bank, where bank failures have been heaviest, revealed the fact that 51 per cent of men who moved on farms had no previous experience. Thirty per cent had no capital to start with. They represented sixty-three occupations prior to going on the farm. They included two circus musicians, a paperhanger, two wrestlers, two barbers, a cigar-maker, a bricklayer, an undertaker, a deep-sea diver, six spinsters, a milliner, and a professional gambler. No wonder they failed! Such people would fail in any business or profession which they might enter. As long as the farmer undertakes to organize and recognize such a motley class of unprepared people as farmers, they will fail to succeed in farming and marketing. For the good of farmers in production and marketing, they should not recognize people as members of their organizations without sufficient qualification to be classified as good members of their business.

RUSSIA'S NEW RELIGION.—

This year all eyes are turned toward Russia. Moscow, Leningrad, and the collective farms reveal a miracle in Russia; and the slow Slav temperament has been fired with holy enthusiasm. They are drunk, not with intoxicants, but with enthusiasm over Lenin's interpretation of Karl Marx. They are made about the five-year plan. They mean to reach the objective in four instead of five years. A recent visitor in Russia said that he had visited a number of the Russian Churches and found them attended by good congregations and the singing was heavenly, but the young people wear atheistic badges in protest against the pagan Church of the past. They are tired of the Church which sold out to the tsars. They are through with superstition. They have their museums of anti-religious things. It is a good thing to expose superstition, the rain-maker gods, and all the rest of the deceptive devices. Truth and honesty demand it, and any nation or people will be benefitted by turning on the light of truth in religion as well as in science.

RELIGIOUS EDUCATION IN CHINA.—

Mention has been made before concerning the stringent orders of the ministry of education with reference to the offering of religious courses in any schools in China below middle schools, and the holding of public religious worship in educational institutions below junior middle schools.

Representatives of fifteen Christian bodies petitioned the ministry for rescinding the order. This petition has been very brusquely and finally rejected. Bishop White, of the Canadian Anglican Church, has ordered not only that all Christian schools of his Church be closed, but also that the buildings be razed. Many say that any such action would simply produce the very result desired by the sponsors of such anti-religious mandates. This action strikes at the root of religious liberty in China. There is no rule of the kuomintang forbidding the teaching of religion in mission schools. In fact, Dr. Sun himself was a Church member, and always was in favor of religious toleration. It is a well-known fact that many prominent leaders of the government are Christians, and that the Nationalist movement receives its strongest support in Chinese Christian circles.

CHAIN OF BEHAVIOR.—

A college recently established a chair of behavior which the president is trying to fill, but the students, in their own language, said, "It is no soft job for us."

The ground covered by this department takes the students into the realms of morals, politeness, reverence, common every-day honesty and decency, obligations to law and order, loyalty to institutions like the State, home and the Church. The chair of behavior deals with international relations, and takes up subjects like race prejudice and national jealousies. In fact, the president says that the course in behavior touches every phase of human conduct, and before the student is through the study, he has been obliged to ask himself about all the vital questions that can be asked about his proper relations to the society into which he is born.

It looks to us that this department is more important than higher mathematics or metaphysics, or theories of evolution. For, after all, the manner in which people behave is more important for the world's happiness than a knowledge of the distance from the earth to the newly discovered planet, or the ability to discuss the relativity of space.

CRISIS IN GERMANY.—

There is a political crisis in Germany. On the one hand, there are one and a half million Communists, whom nobody fears; on the other, there is a strong monarchistic party, which is not too serious. Germany is tired of paying reparations, and it seems that she is getting ready to repudiate the whole business. Convinced that she was by no means alone in causing the war, she refuses much longer to bear all of the burden of reparations. Hindenburg seems as strong as ever. In spite of his more than eighty years, he towers high above all rivals. Germany has about as many unemployed as England. The dole system is applied there also, and it is cutting heavily into public revenues. There is a fair measure of prosperity; the mills of Essen are running and agriculture flourishes. The Germans are a sturdy race and cannot be kept down. Her educational system, her military tendency, her agricultural drift, her manufacturing skill, her thrift, her intellectual proclivities, her inborn persistence, and her native tendencies will assert themselves in some progressive movement for good or ill that will attract the attention of the rest of the world.

CAUSE OF BUSINESS DEPRESSION.—

Some say business depression is due to menial causes. This may or may not be true, but it is safe to say that the cure, if not purely mental, would likely lie within the mental possibilities of both the individual and the mass. Society evidently has a subconscious complex of fear of poverty and business depression. A little psycho-analysis of the mental trouble in society and a little psycho-therapeutics to disabuse the public mind of such fear would greatly relieve the situation. The greatest trouble is due to the fact that business is getting back down to the normal level it occupied before the war, and it causes some nervous prostrations in the body politic. If people quit talking hard times and spend their time and energy in normal thinking about a return to conditions in business before the World War, the economic situation will soon find its normal level. As long as manufacturers and merchants hold their prices up to war conditions and farmers and laborers have to offer their products at pre-war conditions, manufacturers and merchants will have an oversupply and farmers and laborers will suffer from low prices and unemployment; but patient waiting for sufficient time will make the lower prices of the producers buy as much goods from the merchants and manufacturers as before the inflated prices since the war. Mental optimism will win.

NOTES-PERSONALS

Rev. W. D. Harward, Windsor, Va., who for some months past has been not in the best of health, has improved wonderfully and hopes now to give the full strength of his restored health to the service of the Church he loves and to his Lord who has so abundantly blessed him.

For the past two weeks, Rev. Hermon C. Caviness, pastor of First Church, Portsmouth, Va., has been engaged in a series of meetings at New Lebanon Christian Church, Surry County, Va. Bro. Caviness is an evangelist of great spirit and power, and we are sure that much good will come of his work there.

Rev. Joe French, who for two years has served the Rockingham County pastorate, Broadway, Va., is now in Vanderbilt Divinity School, Nashville, Tenn., working on his B. D. degree. Bro. French is one of our very consecrated and promising young ministers, who feels that in order to meet the demands of the pulpit he must make thorough preparation.

We are glad to learn that Mrs. W. A. Harper, who suffered a compound fracture of her ankle early in the summer, is able to walk with the aid of crutches. We hope that it will not be long now before she is completely restored to health. While the physical suffering has been hers, we realize that the mental anguish has been quite as great for Dr. Harper as for herself.

Mr. and Mrs. L. E. Carlton and Miss Sadie Boyd were visitors in the home of Mrs. Dora E. Pierce and with other relatives and friends in Richmond during the past week. These loyal members of the Christian Church here have been greatly missed since they moved to the old Carlton estate, near Paces, Va., last spring, and they are always welcome "home."

Rev. G. D. Hunt changes his address from Wadley to Roanoke, Ala. Bro. Hunt writes: "I have moved to Roanoke, Ala., and will become pastor of First Church here October 15th, and also for Richland, Ga., and Providence Chapel, which is nearby. This will consume the greater portion of my time. I am impressed with the possibilities of our work at Alexander City and hope that I may give this point some time and effort the coming year."

Rev. J. F. Apple reports in THE SUN elsewhere the organization of a new Church. We congratulate Bro. Apple and wish for the new organization long life and faithful service. We often wonder why more new Churches are not organized and reports thereof sent in through THE SUN. So many pastors seem to be perfectly content with the field they have, ignoring the fact that there are vast numbers of people here in the homeland who haven't a Church of their choice convenient.

An interesting letter is that from Rev. John A. Blanton, Surrency, Ga. Our good brother in south Georgia is full of good works as well as rich years of experience, and his comment on "Christian Character, the Test," seems to make him one of us. If his letter represents the spirit of his Church and brethren in south Georgia, then the Christians and the Freewill Baptists of that region ought to quit calling themselves by different names and get together in one fellowship.

Several times recently notices have been sent to THE SUN office for publication in the current issue and have been received after the paper was on the press. In one instance the press was stopped and a very important notice appeared that week in *part* of the papers. If a notice is of enough importance to be printed, it is worth while to get it in on time. That means that such notice should reach the Richmond office not later than noon of Tuesday preceding the date of publication. And due allowance should be made for delay in the mails.

The following item from the pen of ex-President Coolidge is a calm appraisal of a very serious and disturbing situation: "The waste that results from motor vehicle accidents in the United States has reached appalling proportions. During last year 31,000 persons were killed and 1,000,000 injured. This reads like the fatalities and casualties of a battlefield. A particularly discouraging feature was the 10 3-10 per cent increase, which exceeds the increase in the number of registrations. Deaths have doubled since 1922. The economic loss is estimated at $850,000,000, which is $350,000,000 above the previous year."

Rev. J. U. Fogleman was an agreeable visitor at THE SUN office recently and reports a very interesting and successful revival at Providence-Memorial Church, Graham, of which he is pastor, beginning September 8th and concluding September 17th. Rev. J. M. Allred was the preacher during the revival and gave exceedingly fruitful and helpful gospel messages that reached the heart and stirred the soul of the large audiencs that attended. Bro. Allred is a faithful preacher of the Word of God and a strong defender of "the faith once for all delivered to the saints." Among the results of the meeting the Church was greatly revived and built up spiritually, with many reconsecrations and professions of renewed faith. There were some twenty-seven confessions and seventeen united with the Church; others to be received later. The pastor was made to rejoice as well as his people by the manifestation of the presence of the Holy Spirit and the power of our Lord in the saving of souls. There is nothing that so inspires a faithful pastor as a successful, soulful revival among his members and an increased interest in the work of the Church.

THE SUN LETTER.

We recently mailed out 1,500 letters, asking for renewals for THE CHRISTIAN SUN. While we have had a favorable response to quite a number, we still hope to hear from many more. Every home should want a copy of THE CHRISTIAN SUN in it. THE SUN needs the subscriptions; the home needs THE SUN. But we cannot reach Church members who do not take THE SUN by this letter because they have no opportunity to read it. But how is THE SUN to still visit our homes unless our people support it? No government can exist and keep going if the people do not pay their taxes to support it. Neither can THE CHRISTIAN SUN keep making its weekly visits to our homes unless we give it better support. Ask your neighbors and friends to support it by mailing in their subscriptions—$2.00 a year, $1.00 six months.

C. D. JOHNSTON,
Circulation Manager.

NOTICE.

Any Church or Churches not having called a pastor or contemplating a change, and desires my services, I shall be glad to consider the same. I am open for full time. D. D. NASH.
Box 791, Hopewell, Va.

COMMITTEE REPORT.

Rev. W. C. Hook has served the Holland Christian Church as pastor for three consecutive years, and having brought his work to a close by resigning our pastorate, is, therefore, open for work elsewhere.

Mr. Hook is a man of gifted talents, an earnest preacher of the gospel, and a pleasing speaker of real ability. His fine personality and forceful expression place him above the average and give him a good appearance in any pulpit.

The work and interests of young people have always demanded much of Mr. Hook's time and attention. This is attested by his appointment as pastor-counselor for our Eastern Virginia young people in their Youth Congress plans, programs and annual assembly.

During his pastorate, Mr. Hook has spent much time in visiting the members of our Church. His records show more than one thousand pastoral calls for the year just closing. This speaks eloquently of his activity as a pastor, and he leaves Holland with the sincere good wishes of our people for success in any field where he may choose to serve.

Done on behalf of the Church and with every good wish personally.

A. L. JOLLY, *Pres. of Board,*
E. J. NORFLEET, *Ch. Clerk,*
E. L. DAUGHTREY, *S. S. Sup't,*
Special Committee.

CHURCH ORGANIZED.

The third Sunday in September, 1930, we went over to Carolina, a little village about three miles out from Burlington, to organize a Church. At the close of the service a Church was organized, with thirteen charter members. The necessary officers were selected, and two deacons are to be ordained at the next service. The prospects are good for a fine organization. There is a splendid Sunday School, with from sixty to seventy-five pupils. Bro. Royal Councilman is the superintendent. The Church is to be called Carolina Christian Church. J. F. APPLE.
Elon College, N. C.

NOTICE.

The Eastern Virginia Woman's Missionary Conference will meet with the Christian Temple, Norfolk, Va., on Friday, October 24, 1930. It is earnestly desired that each society will strive to meet the requirements of the "Standard of Excellence," and make this the banner year of our work. Mrs. Ray Clarke Tillinghast, of New York City, who has just completed a trip around the world, will be the speaker and tell of her contact with the women in foreign lands.

MRS. L. W. STAGG, *Sec'y.*

CONFERENCES MEET.

Alabama Conference will meet with the Church at Noon Day, Tuesday, 10 A. M., after second Sunday in October, 1930.

Eastern Virginia Conference will meet with the Church at South Norfolk, Va., Wednesday before the first Sunday in November, 1930, at 10 A. M.

North Carolina and Virginia Conference will meet on Tuesday after the second Sunday in November, 1930, at 10 A. M., at Long's Chapel, Alamance County, N. C.

Western North Carolina Conference will meet Wednesday after the first Sunday in November, 1930, 10:30 A. M., with Hank's Chapel.

Eastern North Carolina Conference will meet with the Catawba Springs Christian Church, Wake County, N. C., on Tuesday after the third Sunday in November, 1930, at 10:30 A. M.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor;* REV. F. P. ENSMINGER, *and* REV. M. J. SWEET, *Associates.*

MINISTERS' CONVOCATION: There has been a large registration for the Florida Ministers' Convocation, which is being held this week at the Seaside Inn, Daytona Beach. A full account of this meeting will be given in our next week's issue.

REV. WILLIAM PENN has recently concluded a fine sereis of meetings in his son's Church at Albemarle. Rev. George Penn, the son, is having a fine pastorate in this splendid city. His Sunday School ranks high and prospects are very bright.

REV. FRED R. MARSH, D. D., pastor of the Church at Tavares, Fla., has sufficiently recovered from an operation performed in July to undertake his Church work again, beginning October 1st. Dr. Marsh has been pastor of this Church, and also, during the winter season, at the Church at Tangerine during the past ten years.

SPIES, N. C.: A great home-coming and rally day is planned for Providence Chapel, Spies, N. C., October 11th, at 2:30 P. M. Besides the program of the Sunday School and the singing, there will be a sermon by Rev. Milo J. Sweet, the pastor-at-large. This Sunday School sympathizes with its young secretary, Miss Monnie Sanders, who is nursing a broken arm.

DR. LEWIS H. KELLER, with Mrs. Keller, has returned to Atlanta after three months spent at Madison, Wis. Dr. and Mrs. Keller took an apartment near their married daughter and close to the university campus. Dr. Keller reports a very happy three months, and also reports that he is in good health again, as he says, "equal to one man's task, but not that of two men, as in the past."

MISS DORA BRACKIN, full-time extension worker, after a most strenuous and effective summer's work in middle and south Georgia, retired to her home in Headland, Ala., for a two weeks' vacation and a much-needed and deserved rest. October 1st she returned to her work, with headquarters for a brief time at Waycross. She will be present at the South Georgia Association October 1st to 5th, inclusive.

COUNTRY LIFE ACADEMY: A very important meeting of the trustees of Country Life Academy will be held in the academy building Saturday, October 11th, at 1 P. M. At this time all the faculty will meet the trustees, and subsequently all will assemble in the chapel to meet with the student body. This promises to be one of the most interesting and telling days of the opening of the school year. Monthly Sunday services the academy opening, with Rev. S. M Penn in charge.

KEY WEST: The Congregational Church had a float in the Labor Day parade in this city, and the float was awarded second place by the judges. The pastor, Rev. E. Richard Evans, writes, "So Congregationalism in Key West is not only in the parade, but up pretty close to the band-wagon." Mrs. Evans has trained a very effective junior choir, which recently gave a sacred concert which was largely attended and very enthusiastically received.

MISS ANNIE CAMPBELL, on October 1st, passed from work as a student summer service worker to full-time extension work in south Georgia. She will have general charge of Church matters in this interesting and growing field. Her first work in this new role was at the Whitehall Church, where she met with the women for organization and also assisted in promoting a new Sunday School and Christian Endeavor Society. She was also active in the South Georgia Association at Pearson, October 3rd to 5th.

MISS PATTIE LEE COGHILL returned to the Jacksonville office on September 30th, after an absence of three months. Two months were spent in service in North Carolina, and the month of September was spent as a vacation at her home in Henderson, N. C. Miss Coghill has already a very busy program arranged for the coming months, especially acting as Congregational representative in a series of interdenominational leadership-training institutes in several of the Florida cities. She was cordially welcomed back to the Florida office and the Florida work.

REV. EDGAR S. ROTHROCK, D. D., for a number of years superintendent of the Congregational Conference of Ohio, and now emeritus-superintendent, has accepted the invitation of the Holly Hill Church, in Florida, to serve as pastor of the Church during the coming season. Dr. Rothrock and his family will arrive in Holly Hill October 16th, and will remain with the Church until in May. Dr. Rothrock has been one of the leaders in Congregationalism and was especially a great factor in the merging of the Congregational and Christian forces in the State of Ohio. The Holly Hill Church is most fortunate in securing his leadership for the coming months.

WEST TAMPA: The Church day school of Pilgrim Latin Congregational Church, West Tampa, is beginning this school year with much encouragement. On account of the hard times and the difficulty of having the tuition money it was feared that fewer parents would send their children to the Church day school this year. But on the first day there were twenty-one more pupils enrolled than the first day last year. One hundred and two are now enrolled. The four new teachers are taking hold of the Church work with splendid faith and enthusiasm. Miss Mattie Lou Davis, of Meridian, Miss., and Miss Gladys V. Hall, of Wheaton, Ill., are both graduates of Wheaton College, Wheaton, Ill. Miss Naomi P. Jordan and Miss Lona A. Ward, of St. Louis, Miss., are both graduates of Nyack Missionary Institute, Nyack, N. Y.

REV. WILLIAM T. SCOTT, of Salisbury United Church, is putting on an unusually fine program for this Church. September 8th he and the men of his Church put on an every-member canvass covering the whole territory and both the local and benevolent budgets. A new Christian Endeavor Society is being organized, Boy Scout and Girl Scout troops are coming on, the choir led by the minister with Mrs. Scott, an accomplished musician, at the piano, is doing helpful and creditable work in leading public worship. The Church itself is considering the sale of the present property with the purpose of moving from a crowded business district to a fine residence part of the city. With this aggressive program on, there is little wonder that Mr. Scott refused the flattering offer from Holland, Va., to take charge of that fine parish, with a Church membership of four to five hundred members. Salisbury rejoices that Bro. Scott sticks.

PASTOR-AT-LARGE: Rev. Milo J. Sweet, pastor-at-large, was working in south Georgia the last of September and for a few days in October. He preached at Antioch Church, near Bristol and Baxley, Ga., Sunday, September 28th, and attended the home-coming at Friendship Church, Baxley, the same day. Rev. G. N. Smith organized these Churches about forty years ago. He is still acting pastor at Friendship Church, while Rev. W. C. Carpenter is the very able pastor of Antioch Church. Mr. Sweet also preached at Whitehall September 30th and shared in the meeting of the South Georgia Association. He preached at Friendship Church, Baxley, October 5th, in the morning, where he assisted in organizing a Sunday School. He will drive to Columbia, S. C., in the afternoon and share in the evening service with the pastor, Rev. E. H. Sparrow. Monday he engaged in Conference business of a very important nature, and then returned to his new home in Salisbury.

THORSBY INSTITUTE.

Thorsby Institute opened September 10th with appropriate exercises in the auditorium of Helen Jenkins Hall. An out-of-town speaker was Dr. Fred P. Ensminger, who, as a newly elected trustee, gave a short address.

All of last year's teachers returned except Miss Mary Ella Gerald, who resigned last spring on account of her health. Miss Gerald is in better health now and has a position with the Census Bureau, in Washington, D. C.

Mr. Clyde B. King, a graduate of North Central College, Ill., is a new teacher this year, and Miss Lillian McKee, a Thorsby Institute graduate and also a Piedmont College graduate, is doing some teaching and assists in various ways.

The enrollment is a little larger than last year. Two sons of Rev. C. W. Smith, Phoenix City, Ala.; a son of Rev. N. Long, Midland City, Ala., and a daughter of Rev. A. C. Nelson, East View, Ala., are in the boarding-department of Thorsby Institute this year.

On September 26th the Ladies' Guild, a band of Thorsby ladies that has raised money for the school ever since it started, gave their annual reception to the faculty, the trustees and wives, the pupils and parents. The room where the reception was held was sectioned off by chairs into months. People whose birthdays came in January sat in the January section, etc. Each section gave a program of not more than ten minutes in length. Refreshments were served. A very enjoyable evening was spent.

WELCOME TO THE GUESTS.

All over this country Congregationalists will begin using the 1930 Guest Book and welcome to their homes those guests whose messages are contained therein. The Congregationalists never issued more popular missionary literature than the Guest Book of last year, and it is certain that all those Churches who welcomed them last year will welcome with greater zeal the guests of this year.

Most of the Churches of the country will be using the Guest Books from October 12th to November 9th. Some Churches, however, will have their Guest Book month a little later. This is true, especially of Churches in Florida. If your Church has not entered into the Guest Book program, be sure to do so at once and order the books and arrange for their common use at as early period as possible.

Use the Guest Book in your home, that the children and all may receive the inspiration and cultivate the interest which these living, vital servants of Christ bring.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LEAVES FROM MY DIARY.

(Editorial Correspondence.)

IX.

29 Tavistock Square,
London, Monday, July 7, 1930.

They permitted me to sit up in my room an hour today. This means that I can again use my pencil and spend a little while with my dear diary. The last entry was June 24th. During the interval from that date till this, others and not I myself have had charge of me. My fever kept soaring, and Dr. L. E. Smith sought out one of the best physicians to be found in London, who had me immediately removed from the Royal Hotel, where I was stopping, to a nursing home, known in America as a hospital. Special nurses were called in, who tell me today that they had nursed me through a case of pneumonia, from which I was now very happily recovering. These nurses and my good doctor have been exceedingly kind and very attentive. Evidently there are good people in all parts of this world, and those who are dedicating their lives to the relief of human suffering. Fact is, there is more kindness in the world and in the human heart than any of us estimate.

Yesterday (Sunday) I was greatly disappointed and shocked to learn at 7 P. M. that my daughter, who was booked for her vacation in Europe, had given up all her plans at the last moment because of the illness of her dear aunt, Mrs. M. J. Lee. The lady in charge of the party in which my daughter was to travel called at the hospital to tell me that our dear aunt had had a stroke of paralysis and was too ill for Mary D. to leave. May our dear Lord support and bless this wonderful and dear soul, who is such a blessing and a benediction to all who know her, and their number is legion.

It has been rather lonesome in the London hospital in spite of all that nurses and doctors could do; no face I had ever seen before coming to my room for nine days. However, there was a friend who seemed to tarry by day and by night, and who from time to time would seem to say, "Fear not; I will never leave thee nor forsake thee." And there was no fear and no dread, for it never occurred to me that I was very sick, though I find considerable weakness now as I try to handle this pencil and jot down these items in my diary. Dr. F. G. Coffin called in Saturday P. M., on his way to preach at some place in London Sunday. He called again early Monday morning, reporting a delightful day of service and worship with a large London Congregational Church.

Tuesday, July 8, 1930.

They certainly bring you in funny-looking traps in this nursing home. I guess custom prevails and presents what seems to be a rather ludicrous outfit. For instance, on the tray at lunch today was a soup, a meat, a vegetable plate and a pudding; and as an equipment with which to serve myself from this tray, there was a table spoon of usual size, two knives, two forks, two small spoons and one extra big table spoon with which a host of hungry folks might be fed. I am wondering why this great table spoon on a tray for a sick man, unless it be to encourage him with the hope that some day he can sit around a family table and see such an implement in use. At breakfast this morning they brought in an egg in the shell upright in the daintiest little cup. The nurse cut the top off the egg and left me to eat it out of the shell with a little baby spoon. With the breakfast of one egg, a toast and a marmelade, they brought me two ferocious-looking knives, one a huge yellow-handled weapon and another of silver. There are also two large spoons besides the small teaspoon. It is a wonderful lay-out with which to negotiate such a modest meal. I play at eating that egg out of the shell, ensconced as it is in a beautiful little white cup with a green rim, almost as high as the egg is long. It is fine. I'll tell my doctor today when he arrives that I shall now soon be well, since I get into the egg before the chick arrives, and the process, as well as the food, seems to give me strength. There is vitality in an egg properly served, whether that vitality goes into the human frame or develops a chick, all depending, of course, on who gets hold of the egg first and extracts its vitality. One certainly can have a good time when sick and in a hospital. My doctor is a charm. He is immaculate in dress, and his manner is gentle, suave and easy. He says little, but one can see from the glance of his keen eye that he takes in situations. I haven't heard him speak once of my ailment, nor of giving any directions as to medicine and treatment. He seems to tell the nurses or the police or somebody all about that. He is red-headed and tells me that he is an Australian. He has brought two other physicians with him, I presume, to keep him company and for special examination from the way they thumped around and listened and pommeled me about. He let me sit up two hours today and said nothing about where I might sit. So I proceeded to walk down two flights of stairs and explore the house in which I am a guest for the time being. They have no parlor or sitting-room, since it is a "nursing home" for immediate intake and use. It is a very neatly kept sort of place, and I would not be ashamed for my friends to call on me. It is now 6 P. M. The sun is two hours up in the western sky, but for comfort and convenience I shall now "turn in" and lay me down to sleep. I read a book today of two or three hundred pages, a sort of exciting, horroring detective story, I presume, entitled "Lady Barbarity." The lady was barbarous all right, but her escapades and worthy motives kept me excited and interested. I presume that is why I feel like retiring at an early hour, though I have "been retired" considerably of late. One certainly can find many interesting things in a hospital to enjoy and while the time away.

I am greatly enjoying Weymouth's translation of the New Testament. I would not care to use it in public worship, but it certainly is a fine effort to preserve all that is sweet and sacred in the Scriptures, and gives one many suggestions about the holy things which are so familiar in the authorized version.

Thursday, July 10, 1930.

I enjoyed my "poor health" in bed all day yesterday. Possibly did too much "exploring" about this house the day before. One's curiosity sometimes outdoes one's strength, but today I am sitting out on the balcony in the sunshine at 12:20. The sun is warm and mellow and sweet. They have allowed my special nurses to go, and I am enjoying the freedom of looking after myself. Had a sweet night's sleep and breakfast at 8 A. M. Of course, being in England, they brought me tea at 7, and then at 8 they bring in the regular breakfast of tea, one egg in the shell, toast, and a baked tomato. At 10:30 today my heart was made to rejoice as they brought into my room two and a half dozens of pink rosebuds, with stems eighteen inches long, with a card which said: "With prayers and best wishes of your Congregational brethren." These rosebuds filled three large vases and flooded my erstwhile sick-room with color and fragrance—God's rich and glorious kiss and color. It has taken months of tender care to grow these roses, and God's bounty and beauty are so manifest in them that I see the love of man and the goodness of God blended, and both brought in to cheer, to comfort and to make me glad. I am grateful and do not know to whom thanks should be extended; so I guess I will just love a little better all those Congregational brethren I met coming over on the Adriatic.

Today, about 10, a band came by, stopped under my window and struck up on that lively patriotic melody, "'Way Down South in Dixie." My heart bounded for joy. How unselfish, indeed, is music and musicians. That band knew nothing of me, that I was there even, or that any one was about who was ever in the South, nor could I let them know my appreciation. Dr. W. W. Staley says that the other arts had their origin on earth, but the art of music originated in heaven and has no earthly origin. This will account for the universal language of music and also for its utter unselfishness. A Scotch bagpipe came by today. In fact, much music and many other things come by to interest one in a city hospital. Each morning there comes along a person with a musical, doleful, appealing word. I learn from the nurse that the man is a chimney-sweep, who has learned the art of saying "sweep" in a musical tone that is taking. If the chimney-sweep can be happy and full of song and good cheer as he walks the streets begging for the privilege of cleaning out the chimneys, how happy ought the rest of us to be!

At 3 P. M. today they allowed me to cross the street and sit for an hour in a beautiful flower garden of Tavistock Square. This garden is adorned with shade trees and aglow with purple and red colors. The lawn and flower-beds are kept in perfect condition and is protected by an

iron fence seven feet high. You gain admittance by securing a key from the house in which you are a guest, and all the houses surrounding the square that compose the garden are permitted to enjoy the fragrance and the beauty of the flowers. It is a wonderful arrangement, these squares of flower gardens dotting the whole city of London and giving beauty and fragrance. It has been a wonderful and a glorious day. Ralph Waldo Emerson truly says: "Here is compensation in life," and there is. Whatever one's condition or circumstances, one may find very, very much to be happy over and thankful for, for truly "God is good, His wonders, His majesty and His love being unspeakable, and His ways past finding out."

J. O. A.

A FEDERAL JUDGE ON PROHIBITION.

One judge, as well as many others, in the Federal courts rings true on prohibition. In delivering his charge to the grand jury for the September term of United States Court, sitting at Elizabeth City, N. C., September 23, Federal Judge I. M. Meekins reviewed the prohibition law in all of its phases and scouted the repeal of the eighteenth amendment as being "too remote for even the most optimistic of the proponents of the idea to envision success." Judge Meekins told a crowded courtroom that there was less drinking in North Carolina today than there was before the Volstead law; that enforcement is getting stricter every day, and that there is a growing sentiment for enforcement. Judge Meekins further said that a report had come to him that in eastern North Carolina, within thirty miles of where court was sitting, a man was carrying on the most extensive operations of manufacturing and distributing whiskey to all parts of the State. "If I were a prohibition officer in this territory, I would either bring this man into court or resign," declared the judge.

Because the wets are carrying on such intensive and extensive propaganda, and spending millions of money in that propaganda, many get the idea that the courts and the newspapers soft-pedal the whole prohibition idea, or are opposed to the Volstead act. The fact is, by a recent study, a majority of the daily newspapers of the country are shown to be dry in editorial policy and fair in their treatment of the prohibition issue. Recently the Board of Temperance of the Methodist Episcopal Church gave to the press this statement: "This board finds that 56 per cent of the 1,438 of the daily papers studied by it favor prohibition editorially, while 36 per cent are wet, and the other 8 per cent are neutral or non-committal." The board further declares: "That, in general, the policy of the daily newspapers follow local sentiment—in the Northern States the large dailies are usually wet. Those in smaller communities are about 50 per cent dry; in the Southern States the dry percentage is 62; in the Middle West, 56 per cent, and the Far West, 56 per cent."

Prohibition is not doing all that its advocates hoped; neither is any other law of recent or even ancient enactment. Even the law against murder, coming down to us from ancient times, does not prevent many heinous crimes in cold blood. If prohibition law is to be altered, it should be done, and likely will be, by its friends, and not by its foes. The wet propaganda carried on today originates from those who care more for profits than for human beings, and have little or no concern for the welfare of their fellow-man. J. O. A.

LOCAL CHURCHES AND INSTITUTIONS.

The implications of a local Church embrace all the institutions of the denomination. A Church can no more live to itself than an individual; and the Bible says, "None of us liveth to himself, and no man dieth to himself" (Rom. 14:7). The hermit never succeeded in improving religious character or usefulness." "Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:25). Human beings are social in their nature and religious association is essential to the best life. Local Churches are units in a greater body; individuals in an organization. This is illustrated in the Bible by the body. There are many members, but one body. "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary" (1 Cor. 12:21, 22. The Church is the body of Christ and local Churches are members of that body. The institutions of the Church constitute the Church, and local Churches are members of the Church.

Now, examine the relation of the local Church to the institutions of the Church. The Church could not exist without its institutions. Take, for example, the missionary work of the Church. That is a divinely appointed institution. That was the main command of Jesus that the disciples "go and teach all nations" (Matt. 29:9). There can be no real Church that neglects missions, and no denomination could send missionaries to foreign lands unless supported by local Churches. Those Churches "which seem to be more feeble" are necessary. All the members of the body are necessary for the existence and useful service of the body. Of course, if one arm is lost, the other arm must do the work of both; but while both arms remain attached to the body, each one must do its part. Some local Churches plead poverty and seem to feel justified in doing nothing except for themselves; but the Bible requires the poorest as well as the richest to do their part. This obligation is implied in the very existence of a Church. The apostles gave the Churches in Greece an opportunity to send help to the poor saints in Jerusalem; and charity has been a part of the work of the Church from Paul's day until our day. No member of a local Church can be a good member unless he supports the Church by attendance, contributions, and faithful living. That means to go where you can, pay when you can, and do the will of God in daily living.

The government could not exist without the loyalty and support of the States; and the State could not exist without the loyalty and support of the counties. The Church institutions cannot continue to exist and do their work without the loyalty and support of the local Churches; and that means missions, publications, colleges, orphanages in the Christian Church. W. W. S.

INDIA'S CALL TO PRAYER.

The National Christian Council of India has published an outline of intercession, as follows:

Let us seek for a missionary spirit—that the Church may see the whole world's need of Christ and may be ready for any sacrifice in order to make Him known to all mankind.

Let us give thanks for the Church of India, remembering that it is part of the Church catholic, which is the body of Christ.

Let us thank God for the manifestation of the desire for unity in the Church of India, and for the scheme of union proposed in South India.

Let us seek a spirit of prayer—that Christian people may learn to pray as Christ prayed and taught the disciples to pray; and that an ever-increasing number of intercederes may be raised up, until the whole Church is awakened to prayer.

Let us seek a spirit of sacrifice and of unity—that the Church may be willing, at whatever cost, to follow and bear witness to the way of Christ as she learns it; that the whole Church of Christ may desire and experience a new unity in Christ.

Let us seek for the gift of interpretation—that the Church may learn to preach the gospel by word and life in terms that the men and women of this age will understand.

Let us seek for courageous witness in moral questions—that the witness of the Church in moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

Medical Work.

Let us thank God for those Christian men and women who give their lives in the service of the sick and the suffering.

Let us thank God for the increased efforts put forth by the State and by public bodies for the prevention of disease.

Let us seek for a spirit of service—that a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.

Let us seek for the completion of our own conversion, praying for the removal of all hindrances in our lives to the manifestation of God's redeeming love and power.—*Review of the Churches.*

We Americans could well imitate such a call to intercession. J. O. A.

WORLD OPEN TO CHRISTIANITY.

Never were the doors of entry into other lands so wide open to Christianity as at present, Dr. John R. Mott told the evangelism group of the Federal Council of the Churches of Christ in America, which met at East Northfield in June. Having recently returned from a trip around the world, Dr. Mott told of the spirit of inquiry which was creating conditions ripe for the message of Christ. Even the Mohammedan world is open to evangelization, he said.

Dr. Mott gave a most encouraging outline of conditions in other countries from the point of view of the Christian work. As an illustration, he told of the resolve of Mr. Chang Singyee, speaking in behalf of the native Church of China, that within five years the Christian Church of China was to be doubled, and this in the face of the cataclysmic conditions prevailing in China now. In India, Dr. Mott said, Christianity is on the threshold of a most far-reaching influence.

"I have never been so impressed before by the tide of inquiry that is sweeping over all countries." Dr. Mott said. "We in America think there is a flood of literature abroad, but we have nothing in comparison with other lands. Tokyo, for example, has miles of bookshops. The press is reaching millions today that never knew anything beyond the borders of their own little communities only a few years ago. All this means that the doors of opportunity for Christ are equally wide open. The barriers of age-old custom and prejudice against the foreigner are now down. Faith and expectation on the part of the Christian Church are all that is necessary for the evangelization of the world."

General Chang Chih Chiang, one of the leaders of the Chinese government, visited the Central Conference of the Methodist Church at Nanking and addressed the delegates with the energy and insight of a prophet. The China *Christian Advocate* describes it as "the thrill of the Conference." He and his wife brought their two children to the Sunday morning service, where they were christened Mary and Samuel.—*Christian Advocate.*

CONTRIBUTIONS

SUFFOLK LETTER.

In the Suffolk Letter account of the funeral services of Mrs. Jennet Lee, two important survivors were omitted from the immediate family. On September 30, 1884, her father married a third time, Miss Sue Turner, of North Carolina, and she was the mother of one daughter, Ruth, who is now Mrs. R. J. Kernodle. Her stepmother and half-sister now reside in Durham, N. C.

There is a Sunday School teacher-training school going on in the Suffolk Christian Church from September 28th to October 3rd, sponsored by the Methodist, Presbyterian and Christian Churches of Suffolk. The enrollment is nearly a hundred, and the interest is fine, and visitors increase the number.

The faculty is composed of Miss Jane McDonald, of Columbia, S. C., who teaches workers in the intermediate department; Mrs. J. C. Goode, of Richmond, Va., who teaches in the junior department; Mrs. O. V. Woosley, of Winston-Salem, N. C., who teaches the beginners' workers; and Rev. H. S. Hardcastle, pastor of the Suffolk Christian Church, who teaches the course in New Testament. The classes meet for a service of worship in the main Sunday School room and then repair to departments for class-work, with two periods each evening. The increase in Sunday School attendance and work, and training for such work show a growing progress in this department of Church life. It is a long step since 1780, when Robert Raikes started a Sunday School in Gloucester, England, to teach poor ignorant children to read and to repeat the catechism. Great progress has been made in 150 years in Sunday School work. Robert Raikes' father was owner and printer of the Gloucester *Journal,* and Robert succeeded his father and kept up the *Journal* till 1802—twenty-two years. Printing was done in China many centuries before it was known in Europe. Even movable type was used in China in the twelfth or thirteenth century. The art of printing from movable types was invented in Europe in the fifteenth century. The progress of printing has been marvelous, and the papers, magazines, and books now turned off from the press amaze the thinking man. The progress of the Sunday School, over the same period of years, has been as wonderful as printing. As the printing press has wandered from the best path and is filled with harmful things in this present age, so the Sunday School is in danger of leaving the main purpose of training the young for serving God and righteous living, and neglect the Church, which is the mother who nourishes and loves her child—the Sunday School.

The greatest problem to be solved is how to prevent a decline in Church attendance on the part of those who attend Sunday School. That is a question for Sunday School leaders to solve before it goes too far. There is already a tendency that is alarming thoughtful Christians when they see the Sunday School closed and a big majority leaving the Church and not going to the regular Church service. The Sunday School should be trained to remain for the Church service. The best Sunday School is the Sunday School that attends Church.

W. W. Staley.

ELON LETTER.

In continuing the discussion of the past two weeks, let it be said that in a coeducational college there is a great temptation for a certain type of young man or young woman to go to the extreme in social matters. I think we ought to appear as well as we can personally. The charm and attractiveness that go with good dressing are not matters of small importance. I do not even condemn a moderate use of cosmetics, but, after all, the beauty that really abides and the charm that does not fade are not put on from the outside. Like William Howard Taft's smile, they do not come off because they are not put on. Social butterflies and scintillating sheiks are parodies of the genuine article on our present-day college campuses. It is a great mistake, it seems to me, for a young man to form a friendship with only one young lady during his college days in a coeducational setting; and even more unfortunate for a young woman to limit her social horizon by one infatuation. Good fellowship is a basic quality of human experience. Social graces are real embellishments for successful life. Moderately indulged, there is no more exhilatating experience than social intercourse among social peers. But those who come to college in order to enjoy the social activities that inevitably are associated with the college experience on a coeducational campus and who subordinate every other interest and concern to the achievement of a social career may shine for the brief span of four years, but eventually the night of disappointment will come and the gloom of darkness will settle down upon them as a thick cloud.

In the choice days of college life we should enjoy the social fellowship of our fellow-students and of faculty alike, and during these days we should acquire, through the practice of the social conventionalities, a genuine appreciation of life and become habituated in moving as cultured men and women in any social circle. But it goes without saying that we cannot achieve this worthy end if we aspire only to social enjoyment. We must keep in mind the whole of life; we must participate in social enjoyment as a balanced experience in a unified and consistently developed life program.

In a former Elon Letter I have intimated that the practice of spiritual virtues is a most desirable custom. We cannot, if we would, separate ourselves from spiritual experience during our college days. Spirituality is a quality of the total life experience. No matter what we undertake to do, whether we work or play or study or enjoy ourselves in a social way, our total personality is involved. This means that the spiritual flavor seasons each situation. It is conceivable that we could make ourselves ridiculous by always parading our interest in spiritual matters, just as we could make ourselves ridiculous by insisting that we have no interest in spiritual things. We should certainly form the habit of thinking through in terms of ultimate values and standards, which means Christian values and standards every issue and problem that presents itself to us. With the expection of informing ourselves as to what Christian values and standards are, we should elect to pursue courses in college that have particularly to do with religion. And then we should apply the norms, ideals and principles which we have learned from these courses in religion to the problems and situations that constantly arise in our other courses of study and in our daily life on the campus. It is not necessary that we should make ourselves offensive in presenting our Christian conclusions, but we should make it our habit to weigh our conduct and evaluate our choices in terms of Christian idealism. We will make mistakes, it is true, but the wise man never makes the same mistake twice. In our cultivation of the spiritual life and our application of Christian life principles to our experience, we should keep in mind Paul's injunction to let our moderation be known unto all men. W. A. Harper.

NOTICE.

To the Churches of the Eastern Virginia Conference:

In just two months the Christian Missionary Association of the Eastern Virginia Conference will assemble for its annual session, and we are wondering what preparation individual Churches are making therefor. Will it be a preparation which culminates in that goal as will glorify God and bring glory to Jesus Christ with no attendant shame occasioned by individual failure?

Our additional apportionments necessitate our bending every energy toward making this the best year our association has ever had in it's history, and I believe that the sacrifices which this will entail will contribute to that very end. The things which cost us most we appreciate more, and the measure of our gifts to God are determined by the extent of sacrifice entailed. The widow's mite was small in monetary value, but large because of its sacrifice. She gave "all her living." Her memory is eternally perpetuated because of this by the Lord Jesus (Luke 21:1-4). Lowell once said, "Do not put your trust in money, but put your money in trust," which was but a paraphrase of the direction of the Lord Jesus, who said: "Sell that you have and give alms; provide yourselves with bags which wax not old, a treasure to the heavens that faileth not, where no thief approached, neither moth corrupteth, for where your treasure is, there will your heart be also" (Luke 12:33-34).

Martin Luther once said, "The things which I have kept in my own hands are gone; those I placed in the hands of God, He holds for me." One reason why we are not as much interested in heaven and the kingdom of God is because we have invested so little therein.

We want to urge first, that every Church in the Conference make this matter one of prayer. It was after a prayer-meeting in the first Church that the "place was shaken where they were assembled together," and there was no lack in the treasury (Acts 4th ch.). Let us deny ourselves, secondly, in making our contribution greater than we have ever made it. Jesus said, "He who would come after me, let Him deny himself." Let every Church, thirdly, in the Convention become a part of this association, taking at least one membership, the memberships costing, for Church, only $10.00 a year; for male members, $10.00 a year; for the ladies and young people, only $5.00 a year.

The moneys of this association are expended for missionary purposes among the people of the Eastern Virginia Conference, a purely home missionary institution, and the results which have come through this organization have been marvelously blessed of God.

Lastly, we appeal to every pastor in the Convention to use every medium within his power to enlarge the capacities of this association, to increase its mission among us, and to secure every Church as a member, to increase the individual memberships among the Churches already subscribing.

Again permit us to urge: make the Missionary Association a matter of prayer from day to day, to the end that the great objective of Christ Jesus may be realized in greater measure than ever before (Luke 18:1). In His service,

H. C. Caviness.

Pres. E. Va. Missionary Association.

AWAKE—CHRISTIAN AMERICA!

It took America's Churches seventy-five years to destroy the legalized liquor traffic. Today the wets boast that it will take only ten years to restore that traffic to "good standing." They count on it that the crusading spirit has gone out of the Christian Church.

They may be right.

It may be that the Church of today is too weak or too indifferent to the issues of righteousness to maintain the moral reform that the Church of yesterday made possible. It may be that organized Christianity in this land will be forced to make way for a triumphant return of the liquor business. It may be that America, once again, will enshrine the liquor shop on its street corners, legalize liquor corruption in its political life and fasten again all the ancient miseries of liquor upon America's homes. If that happens, we will stand ready to agree that the crusading spirit has gone out of the Christian Church. For only the unconcerned of the Christian Church could allow that to happen.

If this outlawed business comes again under the shelter of the American flag, its social stench and viciousness will stand as a symbol of the impotence of the Christian Church, as proof that the professed zeal of Christians is exhausted in the profession.

But we will not concede that America's Church people will allow this to happen. We do not believe that the fires kindled by Lyman Beecher, Frances Willard, John B. Gough and the generation of yesterday's prophets have entirely burned out. We do believe that the old flame can be stirred again and spread with the old passion for Christian righteousness until the menace of liquor to our national life is finally destroyed.

Liquor's fight, now as always, is against the Christian Church. The answer to that challenge must be provided by you, the individual Church member, and your Church. Your Church is called, in this crisis, to awaken; to shake off its lethargy; to go out again, pulpit and pew united, to a new drive to uphold the century's greatest moral reform.

A Christian crusade outlawed the legalized liquor traffic. Only a Christian crusade can prevent its return.

The moment to launch that crusade is upon us. Will you, by your indifference, restore the liquor traffic? Or will you choose, now, to march with the forces of righteousness against this new threat of the Church's ancient enemy?—*Stanley High, in Christian Herald.*

PROGRAM.

The following is the program of the Alabama Christian Conference, to be held, in connection with the State meeting of the Congregational Churches, at Noonday Christian Church, four and a half miles northeast of Wedowee, Ala., October 14-16, 1930.

FIRST DAY.

Morning Session.

10:00. Called to Order by President Rev. G. D. Hunt.
Welcome Address—Rev. J. D. Dollar, Pastor.
Response—Dr. F. P. Ensminger, Assistant Superintendent Congregational Churches.
10:30. Enrollment of Ministers and Delegates.
Election of Officers.
Reception of Fraternal Delegates.
11:30. Annual Address of President Rev. G. D. Hunt.
Communion Service—Rev. C. W. Carter.
12:00. Lunch.

Afternoon Session.

1:30. Called to Order by President.
Prayer—Rev. G. H. Veazey.
Appointment of New Committees.
Report of Executive Committee—Chairman.
Report of Committee on Moral Reform—Rev. W. T. Meacham, Chairman.
Report of Committee on Superannuation—Rev. C. W. Carter, Chairman.
Miscellaneous Business.
Assignment of Homes.
Adjournment.

SECOND DAY.

Morning Session.

8:30. Called to Order by President.
Prayer—Rev. J. H. Hughes.
Report of Committee on Foreign Missions—Rev. Geo. Staley Hunt, Chairman.
Report of Home Mission Board—Rev. G. D. Hunt, Chairman.
Report of Committee on Schools and Colleges—Dr. S. L. Beougher, Chairman.
11:00. Sermon.
12:00. Lunch.

Afternoon Session.

1:30. Called to Order by President.
Prayer—Rev. C. W. Carter.
Report of Committee on Religious Literature—Rev. J. H. Hughes, Chairman.
Report of S. S. & C. E. Board—Rev. George Staley Hunt, Chairman.
Report of Committee on Nominations—V. E. Kitchens, Chairman.
Report of Treasurer—J. W. Payne.
Miscellaneous Business.

N. B.: Evening programs will be provided for by the Program Committee. Come and be ready to express yourself on all questions.

The report on S. S. & C. E. will be made Tuesday night, October 14th, at which time the young people will have lunch on the Church yard and enjoy a social hour together. Let all our young people who possibly can, arrange to come and enjoy the occasion.

PROGRAM COMMITTEE.

NOTICE.

Any Church or Churches not having called a pastor or contemplating a change and desire my services, I shall be glad to consider the matter. I am open for three Sundays in each month.

Elon College, N. C. L. L. WYRICK.

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2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

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2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

a Gen. 15. 1. b Ps. 56. 1. & 57. 1.
2 or, *all*

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8 ¶ [2]Jĕ-hôi'-ă-chĭn *was* e years old when he began t

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A PRAYER.

Mighty Master of mankind, how marvelous is Thy power to enfold and hold. We thank Thee that human abnegation is strength divine; that looking, leaning, loving, self-loss only is gain. We pray Thee, Father, stay our minds, compel our bodies, seal our beings. O God of mercy, hold us close, keeping Thou our feet to the lowly path by which to grow the soul must strive for others. For Jesus' sake, that the world may live and not die, bring Thou the Church under the suffering of His cross. This day, each day, more burden our plea, more grace, O God, to unburden to Thee. In our Saviour's name. Amen.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 4, 1930.

Sunday Schools.

Previously acknowledged for September...	$ 333.73
Elm Avenue, Portsmouth, Va.	13.67
Grace's Chapel, Sanford, N. C.	1.10
Pleasant Grove, News Ferry, Va.	10.93
Lawrence Mem'l Bible Class, Elon College.	3.25
Mt. Auburn, Manson, N. C.	9.48
Shiloh, Kemps Mills, N. C.	1.30
Wakefield, Va.	2.69
Mt. Pleasant, Overhills, N. C.	1.80
Pleasant Ridge, amseur, N. C.	3.62
Turner's Chapel, Sanford, N. C.	1.90
New Lebanon, Wentworth, N. C.	3.31
Long's Chapel, Mebane, N. C.	1.12
Dry Run, Seven Fountains, Va.	1.00
Mt. Zion, Mebane, N. C.	1.02
Berea, Elon College, N. C.	3.00
Mt. Olivet (G) March, Va.	3.34
Palm Street, Greensboro, N. C.	5.37
Randleman, N. C.	3.20
High Point, N. C.	4.29
High Point Philathea Class, N. C.	3.00
Howard's Chapel, Wentworth, N. C.	1.00
Piney Plains, Cary, N. C.	1.00
Parks Cross Roads, Ramseur, N. C.	3.70
Ebenezer, Cary, N. C.	5.00
Newport News, Va.	12.00
Ramseur, N. C.	10.08
First Church, Greensboro, N. C.	23.37
Holy Neck, Holland, Va.	8.00
Timber Ridge, High View, W. Va.	2.12
Total	$ 478.39

Individual and Church Collections.

Previously acknowledged for September...	$ 193.53
Antioch (R) Moffitt, N. C.	1.50
W. J. Turner, Burlington, N. C.	2.00
Pleasant Hill, Benson, N. C.	2.78
Miss Aylmer Goodwin, Columbus, Ga.	5.00
J. W. Payne, Wedowee, Ala.	5.00
Noon Day, Wedowee, Ala.	3.20
First Church, Richmond, Va.	20.00
Providence-Memorial, Graham, N. C.	6.45
Total	$ 239.46

Dollar-a-Month Club.

Previously acknowledged for September...	$ 16.00
R. O. Rothgeb, Luray, Va.	2.00
Total	$ 18.00

Mountain Work.

Liberty (Vance) C. E. Society.	$ 1.59

Specials.

Previously acknowledged for September...	$ 12.50
Christian Temple, Norfolk, Va.	181.95
Total	$ 194.45

Summary.

Previously acknowledged for September...	$ 555.76
Sunday Schools, regular	144.66
Individual and Church collections.	45.93
Dollar-a-Month Club	2.00
Mountain work	1.59
Specials	181.95
Total to date	$ 931.89

J. O. Atkinson, *Sec'y.*

NEWS ITEMS

By Mrs. W. M. Jay.

News comes from the Holy Neck Missionary Society of the most successful year since the organization, fourteen years ago. The attendance has been good and the contributions splendid. They attribute most of their success to the untiring work of their spiritual life superintendent, Mrs. N. G. Newman, who has had full charge of the devotional period. They have laid special emphasis on the members being on time and getting the full benefit of these devotionals. This has created a spiritual atmosphere that has been felt.

The annual cradle roll rally was held recently, with a good attendance and a well-prepared program. This was indeed a great meeting and mothers and babies were given especial notice. Light refreshments were served and a general good time is reported. Mrs. David Howell is the superintendent of this department.

All the children's societies have reached their goals and are looking forward to a better year next year.

The Willing Workers' Society of Holy Neck Christian Church have just completed the year, with all requirements met. They have twenty-five members on role and they are an interested group of children. In July they gave the pageant, "Won't You Walk Into My Parlor?" and a nice sum was realized through a silver offering. Mrs. J. H. Harrell has been the superintendent for the year, and she will be succeeded by Mrs. N. G. Newman for the new year.

The Liberty Spring young people report a good year, with Mrs. Y. C. Byrd as superintendent. They have had a public program every third Sunday night at the Church, with good attendance. They also gave the pageant entitled, "When Aunt Tillie Learned to Tithe," and a neat sum was realized through a free-will offering. Once a month they met in the homes for their mission-study and business. These meetings have been well attended, and these young people are proud that they have reached the standard required.

The Liberty Spring Woman's Missionary Society report that they have met all the requirements on the standard of excellence for this year. All dues and additional fees have been paid and they have raised their apportionment of $120, plus 10 per cent. They completed their study books and have fifty-nine members on their roll. Mrs. W. H. Rountree and Mrs. N. H. Bradshaw, loyal and devoted members of this society, have been claimed by death during the past year, and the society feels their loss keenly.

The Woman's Missionary Society of Old Zion Christian Church, Norfolk, Va., was organized in January of this year. Though this is a new society, they have done a wonderful work. They have had ten meetings, read one mission book, held a public Mothers' Day service, and furnished the parsonage at Ducat, Va. They are fostering all the children's societies, and these are doing a good work also. Mrs. Nellie M. Bromble is the president of this society.

The Burton's Grove Young People's Society has had a good year, having held twelve meetings, with the best attendance in its history. They received a thankoffering, sent a box to the Orphanage for Easter, and held a public program under the leadership of their spiritual life superintendent. Reports have been sent in quarterly in full, and they expect to add the 10 per cent increase which has been asked. Mrs. Payton N. Gay is secretary of this society.

PROGRAM.

Following is the program of the tenth annual session of the North Carolina Woman's Missionary Conference, which will convene October 17th at Liberty Vance Christian Church:

FRIDAY, OCTOBER 17, 1930.

Morning Session.

Theme: "His Word Our Guide; His Will Our Law; His Work Our Task."

Call to Order (10 o'Clock).
Worship by Mrs. R. J. Newton.
Greetings from District Superintendents:
- Alamance—Mrs. J. W. Patton.
- Guilford—Mrs. O. H. Paris.
- Halifax—Mrs. Alfred Hayes.
- Randolph—Mrs. I. H. Foust.
- Durham-Wake—Mrs. Grady Leonard.
- Franklin-Vance-Warren—Miss Margaret Alston.
- Lee-Chatham—Mrs. R. L. Ross.

Report of Secretary—Miss Lucille Mulholland.
Reports of Superintendents:
- Young People—Miss Lucille Mulholland.
- Cradle Roll—Mrs. R. A. Rothgeb.
- Spiritual Life—Mrs. W. H. Carroll.
- Life Membership and Memorials—Mrs. S. C. Harrell.
- Literature—Mrs. J. J. Henderson.

Report of Treasurer—Mrs. W. R. Sellars.
Report of President.
Introduction of Visitors.
Appointment of Committees.
Address—"His Word Magnified," Rev. S. C. Harrell.
Offertory Solo—Mrs. H. B. Harward.
Meditation—"His Will obeyed," Mrs. W. H. Boone.

Afternoon Session.

Call to Order (2 o'Clock).
Presentation of Study Books—Mrs. W. T. Scott.
Address—"His Work, Our Task," Miss Graham Rowland.
Reports of Committees.
Presentation of Banner—Mrs. J. W. Patton.
Closing Service.

MRS. C. H. ROWLAND, President.
MISS LUCILLE MULHOLLAND, Secretary.

PROGRAM.

Eastern Virginia Young People's Missionary Conference, October 21, 1930, at 7:30 P. M., in Suffolk Christian Church.

Theme—"Youth on the March."
Call to Order—By President.
Devotional Service—Mr. W. L. Cooper.
Superintendent's Message—Mrs. R. T. Bradford.
Greetings—Mrs. Stanley C. Harrell, Superintendent of Young People, S. C. C.
Vocal Solo—Mrs. Vernon C. Holland.
Recognition Service.
Offering.
Address—Miss Graham Rowland.
Discussion—"Solving Problems," Rev. H. S. Hardcastle.
Treasurer's Report.
Committee Reports.
Presentation of Banners—Mrs. J. Monroe Harris.
Closing Service—Dr. J. O. Atkinson.

COMMITTEE.

MISSIONARY PROGRAMS FOR OCTOBER.

WOMEN'S SOCIETIES.

Service of worship—for a missionary spirit.
Consecration service for new officers.
Outline of woman's work for the coming year.
Introduction of guest-book.
Map talk on Japan.
The Japanese in the United States.
Roll call—facts about Japan.
Closing prayer.

Suggestions for Missionary Programs.

These programs are not based on the inter-denominational study-books. Instead, we suggest an intensive study of these books in mission-study classes. The books suggested are "A Cloud of Witnesses," by Elsie Singmaster; "The Treasure Hunt," by Margaret R. Leebach; "India on the March," by Alden H. Clark; "Trailing to Conquistadors," by Samuel Guy Inman; "West Indian Treasures," by Winifred Hulbert; "Sugar Is Sweet," by Dorothy McConnell.

There has been no provision made in the suggested programs for business. It is hoped that the business of the society will be transacted at the very beginning of the meeting.

There is no disposition to the dictatorial with reference to these programs which are meant to be suggestive only. They were worked out by a group of five presidents of missionary societies and represent the combined thought of the group and not that of any one.

As usual, there has been an envelope of helps prepared, which you may secure from Mrs. Powers, 501 C. P. A. Building, Dayton, Ohio, for 25 cents. This envelope contains six leaflets entitled "Service of Worship," one for each of the six months as suggested in your programs.

Consecration Service.

October begins our new year, presumably with new officers. Have the names of the officers read, and while they stand, let the leader of the service of worship direct prayer in their behalf. To an unusual degree this year, let us seek the guidance and power of the Holy Spirit.

Outline of Woman's Work.

Our woman's work has suffered this year because of uncertainty. We have wondered as to our places as a woman's organization in the merger. After much consultation with Congregational and Christian leaders, it has been decided that the Woman's Mission Board of the Christian Church is a necessary instrument in the consummation of the merger, and to that end must carry on with renewed vigor at least for the coming year. A program has been prepared which is not divisive, but which leads to acquaintance with the enlarged work. Each month we shall study a different country in which we as Congregational-Christians are doing work.

Map Talks.

Our map talks are designed to give us the size, location and something of the character of each country studied. We also desire, through these map talks, to locate the particular work of our united Church. Through the guest-book, we hope to become really acquainted with at least twenty-five or thirty of the men and women of our enlarged family. As the program provides for the "Intraduction of the Guest from China" or Africa, or wherever the guest is from, we shall turn to the map and see the section of God's world that is our particular interest that day. (See map on back of guest-book.)

Roll Call.

Some of us attended a missionary meeting recently when practically every member answered to her name at roll call with facts relative to Africa and her need of the gospel or her response to the gospel message. The responses were brief, just a sentence or two, but in the search for these responses every woman had increased her knowledge of Africa and her interest in that country.

Let us always reach a climax in our monthly programs and separate with the feeling that our thinking together and our fellowship have brought to us the more abundant life which will go with us back to our homes and our many contacts to advance just a little further His kingdom in our midst.

This year we may have for the asking the Congregational-Christian Guest Book which we may invite into our homes. There are well-worked-out plans for distributing these books. The pastors have been sent cards of invitation which may be signed by the families of our Churches. Then each family signing the card will receive a book.

We hope that every missionary group will assist the pastor in the work of distribution. To further our acquaintance with these guests, we suggest that at the October meeting of the missionary society some one appointed to that duty hold before the society the Guest Book of 1930-1931, and explain how we are to meet one guest a day by reading a page a day from this book in our homes. At this October meeting, let her turn to the page on which you find the picture of Rev. E. C. Fry, of Utsunomiya, Japan, and let him speak for himself through the lips of the reader. Then look at the group of Japanese girls pictured in this number of the bulletin, for they are from Mr. Fry's field.

In November, a "guest from China" will be introduced from the Guest Book and will speak through the lips of the one to whom the duty is assigned. Each month this procedure will be followed.

NOTICE.

Young People and Willing Workers.

In last week's SUN I promised to have the programs for October in this week. I wrote to Mrs. Emma S. Powers, Dayton, Ohio, asking her about these programs, and she informs me that the Woman's Mission Board is not preparing programs for the young people and juniors. The following is a list of books which will be helpful, and may be secured from the Christian Publishing Association, Dayton, Ohio, C. P. A. Building:

"A Cloud of Witnesses," by Elsie Singmaster (paper, 50c). This is for young people and contains biographical sketches of India and other countries.

"The Treasure Hunt," by Margaret R. Seeback (paper, 50c), for Willing Workers or juniors.

There are several other good books which are not off the press, but if each superintendent will send for the leaflet, "Missionary Education Material" for 1930-'31, they will be able to choose just what they would like. Consult the literature table at the Woman's Conference, and there you will find help also. MRS. W. M. J.

NOTICE.

The North Carolina Woman's Missionary Conference meets with the Liberty Vance Christian Church on Friday, October 17, 1930. It is desired that there be representatives of every Church in the Conference. All the ministers are invited to be present. Program will appear next week.

MRS. C. H. ROWLAND, *Pres.*
MISS LUCILLE MULHOLLAND, *Sec.*

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ST. MATTHEW 2 *The three wise men*

carrying away into Bĕ'-by-lon *are* fourteen generations; and from the carrying away into Bāb'y-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson III—October 19, 1930.

Simeon and Anna.

Golden Text: "Blessed are the pure in heart, for they shall see God."—Matt. 5:8.

Lesson: Luke 2:25-39.

Jesus' parents brought Him into the temple, that they might do concerning Him after the custom of the law. They wanted to give recognition to God's rights in the Child, to give public acknowledgment of gratitude to the Author and Giver of life for this added joy, to bear testimony to the open acceptance of the welcome afforded to this little life into their fellowship. It was done under the form of ritual, which was the custom of that day. It was altogether fitting and proper that they should do this. The coming of a little child into the home not only brings new joy into the home and new meaning into life; it brings new responsibilities which ought to give impulse to a seeking after the help of God in the nurture of the child. A Christening ceremony or service ought to be one of the high lights of every parent's life and religious experience. Alas, that so many parents fail to live up to its fair promises and its high ideals.

There was living in Jerusalem an old man named Simeon; a man who was righteous and devout; a man well advanced in age. The secret of the Lord is with them that hear Him. Into the heart of this saint of God there had come the assurance that he was to see the Lord's Christ, the Anointed, the one who should come. It was no mere coincidence, then, that as Joseph and Mary came into the temple to fulfill the ceremonial law, Simeon met them. Almost instinctively the aged saint of God took the Child in his arms and gave expression to the joy of his soul, and to a prophetic utterance that found literal fulfillment. What a picture this is—age, with its face turned to the West, and yet expectant; and infancy, with its face turned to the East, the place of beginning. It is a picture of ripened experience and untried promise. And by faith he who had finished life's course saw in this wee Babe the fulfillment of all his hopes and his dreams.

His words are prophetic. Christ was indeed the "salvation" which God had prepared before the face of all peoples. He was a light for revelation to the Gentiles, or, as another version gives it, a light to lighten the Gentiles. He was the glory of Israel, altogether lovely, the fairest among ten thousand. His words were prophetic, too, in regard to Mary. Christ was to be set for the rising and falling of many in Israel. "The effect of His truth was to put down some of the mighty from their seats and to exalt them of low degree. In the moral rearrangement under the eye of one who looks not on the outward appearance, but on the heart, the first will find himself last and the last be promoted to first."

"Yea, and a sword shall pierce through thine own soul." These words also found fulfillment all through Christ's life as Mary shared the shame and the sorrow, but especially as she stood by and saw her Son crucified, being numbered with the transgressors.

"That thoughts out of many hearts may be revealed." Christ does just this. There is nothing hid from Him. He makes the secret things to be known. Christ is the great Revealer.

There was also another saint of God, a woman over a hundred years of age it seems, one who was very devout. She, too, saw the Child Jesus, and she, too, gave thanks and invoked her blessing upon Him. Her religious instinct saw in Him the one who should bring redemption to Israel.

It is significant that both of these saints of God were lingering in the temple when they had the fulfillment of their hope for the coming Messiah. They were in the place, the atmosphere of which would induce the mood and the attitude which would enable them to be susceptible to the impulses of God from within. It is thus in most cases. The most logical place to induce and to produce that spirit which sees the things that are otherwise hidden is in the sanctuary. This was never more true than today. In this day of distraction and rush and stress and strain, one needs to put himself in that place and to prepare in himself that mood which will enable him to see the King in all His glory.

"They returned unto Galilee to their own city, Nazareth." Nazareth was not, by any means, an ideal place in which to bring up a boy. As a matter of fact, it was so unsavory in reputation that when Jesus was referred to later as being from Nazareth, one who after became His disciple said with a sneer, "Can any good thing come out of Nazareth?" It is to be noted, too, that Jesus' parents evidently were in very ordinary circumstances, for they could not present the lamb which was the usual gift to accompany the presentation in the temple, but instead they presented a pair of turtledoves. Let us seek material possession in the right way. And let us make environment as good as possible. But let us not think that they can ever be substitutes for godly influence and inner resources of character. Here and there in our modern Nazareths there are many young people from humble homes who are going to be benedictions and blessings to the world because they have sterling character and because they are getting wholesome religious training.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, October 19, 1930.

Topic: "Christians and Sunday."

Piano prelude: "Break, Thou, the Bread of Life."

Call to worship.

Leader: "This is the day which Jehovah hath made."

Response: "We will rejoice and be glad in it."—Psa. 18:24.

Hymn: "O Day of Rest and Gladness."

Opening prayer: (A prayer for greater understanding of the need of better Sunday observance.)

Poem: "The Earth is Hushed in Silence."

"The earth is hushed in silence,
Its cares now flee away;
Let all things bow in reverence
On this the Lord's own day.

"The bells are sweetly ringing,
Their clear-toned voices say:
'Ye people, come and worship
On this the Lord's own day.'

"O call of love and duty!
Who would not praise and pray,
And thank the Lord of heaven
On this His chosen day?

"He cheers the weary-hearted,
He shows the heavenly way
To those who kneel before Him
On this His holy day.

"Come, all ye thankful people;
Why should our hearts delay
To greet the Lord of heaven
On this His holy day?" —*Anon.*

Leader's talk: "Nations have come and nations have gone, and all that perished have desecrated the Sabbath Day. Ancient prophets long foretold their downfall, and later Jesus said: 'I come not to destroy the law, but to fulfill.' But from the beginning the people had not attempted to fulfill the law the great Moses gave to them—the Ten Commandments received from Jehovah—the Fourth Commandment being, 'Remember the Sabbath Day to keep it holy.' But his wrath was kindled to find his people early forsaking God's law. Generation after generation the prophets spoke, but the people did as Nehemiah found them doing in Jerusalem. (Read Nehemiah 13:15-18.) Modern prophets have declared the same warnings. Abraham Lincoln said: 'As we keep or break the Sabbath, we nobly save or meanly lose the last hope by which humanity rises.' Emerson called the Sabbath 'the core of civilization.' Sir Walter Scott said, 'Give the world one-half of Sunday, and you will soon find that religion has no stronghold on the other half.' What shall our nation do? What shall we do with the Lord's Day?"—*G. B. Stacy.*

Scripture reading: Matt. 12:1-8.

Hymn: "Take Time to Be Holy."

Offertory: "Abide With Me."

Silent prayer: (Pray that we may examine our hearts and know if we are loyal to God's law. Pray that we may better observe the Lord's Day.)

Quartet: Sing refrain of "Day is Dying in the West," unannounced, after the silent prayer.

Discussion of the Topic.

Ask two members of the society to talk three minutes each on the question, "Should Sunday be different from other days?"

Ask two other members to be prepared to discuss, "Why do we have a day of rest?" (a) Bible commands it; (b) custom; (c) necessary for health.

Ask two members to discuss: Laws for Sunday observance in our town (or State). Should there be more or less of them? What would happen if there were less? What others would you add? How much buying and selling do you think is necessary?

Ask a group to plan a Sunday schedule for a young person. Let it include hours for sleep, meals, Church, work that is permissible (mention it), time to be spent with friends, letter-writing, etc. Let the society discuss this report.

Lead the group in a discussion of what Sunday should do for a person.

Discuss ways of making Sunday happy and useful: (a) Sleeping; (b) hiking; (c) staying at home; (d) visiting; (e) catching up with work or study; (f) letter-writing; (g) autoing; (h) attending movies or other commercial forms of entertainment.

In all the discussion, be frank. Be sure that the group is trying to discuss what to do, and is not trying to defend what we really do.

For our next two meetings we have especially interesting topics. They are: "Making America Christian" and "Why Support the Eighteenth Amendment? How?" Begin making your plans for these two meetings. Appoint the leaders, if this has not been done already, and they will be looking for helpful articles in current magazines and newspapers.

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

THE PASTOR AND RELIGIOUS EDUCATION. By Harry C. Munro. Abingdon; $2; pp. 227.

In this book, as in his "The Church as a School" and his "The Director of Religious Education," the author consistently maintains that religious education is "the basic method by which the Church undertakes to realize any of its legitimate and worthy aims," and that the Church's "educational program is so intimately related to its total program that the two become indistinguishable."

There is, therefore, only one program for the modern Church—a program of education, whether the specific aim be worship, evangelism, benevolent giving or any other activity, the building of Christian character in the constituency, the clarifying of their intellectual or other viewpoints, or what not. There is no element in the program of the Church which is not educational in content and procedure.

The minister must, therefore, understand educational procedure, whether he actively administers his Church school or not, and his every activity or procedure should square with the demands of a consistent educational aim or objective. When he makes pastoral calls, he is a religious educator as well as comforter of souls or social functionaire. Seminaries, as well as graduate schools of religion and denominational colleges, should recognize this need and produce this type of minister. He will be a better preacher for being a religious educator.

Shall the Church employ a director of religious education? If it is able and the minister is anxious to team with such an officer, yes; but if it is financially weak or if the minister has the one-man complex for his Church, no. It is better to have a pastor's assistant or an assistant pastor, to whom the pastor may delegate such duties as in his judgment are wise.

But for the vast majority of Churches, not even an assistant can be employed. The minister must be his own director of religious education, training, organizing, supervising a sound educational program. He should do this not grudgingly nor apologetically, but whole-heartedly and from the conviction that herein lies his field of largest ministry.

The term counseling is preferred to supervising for two reasons—supervision, in the public school parlance, is limited to the improvement of classroom technique and savors of authoritativeness. The minister's attitude is to be that of co-operative helpfulness. He will endeavor to get the teacher or officer to suggest his or her own program of improvement.

When the Church thus becomes a school in Christian living and the pastor becomes the radiating center of stimulation in its local setting, adults will attend Church, young people will "rah-rah" for the pastor, and the children will love him with tender devotion. Such is the consummations the educational-minded pastor, thinks the author, may hopefully expect. The idea will revoluticnize the Church, and it may greatly offset the auto, the radio, and the talkie in their present baneful influence on Church attendance. Something must be done. "The foolishness of preaching," to borrow a scriptural phrase, has demonstrated its futility, except in a few cases. Why not give religious education a chance? This book is valuable as suggesting this remedy and as pleading its cause.

THE DIRECTOR OF RELIGIOUS EDUCATION. By Harry C. Munro. The Westminster Press; $1.50; pp. 214.

It is doubtful if any one has a more consistent understanding of the delicate relationships of the director of religious education and the pastor than Harry C. Munro, and he has clearly described them in this book. It is entirely true that the work of religious supervision must work its way out to the weaker Churches, and not be a luxury for the stronger Churches. The author outlines the practical methods by which this may be accomplished. In his central position that the Church is a school in Christian living, he is thoroughly consistent, though many will disagree with him. The book, is weak in that practical measures are not adequately exemplified in keeping with this new emphasis. However, those who would undertake the work of the supervision of religious education would do well to acquaint themselves with this book.

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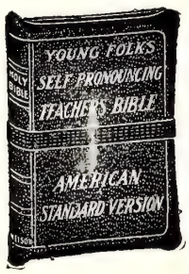

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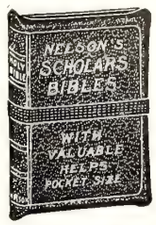

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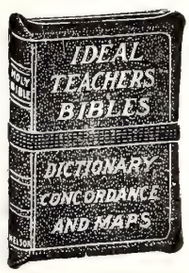

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

THE GOD OF AFFLICTION.

"Before I was afflicted I went astray, but now I observe Thy word."—Psa. 119:67.

It is a good thing to have a heavy hand laid upon us sometimes, though it may seem to bring sorrow, for under it pride and self-confidence die, the sober and humble spirit is preserved, faith increases, humility thrives, the spirit looks to God, and brotherly love for others is strengthened. This is the God of all grace who calls us to be partakers of His salvation and who is diligent to prepare and fashion us for His glory.

Prayer.—Dear God of all grace, keep us from pride and carnal self-confidence. Give us vigilant, humble and pious hearts. Strengthen us in suffering and establish us in Thy faith and fellowship. *Amen.*

TUESDAY.

APOSTATE CHRISTIANS.

"Father, give me the portion of goods that falleth to me . . . and (he) wasted his substance with riotous living."—Luke 16:12-13.

When we contemplate what he gives up, it is strange and it is sad that a man will discard the faith, the Church, the Christian living, and the glory which he knew as a child and which he had as a child of God, and choose instead the wretched pleasures of the world. He wastes all that he had of heavenly riches; he throws away his peace and joy in the Lord; he loses the life of love in God; the Spirit of God deserts him; the light of his understanding is put out, and he walks in darkness. He casts away his trust in God, and he loses the privilege and comfort of the Heavenly Father, the gracious gift of prayer and the precious right to ask of the Lord and expect to receive. Songs of praise become hollow mockery, and he comes to ridicule divine services and the communion of the saints. It is a complete forsaking of holiness and a loss of desire for that which is pure and true—in short, it casts away everything which the child of God possesseth. He wastes his substance and he finds nothing in his course that satisfies.

Love is the only thing that satisfies the soul's cravings, and the world does not have that love. Without God and that love, even amidst riches and splendor, life appears to be wretched. Watch then, fellow-Christians, young people, and forsake not God in His holy place. Never let the world deceive you.

Prayer.—Faithful God, do not let us go away from Thee. Preserve us in the state of grace and keep us from evil. *Amen.*

WEDNESDAY.

WAKING UP.

"And when he came to himself."—Luke 15:17.

The prodigal son came to himself and he remembered. He remembered the good things of his early life. He remembered his innocency and happiness in his father's house. He remembered everything good about it all, all of which he had forsaken, and he resolves to go back home and find the happiness which he had sought all the while and which he had not found since he left home.

He who comes to see himself as he is, comes to see his own sins and acknowledges them. He comes to see his own unworthiness and repents. He humbles himself and turns to God. He confesses his faults and offers a bodily sacrifice for service. Then his happiness begins again. Without these two things there is no conversion and there is no enduring happiness.

Yet this is not the principal lesson which the Lord teaches in this parable. The principal lesson is that God receives the penitent sinner with open heart and arms, pardons him, re-establishes him in his house, clothes him with righteousness, makes him feel that he is a child of God, and then the angels of heaven rejoice. This is raising the dead to life. This is the happiness eternal.

Prayer.—Heavenly Father, most merciful God, draw to Thee them that are afar off and keep them with Thee forever. *Amen.*

THURSDAY.

PARABLE CORRECTS PRIDE.

Lesson: Luke 15:25-32.

We are still with the parable of the prodigal son. It will be remembered that this parable was addressed to the Pharisees, who had found fault of Jesus because He had received sinners; and the reply of Jesus is intended to correct their pride and self-righteousness, for they were His children as well as the disciples were. But these Pharisees were folks who were walking in the dark. They could not understand how Jesus loved sinners.

There are still some Pharisees in the world. They are those who admit that they are sinners, to be sure, but they add that they are not doing anybody any harm; that they pay their honest debts and try to live peaceably with all men. They lean back and, with an air of gusto, assert that they are not so bad; certainly not so bad as other men are.

The sad thing about this is that none of them will admit that he is the fellow whom Jesus is talking about in the text. How slow we are to know ourselves! How far from God some experienced Christians are found to be, without being aware of it! Yet, how true it is that God is so close to all at all times. His bountiful table is spread before our eyes, and we have full permission to eat of it and be happy.

Prayer.—Merciful God, forbid that our eyes shall be beholden, so that we shall not see Thee and all that Thou hast for us. Enlighten us by Thy Spirit, that we may know ourselves, our sins, and the joys of Thy bounties. Save us to Thee every day, and give us hearts to rejoice with sinners who are or who may be saved. *Amen.*

FRIDAY.

SURROUNDED WITH MERCY.

"As the heavens are high above the earth, so great is His mercy toward them that fear Him."—Psa. 103:8-14.

The Lord wishes to force upon us the truth that He is the God of tender mercies. It is His will that this truth shall fill our souls in order that our sins may be covered and our lamentations may be turned into praise, and our sighs into songs.

For example, when Moses went up to Sinai the second time, which was after the sins of the people in turning away from God to idols, God declared Himself "merciful and gracious, longsuffering and abundant in goodness and truth . . . forgiving iniquity, transgressions and sins." It is in the light of this blessing from our God that sins shrink away into nothingness.

Prayer.—Dear Lord, Thou friend of all who come to Thee, draw us all unto Thee. Fill Thou our souls with holy joy. Make us glad on account of Thy love and mercy, and draw us therein all the way of life. *Amen.*

SATURDAY.

HOW FAR IS IT FROM EAST TO WEST?

"As far as the East is from the West, so far hath He removed our transgressions from us."—Psa. 103:12.

It is as far as it is from earth to heaven. It is as far as it is from infinity to infinity. And the distance is the same from the highest mountain-top as it is from the deepest valley. Though one's sins may be as big as a mountain, the grace of God takes them all away as easily as it takes the smallest sin from the holiest saint. In Jesus and His mercy, the power of men, angels or devils amounts to nothing. And if the text means anything, it is that within this power He removes our sins so far from us that they can never more harm us. The only condition laid down for this blessing is that we "cast our burdens upon Him, for He cares for you."

Prayer.—Lord God, our Heavenly Father, how shall we thank Thee for Thy love and mercy? Teach us to believe in Thee, to love Thee, and to live for and praise Thee forever. *Amen.*

SUNDAY.

MERCY EXTENDED.

"Rejoice with them that do rejoice, and weep with them that weep."—Luke 6:36-42.

As God is merciful to us, so are we to be toward others. He tells us that there are four ways of doing this.

1. Judge not. But be kind to one another in every thought, word and deed. As He is lenient toward us, we are to interpret everything as leniently as possible. We are to put the most charitable construction upon the actions of others. Jesus rarely judged any one. He was Saviour, and He worked to save. There is no more striking example of this than His liberal attitude toward the woman who was brought to Him charged with adultery. This liberality is His will for us. Be clear-eyed to see the good and the beautiful where others do not, and to lead the erring ones in the right way where others would not.

2. Condemn not. If everything which bewails the number and the misery of the wicked were but genuine mercy, things would be greatly different among us.

5. Forgive. If we harbor hate and revenge in our souls, we are no longer in the kingdom. With revenge in our hearts, we cannot find our way to Him. If we forgive, then we are imitating Him, and His love and mercy prevails.

4. Give. "Give and it shall be given unto you, etc."

Do these things, then shall each passing day bring to us a clearer understanding of our Lord's way, and we shall make progress in grace and gather strength and knowledge of the Lord.

Prayer.—Heavenly Father, give us, we heartily beseech Thee, a clear-eye soul and a merciful heart. Let it be seen in every act that we are Thy children. *Amen.*

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

THE GENTLENESS OF GOD.

By Rev. C. J. Harrell.

"Thy gentleness hath made me great."—Psa. 18:35.

Gentleness is a charming grace. One who possesses it in manner is called a "gentleman" or a "gentlewoman." Gentleness is also a most effectual grace. It is able to lead and lift where sterner virtues utterly fail. The writer remembers to have seen a father playing ball with his young son. He delivered the ball gently, so that the little lad could hold it, and by so doing he was gently leading him into the art of the game. A great teacher puts herself on the level of her pupil's understanding, and gently, step by step, leads him into the broader ways of knowledge. She stoops to conquer. All of this is the soul of gentleness—graciously to put one's self in another's place and to deal with him understandingly, sympathetically. The most far-reaching influences in our lives are the gentle ministries of those who have so dealt with us.

We are helped to greatness by the great, who stoop to lift us. Gentleness is the most potential of all means for inspiring man. Overbearing authority crushes the spirit. Coercion makes slaves. But gentleness worketh otherwise. It gives to goodness a wholesome winsomeness; it breaks down prejudices, overcomes opposition, and finds a door to the heart. It inspires self-confidence and gives birth to new aspirations.

The gentleness of God is not mentioned among the divine attributes commonly listed in our books on theology. The psalmist was deeply conscious of it. It was not a theory with him; it was an experience. "Thy gentleness hath made me great," he sang with manifest feeling. The word "gentleness," as it is here used, carries with it the idea of condescension. God does not hold Himself aloof. The most compelling fact of the gospel is how he, through His Son, has identified Himself with mankind; "who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of man." As the considerate father delivered the ball gently, according to his little son's ability, so, "God suits to human strength His mercy sweet."

"As a father has compassion on his children, Jehovah has compassion on them that fear Him." "He will not suffer us to be tempted above that we are able to bear" (1 Cor. 10:13). He does not coerce, but gently stoops to lead the trusting heart one step at a time. In the hardest places, His patience encourages the soul to "press with vigor on." In the darkest places we feel the gentle touch of His hand. The terrors of night are dispelled, as when the sympathetic touch of our mother's hand relieved our childish fears. Thy gentleness, O Lord, hath enlarged our souls! Thy gentleness hath made us great!

Norfolk, Va.

THE GREAT "EXCEPT."

Of all commentaries on the Word of God, human experience is often the best. Take, for instance, the words of the Master to Nicodemus: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Every day we see the truth of this statement. Only those who have been spiritually renewed appreciate spiritual things and overcome temptation. There is a world of meaning in the word "except" as Jesus used it here. Nothing but the second birth, regeneration, conversion—call it what you may—can give the habitual sinner victory over sin. We have seen men fall into all sorts of trouble and painful affliction on account of sinful habits, and we have said, "That will be a lesson to them; now they will reform." But in almost every case, as soon as they were temporarily relieved of their suffering they continued in their wayward course. Habitual drunkards, filled with remorse because their evil conduct has brought death to members of their own households, in the hour of grief have sworn to renounce their evil ways; but their well-meant resolutions were soon forgotten and they returned to the old life of sin. Neither sorrow, nor suffering, nor the loss of property, nor the death of loved ones was sufficient to bring deliverance from the besetting sin. Nothing will bring deliverance in such cases except the great "except"—"Except a man be born again."

In the old days of dissipation, Samuel H. Hadley tells us that for fifteen years he rarely went to bed sober. One night, while in a saloon, he was filled with disgust and remorse because of the life he was living—for he came from a good family—and determined to break away from the sinful past, and—but let him tell it: "I have always believed I got a view of eternity right there in that gin-mill. I believe I saw what every poor st sinner will see when he stands unrepentant and unforgiven at the bar of God. It filled me with an unspeakable terror. I supposed I was dying and this was a premonition. I believe others in the saloon thought that I was dying, but I cared very little then what people thought of me. I got down from the whiskey barrel with but one desire, and that was to fly from the place.

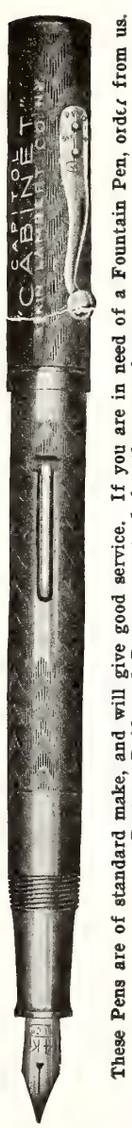
"A saloon is an awful place to die in if one has had a praying mother. I walked up to the bar and pounded it with my fist until I made the glasses rattle. Those near by who were drinking looked on with scornful curiosity. I said: 'Boys, listen to me. I am dying, but I will die in the street before I will ever take another drink'—and I felt as though this would happen before morning. A voice said to me: 'If you want to keep that promise, go and have yourself locked up.' There was no place on earth I dreaded more than a police station, for I was living in daily dread of arrest; but I went to the police station in East One Hundred and Twenty-sixth Street, near Lexington Avenue, and asked the captain to lock me up.

" 'Why do you want to be locked up?' asked he, as I gave him an assumed name. 'Because,' said I, 'I want to be placed somewhere so I can die before I can get another drink of whiskey.' They locked me up in a narrow cell, No. 10, in the back corridor. That has become a famous cell to me since. For twenty years I have visited that same cell on the anniversary of that awful night of darkness, and have had sweet communion there with Jesus.

"It seemed that all the demons that could find room came in that place with me that night. They were not all the company I had, either. No, praise the Lord, the dear Saviour who came to me in the saloon was present, and said, 'Pray.' I did fall on my knees on that stone floor, and said, 'God be merciful to me, a sinner.' "

He was released from prison, went to the Jerry McAuley mission, made a full surrender to Christ and was thoroughly converted. His work at the Water Street Mission is well known. Hundreds of outcasts, such as he had been, were saved through his ministry. It is said that when Hadley was dying, he was seen struggling to say something. When some one bent over him to hear the faint whisper they heard him say, "Oh, who will care for my poor bums now?" No wonder Dr. J. Wilbur Chapman said Hadley was one of the most Christ-like men he ever knew.

But to return to the great "except." Here was a man who had tried to break away from a sinful habit, but with utter failure. So weak did he appear in the presence of temptation that he asked to be locked up in a cell, as the only means of being saved from yielding. But in that cell he tells us he met his Deliverer. He comes out a changed man. Ten thousand saloons have no temptation for him now. So complete is his deliverance from evil habit that he goes out as a rescuer of others. So grateful is he for his wonderful deliverance from sin that he goes back to the cell annually to spend an hour of praise and thanksgiving for his conversion. What else but the gospel of Christ can save such men? If space would allow, we could cite hundreds and thousands of similar cases. "Humanism" was an almost unknown word a few years ago, but men have tried all that humanism stands for, but when it came to deliverance from evil habit it availed them nothing.—*H. H. Smith.*



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THE CHRISTIAN SUN, 1536 EAST BROAD STREET, RICHMOND, VIRGINIA

Christian Orphanage

Dear Friends:

We had a real picnic last Saturday. The cotton field was white, and looked so clean and inviting that our little folks just begged for the opportunity to get in it. We carried sixty boys and little girls to the field and we went with them and stayed with them all the afternoon. The field was some distance from the town and too far away to disturb any one and we gave them permission to sing if they wanted to; hollo if they chose, and make all the noise they wanted to make, with the understanding they were to pick cotton all the time. Not many of the children had ever picked cotton before, but they picked cotton from 1 to 4:30 o'clock. They sang, they holloed, some picked fast, some slow, some better than others, but all picked, from the little three-and a-half-year-old baby to the largest boy; but it was a cotton-picking picnic—who ever heard of one before! The superintendent of the Orphanage was the general instructor and had not picked any cotton in thirty-five years. But we find you pick it now just like it was picked thirty-five years ago. Not much improvement on the method of picking. It was really gratifying to see how the little fellows stuck to it all the afternoon. It was more interesting than a football game to us. We had a grand picnic picking cotton, and when the sun was sinking in the West and the evening shades wagon and truck come for us and we all piled on and rejoiced that a good afternoon, clear and cool, had been spent so happily together. Two things made it more joyful for the children. One was to get the ride on the long wagon to and from the field, and another was the picture show at the college, and all who picked cotton had a ticket to attend.

When we weighed up the cotton, the little baby girl had picked three pound, and our best boy picker had picked sixty-five pounds. All of us picked 935 pounds in the one afternoon. Don't you think that pretty good for a class of cotton pickers taking their first lesson under a teacher who had not picked any cotton in thirty-five years? And these were our small children; the large boys and girls had other work to do.

Don't forget that Thanksgiving is drawing near. We must raise ten thousand dollars. Make up your mind that you want to do your part, and that you want your Church and Sunday School to do its part this year.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 9, 1930.

Brought forward	$12,627.26

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Greensboro, First Church	$16.36	
Elon College	6.25	
United, Lynchburg	2.89	
Pleasant Grove	10.92	
Lawrence Mem'l Bible Class	1.20	
Hebron	3.42	
Salem Chapel	1.60	
		42.64

Eastern N. C. Conference:

Henderson	$ 6.39	
Lee's Chapel	1.48	
Morrisville	2.00	
		9.87

Western N. C. Conference:

Big Oak		1.00

Eastern Virginia Conference:

Holy Neck	$10.00	
First, Norfolk	4.57	
Berea, Norfolk	12.85	
Congregational-Ch'n, Newport News	19.36	
Berea, Nansemond	10.00	
Liberty Spring S. S.	5.00	
Liberty Spring Ladies' Class	1.00	
Liberty Spring Bertie Johnson Class	3.00	
Liberty Spring Senior Boys' Class	1.00	
		66.78

Valley Virginia Central Conference:

Linville	$ 7.05	
Mayland	1.68	

Special Offerings.

A Friend, Durham, N. C.	$ 5.00	
A Friend, Durham, N. C.	10.00	
W. T. Dowd, Sanford, N. C.	3.00	
Mrs. Powell (returned on books)	1.00	
A. W. Sparks, Dayton, Ohio	8.00	
Wide Awake Class, Durham, N. C.	5.00	
Mrs. Maynor, support little girl	10.00	
Mrs. Rogers, hospital bill	2.00	
Mr. Wagoner, cash item	6.00	
W. A. Lee, support of boys	7.50	
		57.50

Grand total	$12,813.78

PROGRAM.

Program of the eighteenth annual session of the Eastern Virginia Woman's Missionary Conference, to be held Friday, October 24, 1930, at Christian Temple, Norfolk, Va.

MORNING SESSION.

Theme: "Shall We be Witnesses?"

Call to Order (10 o'Clock).
Opening Meditation and Prayer—Mrs. H. C. Caviness.
Reports of District Superintendents:
- Waverly—Miss Louise Pittman.
- Franklin—Mrs. W. D. Harward.
- Nansemond—Mrs. B. D. Jones.
- Norfolk—Mrs. H. C. Caviness.

Reports of Departments:
- Spiritual Life—Mrs. W. H. Andrews.
- Life Membership and Memorials—Mrs. O. S. Mills.
- Conference Editor—Mrs. J. W. Fix.
- Young People—Mrs. R. T. Bradford.
- Cradle Roll—Mrs. F. M. Nelson.

President's Greeting.
Recognition Service.
Report of Treasurer—Mrs. W. V. Leathers.
Report on Literature—Mrs. J. E. Cartwright.
Address—"Bearing Testimony in His Name," Dr. J. O. Atkinson.
Appointment of Committees.
Offering.
Special Music—Temple Choir.
Address—"Modern Miniatures," Mrs. Ray Clarke Tillinghast, Presbyterian National Board of Foreign Missions.

AFTERNOON SESSION.

Call to Order (2 o'Clock).
Special Music.
Address—"The Passion Play: A Witness," Dr. L. E. Smith.
Memoirs—Mrs. I. W. Johnson.
A Few Minutes with the President of the Southern Christian Woman's Mission Board, Mrs. J. A. Williams.
Reports of Committees.
Presentation of Banners—Mrs. James Monroe Harriss.
Reading of Minutes.
Benediction.

NOTICE.

The annual meeting of the Alabama Woman's Conference will be held with the New Hope Christian Church Sunday, October 12th. This is an accessable point, and it is earnestly desired that all of our Churches and societies be represented by delegates in the Conference. Every minister in the Conference is invited to come.

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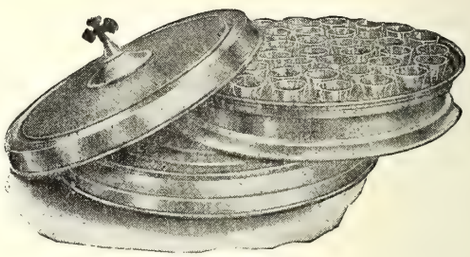

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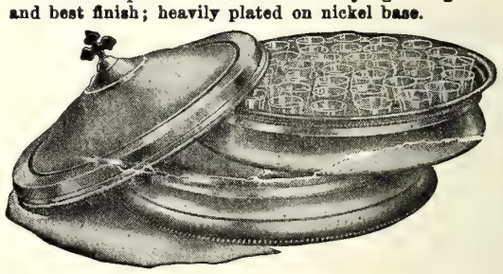

Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses.$22.00
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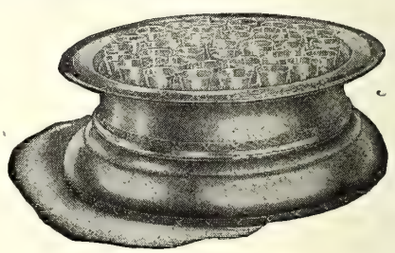
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).$22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00

Bread Plate No. 3—Narrow rim.....$ 9.00
Bread Plate No. 4—Broad rim..... 9.00
Filler—Silver lined 6.00

THE CHRISTIAN SUN
1536 East Broad Street, - - Richmond, Virginia

OBITUARIES.

BRILL.

Mr. Howard Brill was born July 6, 1868; died August 25, 1930. He had been a member of Timber Ridge Church for many years, leaving a cherished testimony of his faith in his Saviour. Surviving are the widow, two brothers, Elias and Aljourn Brill; a sister, Mrs. Lydia Spaid; a son, Leyburn R. Brill; a daughters, Mrs. Lacie V. Seldon.

In the absence of the pastor, Rev. A. W. Andes, the funeral service was conducted by the writer, from Timber Ridge Church, on August 26th, in the presence of a large congregation of sympathetic friends. May the Lord's blessings be with the bereaved.

R. L. WILLIAMSON.

PIERSON.

On September 14th, Mrs. Sarah Pierson was called home, at the age of 52 years, 7 months and 8 days. For years she had been a great sufferer, and we feel that death came as a sweet relief. She had for a number of years been a member of Winchester Christian Church, and though since the writer has been pastor of the Church she was unable to attend, she still expressed her interest in the Church and her faith in her Saviour.

Funeral services were conducted from the home, and were attended by many sympathizing friends. She is survived by two sisters, five brothers and one daughter, Mrs. T. R. Pierce, with whom she lived. May the Lord comfort the bereaved.

R. L. WILLIAMSON.

WALTERS.

George W. Walters departed this life on the 4th day of August of the present year, his death being due to fatal injury received by accident on his train the day before. He was born and reared in the Burlington community, being a member of a well-known and highly esteemed family of this section. A quiet, unassuming man, a good citizen, a devoted son, and a faithful brother. As a boy, he professed faith in Christ and united with the Burlington Church and remained a faithful member throughout his life. He supported the Church with his presence and his means.

The funeral was held from the home of his brother, Dr. C. M. Walters, a leading physician of Alamance County and of the city of Burlington, his pastor, the writer, being in charge. His place among his fellow-railroad-men was attested by the large number who were present for his funeral. The Lord bless and comfort his loved ones, especially his aged mother, to whom he was so devoted, and may we live to meet him in heaven.

G. O. LANKFORD.

TURRENTINE.

Captain William Holt Turrentine was born in Alamance County, N. C., September 14, 1840, and passed quietly to the other life September 8, 1930. Had he lived six days longer, he would have been ninety years old. It was on February 2nd of this year, or just a little more than seven months before his death, that he lost his faithful and devoted companion of more than sixty-two years. Since that time, he had been very lonely, but bore his sorrow bravely.

He was a member of one of the most prominent families of this section of his native State, and numbered his friends among a wide circle of those who have had much to do in shaping the affairs of the county and the State. A man of strong mind, practical insight, keen perception and tenacious purpose, he made himself felt in whatever circle in which he moved. It was in the early years of his life that he became a Christian and united with Providence Christian Church, Graham, N. C. When the Burlington Christian Church was organized, he became a charter member. He was senior deacon and chairman of the board of deacons for many years. He was faithful to the Church, a pillar of strength, and a great power for good. In his going, a landmark in the Church and community is removed.

The funeral was held in the Church of which he was a member by his pastor, the writer, assisted by Dr. S. B. Turrentine, of Greensboro, N. C.; Dr. P. H. Fleming, a former pastor, and Dr. W. R. Potter, pastor of the First Presbyterian Church of Burlington. Interment in Pine Hill Cemetery. As he rests in peace, his works follow him. We shall look forward to fellowship with him again in the land where no shadows fall and sorrow is unknown.

G. O. LANKFORD.

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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

BAILEY.

On Saturday, August 2, 1930, at his home in Smithfield, Va., the silver cord which bound the immortal spirit was broken and Robert L. Bailey passed from this life to dwell in the "building of God, an house not made with hands, eternal in the heavens." He was 76 years, 10 months, and 28 days of age. Until his affliction, about three years ago, he was a constant, a faithful and beloved member of Mt. Carmel Christian Church for more than forty years. In his last days he suffered quite a great deal. He was confined to his rolling-chair and bed a greater part of the time. He often expressed the desire to pass out of this life to a better one beyond.

He leaves to mourn their loss a devoted widow, who before her marriage was Miss Sarah E. Ballard, of Isle of Wight County; two daughters, Mrs. J. E. Mitchell, of Kinston, N. C., and Mrs. C. M. Beale, of Smithfield, Va.; one son, R. L. Bailey, Jr., Suffolk, Va., and four grandchildren, many relatives, and a host of friends. His funeral was conducted at his home Church, Mt. Carmel, on August 4, 1930, and services were conducted by his pastor, Dr. W. D. Harward. His body was gently laid to rest in the Church cemetery beneath banks of beautiful flowers.

A FRIEND.

PERRY.

Died at his home in Union Christian Church community, Alamance County, N. C., Mr. Joe E. Perry, September 24, 1930, in his fifty-ninth year. His death was sudden and a great shock to his family and the community. He retired on the night of September 23rd in his usual health, and next morning was found dead in bed. Apparently there was no struggle; just a falling asleep in death. He leaves a wife and two children, a number of relatives, and many friends who mourn his death and deeply sympathize with his loved ones.

Bro. Perry confessed Christ about five years ago and united with Union Christian Church. He was modest and unassuming, a good neighbor and citizen. His family, Church and community will miss him. Funeral services were conducted from the Church, by the writer, in the presence of a large audience, and his body was laid to rest in the Church cemetery, where it awaits the resurrection call.

P. H. FLEMING.

Burlington, N. C.

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, OCTOBER 16, 1930. NUMBER 42.

Mrs N T Farmer 1-1-29

THE SUN'S OBSERVATORY

By Dr. W. C. Wicker.

RICHARD H. EDMONDS.—

In the passing of Richard H. Edmonds on October 4th, the South lost a great son and a great benefactor. Founder of the *Manufacturers' Record,* and for 45 years its editor, his life was given in a successful effort to help develop his beloved Southland. He has gone, but his work will live.

CARE FOR LEPERS.—

"In spite of the economic depression, which a prominent Filipino recently said is more severe than anything experienced here since the American occupation, the anti-leprosy campaign has collected more than $15,000 for the rehabilitation of the cured lepers. Rev. Paul D. Eddy, pastor of the Central Student Church (Methodist), who has had charge of the drive, is unfortunately being compelled to return to America soon for reasons of health." Such eleemosynary will do more to emphasize the spirit of Christianity and convert the Filipinos to Christ than abstract preaching without the application of Christianity to human needs. "By their fruits ye shall know them."

SANTO DOMINGO MISSION.—

The *Christian Century* reports that S. G. Inman, secretary of the Board for Christian Work in Santo Domingo, passes on a message received from the superintendent of Santo Domingo mission: "The number of wounded is almost unimaginable—well over 15,000, I think. Many are dying of gangrene. We will never know how many dead there are. We are feeding an average of 600 babies daily in the old hospital." Checks for the aid of this critical relief work may be sent to Dwight H. Day, Room 1701, 419 Fourth Avenue, New York City. This is an alarming situation, and affords an opportunity for Christian charity to those who wish to help in a needy cause.

TWO PRINCES TO PRINCETON.—

Dr. Andrew W. Blackwood, for several years professor of English Bible at the Presbyterian Seminary, Louisville, Ky., was installed this autumn as professor of homiletics at Princeton Seminary. He is the second new professor installed since the reorganization of the institution. Dr. Samuel M. Zwemer became professor of missions October 1st, this year. With these two great men in their respective departments, students for the ministry will be fortunate to have their instruction. One of the most illuminating addresses I ever heard was delivered by Dr. Zwemer at the World's Sunday School Convention, in 1913, at Zurich, Switzerland, on "Missions Among the Mohammedans."

FORUM ON SCIENCE.—

The subject for weekly discussion at the Sunday noon forum of Evanston, Ill., will be the question, "Do American Men of Science Believe in God?" The discussions will be in charge of Prof. Edward L. Schaub, head of the department of philosophy at Northwestern University. The forum had its first session September 28th at First Congregational Church, Evanston, with a discussion of the distinction between the God of religion and the god of metaphisics. The trend of theology is toward the study of religion as an empirical science which will tend to discover that the God of religion and the god of science are identical, and it is hoped that this forum will be able to find that identity.

SALVATION ARMY.—

The Salvation Army in Chicago is endeavoring to raise $379,491 as their annual budget. When we remember how the army was once sneered at by some, pelted with stones by others, and given a few pennies as a tipsy generosity by others, it seems like a miracle to read of a banquet held in the Hotel Sherman—attended by 800 persons, among whom were many of the "400—in which the drive for the 1930-'31 budget was got under way. The budget includes $88,000 for Chicago central relief department, medical clinic, free employment, and anti-suicide bureau; $47,000 for evangelistic programs; $36,000 for women's home and hospital; $63,000 for young women's home for working girls, and so on. "Pure and undefiled religion before God and the Father is this."

NEW BISHOP.—

The Methodist Council of Brazil, which was granted autonomy by the General Conference of the Methodist Church last May, held its first general conference last month and elected as bishop Rev. J. W. Tarboux, who served as a missionary in Brazil for thirty years, but who has resided in Miami, Fla., for the past nine years. This is another movement toward the extension of self-government in foreign lands and will inspire others in State and Church to give autonomy to people who are calling for their independence as they are in India and other foreign lands. The trend of intelligence in religious and political matters is toward self-control, independence and democracy. The ideal toward which all forms of government tends is intelligent self-control of the individual and institutions.

RELIGION IN A TELESCOPE.—

In a recent sermon, Rev. H. Percy Silver, of the Episcopal Church of the Incarnation, New York City, declared that "we cannot possibly find peace at the end of a telescope. We can find it only in what Jesus revealed, in what He found in God. There we find the strange power of our faith, the intimate relationship between God and man. Today we should get ourselves into the frame of mind where we can understand the God who may give us peace and contentment and who will give more than we desire and deserve." This should remind us that God is in His world, in human experience, enriching, inspiring, ennobling and uplifting life here and now. "The kingdom of God is within you." He should become Lord of your life and spirit, and He should be crowned within with a coronation of consecration.

THE CHURCH IN CHICAGO.—

According to figures in the new Year Book of the Chicago Church Federation, recently published by Walter R. Mee, general secretary, Chicago's Protestant Churches spent during the past year $12,539,222 on new Church buildings and other religious structures. The increase in membership in the Churches of the city during the year amounted to 65,000 during the evangelism campaign conducted by the Church, stimulated by federation activity, which culminated with the Easter service. The entire Protestant Church growth, including the campaign of evangelism, totals an estimate of 100,000. If this result can take place in the city of Chicago by systematic effort, something similar could take place in other cities and even in rural districts if an evangelistic campaign were planned and pushed for similar results. The evangelist work of the Church is vital to its growth, and training for Christian service should follow in the Churches.

CONGREGATIONAL-CHRISTIAN ANNUAL.—

The first Congregational-Christian Year Book since the merger of the two denominations shows a membership of 1,052,924, which is 8,110 more members than were shown in the combined membership of the two fellowships for the previous year. Arrangements are being made for the first meeting of the newly united denominal body in the General Council of the Congregational and Christian Churches, in Seattle, Wash., next July. In the meantime, many steps toward the completion of the merger have been taken. The foreign mission work and the periodicals of the denominations were merged last spring. The home or national mission work will be completed and begin operation January 1, 1931. Sectional and State mergers which have already been consummated include the formation of the Ohio Conference of Congregational-Christian Churches, the Indiana Conference of Congregational and Christian Churches, and the Southeastern Convention of Congregational and Christian Churches, representing Churches in eleven States from Delaware to Florida and west of the Mississippi River. The total enrollment in Sunday Schools is 789,427; in young people's organizations, 161,039. This army of Christian young people, trained for Christian service can revolutionize the work of the kingdom in one generation, if they will.

NOTES-PERSONALS

Rev. D. P. Barrett, writing from Ponce, P. R., advises that both his daughter, Alice, and his son, Palmer, who graduated from Elon College, are now in Porto Rico, teaching; the former in the high school in Ponce, and the latter in Guayama, out fifty miles from Ponce. Another daughter, Miss Mabel, who graduated from Elon, is also on the island and has been teaching as supply in the Ponce city schools.

"The Church has always been the means of supplying strength, inspiration and courage with which to bravely face the future. Shall we not deem it worthy of our most loyal attendance and support? Let us not put the Church off with the crumbs of our time and pocketbook, but rather give of the first fruits of our efforts." The above is a notation from an active and efficient Church treasurer to the individuals of her local Church.

Rev. T. N. Lowe, Portsmouth, Va., is closing up his fourth year as pastor at our Elm Avenue Church. At the close of the year, Bro. Lowe writes: "The work is going forward nicely, and we are looking for the best year in the history of the Church. We had last Sunday, October 5th, the largest Sunday School in the history of the Church. We have some of the best people here to be found anywhere, kind and generous. Look and see us grow." From the Portsmouth *Star* we print the following: "At the fourth quarterly conference, held at the Elm Avenue Christian Church last week, Rev. T. N. Lowe, who is completing his fourth year as pastor of the Church, was unanimously called to the Church for the ensuing year, and accepted with appropriate remarks."

The Mission Board was in all-day session at Suffolk, Va., Tuesday, October 7th. There was a falling off of receipts to missions during the past year over that of the previous year, possibly owing to the general financial depression. It has been truly said that when economic depression comes and the people are faced with the necessity of cutting and economizing, they usually cut and economize on their giving to the Church and to benevolence. The Church is the first to suffer in time of financial depression. The board was enabled only to meet its obligations in work already begun, both at home and abroad, and could not undertake any new projects or new plans for work in the home or foreign field. The Southern Convention voted in its last session that, for the coming biennium, we raise $50,000 per year for missions, one-half to home and one-half to foreign. The board is anxious to carry out this request and decision of the Convention, and steps are to be taken and plans laid for giving our people the opportunity of making this increased donation to missions this year. With such an increase, the board will be able not only to assist in projects already under way and in helping to support missionaries now on the field, but will be able to initiate new projects and the support of others who give their time to the work of kingdom-building.

GOLDEN WEDDING ANNIVERSARY.

The home of Mr. and Mrs. J. B. Bland, near Walters, Va., was the scene of a very happy and joyful occasion Sunday, September 28th, when their children and grandchildren were present in honor of their fiftieth wedding anniversary. A bountiful dinner was served, picnic style, on the spacious lawn. Their children, seven in number, are as follows: J. T. Blank, Marengo, Va.; Logan Bland, Portsmouth, Va.; W. H. Bland, Norfolk, Va.; Mrs. J. E. Bradshaw, Colosse, Va.; J. H. Bland, Lacrosse, Va.; Mrs. L. E. Duck, Franklin, Va., and Mrs. Vernon Vaughan, Victoria, Va., and there are thirty grandchildren.

During the afternoon a number of friends called to congratulate the happy couple. There were many useful and appropriate gifts. Bro. and Sister Bland have lived at their present home for these fifty years and have prospered in their endeavors. Their aim has been to serve their community, and they are held in high esteem by all who know them. They have been life-long members of Mt. Carmel Christian Church.

A Friend.

GEORGIA CONFERENCE.

The 1930 session of the Georgia Christian Conference has passed into history. The Conference met last Tuesday morning, October 7th, with the Church at Oak Grove, near Chipley, Ga. There was a fine representation of both ministers and delegates. One or two Churches were not represented by delegation, but had their reports on hand.

Considering the depression in the South, this was the best Conference that has been held in the State of Georgia for the Christian Church. The reports were fine, the discussions were timely and to the point. The resolutions committee presented some very thoughtful resolutions. The memorial committee presented to the Conference a very fine memorial of Rev. H. W. Elder, and also of Bro. J. H. Floyd. This scene in the Conference was very impressive.

The Conference was royally entertained by the Church and community. The whole congregation enjoyed a treat the second day at noon. It was announced in Conference that Bro. Atkinson, of Jacksonville, Fla., had shipped to Oak Grove Church a hundred pounds of fresh fish. These fish came duly to hand and were nicely dressed and cooked by Bros. Myhand and Tucker, of the community—and then the feast! Every one seemed at his best, and fish went to their intended lodging-place. A resolution of thanks was voted to Bro. Atkinson.

The fellowship of the Conference was fine, every thing was harmonious, the same officers were elected for next year, and the work of the kingdom, as committed to our Church in the State of Georgia, moves forward into the future with good prospects for a successful year.

G. D. Hunt,
Field Secretary.

LYNCHBURG CHURCH.

The United Christian Church, Lynchburg, Va., began a series of revival meetings on Sunday, October 5th, to continue through October 19th. The pastor, Rev. G. C. Crutchfield, is doing the preaching, and the Higgins sisters, who are from Pleasant Ridge Church, in Guilford County, N. C., are singing. They were with us last year, and the people of the city flocked to hear them sing. They have not forgotten them here, and at three services Sunday we had good crowds.

The Sunday School put on a rally-day program, suggested by the Christian Education Department of the Southern Christian Convention, which was well received. In the afternoon, at 3:30 o'clock, we had a musical program of one hour, and all the congregation was asked to visit some one before the night service and invite some one to the services or speak to them about their soul's salvation. At the night service the pastor preached on the subject, "The Might of Right," using as his text, "Righteousness exalteth a nation, but sin is a reproach to any people."

On Monday night the subject was, "The Broken and Unbroken Nets." Each morning at 7 o'clock there will be held a prayer service in the basement of the Church, under the leadership of Mr. C. A. Brooks. The prayers of the Christian people are earnestly requested. Will you, kind reader, think of us and pray for us each evening during the meeting as we gather at 7 o'clock for our prayer service and during the service hour?

For several weeks prior to the meeting the regular Wednesday evening prayer services have been in charge of the young people's Christian Endeavor Society, and each Friday evening the Billy Sunday Club has held a cottage prayer meeting. On the last Wednesday evening before the meeting we had a consecration prayer meeting, at the close of which all those present formed a prayer circle and the pastor led us in a consecration prayer.

In closing, will tell you something of the singing of the Higgins sisters. Those of you who know them can picture them as they file into the Church for the evening services—Sallie, Mary, Allie and Catherine. Not being a musician myself, I am unable to tell you all about the clearness of tone, melody and harmony of their voices, but I can say that I have never heard any quartet that equals them. If you have not heard them, you have missed a lot; and if it is convenient for you to visit us during the meeting it will be worth your time and trouble.

Again we ask you to remember our campaign in your prayer at any time, and especially as we meet each evening at 7 o'clock during the service.

W. T. Dunn.

NOTICE.

Any Church or Churches not having called a pastor or contemplating a change, and desires my services, I shall be glad to consider the same. I am open for full time. D. D. Nash.

Box 791, Hopewell, Va.

NOTICE.

The Eastern Virginia Woman's Missionary Conference will meet with the Christian Temple, Norfolk, Va., on Friday, October 24, 1930. It is earnestly desired that each society will strive to meet the requirements of the "Standard of Excellence," and make this the banner year of our work. Mrs. Ray Clarke Tillinghast, of New York City, who has just completed a trip around the world, will be the speaker and tell of her contact with the women in foreign lands.

Mrs. L. W. Stagg, *Sec'y.*

CONFERENCES MEET.

Eastern Virginia Conference will meet with the Church at South Norfolk, Va., Wednesday before the first Sunday in November, 1930, at 10 A. M.

North Carolina and Virginia Conference will meet on Tuesday after the second Sunday in November, 1930, at 10 A. M., at Long's Chapel, Alamance County, N. C.

Western North Carolina Conference will meet Wednesday after the first Sunday in November, 1930, 10:30 A. M., with Hank's Chapel.

Eastern North Carolina Conference will meet with the Catawba Springs Christian Church, Wake County, N. C., on Tuesday after the third Sunday in November, 1930, at 10:30 A. M.

CONGREGATIONAL NEWS

Rev. E. C. Gillette, *Editor;* Rev. F. P. Ensminger, *and* Rev. M. J. Sweet, *Associates.*

WHITEHALL, GA.: The Congregational Church at Whitehall, near Waycross, Ga., has recently given the building a general renovating, and since that has organized a Christian Endeavor Society. A Sunday School is now being organized. Good work. There is a splendid group of young people here which will make things go.

REV. ARTHUR P. VAUGHN, D. D., of Avon Park, had a sermon printed in "The Pulpit" published by the *Christian Century,* and also accompanying it was his picture. The sermon was one of high order and presented a very interesting point of view. Dr. Vaughn's friends in Florida were pleased at this honor and recognition which he received.

BRISTOL, GA.: At Antioch Church, near Bristol, a new Christian Endeavor Society is organized. This is a Church organized nearly forty years ago by Rev. G. N. Smith, who recently resigned this pastorate. Rev. W. C. Carpenter, pastor of a Christian Church, is the new pastor and is bringing new life and vigor to this country Church which serves a fine community of wide-awake people. They have a progressive group of strong young people.

BAXLEY, GA.: Years ago, Mr. Baxley gave a large lot to some early Congregational people, upon which to build a Church. They did so about two miles from the city named for Mr. Baxley. They call it Friendship Church. Rev. G. N. Smith, who organized this Church thirty-five years or more ago, is still the pastor. Miss Annie Campbell, full-time worker for south Georgia and pastor-at-large, visited this Church October 5th. Mr. Sweet preached the sermon. Following this a Sunday School was organized, with a fine list of officers heading it up. Looks mighty good.

FLORIDA CONVOCATION.

The annual Convocation of Florida Congregational ministers was held at the Seaside Inn, Daytona Beach, October 6-9th. The attendance was large, considering the limited number of Congregational ministers in Florida. There were twenty-six ministers in attendance, with a total attendance of thirty-seven. The group lived together at the hotel, where the meetings were held, and enjoyed fine fellowship and a splendid program.

Rev. J. Delman Kuykendall, D. D., of Coconut Grove; Rev. E. A. King, D. D., of Miami Beach, and Rev. W. R. Kedzie, D. D., of Chicago, secretary of the Congregational Foundation for Education, were the speakers, and the devotional periods were led by Rev. Walter Metcalf, of Tampa. Dr. Kedzie first presented the work of the foundation, which was discussed under his leadership, the topic being "Congregational Leadership in Education." He also delivered a scholarly and inspiring public lecture at the Daytona Beach Church on the subject, "Conflicting Ideals in Modern Life."

Dr. King's course was upon Mexico, from which he has recently returned, having been a member of the Mexican Seminar, under the leadership of Dr. Hubert Herring. Dr. King's lectures were full of information and keen appreciation of Mexican problems and conditions. His lecture on "Religion in Mexico" was particularly informing. He delivered a lecture at Daytona Beach Church on "Rambles in Mexico," illustrated by 150 new slides which he had made since his return.

The heaviest part of the program was a series of five lectures by Dr. Kuykendall on "Religion in an Unfolding Universe." The five sub-topics were as follows:

1. "The Cosmic Machine."
2. "The Riddle of Consciousness."
3. "The Behavior of the Human Machine."
4. "Is Man Self-sufficient?"
5. "The Mystic Breath of Life."

Dr. Kuykendall has made a very thorough study of the modern scientific philosophies and such movements of thought as mechanism, behaviorism, humanism. He carefully and with deep insight analyzed these movements of thought, and while deeply sympathetic with the scientific and philosophical spirit, he traced the disastrous effects upon human conduct and faith. Dr. Kuykendall developed the foundations for faith in God as the absolute essential for the good life which humanity seeks. The thoroughness of Dr. Kuykendall's scholarship, the searching analysis of the effects of currents of thought upon streams of conduct, the deficiencies of those philosophies which leave out the finer phases of human mysticism, the absolute candor of his search for truth, and the simplicity and human interest of his literary style combined to make this course a remarkable production. There was the universally expressed desire that it should be produced as a book, and the prophecy that it would rank among the best treatments available on this subject.

Rev. C. Arthur Lincoln, of Daytona Beach, was elected convener of the convocation, and Rev. Ralph Krout, of New Port Richey, clerk. Rev. Edwin C. Gillette, superintendent of Florida, led the discussion of the promotional plans for the fall and winter season. The committee appointed for the planning for next year's convocation consisted of Drs. Kuykendall, King and Rev. Chas. W. Pusey, of West Palm Beach.

SOUTH GEORGIA ASSOCIATION.

The meeting of the South Georgia Association of Congregational and Christian Churches stands out as a very significant affair. It was a concrete example of actual union of these two denominations. Several Christian Churches were represented by delegates and minister. Rev. Mr. W. C. Carpenter, Christian minister, was present and took a large and significant place as leader on the program. His wisdom and his spirit were much depended upon.

The entertaining Church, Union Hill, Pearson, Ga., was interesting in itself. It was organized nearly forty years ago by Rev. G. N. Smith, who was present at this meeting and shared helpfully in the program and business. The hospitality of the people, the splendid noon-day meals served on long tables, picnic style, each day, and the open homes for delegates at night made everybody happy. It was a great meeting, and much good will result.

The reports of the Churches showed that more Sunday Schools are being organized than ever in recent times in these Churches. Better business methods are being put into the work of Churches. Pastors' salaries have not been too well paid, but signs of improvement are apparent. An educated ministry caught the ear of the association, and it will be increasingly the will of the people themselves to have well-trained ministers brought to their attention. The association went on record as favoring a three-year course of study to be given under the auspices of the State Conference for those desiring to be licensed to preach in south Georgia.

Another forward movement was the appointing of a committee to draft constitution and by-laws for the United Congregational and Christian Association of South Georgia. This seems to be the first time in the South this has been done. Resolutions were also adopted, urging the State Conferences of both the Congregational and Christian bodies to hasten the full and complete organization of a United States Conference.

The closing sermons were delivered by President Henry C. Newell, of Piedmont College. They were inspiring and furnished a fitting close of what many called the greatest association they had had in south Georgia for a long time.

ATLANTA SEMINARY FOUNDATION.

The Atlanta Theological Seminary Foundation is now beginning its second year at Vanderbilt University. The relation is ideal and is working out to the advantage of both the foundation and the school of religion. The foundation has enrolled three new students, one from the Christian group and two from the Congregational. The school of religion shows an increase this year.

Dr. O. E. Brown, dean of the Vanderbilt School of Religion, suffered a paralytic stroke during the summer, but is gradually gaining strength. Dean-emeritus Tillett is acting dean during Dr. Brown's illness.

Dr. W. J. Campbell, president of the Atlanta Theological Seminary Foundation, with Mr. Thompson, a fellow of the school, are taking care of Dean Brown's courses in Church history.

To the regret of all, Dr. William E. Barton has been taken ill at his summer home in Foxboro, Mass., and will not be able to take up his work in the school of religion this term. Dr. Campbell is teaching his courses in practical theology. Because of the illness of Dr. Barton, the Collegeside Church is without a pastor, the pulpit being supplied from the faculty of the school of religion.

RESOLUTION ON UNITY.

The following resolution was passed by the South Georgia Association at its recent meeting:

Since the south Georgia Congregational and Christian Churches have been fully united for one year, and all of our relations have been happy and harmonious; since from our experience, so far, we have had no reason to regret and every reason to be proud of this action; since the State Conferences of both the Congregational and Christian Churches of Georgia are to consider the matter of completely merging all of our interests at their next sessions; be it, therefore,

Resolved, That we, the South Georgia Association of Congregational and Christian Churches, do urge our State bodies to complete the merger as speedily as they think it is expedient.

Done by order of the South Georgia Association of Congregational and Christian Churches.

Dan Pearson, *Moderator.*
Miss Bessie James, *Scribe.*

How strange it is, and yet how common, for the father to desire a character and destiny for his son different from his own! The man of war desires his heir to be a man of peace. And how strange, also, and yet how nearly inevitable, that the father's sins should entwine themselves with the life of the child that he loves best?—*Henry Van Dyke.*

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LEAVES FROM MY DIARY.

(Editorial Correspondence.)

X.

London, Friday, July 11, 1930.

It is glorious, when convalescing in a hospital, to be allowed to receive and entertain visitors. How hungry the heart is, any way, for companionship—real, genuine fellowship! Let one be removed from his joy for a season, and the heart leaps with delight when it is permitted once more to indulge. This morning a Rev. Dr. Patterson, of Northfield, Mass., a perfectly delightful and companionable preacher, whose acquaintance I made three years ago, came in for a delightful visit. Patterson is a royal soul, a really lovable heart, and I just had to place my arms about his neck as he told me with word of mouth, and showed me from the expression of his face, how happy he was to see and be with me under such conditions. Dr. L. E. Smith, of Norfolk, and my good Dr. Wyllie, of London, are visitors this morning. Dr. Wyllie is so composed and complacent that he takes possession of his patients and of the situation and makes one forget all about being sick or weak. The three large vases of rosebuds that my "Congregational Friends" sent me yesterday morning, opened overnight and are in the full glory of their color, size and fragrance this morning. If one cannot enjoy a sick-room when one is getting better, with the sweet recollections of friends, far and near, with the presence of every comfort and token of esteem and delight, then one must have a callous heart and little sense of gratitude, indeed.

I read a book yesterday and this A. M., entitled "The Spanish Farm." It is a sordid romance woven into a story of life on the farm in Flanders during the World War. It is a war story from the side of natives—women and elderly men and maidens—who stayed on the farm and worked while shells burst and cannons roared in the distance. They despised the war and received only its knocks, its wounds and its impoverishments. It hardened their hearts and made many despise those who were responsible for the war, as well as the poor, deluded soldiers who were having to fight it out and die in the war. This is rather a dreary story for an invalid in bed to read, but it gives an angle of the war that this scribe had never noted before.

As I pen these lines in my diary, I am seated on an open veranda from which I can see the rich foliage and the trembling leaves on the large maples and lindens. The trees were never so beautiful and so thrilling to look upon as now. I am kept in an uneven and very happy frame of mind, not knowing which is the more glorious, the fragrant air from the nearby flower gardens, the shimmering rays of a favorable and friendly sun, the trembling delicate green foliage of the trees and shrubbery, or the smiles and pleasantries and the solicitude of the good nurses and the cheering words of the kind physician. All of these, and more than these, enter into the life and experience of one who is convalescing in a hospital. I am entering it in my diary that, next to the Church and the school-house, I guess the most necessary and helpful institution on earth is the hospital. Strange that many people dislike a hospital when, of all institutions known to man, this one is dedicated to the relief of human suffering and to the restoration and happiness of the human family. How glorious it is also during convalescence and when undisturbed to think of your many friends and what good times you have had with your friends and how many pleasant days and months and years one has enjoyed through life. One can think not only of present but of past friends, of escapades, happy incidents of former years, joyful events that now live in memory and only ask for a little leisure, that they may come back and refresh the mind as they loom large and beautiful before you.

I am wishing right now that I could write out even in the pages of this diary some of the thoughts I have had of my many friends, now far, far from me, as I have had the leisure and the privilege of thinking of them in this London hospital—relatives, co-workers, neighbors, associates in Church and social life—but it would keep a stenographer busy for a month to write even very briefly the thoughts that have flashed through my mind as I have mentally enjoyed their presence in this sick-room. And then, if they were written out, somebody would be saying that I was delirious and had brain-storms; I was excited with fever when I was writing about them, which is not so. The sick-room has its compensations, and some of the richest, happiest days of this writer's life have been spent in this or in other hospitals of blessed memory. Sickness has its compensations. It occurs to me to write it in my diary that it would not be out of place, if we only knew it, to extend our congratulations instead of indulging so much our sympathy to those who are confined for a season to a hospital. A time of enforced rest and idleness lets one take stock of the real assets and the rich experiences of life, and, above all, gives one the quiet and coveted opportunity of real, fascinating and genuine worship of the true and living God and of giving to Him the praise, thanksgiving and supplication of the heart.

Just as I had finished entering the above line, our always smiling porter came with a tempting luncheon on a wide silver tray and placed it on a dainty table spread with spotless linen by my side. This luncheon was served in a silver dish, partitioned in the middle. On one side are vegetables deliciously cooked. On the other, a small stew of beef, with baked tomatoes and sauce. There is a dinky little glass bowl with a milk—"cooked clabber," I guess. Now, one vicious-looking knife with a yellow handle, two large forks (one silver, the other yellow), and the inevitable two spoons (one large enough to serve a small family with one helping). I am still wondering why these great spoons and this outlay of weapons with which to negotiate a modest meal. Evidently some custom sacred to the English heart and handed down by tradition prevails in this place. We are the creatures of custom, and the things we are accustomed to, do not seem strange, however inconvenient and odd they may be. I guess English invalids understand the custom and know why, and so take no notice of these oddities.

At Sea, Saturday A. M., July 12, 1930.

I bade farewell to nurses, the doctor and the matron at 29 Tavistock Square, at London, at 9:25 A. M. today. They were all very pleasant, and I told the matron that here was a house of good cheer, pleasant smiles and quick, willing service. She replied that she would have no other sort in her hospital. Dr. Smith and I drove for forty-five minutes in a taxi, as rapidly as it could negotiate these crowded streets, to the dock on the Thames River, where the "Minnekada" is anchored. This taxi trip was exceedingly trying to one who was just emerging from a hospital, and it was indeed a relief to reach the ship and find a large, airy bedroom to which I was assigned, and an easy bed with large fluffy pillows and spotless linen. Mine is a wide, airy, outside room, and my mind is already made up before our ship swings from her moorings that I am going to have one good time in this great room with its large, inviting windows, its airy spaces, and its invitation to be comfortable.

I was much attracted by London Churches as we drove the distance of the whole city to reach the docks. These Churches are of stone, they are ancient, they are solid, they are restful, they are reassuring and worshipful to look upon. Evidently much of the solidity and stability of the English race grew out of and is a part with and is exemplified in their strong, stately stone houses of worship.

Our good ship, "Minnekada," sailed out of her port, at 11:45, so quietly and smoothly that one could hardly discover she had unloosed from her moorings and was headed for the English Channel and the open sea. At 5:15, while I write, we are passing through the English Channel, with Dover to our right and looming with composure and dignity in the distance. In bed, from 1:30 till 5 P. M., today I read some, in a wonderful book entitled, Twice-Born Ministers," by a Dr. Shoemaker, an Episcopal minister of New York. I must own and master this book. It is a real message for the heart and gives one an insight into what one real, consecrated minister of the gospel can accomplish. A man is only a very small part of himself even, until he identifies himself with God and lets God speak through him to His world. This Dr. Shoemaker has laid his life on the altar and mighty works do manifest themselves in his ministry. I wish all of my preacher friends and other friends who care could enjoy this book, some hundred pages of which have filled me with delight.

I have just read in the *Congregationalist and*

Herald of Gospel Liberty, issue of June 26th, Dr. Frank G. Coffin's address in Plymouth Church, Brooklyn, N. Y. Dr. Coffin ascended to heights of eloquence and depths of thought and breadth of vision in this address such as will inspire any mind that reads it. It is wonderful in its comprehension and expression of the Christian-Congregational merger. I silently and devoutly pray God's blessings on this article now given to the world in print and on our good Dr. Coffin, who seemed to be inspired as he conceived and wrote and delivered the address as now printed. Time cannot measure, eternity alone can reveal the worth and the blessing of such an utterance.

Our good ship is to stop at Cologne at 8:30 tonight, they tell us, but I anticipate being in the embrace of Morpheus long before that hour, since the breezes are cool and the briny atmosphere is sweet and soothing, and our good ship has the disposition to quiet the nerves and restore strength to weakened bodies. We are to be in the English Channel till Sunday P. M., some twenty-four hours out from London, and then on the open sea for nine days, with our faces turned homeward and heavenward. How glorious and good it is to realize that, with returning strength and 3,000 miles of sea to enjoy, we are at least homeward bound. J. O. A.

THEIR PRIMARY PURPOSE.

Editor Johnson of the *Biblical Recorder,* on the eve of the annual meeting of the Baptists of North Carolina, writes editorially:

"The primary purpose the fathers had in mind in organizing the Baptist State Convention was the evangelization of the world, in so far as the Baptists of North Carolina had to do with that world-wide task." That was, indeed, a most noble and holy purpose, really the very purpose for which our Lord founded His Church, viz: to evangelize the world; to give His gospel to a world in need.

Editor Johnson traces by decades the gifts of the convention from 1830 to 1920, inclusive. In 1830 the Baptists of North Carolina gave to missions, home and foreign, $340.66, and to education $174.06. In 1920 they gave to missions, $170,146.70, and to education, $98,223.05. All that was given to missions and to educational institutions is included in these figures of 1920.

It is well for the Church and for the followers of our Lord to remind themselves again and again of the primary purpose of the Church in the world, that primary purpose being none other than that of giving the Holy Gospel to the whole world. All other things are and should be secondary and a means to the accomplishment of the great end and objective in future, viz: world-wide evangelization. No Church ever gets very far in prestige, in power and in progress until it makes this primary purpose of the founding of the Church its primary purpose. The significance of the Church is manifest and its place in the world is revealed when and as it gives itself to world-wide evangelization in the name and for the sake of our Lord. J. O. A.

CONTINUING EVANGELISTIC EFFORTS.

In the South, summer-time is the season of revivals and evangelistic meetings. In the country Churches the evangelistic meeting is a fixed and definite part of the summer program. This would appear to have certain definite advantages, in that the entire community, both churched and unchurched, has come to expect these fixed seasons of evangelism.

Those who have labored much in such meetings have heard, more times than they can remember, people saying, "It seems a pity to close the meeting now, when people are just beginning to take an active interest." This writer cannot recall ever having been in an evangelistic meeting that had completed its work. There were times when it was apparent that little more could be accomplished at that time; but always there are certain individuals in whom people are interested and for whom many prayers have been offered who have not been won for Christ.

It is perfectly evident that a protracted series of meetings cannot be continued indefinitely; but when the meetings have stopped, the work ought to go on. Every Church ought to have an evangelistic program that extends throughout the entire year. Such a program would not do away with the necessity for special seasons of evangelism. On the other hand, it would intensify the need for such occasions, and would prepare the way for and make for the success of such seasons when they are held.

Sometimes one can sense a feeling on the part of those who are not professing Christians that the interest which is being manifested in them is not a genuine and whole-hearted interest. The preacher is forced to say so much about the necessity of personal work and the responsibility of the Christian to do such work, that the person who is not a professing Christian has occasion to feel that Church members are acting out of a sense of fulfilling their duty, and not from a sense of deep personal interest in the spiritual welfare of the one whom he is seeking to win.

It ought to be possible for every Christian to take such an interest in the salvation of friends that, without ever appearing to nag at them and without ever making any public display, let such friends realize that nothing lies closer to the Christian heart than the desire that they should know Christ. No mechanical plan and no carefully mapped-out program can meet this situation. Only an abiding love for people and a passion for the salvation of souls can make one equal to the needs of such a task. Superficial efforts will not avail. One must keep very close to the heart of God and in intimate contact with the hearts of those whom one would reach for Christ.

It would seem also that here is a very fruitful field in which the Sunday School can render a very valuable service. The average unconverted individual is not half so shy of the Sunday School as he is of the Church. The Sunday School is the finest recruiting agency for the Church that can be found anywhere. The figures to to the number coming into the Church through the Sunday School bring a fine sense of satisfaction. But it would be far more profitable if the Sunday School were constantly seeking for those whom it might introduce to the Christ and to His Church.

It is not possible to outline any definite plan whereby the evangelistic work of the Church can be made continuous. Every Church offers its own individual problems. Every individual Christian must find his own part in this most important field of Christian service. It is for the local Church and the individual Christian to seek the guidance of the Holy Spirit in meeting the responsibility for this task. S. C. H.

MORAL AND SPIRITUAL LIFE.

Moral philosophy must be distinguished from spiritual life. The Decalogue is the moral law, but regeneration gives spiritual life. Moral life and spiritual life are as distinct as day and night, but spiritual life is the greater. Moral reform has its roots in spiritual experience. The rich young ruler was a moral man and had observed the commandments from his youth up; and the Pharisee commended himself to God by indisputable marks of moral excellence, yet the publican went down justified rather than the Pharisee.

Moral reform means the reconstruction of moral sentiments and practices. The Lord sent Jeremiah to the potter's home to see that the potter made another vessel out of the clay that was marred in his hand, and showed him that the same could be done with Israel as a nation. We are living at this time in the midst of reconstruction, of reform, in commercial, political, social, educational, and religious life. To reform is to reconstruct as a house. The architect designs improvements, the contractor remakes the old house into a new home, a new store, or a new Church, and it stands forth as a reformed building. Old material is removed, new material is put in its place, and a new building or machine is the result. Machinery is all the time undergoing change. New inventions and new plans enter into old conditions, and things are made better. Reform is both negative and positive; it subtracts from and adds to life. Road-building reforms roads. The drunkard leaves off his drink, becomes a sober man, a better husband, and a better father and friend and citizen. We have had some reforms in our day.

1. In the United States mail. Fake stocks, lottery adventisements, obscene literature, business duns on postal cards, personal threats are all barred from the mails. There have been great reforms in the mail service of this country.

2. Profanity in public places, buying votes at elections, spitting on sidewalks, speeding on the streets in cities, and in many ways old practices are being changed and improved, or reformed.

3. Prohibition of the liquor traffic is one of the great reforms—now nation-wide, and it will be some day world-wide. Carrying concealed weapons, making cities more sanitary by requiring owners of property to clean up their lots. Cities prohibit the raising and penning of hogs on back lots, and this used to be common in towns.

The Panama zone was almost a graveyard before the canal was dug; but it was soon converted into a zone more healthful than the United States. They reformed that whole zone. Moral reform is not spiritual life and must not be substituted for it. A sober man is not, by that alone, a Christian; but he is in better condition to become a Christian. The eighteenth amendment does not make all citizens sober, but it makes the nation sober, and that will ultimately make all good citizens sober. The government has as much right to prohibit the manufacture, sale, and use of alcohol as a beverage as it has to prohibit the Louisiana lottery from business and the wrong use of the mails. W. W. S.

JESUS ALONE.

I have looked the whole planet over and I see no man but Jesus only who is able to take away the sin of the world. I have sat at the feet of the world's religious leaders, and I have seen all the great religious in their homes, and I know that it is Christ or nobody. He has no competitor in the field. No one else has the slightest chance of winning the homage of the entire human race. More and more He is to me what He was to Saul of Tarsus—"the Image of the invisible God." More and more He is to me what He was to John the Beloved—"God made manifest in the flesh." More and more He is to me what He Himself claimed to be—the eternal Son of the living God. To know Him is indeed life eternal. To work with Him in establishing on this earth the kingdom of righteousness and peace and joy—this is what makes my life more and more worth living. —*Charles E. Jefferson.*

CONTRIBUTIONS

SUFFOLK LETTER.

A unique banquet was given at the Elliot Hotel on Tuesday night, October 7, 1930, in honor of W. W. Ballard and Otis S. Smith, proprietors of the drygoods house and business known as Ballard & Smith. It celebrated the fiftieth anniversary of the firm's business in Suffolk. It might be called the golden jubilee of their association in business and their service for the community, for Suffolk was only a small town in 1880, when Ballard & Smith opened business. Two big fires, one in 1885, which destroyed the business part of the town, known as Washington Square; the other, in 1888, destroyed the same section, which had been rebuilt with splendid structures, only one of which remains; that is the building erected and used as a store by James R. Baker, a great retail merchant, who passed away at the age of thirty-five. Out of these two big fires, Ballard & Smith started again and kept on until fifty years had been covered with success.

The unique banquet mentioned above was conceived and carried out by the employees of Ballard & Smith. There were the two heads of the firm, twenty-three employees, making twenty-five; then there were ten others, including the daughter of Mr. Ballard, and the son and daughter of Mr. Smith, and the wife of Otis S. Smith, Jr., and invited guests, making a total of thirty-five, all seated at one long table decorated with old-fashioned candelabra, pink candles, crystal cases with pink carnations, dahlias and roses, and favors were small caps and pink baskets filled with salted peanuts.

James Babb was toastmaster, and the invocation and benediction were pronounced by this writer. The principal address was delivered by Miss Daisy Nurney, who represents the *Virginian-Pilot* in Suffolk. She reviewed the history of the firm and Suffolk briefly for the past fifty years. She praised the high standard of business maintained by the firm, and expressed good wishes for their future prosperity. Walter W. Ballard responded in a beautiful address, thanking Miss Nurney for her fine address and the employees for the beautiful banquet, which expressed their loyalty and good will. Captain Otis S. Smith, Jr., made a short speech, expressing appreciation for the banquet and for the honor to the firm which it expressed. He requested a continuation of this good will, and closed with a toast to Ballard & Smith. On behalf of the Ballard & Smith employees, Dr. W. W. Staley presented to Mr. Ballard and Mr. Smith hand-painted miniatures in handsome gold frames as a special token of their loyalty and good will. In addition to the lovely decorations and the thirty-five seated at the table, an appetizing supper, such as Mr. L. P. Hill serves, was enjoyed. Original songs were sung by the happy company at intervals, with John Shepherd Brinkley at the piano. "Love's Old Sweet Song" was rendered as a solo by Arthur Herrick. Before the close, James Richards, colored porter for many years, arose on the side of the dining-room and made a real heart talk, expressing his appreciation of the consideration he had received by the firm.

Ballard and Smith have for fifty years stayed in the store and worked with the clerks, and that has cultivated a feeling of friendliness that this great banquet expressed. If all employers and employees co-operated in this spirit, strikes would be unknown. When this firm first began business they sold other goods than drygoods, and they guaranteed what they sold. They sold a barrel of flour to a man, who used half of it, brought the barrel half-full back, and demanded another; and they gave it. That is the key to their success.

W. W. Staley.

ELON LETTER.

It is the fashion now-days to go to college, and this fashion has necessitated a re-examination of the purposes and program of the college experience, both from the standpoint of the educator and of the educatee. One of the most popular themes today for discussion in books and magazines is college education. I have just examined a bibliography entitled "Studies in Collegiate Education," and find listed 1,040 titles, most of them books.

Manifestly, therefore, we are living in what we may aptly describe as a transition period in higher education. Whenever those who are engaged in any particular profession are satisfied as to the ideals, principles and objectives involved there is a drying-up of source material. It is when a profession or department of learning or of life experience is unsettled or uncertain, which also means growth, that we find a flood of discussion in books and periodical literature. It should also be said in this connection that such a situation is most hopeful. We always achieve in dynamic rather than in static situations.

Four years ago I had a remarkable experience with a group of seniors here. I took snap judgment on them and asked them to write out immediately why they were in college. They had had three years of college experience, and if any group of young people on our campus were capable of giving a worth-while answer to this question, certainly these seniors were. They passed in their answers in written form, and I made a careful study of them. I found that eighteen separate and distinct reasons had been given by this group of seniors to this question, ranging all the way from "the desire to serve myself and my fellowman" to "getting an A. B. degree." Similarly, that year four hundred and eleven freshmen in the University of Nebraska gave reasons for being in Chicago, ranging all the way from "to make a living" to "to find diversion."

If these 1,040 books and periodicals listed in the bibliography to which I have referred should be examined, there would be far more than thirty-seven reasons given for going to college. In the midst of such a multiplicity of aim and purpose, freshmen may be pardoned for not having a definite reason for seeking the opportunity of a college career. In fact, it may be said that our inability to know definitely what our purpose is when we enter college may be an asset rather than a liability. It means that we are open-minded relative to the future issues of the experience upon which we are entering—a situation which offers opportunity for growth and development.

One of the most amusing books that has been written on education, from the administrative standpoint, is a volume entitled, "College or Kindergarten," by no less a dignitary than Dean McConn, of Lehigh University. I say the book is amusing, and it would be if Dean McConn did not intend that it should be taken very seriously. His institution has been flooded with students in the last few years, and the most of them, he has learned to his dismay, cannot be fitted into the educational program of Lehigh. He, therefore, recommends that what he calls "the kindergartners in higher education" should be separated from the serious-minded students who have really come for an education, and that for these kindergartners there should be established a "gentleman's college," in which special emphasis will be given to social, athletic and cultural activities, with a minimum of study of the lighter sort. He is of the opinion that those who elect this type of education should be charged for it all that it costs, plus a profit, and that the public—by which he means endowment funds and gifts of generous-hearted friends for denominational and independent colleges, and public taxes for State institutions—should not be expected to bear the burden of the cost of this type of education. These kindergartners, or these candidates for the "gentleman's college," will never amount to very much except in their own estimation, the Lehigh dean thinks, and yet he has learned, as he confesses, from experience that occasionally one of these fellows, after he has gone through four years of higher education kindergarten experience, will become a real man, educating himself.

For the other type of student, Dean McConn would inaugurate what he describes as "the real college," in which intellectual discipline and consistent study will be central. A very small percentage of those who now flock to our institutions of higher learning, in Dean McConn's estimation, will be candidates for this type of institution; but he does not hesitate to record it as his judgment that this small percentage will control the destinies of the world and that the public should be induced to offer, at its own expense, so far as may be necessary, to these highly endowed persons the very finest opportunities for intellectual development. Such persons often need assistance in securing an education, because they come from humble homes, and the public which would profit by their lives should willingly assume the cost, thinks Dean McConn.

There may be a great deal in the suggestion of Dean McConn, but, as I have said, educators generally have taken the book as supplying a few hours of amusing diversion, as a sort of sarcastic parody. We may, however, be headed toward just such a situation as that, for no one is able at present successfully to prophesy what will take place in the next ten years in higher education in this direction or in any other.

W. A. Harper.

THE FIGHT AGAINST PROHIBITION.

By Rev. Roy C. Helfenstein, D. D.

The most subtle, the most treacherous, the most insincere fight against a reform measure that mankind has ever known is now being waged by the liquor interests of the world against prohibition.

The reason we have prohibition is that the saloons in America demonstrated that the liquor business should no longer be regulated or tolerated by a decent society. The saloon put itself out of business. Hundreds of officers were kept busy trying to make the saloon-keepers observe the law, all to little avail. The saloon corrupted politics, debauched leaders in both the judicial and legislative branches of government, and made against efficiency in industry and against happiness in the home. We should never forget those hideous days of the legalized liquor traffic which fastened itself like a gnawing cancer upon our body politic.

Prohibition is the culmination of years of moral protest on the part of the high-minded men and women of the nation against a business which respected not the mandates of the government or the welfare of society. Prohibition from the beginning has been a moral issue—the interest of the strong for the weak, the interest of the socially-minded men and women in individuals who were

injured, harassed or defeated by the curse of alcohol.

These socially-minded people saw the havoc that drink worked in the personal lives of men and women, the corruption it worked in politics, the inefficiency it caused in labor and production, and the harm it worked upon every phase of life it touched.

Realizing the benefit of total abstinence to the individual, and knownig the benefit of prohibiting the employees of any industry from drinking during working house, these individuals believed the nation would profit in happiness and efficiency as well as in national honor if it would free itself from the trammels of the liquor traffic and prohibit the manufacture and sale of intoxicants. They believe that if prohibition practiced within an industry was a benefit to the industry, that prohibition practiced within a nation would be a benefit to the nation.

Their conviction was sincere, and their logic was convincing. Hence, the majority of the voters of the United States, over ten years ago, voted to crystalize these ideals into law, and the eighteenth amendment and the Volstead act are thus the result of years of temperance education, agitation and legislation. The time has now come when it is to be proved whether that law or any other law effected by the majority of voters shall claim and demand the respect and allegiance of a defeated minority. If not, then the validity and hope of a democratic government hangs in the balance.

The enemies of prohibition who were not good sports have flaunted the law from the beginning. They have ignored it, broken it, ridiculed it, and encouraged others to violate it. They realized that they could not gain their objective and have the law repealed by any moral argument; so they have been seeking opportunity to make it a political issue. One of the leaders of the Association against the Eighteenth Amendment boasted that the Church people could never be beaten in their defense of prohibition until the issue was thrown into politics, and that then the Church people, blinded by partisan prejudice, would forget their religion and the moral issue of prohibition and the fight against prohibition would be won. These enemies of prohibition have prompted the pernicious insinuations that ministers are untrue to their calling who preach on the merits of prohibition, and thus bring politics into the Church. God save the Church from mixing into politics, and God save our nation if the ministers do not lead the way in mixing some genuine religion into the politics of the day. We do not want to let politics get into the Church, but the life of the Church and the life of the nation depend upon the Church getting into politics, for irreligious men and women will have their way in politics as long as religious men and women stay out. The prohibition issue has been brought into the political arena by its enemies, and now its friends are compelled to defend it there.

The Church people of every denomination and thousands of high-minded men and women outside the Churches see the subtlety of the wet propaganda and the wet manipulations to bring prohibition into the political arena, and by the tens of thousands, and the hundreds of thousands the Christian fathers and mothers of our nation are declaring that they shall put principle before party in this fight, religion before politics, and that they absolutely will not vote for any candidate for public office (county, state or nation) who is not pledged to support prohibition, the noblest social experiment our nation or any nation has ever made, an experiment that has in ten short years proved its merit and indicated its possibilities. regardless of the continued fight, opposition and misrepresentation of its enemies.

The Christian people of America have not forgotten "the pit from whence we were digged"—the horrors of the legalized liquor business. Nor will they permit the prayers and the sacrifices and labors of their God-inspired fathers and mothers who labored down through the years to give our nation prohibition to be repudiated. They realize that the liquor business is fighting for its very life. But the friends of prohibition are fighting for the life of the generations yet unborn. They are fighting for God and for the honor of their nation. The enemies of prohibition have the money on their side—great corporations willing to spend millions in the fight in order to try to change the law and have a tax on liquor so as to save their tens of millions in income tax. But the friends of prohibition have on their side the prayers of the departed hosts who labored and fought against King Alcohol and have gone to their reward. They have God on their side. Does anybody suppose that the wets are holding prayer meetings or offering prayers to God to help them in their fight! The mere suggestion of such would be blasphemous. "If God be for us, what difference does it make who is against us?" Friends of prohibition, from now until election day—and on election day is your opportunity to fight for prohibition, for youth, for home, and for country. This is your opportunity to show your colors and your courage.

Dover, Del.

NOTICE.

Any Church or Churches not having called a pastor or contemplating a change and desire my services, I shall be glad to consider the matter. I am open for three Sundays in each month.

Elon College, N. C. L. L. WYRICK.

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11 Truth shall sprin

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better | a Gen. 15. 1. b Ps. 56. 1. & 57. 1. z or, *all* | 1

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A PRAYER.

Mighty Master of mankind, how marvelous is Thy power to enfold and hold. We thank Thee that human abnegation is strength divine; that looking, leaning, loving, self-loss only is gain. We pray Thee, Father, stay our minds, compel our bodies, seal our beings. O God of mercy, hold us close, keeping Thou our feet to the lowly path by which to grow the soul must strive for others. For Jesus' sake, that the world may live and not die, bring Thou the Church under the suffering of His cross. This day, each day, more burden our plea, more grace, O God, to unburden to Thee. In our Saviour's name. Amen.

THE GUEST BOOK.

A sample "Guest Book," with full instructions as to its use, has been sent to every pastor, so far as we have their names and addresses. If any pastor has not received one, we shall be glad to send a copy. If there are Churches that do not have pastors and the Sunday School superintendent or the Woman's Society president will write for one, it will be sent if they will carry out the excellent plan for its use.

The period for entertaining the daily guests in our homes is October 13th to November 9th. The number of actually signed "at home" cards will determine the number of "Guest Books" that will be sent to each Church. We should like to place one in every home, but send them only upon request.

Miss Lucy M. Eldredge says: "One of the finest new features of our united program will be the "Guest Book." It will come as an interesting novelty, which will grow more fascinating day by day as we read the stories of men and women who are representing us in the world program of Congregational and Christian Churches. It presents in story and picture men and women of Christian spirit and real achievements whom we are glad to welcome as guests and friends."

If the books are to reach you in time for distribution, so that you will be ready for the guests October 13th, your signed order will need to be in the General Convention office by September 27th. Parcel-post packages require time.

Mrs. Athella M. Howsare, president of the Woman's Mission Board, says: "I am delighted with the "Guest Book" and the plan for its use. The Woman's Board desires to enter into hearty co-operation with our pastors in introducing the "Guest Book" into all the families of our Church."

Every Church should keep the signed cards on file for future reference.

Warren H. Denison, *Sec'y.*
507 C. P. A. Bldg., Dayton, Ohio.

MISSIONARY OFFERINGS.

Sunday Schools.

Previously acknowledged since September 1	$ 478.39
Pleasant Ridge, Guilford College, N. C.	.88
Windsor, Va.	2.50
Winchester, Va.	5.94
Holland, Va.	10.00
Youngsville, N. C.	1.00
Newport, Stanley, Va.	1.80
Liberty Spring, Suffolk, Va.	2.00
Fuller's Chapel, Henderson, N. C.	3.18
Zion, Sanford, N. C.	1.18
Elon College, N. C.	6.25
Seagrove, N. C.	1.00
Apple's Chapel, Brown Summit, N. C.	3.70
Ether, N. C.	1.00
Linville, Va.	5.07
Total	$ 523.89

Individual and Church Collections.

Previously acknowledged since Sept. 1	$ 239.46
Bethlehem, Altamahaw, N. C.	12.28
Big Oak, Eagle Springs, N. C.	3.00
Mrs. C. V. Dunn, Paces, Va.	1.00
R. E. Apple, Brown Summit, N. C.	1.00
Lebanon, Sanford, N. C.	3.00
Total	$ 259.74

Specials.

Previously acknowledged since Sept. 1	$ 194.45
Mebane Sunday School, Mebane, N. C.	2.00
Burlington Sunday School, N. C.	64.23
Total	$ 260.68

Summary.

Previously acknowledged since Sept. 1	$ 931.89
Sunday Schools, regular	45.50
Individual and Church collections	20.28
Specials	66.23
Total to date	$1,063.90

J. O. Atkinson, *Sec'y.*

NEWS NOTES.

By Mrs. W. M. Jay.

The Woman's Missionary Society of Bethlehem Christian Church has just completed a most successful year's work. They have met all the Conference requirements and gone over the top with their financial report. They observed the world's day of prayer for missions with a special program under the leadership of their spiritual life superintendent, and this proved to be a very impressive service. Mrs. C. W. King is the president of this thriving society.

Through Miss M. V. Griffin, leader of the Willing Workers' Society of the Windsor Christian Church, we learn that they have a wide-awake group of children to work with. During the year they enrolled ten new members, and they have a record of which they can be proud, in that they all kept their dues paid up regularly. They had birthday offerings every month and these proved to be very interesting. They studied the book, "Jumping Beans," and gave the pageant, "Won't You Walk Into My Parlor?"

The Young People's Missionary Society of the new Lebanon Christian Church, Surry County, Va., recently rendered a most interesting program, consisting of music, Scripture readings and short talks. Among those taking part in the program were Mesdames O. M. and O. V. Cockes, Misses Virginia and Frances Cockes, Miss Louise Pittman, Myrtle Price, and Luray Edwards. A special mission collection was taken.

THE FIGHT IS ON.

We have now come to the phase of the liquor fight that corresponds with the slavery controversy between the years 1855 and 1860. The problem is not so sectional as was that of slavery, and, in spite of the predictions of the "wets," we shall not come to civil war. We are in, however, for five or ten years of intense bitterness in the struggle. The liquor traffic and its apologists never have had any scruples, and we do not expect them to have. It will be a battle of educational methods and of votes and the liquor forces will be beaten in the outcome.

We may expect to have a great many people who, for one reason or another, will turn back to the weak and beggarly elements of State control. This country cannot exist half "wet" and half "dry" any more than it could exist half slave and half free.

There are indications that the "drys" are beginning to wake up. Leaders of women's clubs and of a number of other women's organizations in States of the Middle West are joining with the W. C. T. U. in beginning a new educational campaign to make public the facts about prohibition and about the control of intoxicants. It will be a good day when our ministers and our Churches forget their grievance against the Anti-Saloon League and get busy on the job of education for a "dry" America. Some of us seem to think that the fact that the Anti-Saloon League hasn't always done what we wished it to do, furnishes an alibi for the fact that we are asleep at the switch. A lot of us are allowing the sacrificial labor of Christian leaders of a hundred and fifty years to go for naught. Let us get busy.—*Ex.*

GETTIN' RELIGION.

(Old Man Bill Jones" requests, if we publish his article, we do so just as he sent it—grammar, spelling, and all the rest. There seems to be history, sincerity, and a bit of common sense and good intention in what he writes, and so we take him at his request and print it—"spellin'" and all—as he desires.—Ed.)

When I was a boy people got religion very differently from what they do nowadays. Back in them days people couldn't get in the Church unless it was pretty certain they had religion. Following the big meeting, usually held in August, every year, a date was set, generally on Saturday before the next regular Sunday appointment, when all the converts who wanted to join the Church were required to report for examination. The preacher and the deacons sat as a sort of jury to pass on their eligibility. Each candidate was asked how he knew he had religion, how he felt when he got it, and now that he had it what he expected to do with it—how he expected to live in the future, etc.

I'll tell you it was a pretty stiff examination and it made a fellow feel like he was really joining something. Those who were not too timid were asked to stand up and tell their experience, just how it happened, how they felt when the Holy Ghost came upon them, etc.

No question about it, if a fellow didn't have religion, he found himself in a very embarrassing situation, before those old brethren got through with him. There was a lot of praying in these experience meetings for the new converts. In fact, it was a very serious occasion. The future destiny of human lives was under consideration.

The only way you could get religion back in them days was to go to the mourner's bench. There wasn't any other way. They've done away with the mourner's bench these days. There ain't any any more. I think they made a mistake too when they did away with it. The only thing you have to do now to get religion and join the Church is to sign a card and present yourself for membership at some fixed time, and you're a full-fledged member almost before you know it. I have known people to join the Church in recent years who didn't have any religion at all. Even those who voted to take them in were doubtful about it. In fact nobody seemed to care much. The membership roll was being increased and that was sufficient.

The time that it took to get religion back in them days depended upon the individual. I

have known it to take some nearly a week. Big meetings usually lasted for one week, and if a fellow didn't "pull through" by along about Friday everybody begun to get interested in him and wonder what was the matter.

It was generally considered that the longer a fellow stayed at the mourner's bench and the more mourning he had to do, the more genuine his case of religion when he did get it.

Back in them days there was a lot of shouting in these big meetings too. They're about done away with that also. I understand there's some little of it done now out in back-woods country Churches, but I'm sure it wouldn't work in the big city Churches. In fact, in some I don't believe it would be allowed. Back in the old country Church near my home, when I was a boy, I remember as how, along about the middle of the afternoon, sometimes the preacher would have to stop his sermon the people would get to shouting so.

And as the mourners began to "pull through" one after another everybody seemed to get happy. Such times as they used to have at that old Church during big meetings! As a boy it made an everlasting impression on me. Getting religion back in them days meant something, but I'll tell you, I don't think much of these new modern methods. Why, if they were to have a big meeting (they would probably call it an evangelistic campaign) in a certain big city Church where I have attended and some of the sisters were to get happy and go shouting up and down the aisles, like I used to see my mother do, I'm positive it would break up the meeting. The boys and girls especially would look on in amazement and wonder if these good women had suddenly gone crazy.

One reason why we hear so much these days about the Church losing her influence and power is, there are so many people in it who haven't any religion—never have had any. Their lives, past and present prove it.

We're living in a fast age anyhow. People do things these days they wouldn't have thought of doing back in olden times. Why, when I was a boy, if a Church member was caught dancing, or got drunk, or got flirty with some man's wife or some woman's husband he or she was called up for trial before a regular session and unless some very satisfactory explanation could be given, with a promise never to repeat the offense, they got expelled, and no foolishness about it.

Yes, what the Church needs today is more religion, "undefiled before God and the Father" the genuine kind. There may be different kinds, but "the old-time religion is good enough for me."

OLD MAN BILL JONES.

THE MILK IN THE COCONUT.

In 1928, the presidential year, the Association Against the Prohibition Amendment spent $117,453.18. Of this the Du Ponts paid over $60.000, and sixteen multimillionaires put in $247,544.28, or more than half. What for?

In 1929, John J. Raskob, the national chairman of the Democratic party, flipped in $30.000, the Du Ponts coughed up $65,000, and E. S. Harkness, the railroad magnate, put $30,000 on the plate. What for?

During the months of January and February, 1930, just before the big hearing on the anti-prohibition bills in Congress and the *Literary Digest* poll, the Du Ponts loosened up for $60,000, while Raskob and Harkness each kicked in for $17,500. What for?

A short time ago, when one man subscribed $10,000 per year for five years to advance prohibition, the wet press snorted with alarm and bellowed with rage at the threatening power of big business in national politics. But when these wets put in $30,000, and more, year after year, the same bootleg press kept mum as a mummy, lest some one would ask, what for? And there must be a reason.

Have these men such alcohol appetites that they spend these wads of wealth to get back their booze? No; not that. Have they a deep, deathless devotion to the cause of personal liberty about which they rant? No; not that.

Yet there is a reason—but you never would guess it. It is taxes!

These fat boys hate to pay taxes. It gives them a pain!

They like to live in a country where they can make money a-plenty, but they want the less fortunate "mass" to pay their taxes for them, while they live in opulent splendor by the side of which Solomon in all his glory looks like a tin-horn flop.

Proof? Certainly! Evidence out of their own mouths!

In the lobby investigation by the United States Senate, 1930, this dialogue between Senator Caraway and William Stayton, founder and president of the Association Against the Prohibition Amendment, is recorded:

Caraway: "And he (Du Pont) thought that if you could get the eighteenth amendment repealed he could lift $10,000,000 taxes off his corporation?"

Stayton: "That $10,000,000 taxes would be lifted from that corporation. Yes, sir."

Caraway: "That would be a strong consideration?"

Stayton: "I should think so. Yes, sir."

So there's the milk in the coconut!

Are they strong for temperance? So they say, but they never wept for a drunkard before. Are they shocked at the lawlessness of the liquor traffic? They claim to be, but they never cared when it was worse, and they purposely stimulate lawlessness and violence to make wet sentiment.

Do they want to shift legitimate taxes assessed against their swollen billions of wealth onto the appetites of alcohol addicts? They confess that to be their motive.

The propaganda of the wets will continue to whine for "true temperance" and bewail the lawlessness which they themselves help to incite. But under official investigation they admit that their true purpose is to unload their taxes by the re-establishment of the legalized liquor traffic, with indescribable hell of horrors.—*W. G. Calderwood, in Christian Advocate.*

PROGRAM.

Eastern Virginia Young People's Missionary Conference, October 21, 1930, at 7:30 P. M., in Suffolk Christian Church.

Theme—"Youth on the March."
Call to Order—By President.
Devotional Service—Mr. W. L. Cooper.
Superintendent's Message—Mrs. R. T. Bradford.
Greetings—Mrs. Stanley C. Harrell, Superintendent of Young People, S. C. C.
Vocal Solo—Mrs. Vernon C. Holland.
Recognition Service.
Offering.
Address—Miss Graham Rowland.
Discussion—"Solving Problems," Rev. H. S. Hardcastle.
Treasurer's Report.
Committee Reports.
Presentation of Banners—Mrs. J. Monroe Harris.
Closing Service—Dr. J. O. Atkinson.

COMMITTEE.

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Specimen of Type.
AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Jē'sus was

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One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Bab'-y-lon *are* fourteen generations; and from the carrying away into Bab'y-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Jē'sus to the multitude, and to his disciples,

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lessosn IV—October 26, 1930.

World's Temperance Sunday.

Golden Text: "Every man that striveth in the games exerciseth self-control in all things."—1 Cor. 9:25.

Lesson: Gal. 5:13-26.

A temperance lesson, especially in its application to the matter of alcoholic liquors, is very much in season, for there is a great deal of propaganda on behalf of the "wets" just at this time, and there is a great deal of activity on the part of various organizations to create disregard and disrespect for the eighteenth amendment and to undermine the whole prohibition effort. One of the most unfortunate aspects of the whole situation is the amazing amount of misinformation which the "wets" are broadcasting, and the loose thinking that is done by so many people who ought to know better. One thing is certain—the prohibition question has not been settled, and there is a great need for creating sentiment in its favor, and for developing a social conscience against the whole liquor traffic.

All the wets are practically agreed on one point—they say they do not want the open saloon back. Even the most ardent "wets" say that, and say it with emphasis. They do this because, in the minds of many people, it makes their cause more plausible. Many people, because of this seemingly moral indignation of the wets against the saloon, think that these wets are not such a bad crowd, after all. Now, the wets are shrewd when they fasten the evils of the liquor traffic on the old saloon, but they are not fair and they are not truthful; for while it is true that there were many evils associated with the open saloon, the whole problem lays much deeper. The trouble was not peculiar to the saloon; it was inherent in the liquor traffic itself. No system, no conceivable system whereby people can get liquor in a so-called legal way will ever change the fundamental aspect of liquor. Liquor stands condemned on many counts before the bar of common sense, the testimony of history, and the judgment of God Himself. It has been, is, and always will be an arch-enemy of mankind. There is nothing good that can be said truthfully in its behalf.

As Dr. Staley so pungently put it in a recent letter in The Sun, its most powerful arguments eventually resolve themselves into the matter of the love of money, which is the root of all evil, and the matter of personal indulgence. The unfortunate thing about the whole matter is that the argument is usually conducted along the lines of personal liberty; but personal liberty is so caricatured that true personal liberty would not recognize itself. The plain truth of the matter is that those who insist upon personal liberty as related to the matter of liquor are rather insisting upon personal indulgence in a thing that is a menace to all that is finest and best in life. Because they can take a drink or let it alone, they want to satisfy their self-indulgence without any regard for their weaker brother or any concern as to whether they cause him to stumble.

All this is not to say that there are not many brilliant people who are in favor of liquor, and even good people. But those who are opposed to the outlawry and the annihilation of liquor either have not thought the thing through or they are being actuated by desires and motives that are unsocial. There is no constructive, humanitarian, uplifting achievement to the credit of liquor. It is destructive, divisive, devilish. It is not amenable to law. It must not be tolerated. It must be fought to a finish.

Now, all this has point for those of us who feel that liquor is wrong. There must be a thorough and a long campaign of temperance education. We are not going to be able to do much with the old crowd—they are going to have their liquor. We may not be able to do as much as we would like to do with the present young crowd, but even at that there are many young people who stand on the right side of the question. But we can begin to teach and to train a generation that will move the race forward in its age-long effort to rid itself of this curse which has no place in a civilization which is based on the principles of the kingdom of God.

We are not to be fooled by the front-page stuff on the wet newspapers. We must not be discouraged by the present disregard for law and order. And we must not be indifferent or lax in the present crisis when the situation calls for renewed work and giving and prayer.

CHRISTIAN ENDEAVOR.

By Miss Jewel Truitt.

Sunday, October 26, 1930.

Topic: *"Making America Christian."*

Opening Song: "Love Divine" (two stanzas).

The work of making America Christian was begun years ago, with the work of our early fathers. Theirs is a noble sentiment as expressed in the hymn, "Faith of Our Fathers." Let us make this hymn the theme of our meeting tonight.

Hymn: "Faith of Our Fathers."

Christ is the center of the plan of a Christian nation. We can do our part in this task of Christianizing America only as we have known Him.

Hymn: "I've Found a Friend."

Only as we live Christian lives can we hope to win the confidence of those around us who are not Christians and lead them to the Christ. Let us ever keep in mind the beautiful words of this song we sing together now.

Hymn: "I Would Be True."

Scripture: Mark 5:1-20.

Find in the following paragraphs the questions you want answered in the meeting and some of the thoughts you want presented.

In discussing ways of making America Christian, we must ask ourselves a few questions. A few years ago America was termed "Christian America." Have we lost the title? How? Did we ever deserve it? Why? If America is not Christian, what will make her so? What can we do to help make America Christian? "Business that is Christian" and "Business that is not Christian" might well be contrasted in the meeting. Discuss the trend in modern business to introduce the principles of Christ. Will the Golden Rule (Matt. 7:12) work successfully in business?

The writer of these notes has had the privilege of visiting Henry Ford's plant in Detroit, Mich., and the National Cash Register Company, in Dayton, Ohio. These two establishments, too, try to provide adequately for their workers. Mr. Ford does this through an adequate wage, short working hours, and community improvements for his workers.

The story of the National Cash Register Company is "a really true" fairy story—except there were no fairies! Some "bad boys," sons of the employees of the N. C. R., used to spend their spare time playing ball on the back lot of the factory and chasing cats (can and all) through the back yards of the factory workers' homes. One day they discovered that it was fun to see how many window-panes they could knock out of the factory windows. Of course, the owners tried to put a stop to the matter; but, alas! the more they tried, the more miserably they failed. Then some one hit upon the idea of giving the boys something to do—challenging them to use their time advantageously. The boys "fell" for the plan. Soon they were rivals in planting and keeping gardens. Cleaning up backyards was a part of the plan of gardening, for tin cans and rubbish had to be removed before vegetables and flowers could grow.

Years have passed since those days. Now the section of Dayton where the employees of the N. C. R. live is one of the prettiest residential sections of the city. Everybody caught the enthusiasm of the boys. Homes were improved and shrubbery planted. Now everything is beautiful and clean. A large auditorium, with a pipe organ, called the "N. C. R. School," affords a place for educational movies, lectures and community sings for the employees of the National Cash Register Company.

Shall we introduce Christian teaching in our public schools? Our nation was founded upon the principle of separation of Church and State. How is it possible to teach Christianity in our schools without teaching denominationalism and sectarianism? This is being done in several of our cities. Are you in favor of week-day religious instruction in the public school? Why?

Compare the power of "special evangelistic meetings" and the power of the Sunday School in making America more Christian.

What is the real task of the Church in making America Christian?

For the closing part of the program, have the salutes to the American and Christian flags, which have been placed in a prominent place in the front of the room before the meeting.

Salute to the American flag: "I pledge allegiance to my flag and to the republic for which it stands; one nation indivisible with liberty and justice for all."

Sing the first and last stanza of "America."

Salute to the Christian flag: "I pledge allegiance to my flag and to the Saviour, for whose kingdom it stands; one brotherhood, uniting all mankind in service and love."

Sing one stanza of "Stand Up for Jesus."

Sing the third stanza of "Love Divine."

Mispah.

Rally Day offerings from the Churches are already coming in to the treasurer of the Board of Christian Education, Mr. C. H. Stephenson, 121 Fayetteville Street, Raleigh, N. C. It is hoped that every Church in the South will try to send a generous offering to the treasurer of this Board. This will be necessary if the Board is to be of its greatest usefulness to the Church. Limited funds means a cut in the work. The Board has always made it a policy to spend as little money as possible to get its work done. It has proved itself very efficient in the use of the funds entrusted to it.

EASTERN VIRGINIA CONFERENCE.

Following is the program of the one hundred and tenth annual session of the Eastern Virginia Christian Conference, to meet with the South Norfolk Christian Church, October 29-31, 1930:

FIRST DAY—WEDNESDAY.

Morning Session.

10:30. Call to Order.
Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. O. D. Poythress.
10:40. Enrollment of Delegates.
Address of Welcome—Rev. O. D. Poythress.
Response—Rev. R. E. Brittle.
Reception of Visitors.
Report of Program Committee.
Report of Executive Committee.
Appointment of Committees.
11:00. Report of Committee on Home Missions—Hon. J. E. West, Chairman.
Address.
Discussion.
12:00. President's Address.
12:20. Communion Service—Dr. W. W. Staley.
1:00. Adjournment.

Afternoon Session.

2:00. Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. D. M. Spence.
2:10. Digest of Ministerial Reports—Dr. I. W. Johnson.
2:30. Report of Committee on Stewardship—Rev. J. W. Fix, Chairman.
Address and Discussion.
3:30. Report on Woman's Missionary Conference—Mrs. J. Monroe Harris, President.
3:40. Report of Committee on Foreign Missions—Dr. L. E. Smith, Chairman.
Address and Discussion.
4:40. Reading of Minutes.
5:00. Adjournment.

Evening Session.

7:30. Service of Worship—Rev. O. D. Poythress and Members of the Choir.
Devotional Service—Rev. M. F. Allen.
Address—C. D. Johnston, Superintendent of Christian Orphanage.
Conference Sermon—Rev. J. F. Morgan.

SECOND DAY—THURSDAY.

Morning Session.

9:30. Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. N. T. Lowe.
9:40. Report of Committee on Religious Literature—Rev. J. E. McCauley, Chairman.
Address and Discussion.
10:30. Report of Committee on Education—Dr. W. W. Staley, Chairman.
Address and Discussion.
12:30. Devotional Period—Rev. E. W. Jones.
1:00. Adjournment.

Afternoon Session.

2:00. Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. C. E. Gerringer
2:10. Report of Committee on Ministerial Ethics—Dr. N. G. Newman, Chairman.
2:20. Treasurer's Report—W. E. MacClenny.
2:30. Report of Committee on Moral Reform.
Address—Rev. C. C. Ryan.
3:00. Presentation of Missionary Association—Rev. H. C. Caviness.
3:20. Report of Historian—W. E. MacClenny.
3:30. Report of Committee on Christian Education—Rev. F. C. Lester, Chairman.
Address.
4:10. Report of Committee on Evangelism—Rev. H. C. Caviness, Chairman.
Address and Discussion.
4:50. Reading of Minutes.
5:00. Adjournment.

Evening Session.

7:30. Service of Worship—Rev. O. D. Poythress and Members of Choir.
Illustrated Lecture—"The Passion Play," Dr. L. E. Smith.

THIRD DAY—FRIDAY.

Morning Session.

9:30. Song Service—Rev. J. F. Morgan.
Devotional Service—Dr. W. D. Harwood.
10:00. Report of Collectors.
10:10. Report of Committee on Superannuation—Dr. L. E. Smith, Chairman.
11:00. Report of Committee on Apportionments—Col. E. E. Holland.
Discussion.
11:30.
11:50. Devotional Period—Rev. E. B. White.
12:20.
1:00. Adjournment.

Afternoon Session.

2:00. Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. J. M. Roberts.
2:10. Reports of Special Committees:
Nominations.
Place for Holding Next Session.
Finance.
Resolutions
Memoirs.
Miscellaneous Business.
Reading of Minutes.
Closing Service—Rev. W. H. Garman.

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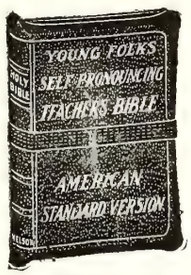

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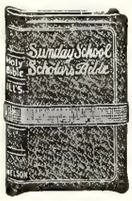

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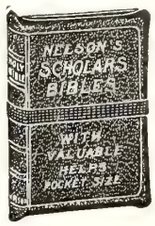

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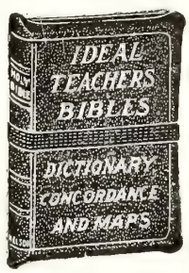

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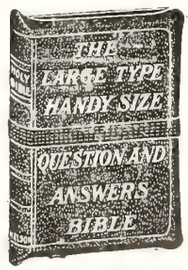

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

THE JOY-STAR.

"When they saw the star, they rejoiced with exceeding great joy."—Matt. 2:1-10.

Rightly were those men of the East called magi, or wise men. They hitched their wagon to a star. They had learned that star-gazing is the most profitable of human occupations. They discovered that heaven has richer gifts than earth.

What the Christmas star was, whether it was a new sun or a comet or a remarkable coniunction of planets, matters not; it was a divine signal in the sky, a sure token to the wise men of God's wonder-working on earth. They were glad and eager to drop all their secular business and make it their one business to discover God's meaning in the sign.

Therefore, the star became to them a joy-star, though to others it was nothing but an astronomical phenomenon, a mere event up above them. It passed over their heads and their hearts as well. They gazed, but the wise men rejoiced. And if we are truly wise, we shall look at the Christmas star after the fashion of the magi. We shall read in it God's handwriting, a personal message for us. It is the message so often on the lips of Jesus Christ, "Come, and follow me." It beckons, it allures, it commands, it goes before and we walk where it leads. Ah, blessed is such following, the one supremely blessed act of our mortal life!

Prayer.—Messiah of the holy star, Thou accredited of heaven, be our Guide through life, our Leader through eternity! All earthly lights are but the flickering and illusory gleams of the marshes. Thou alone art the Light of life. Show us the way, Thou Star of stars. *Amen.*

TUESDAY.

THE WORD AMONG US.

"And the Word became flesh, and dwelt among us."—John 1:1-14.

Jesus Christ was and is the Voice of God. He is God's Speech—His articulate, breathing Speech. He is God's Reason, God's Logic, as the Greek word in the original might well be translated. Jesus Christ is to us all that God's mouth would be, if it were speaking to us in our room.

What a marvelous privilege is this into which the world came at Christmas! We call the radio perhaps the most important, as it certainly is the most surprising of all the advances of science; but what is it when compared with that Word of God which has been speaking to us now for nearly two thousand years? Straight out of heaven it came, and its message is not of commerce or politics or art or literature, but of eternal life and endless peace and joy and power.

Prayer.—Full of grace and truth is Thy voice, O loving Word of God! Grant us the hearing ear and the understanding heart. Grant that we may be children of the Word. Grant that Thy comfort and commands may sound in our lives forever. *Amen.*

WEDNESDAY.

MAGNIFYING GOD.

"My soul doth magnify the Lord."—Luke 1: 46-55.

What a daring sentence is this which opens Mary's "Magnificat," so called from its opening word in the Latin translation! Think of magnifying God, making God great, increasing the infinite one! Surely this is a tremendous thought to put into Christmas.

And yet it is a very true thought; for God has given to man the terrible power of shutting God out of his life, and every such exclusion narrows God; at the same time God has given man the glorious power of admitting Him to his life, and every such admission enlarges God, magnifies Him.

Let us keep Christmas by taking the Lord into our lives, even as Christ was taken into Mary's life from the brooding of the Holy Spirit, and as Christ came into the life of the world through the Bethlehem birth. Nothing can so magnify us as thus magnifying the Lord, and nothing can so magnify the world.

Prayer.—We praise Thee, O God, that Thou hast gives such grace and power to men. No other honor and glory is t obe compared to this of receiving Thee. Come into our hearts, Eternal Father, and abide! Through our Lord and Saviour Jesus Christ. *Amen.*

THURSDAY.

HIS NAME.

"Thou shalt call His name Jesus, for it is He that shall save His people from their sins."—Matt. 1:18-23.

Joshua, Jesus, "Jehovah of Salvation"—the most significant and blessed of all names! Named by a messenger of God, named to Joseph the son of David, shall He not also receive the same name from us? For we do not call His name Jesus unless we receive Him as the one who shall save us from our sins.

No one can enter into the real spirit of Christmas that does not enter into the real spirit of the atonement. If we see in Christ the loving Father coming close to men and bearing their burdens, most of all their heaviest burden of sin, then we know what His coming meant, and we truly interpret Christmas.

Prayer.—Thou art our salvation, blessed Jesus. Thou hast given us the gift of gifts, freedom from the evil that has had dominion over us, entrance unto the light and liberty of the children of God. For this we bless and praise Thee, world without end. *Amen.*

FRIDAY.

THE SHADOW OF THE ROCK.

"A man shall be as a hiding-place from the wind, and a covert from the tempest, as streams of water in a dry place, as the shade of a great rock in a weary land."—Isa. 32:1-8.

The prophet heaps up all images of comfort and safety, of protection and peace, as he foretells Jesus Christ. He names the most dreaded perils of the East, the sirocco, the tempest, the drought, the burning heat of the torrid sun. The Messiah shall be a refuge from all these. He shall guard us from all dangers, keep us from all distresses. His children have no want and no woe.

Therefore, if we have want and woe, we are not His children. Let our plenty be the test of our Christmas, our contentment, our satisfaction, our complete happiness. When the Christmas birth takes place in a life, all blessedness is born to it.

Prayer.—Yes, dear Lord, Thou dost mean all this to us; Thou art more than all this to us. No image from the natural world can picture all that Thou art to our spirits. In Thy advent all delights have come to us, all fears have passed away. *Amen.*

SATURDAY.

THE SECOND ADVENT.

"This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven."—Acts 1:1-11.

Our celebration of the first advent looks backward, but it should also be a time of looking forward to the second advent. Christ's second advent is a theme of deepest interest to every Christian. It is a matter of profound importance, for He may come tomorrow.

In exteriors, this second coming will be a complete contrast to the first. Then He came as a helpless Babe, but He will come next as the Ruler of all things. Whoever is wise will prepare for His coming, and will watch for it unceasingly. There is no better time to make ready than this season of the first advent. We make ready by driving from us every evil, with His help. He will prepare us for His coming.

Prayer.—It will be a happy task, Lord Jesus, to make ready for Thy second advent, Thou and we together. Form Thyself in our lives, we pray Thee. "Be born in us again." Fashion us according to Thy will. Then we shall look forward to Thy appearing with no fear, but with exceeding joy. *Amen.*

SUNDAY.

JOY TO ALL.

"And the angel said unto them, be not afraid, for behold, I bring you good tidings of great joy which shall be to all the people."—Luke 2:8-14.

Joy to all the people. Great joy to all the people. How is this, when so many celebrate Christmas with little joy, and so many do not celebrate it at all?

In the first place, the angel did not say when His prophecy should be fulfilled, and a thousand years are with the Lord as but one day, and will be so regarded by us after we have come to be at home in eternity. And in the second place, who is there in all the world today who is not happier because of the Bethlehem birth? He may not be conscious of the source of his happiness, but it can all be traced back to Christ.

The noblest civilization of all the world is Christian. The highest impulses and most blessed ideals of the world are Christian. The best hopes for the future were born with Jesus Christ.

Prayer.—Lord Jesus, we rejoice in Thee. Our Saviour, we have great joy in Thee. Blessed Redeemer, we shall have greater and ever-greater joy in Thee as the centuries roll. For Thy Christmas is a growing feast, and of its blessedness there is no end. *Amen.*

NOTICE.

The annual session of the North Carolina Woman's Missionary Conference meets with the Liberty (Vance) Christian Church on Friday, October 17, 1930. We are expecting a large delegation present, and if there are those desiring entertainment for the night, please notify me. We urge all ministers to attend, realizing that it is you who can create a real missionary spirit in your Church. Your presence will be an inspiration to us, and, we trust, the Conference a help to you. Come.

Henderson, N. C., R. 1. MRS. R. J. NEWTON.

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

CONFESSION AND FORGIVENESS.

"If we confess our sins, He is faithful and just to forgive us our sins."—1 John 1:8-9.

What is sin? Sin is easier to describe than to define. There is a story of Calvin Coolidge going to Church, and Grace said, "Where have you been?" "I've been to Church." "What did the preacher speak about?" "Sin." "What did he say about sin?" "He was against it." So each of us ought to be against it.

The three hardest words in the world for us to say are, "I have sinned." Yet they are the truest words that we have ever spoken; for all of us have sinned or fallen short. It was so with the following: the prodigal son (Matt. 27:4), and Judas also sinned, and I have sinned.

We account for the universal sins of man on basis of the weakness of the flesh and the strength of the devil; for every man is two men. The old nature and the new. Old man Adam and old nature which is weak, we have inherited the Eden scene. There is a constant warfare in us; a new life struggling against the old, as the house of David against the house of Israel.

Many there are who have sinned who do not seem to regret it, and they talk about how mean they once were. Let no one tell another of his wrong-doing, lest he do it in humility, and never let the devil pat you on the back and say, you did me a good turn in those days.

Our text tells us that we are to confess our sins, and that unless we repent we shall perish; hence, "He is faithful and just to forgive us of our sins." But we must confess our sins before Him. But here again we come face to face with that which made a mistake in our lives. There is a wrong way of confessing our sins, as the Bible tells us of men who wrongly confessed their sins, so that we might profit by their cases, as is shown in the case of Pharaoh.

Pharaoh was King of Egypt, and God sent Moses to tell him that he must let the children of Israel go out of Egypt to the promised land. Moses stood before him and gave the message of God, and Pharaoh mocked him and said, who is God that I should obey Him? I am a king myself; leave here, I will do as I please with these slaves. They shall turn my mills. Then Moses went away and Pharaoh was the victim of many plagues, such as the water turning into blood, and finally the first-born of every family was taken, and Pharaoh saw his mistake and sent for Moses and told him that he had sinned and told him to ask God to stay these clouds of wrath and trouble that were falling on his people. Pharaoh said, "I have sinned and I relent; I will change my ways." So Moses prayed and the clouds were raised and the sunlight came over Egypt and he started to the promised land with the children of Israel. Then Pharaoh sent his men to capture him and bring him back, with the children of Israel, so that they could grind at his mills again; but Moses escaped through the Red Sea.

In telling this story, it illustrates the fact that so many of us are willing to confess our sins when in a tight place and make all kinds of promises, and yet soon forget the promises we made and go back to sin again.

A minister friend of mine, at close of prayer-meeting one night, arose and asked to say a word. He told how ill a certain man was, and that five doctors had been in consulation all day and he had just left the bedside and came to Church for prayer-meeting, saying, "I believe in prayer and that God can stay the hand of disease." The doctor said that when they told the sick man that he was soon to die, he said, "I am not ready to die. Isn't it Wednesday night? Then go to Church and tell the people to pray to God to spare my life so that when I get well I might come back to Him and be one of His servants, which I pledge to be." Every head was bowed, and the man was made well again. Next morning the doctor phoned that everything was all right; that the tide had turned. Soon the man was up and on the streets again, and when the minister came back and saw him walking the streets one Saturday and asked him, "You are going to be out for Church tomorrow?" "No, not yet; I'm not entirely well, and I have to go to the office to catch up on some of my letters, but I will come soon." But he never came—the man dropped dead. "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Just another case of a man who confesses his sins under pressure, but later forgets his confession.

Franklin, Va.

WET PROPAGANDA.

If prohibition ever loses out in America it will be because of the indifference of the ministers and members of the Church. That indifference has been noted by the liquor forces, and they are taking advantage of it to the limit. Every conceivable scheme is being carefully worked by that crafty organization the Association Against the Eighteenth Amendment for misrepresenting facts and making things seem what they are not.

Some of the shrewdest newspaper and magazine writers in the country are now engaged by that organization and its allied interests to furnish to the press propaganda material. They spare no pains to carry their point and mold public opinion against prohibition and the enforcement of it. A typical example is seen in the recent announcement of Governor Franklin D. Roosevelt of New York that he favors the repeal of the eighteenth amendment. This has been broadcast to the world as a great piece of news. The fact is, it is no news at all. Whoever heard of Franklin Roosevelt being anything else but wet and favorable to anything that would bring legalized liquor back to New York, the most un-American State and city in the Union.

Governor Roosevelt's statement that he is opposed to the return of the saloon is all bosh. What he and ex-Governor Al. Smith both would like to see is the cross-rail, the sawdust, the plate-glass, the screen-doors, and the rest of the paraphernalia that goes to make up a full-rigged whiskey-shop. When Roosevelt became governor, with his hand on the Holy Bible he swore to support the Constitution of the United States and enforce the law. From that day to this he has repudiated that oath, has refused to support at least a part of the Constitution, and has allowed saloons (which he now says he is opposed to) to run full-fledged in New York City and elsewhere throughout the State. In a very statesman-like way he says that so long as the eighteenth amendment is on the books he believes it should be enforced. The very idea! What has he done to enforce it? He has a poor way of practicing what he preaches.

The casual reader coming in contact with some of this liquor-press propaganda would probably remark: "Well, it looks like the whole country is turning against prohibition. Now, here comes out Governor Roosevelt of New York saying that he favors the repeal of the eighteenth amendment." The wet press of the country, including the Associated Press, would proclaim this announcement of this great man as one of the outstanding events in democratic history. The trouble with Roosevelt and the other liquorites of New York State is they are just not willing to abide by a law almost unanimously passed by the other States of the Union. They want their liquor and they are going to have it, even if it means the disregard of all law to get it. This is not unexpected for New York, made up as it is of a larger percentage of foreigners than any other State in the Union—men and women who care naught for American ideals and institutions.

Governor Roosevelt made this announcement thinking, probably, that it was well-timed, since he is considering the presidency; and it is! It gives the dry Democrats of the South in particular, as well as the ministers and Christian forces of the Churches throughout the country, time to line up, and, in the next campaign, teach him the same lesson they taught Al. Smith in the last. The matter of settling this much-discussed question of prohibition belongs first and last to the Church, since it has to do with the destiny of the nation and the welfare of coming generations.

Norfolk, Va. S. M. Smith.

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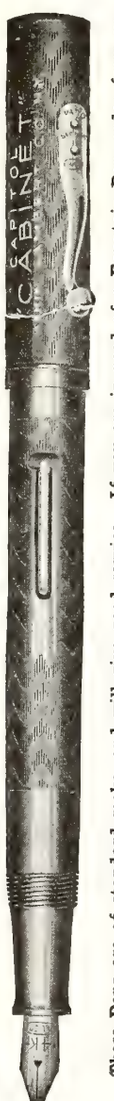

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THE CHRISTIAN SUN, 1536 EAST BROAD STREET, RICHMOND, VIRGINIA

Christian Orphanage

Dear Friends:

The children had a real treat last week. The Carolina Theater, of Burlington, put on the Byrd expedition picture for three days and nights and extended a cordial invitation to all the Orphanage children to attend free. Of course this is an unusual picture and one that we seldom have an opportunity to see, and one that is very interesting from beginning to end, and educational. We had a good friend in Gibsonville, two miles away, who has a very large moving van. He proposed to take the children if we would pay for the gasoline. His truck carried about seventy children, and we carried the others so all could take advantage of this opportunity of seeing Byrd's trip to the south pole. They were thrilled from beginning to end and have talked agreat deal about it since seeing it. But all reached the conclusion that they would rather see the picture than to make the trip to learn of the things they saw in the picture.

We are very grateful to the Carolina Theater for this courtesy, and also to our good friend Mr. Petigrew, of Gibsonville, for taking so many of the children for us. People are good to us, and it makes our work more pleasant.

We had a potato-digging picnic last Saturday. This picnic was a boys' picnic. We carried all the boys, little and big, to the potato field, and plowed out, picked up, and stored 380 bushels of potatoes and we are not through digging yet. We counted it a day's work and quit at 5 o'clock.

How about the Thanksgiving offering in your Church? We want every Church and Sunday School to take a part this year. We need the assistance of all the Churches and Sunday Schools so much this year that we believe all will take a part. We are counting on all to take an active part. Remember the Orphan children in your Orphanage.

C. D. Johnston,
Superintendent.

REPORT FOR OCTOBER 16, 1930.

Brought forward	$12,813.78

Sunday School Monthly Offerings.

N. C. & Va. Conference:		
Long's Chapel	$ 1.87	
Happy Home	1.50	
Durham	19.75	
Apple's Chapel	3.87	
		26.99
Eastern N. C. Conference:		
Lebanon	$ 1.10	
Plymouth	3.45	
Catawba Springs	10.74	
Turner's Chapel	1.60	
Fuller's Chapel	3.13	
Cary	3.68	
Mebane	2.00	
		25.70
Western N. C. Conference:		
Biscoe	$ 2.56	
Pleasant Hill	5.74	
Ramseur	8.87	
Sanford	1.00	
		18.17
Eastern Virginia Conference:		
Mt. Carmel	$14.34	
Holland	12.00	
Rosemont	10.00	
Rosemont	9.91	
Franklin	10.00	
South Norfolk	6.96	
		63.21
Valley Virginia Conference:		
Concord	$ 3.30	
Dry Run	2.25	
Timber Ridge	4.62	
		10.17
Alabama Conference:		
Roanoke	$ 2.03	
Rock Springs	1.00	
Mt. Zion	2.07	
Noon Day	1.14	
Pisgah	1.75	
		7.99

Special Offerings.

L. W. Wagoner, Elon College	$ 2.50
Mrs. M. J. Hockaday, Oxford, N. C.	1.00
Elon Summer School	5.00
Jr. Philathea Class, Suffolk, Va.	2.50
C. A. Penn, N. Y. City	50.00
Porterville S. S., Robinson, Ill.	5.00
B. E. Allred, for oats	11.80
	82.80
Grand total	$13,048.81

"BY THE WORD OF THEIR TESTIMONY."

Say what you will about education, development, character-training, you have never said the last word about the Christian life until you have mentioned the direct working of the Spirit of God on the soul of man. As that is the most mysterious, so it is the most fascinating of all personal adventures. The psychologist may explain until he is blind—sometimes it does not take long—but every Christian knows that when "the Spirit Himself beareth witness with our spirit," it is an experience more vivid and wonderful than any other can be. The describing of these moments is not easy. Words are poor stuff for such employment. And yet this is precisely the exercise which in all ages has attracted the heart and the mind of men. Testimony is a perennial and ever-potent evangelism.—*Western Christian Advocate.*

PROGRAM.

Program of the eighteenth annual session of the Eastern Virginia Woman's Missionary Conference, to be held Friday, October 24, 1930, at Christian Temple, Norfolk, Va.

MORNING SESSION.

Theme: "Shall We be Witnesses?"

Call to Order (10 o'Clock).
Opening Meditation and Prayer—Mrs. H. C. Caviness.
Reports of District Superintendents:
- Waverly—Miss Louise Pittman.
- Franklin—Mrs. W. D. Harward.
- Nansemond—Mrs. B. D. Jones.
- Norfolk—Mrs. H. C. Caviness.

Reports of Departments:
- Spiritual Life—Mrs. W. H. Andrews.
- Life Membership and Memorials—Mrs. O. S. Mills.
- Conference Editor—Mrs. J. W. Fix.
- Young People—Mrs. R. T. Bradford.
- Cradle Roll—Mrs. F. M. Nelson.

President's Greeting.
Recognition Service.
Report of Treasurer—Mrs. W. V. Leathers.
Report on Literature—Mrs. J. E. Cartwright.
Address—"Bearing Testimony in His Name," Dr. J. O. Atkinson.
Appointment of Committees.
Offering.
Special Music—Temple Choir.
Address—"Modern Miniatures," Mrs. Ray Clarke Tillinghast, Presbyterian National Board of Foreign Missions.

AFTERNOON SESSION.

Call to Order (2 o'Clock).
Special Music.
Address—"The Passion Play: A Witness," Dr. L. E. Smith.
Memoirs—Mrs. I. W. Johnson.
A Few Minutes with the President of the Southern Christian Woman's Mission Board, Mrs. J. A. Williams.
Reports of Committees.
Presentation of Banners—Mrs. James Monroe Harriss.
Reading of Minutes.
Benediction.

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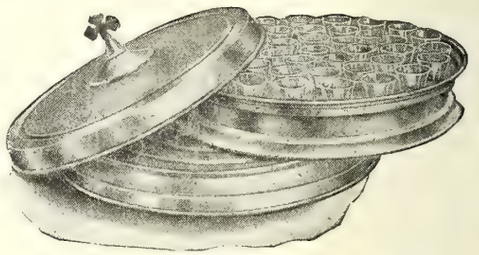

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10 ..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10 ..... 2.25
Bread Plate No. 1—Narrow rim 1.60

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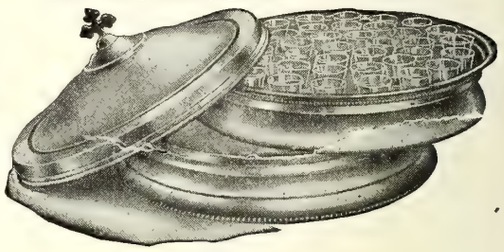
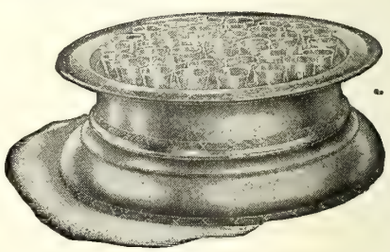


Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses. $22.00
Base No. 1—Silver-plated; fits Silver Tray 85. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85 ... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling). $22.00
Base No. 2—Silver-plated; fits Silver Tray 90 .. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00

Bread Plate No. 3—Narrow rim ..... $ 9.00
Bread Plate No. 4—Broad rim 9.00
Filler—Silver lined 6.00

THE CHRISTIAN SUN
1536 East Broad Street, - - Richmond, Virginia

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

THE LESSON ROUND TABLE, 1931. Edited by Richard D. Dodge. Cokesbury Press; $1.25; pp. 396.

Last year the Cokesbury Press began this publication edited by Dr. Dodge and contributed to by an outstanding group of religious leaders. The venture proved such a signal success that they have continued the publication for its second year. There are decided advantages in having a Sunday School commentary that presents such a splendid array of Christian and scholarly delineation. The impact on the mind of those who use this textbook must be a constant source of inspiration. It is one of the best commentaries on the improved International Uniform Lessons.

THE CHURCH AND ADULT EDUCATION. By B. S. Winchester. Richard R. Smith, Inc.; $1.50; pp. 181.

One of the things that we have learned in recent years is that adults are educable. We should have known this all the time, but for some reason it had escaped our attention. We are grateful to Dr. Winchester for insisting that adults can learn.

Dr. Winchester undertakes to be quite practical by insisting on four areas of adult experience which he describes as the hot spots of consciousness which he treats as home religion, racial issues, civic relationships, and international relationships.

Part three of the book utilizes the educational possibilities of the Church at work, and deals with the practical measures of program-building and leadership training.

MUSIC AND RELIGION. By S. A. Hunter. Abingdon; $1.75; pp. 231.

Dr. Hunter conceived the idea of asking fourteen leading American preachers to join him in preaching on some phase of music and religion. The fifteen have treated fourteen themes and have treated them inspirationally. For one thought, the reader will be grateful—that Jesus sang. Here is music raised to its rightful place of service in the realm of religion. It is a book not merely for musicians and ministers, but for all.

BEREA CHURCH.

As it has been quite a little while since I have had anything to say about the work of this Church, in this part of the Lord's vineyard. Yet I am impressed just now to tell THE SUN readers something of the progress we are making as a Church, especially for the past two years. Rev. J. F. Morgan has just finished his fifth year with us as pastor. During this time, it seems that our Church has gotten along more smoothly than ever before in general Church work. Last year, for the first time since we have been a Church, the treasurer reported six weeks before the convening of the annual Conference that all bills had been paid up, Conference apportionments in hand, and one hundred and ninety-three dollars in the treasury. When I heard that I said, "Amen." Yesterday evening, while assembled in our last conference for the present year, with a membership present that more than doubled any number being present in any conference for a number of years. The treasurer again made his report, which was better than last year, because, said he, we have more money in the treasury than ever before at the close of the year, with all bills canceled, and he commented on the many good things the Church had done this year.

For the past two years we have had some heretofore somewhat inactive members to come to the front and take up the work, and with their push, energy and good will displayed, have just made things hustle. We have never had a finer brotherly spirit manifested among the members than now. And the co-operation and sweet fellowship between pastor and people will surely make success. I don't know whence cometh this gracious relationship, unless the brotherhood has become more possessive of the Christ-like spirit than formally, or that Bro. Morgan is possessive of some peculiarity of divine magnetism that just encircles his parishioners and brings them within his loving embrace and just holds them there until they respond to his and the Master's will. Any way, be as it may, we are getting along fine. With good wishes for THE SUN.

M. W. HOLLOWELL.

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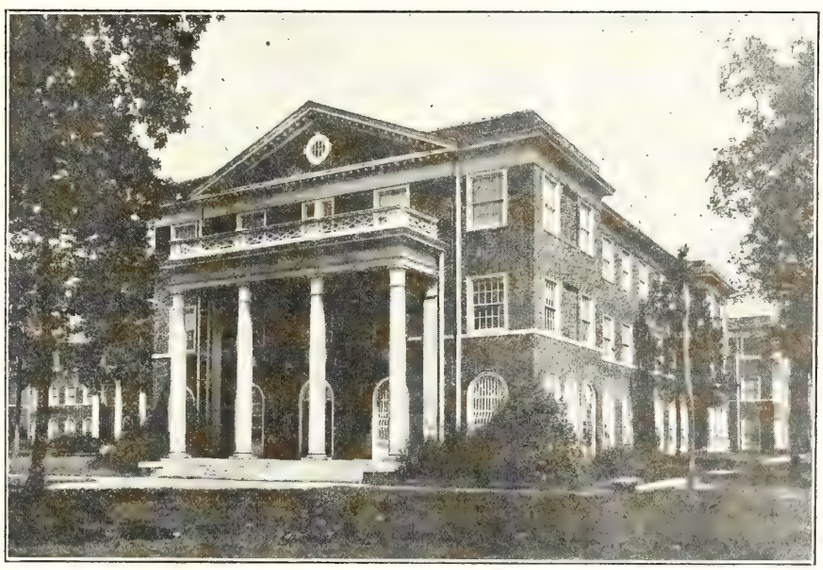

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C. M. CANNON, *Registrar*

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When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

OBITUARIES.

BRANSON.

H. T. Branson died at his home September 15th, after a long spell of illness. He was the loving father of eighteen children, of whom five sons and six daughters survive. Funeral services were held at Holly Springs Church, conducted by Rev. H. B. Barger, assisted by the writer. May the good Lord bless the bereaved family.

B. H. LOWDERMILK.

LEE.

If words of love and appreciation from hearts of friends could add honor and glory to the memory of one whom we have loved and lost, then we would ask that it be given us to somehow convey to others the esteem in which we held our dear friend and neighbor, Mrs. W. J. Lee, who quietly went away to her heavenly home on September 6, 1930. "Cousin Jennie," as she was known to so many of us, was a woman of rare and beautiful character, admired and beloved by all who knew her, and our Berea Church and Driver community do sincerely mourn our great loss.

While we know that we shall always miss her sweet face and gentle leadership in the Sunday School, Church services, and in every line of religious activity (for she was vitally interested and concerned), yet we are grateful for her long and useful life, in which she glorified God, in helping to bring peace and joy and hope to many other lives.

Therefore, be it resolved:

1. That we submissively give her into the arms of Jesus, whom she loved and served so well, and that we remember her words and deeds to enrich our own souls.

2. That we express to her family our deepest sympathy in their bereavement, and may the Holy Spirit comfort their hearts.

3. That a copy of these resolutions be recorded on the pages of our Church register, a copy sent to the family, and a copy published in The Christian Sun.

MRS. E. L. EVERETT,
MRS. H. P. HARRELL,
MRS. A. S. HARGROVES,
Committee.

Berea Christian Church, Driver, Va.

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HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, OCTOBER 23, 1930. NUMBER 43.

THE SUN'S OBSERVATORY

Mrs N T F

By Dr. W. C. Wicker.

GEORGE WASHINGTON CELEBRATION.—

The citizens committee to co-operate with the Federal commission in the George Washington bi-centennial celebration has appointed a committee on religious observances, of which Dr. Charles S. Macfarland is chairman. The committee includes also as members Bishops W. F. McDowell, J. E. Freeman, W. T. Manning and W. F. Poling and other representative leaders of the Protestant faiths. With this array of intellectual and spiritual lights on the committee, the religious aspect of the celebration will receive sufficient attention to give it the national and international recognition that it deserves.

CHARITIES AND CHURCHES.—

The late Senator James D. Phelan, of California, in his will disposed of nearly four million dollars to charities and Churches. In more than one hundred bequests, practically every charity institution in San Francisco, irrespective of creed or color, was included. Of course, the larger portion of these bequests went to Catholic Churches and institutions, as Senator Phelan was a devout Catholic. This should be challenged to some of our wealthy Protestant senators to will some of their wealth to institutions and Churches of their faith. There could be no finer memorial to the name of public servants than such bequests that go on living and serving Christ and humanity for all time to come.

"MODERN YOUTH."—

At a recent banquet given by the Commonwealth Club, San Francisco, Prof. Harry A. Overstreet, of New York, spoke on "Modern Youth," and among other things he said that young people today "are disillusioned about the significant thingc of life because of too much dogma and lack of intelligence which has been used in the past." He thinks that there is developing today a pioneering, critical type of mind that is checking up the old dogmas and analyzing the old facts. This, he says, "accounts for the lack of certainty regarding ideals in regard to marriage and the family, politics, industry, education and religion." Such an attitude on the part of the younger generation will lead to an empirical study of these great questions and result in a better understanding and a better adjustment to these fundamental institutions. Everything is being subjected to scientific and experimental investigation these days, and in the hands of our aspiring youth the outcome will be wholesome and helpful, progressive and creative, neither dogmatic nor dominating.

SLEEPING IN CHURCH.—

Extracts from the Church records dating back to the seventeenth century reveal some strange facts. Our forbears, in September, 1651, tried to tackle the problem of sleeping in Church thus: "The session taking into consideration the great sleepiness in Church, occasioned by the women keeping their plyds (plaids, shawls) about their heids in tym of devyn service, does therefore appoint intimatoun to be maid the next Lord's Day out of pulpit that the women would lay down ther plyds about ther shoulders and does ordain the beddell (beadle) mediately after the ringing of the third bell to seeze them doun."

This remedy was certainly not efficacious, for in May, 1656, the matter again comes up, this time with a threat to confiscate the cloak for the worshiper's sin: "The session perceiving that the women's keeping their plaids upon their heads and faces in time of sermon is occasion of sleepiness, as also that they who sleep cannot be distinguished from those who sleep not that they may be wakened, therefore they appoint that such be not used hereafter under pain of taking their plaids from them." People were not better in the "ye goode ole days" than they are now. The world is not growing worse.

RELIGIOUS FORUMS.—

Great themes are being discussed and studied in religious forums and convocations as never before in our generation. Recently in a religious forum in Boston, under the auspices of one of the colleges, a broad field of fundamental subjects was discussed. Prof. Hermon Herrel Horne, of New York University, gave a critical study of the character and limitations of the philosophy, of John Dewey. Prof. Kirtley Mather, of Harvard, discussed "The Impact of Modern Science Upon Religion" in three addresses—"The Search for God," "Freedom in a World of Law," and "The Life Everlasting." Dr. Samuel McCrea Cavert, of the Federal Council, gave the Hazen lectures on "What it Means to be a Christian," leading up to the social implications Christ's teachings. Dr. Raymond Calkins, of Cambridge, Mass., dealt searchingly and tenderly with "the religious ilfe which must underlie the minister's message." Dr. Charles C. Merrill discussed "The Minister's Adventure with Jesus." Such studies in convocation and religious forums would suggest that the minister of today needs to become more thoroughly prepared for the ministry, needs thorough grounding in academic subjects, scientific knowledge, theological training and spiritual insight. He must be a leader among leaders in every field of thought.

BOSTON'S TERCENTENARY.—

September 17, 1630, there were a few score settlers in Boston; September 17, 1930, there were millions of citizens and spectators in this city to celebrate. There were seventy-five radio stations hooked up with the outside world. The mayor of old Boston in Lincolnshire was a guest in new Boston at the most wonderful spectacle possible. Messages were sent to all parts of the world by radio to cement the bonds of friendship forever between the old and the new world. They sent messages of good cheer and good will and brotherhood to friend on the other side of the Atlantic. They unveiled a memorial of enduring granite and bronze to the men and women who by their courage and fortitude founded the Massachusetts Bay colony. Great throngs at night watched the illuminated parade of floats depicting the city's history from the days of the Norsemen. The North station auditorium was filled to its capacity of 20,000 to hear Mayor Salter, of the English Boston, and others. A pageant on the common, "The Soul of America," Friday evening appropriately closed the week's celebration; but the commemoration of the 300th anniversary will go on through the entire year and throughout the entire State. Every city, town and hamlet and every Church has its celebration. The contribution of this city to the life of America is worthy of such a memorial and such a celebration, for cities like great persons, have great characters and great spirits.

DR. ZWEMER.—

Dr. Samuel M. Zwemer is known as "the modern apostle to the Moslem world" because of his long and successful missionary work among the Mohammedans. He made the opening address at Princeton University at the beginning of the fall session. In his address he maintained that the Christian minister must acquaint himself with other religions than Christianity, with their "elements of truth and beauty," so that he may adequately preach "Jesus Christ who is altogether truth and beauty." He asserted that the purpose of missions stands sure, and its accomplishment is certain, because it is the carrying out of a God-given commission. Nevertheless, he said, sympathy with and understanding of other religions is the means whereby the missionary and preacher can begin his evangelistic work with any hope of success, for they all contain broken lights which gathered up in the intense light of Christ, who is the Light of light, and the unique and supreme manifestation of God. Dr. Robert E. Speer gave the charge to Dr. Zwemer as the new professor of missions at Princeton. There were representatives of fifty seminaries and colleges at the opening service. This great event is a commentary on the necessity of great preparation for the ministry and missions. We of the Christian Church should have a chair of missions and more adequate provision for the preparation for the ministry than we now have in our colleges in order that our ministers may be prepared to measure up to the demands upon them in this age.

NOTES-PERSONALS

Rev. B. J. Earp has been quite successful in two special revival services in the Valley of Virginia. In the meeting at Palmyra Church there were ten additions, and in that at Mt. Lebanon there were fourteen additions.

Chaplain H. E. Rountree stopped at the publishing office of THE SUN last week, en route to Charleston, S. C., where he will be stationed during the coming year. He was accompanied by his brother-in-law, Mr. Franklin, of Florida. We were glad to have them both.

Dr. Frank Jenkins, chairman of the board of trustees of Piedmont Junior College, filled the pulpit at the Richmond Church last Sunday at both morning and evening services. To know Dr. Jenkins is a privilege and a pleasure. Piedmont Junior is most fortunate in having him to serve.

Generous rally day offerings from our Churches will make possible leadership training schools in many of our Churches this winter, progress in the work the young people of the Convention are trying to plan and undertake, and bigger and better Churches because of the giving of the gift and the results that will come back to them in the form of service rendered by the Board of Christian Education.

The Portsmouth *Star* contains, in its issue of October 16th, an account of the final Conference of the Church year of the First Christian Church of Portsmouth, the news item stating that Rev. H. C. Caviness, pastor, was re-elected unanimously for the coming year, and that he accepted the call. The year closed with the several organizations and auxiliaries of the Church in the best condition they have been in during the twenty-nine years since the organization began. Every organization of the Church not only met its monetary goal, but in every instance exceeded the amount expected of it. In an editorial in reference to Bro. Caviness, the Portsmouth *Star* says: "All are delighted that Rev. H. C. Caviness will remain in Portsmouth as pastor of First Christian Church."

There are some copies of the New Testament and Psalms in the office of the field secretary of the Board of Christian Education which are for distribution in our Sunday Schools. A friend of boys and girls provided this gift for them. Each boy and girl, upon their tenth birthday, should be given one of these testaments by their Sunday School teacher. Our Sunday School teachers are hereby asked to write to the Board of Christian Education, Waverly, Va., for a copy of the New Testament and Psalms for each of her pupils whose tenth birthday is drawing near. This offer will hold for some time. Please see that the boys and girls get their Testaments. The Sunday School teachers themselves must write for the books.

THE SUN LETTER.

"THE CHRISTIAN SUN in Every Home" is the slogan of the circulation manager. The fall of the year is here; cotton and tobacco going on the market, money will be more plentiful. It will be a real good time to subscribe for THE CHRISTIAN SUN, and a most excellent time to renew.

THE SUN is needing money badly, and it is depending on the members of the Christian Church for its support. Subscribe if you are not taking it. Renew if you are in arrears. THE SUN needs money to pay bills.

CHAS. D. JOHNSTON,
Circulation Manager.

CONFERENCES MEET.

Eastern Virginia Conference will meet with the Church at South Norfolk, Va., Wednesday before the first Sunday in November, 1930, at 10 A. M.

North Carolina and Virginia Conference will meet on Tuesday after the second Sunday in November, 1930, at 10 A. M., at Long's Chapel, Alamance County, N. C.

Western North Carolina Conference will meet Wednesday after the first Sunday in November, 1930, 10:30 A. M., with Hank's Chapel.

Eastern North Carolina Conference will meet with the Catawba Springs Christian Church, Wake County, N. C., on Tuesday after the third Sunday in November, 1930, at 10:30 A. M.

WESTERN VIRGINIA CONVENTION.

The Western District of the Virginia Christian Endeavor Union will hold its convention in Woodstock, Va., on November 1-2, 1930. The Western District includes the counties of the Shenandoah Valley and all C. E. Societies there are urged to be well represented.

The convention promises to be a splendid one, and among the speakers and leaders are Mr. Stanley B. Vandersall, superintendent C. E.; Mr. W. Roy Breg, Southern secretary of the International Society of C. E.; Mr. C. E. Barfield, president of Virginia State C. E. Union; Mr. W. H. Baker, treasurer of Virginia Union; and Mr. Floyd Haines, State social and recreational superintendent.

The district registrar is Miss Catherine Bauserman, Woodstock, Va., and all registrations should be sent to her as soon as possible. The registrations are 50 cents for the young people's convention and 25 cents for the junior and intermediate convention.

Special mention will be made to societies having 100 per cent registration, and an award will be made to the society sending in the most registrations.

CHRISTIAN CHARACTER THE TEST.

For some time I have had a desire to write a letter to THE CHRISTIAN SUN, but because of my age and the busy life I live I have failed to do so. I am now in my seventy-fourth year and have been in the active service of the ministry for fifty-one years. I have organized several Churches here and in south Georgia and have ordained about thirty ministers and have baptized more than twenty-five hundred people in Georgia and Florida. I have been pastor of one Church for more than forty-five years; another for thirty-seven years, and another for thirty-three years; and the longer I live, the more I enjoy the work, but I am retiring from the active ministry November 1st of this year. I am originally from Duplin County, N. C., and having lost my parents in early life, I found it hard to make any show in life. I came to Georgia quite a young man, and associated myself with the best people I could find. I was just a young minister when Drs. Scoven, Hall and others organized the South Georgia Freewill Baptist Association; an association that has always been liberal in its views and far from fostering sectarian prejudices. I have all my life believed in the fellowship of all Christians, and I have preached and practiced it. I have never known any other test of Christian fellowship than Christian character, and it has always been a source of pleasure to me when I happened to meet a minister who was possessed of such congenial, Christ-like spirit, and I have been made to rejoice in these last days by copies of THE CHRISTIAN SUN sent me by Rev. A. R. Flowers to know that there is a brotherhood who has stood for these principles through many years. I feel that the kingdom of Christ on earth has suffered much harm from the lack of brotherly love and Christian affection among His followers. I hail with joy the thought of a coming day when we can have a united brotherhood of all Christ's followers on earth.

Surrency, Ga. JOHN A. BLANTON.

PROGRAM.

Following is the program of the sixtieth annual session of the Western North Carolina Christian Conference, to be held at Hank's Chapel Christian Church, Chatham County, N. C., Wednesday and Thursday, November 5-6, 1930:

FIRST DAY.

Morning Session.

10:30. Call to Order—By President Rev. T. J. Green. Devotional Service—Rev. John M. Allred.
10:45. Enrollment of Ministers and Delegates.
11:00. Appointment of Special Committees.
11:05. Reception of Visitors.
11:25. Executive Committee's report.
11:30. Annual Address by the President. Adjournment.

Afternoon Session.

1:30. Call to Order—By the President. Devotional Services—Rev. H. V. Cox.
1:45. Report of Nominating Committee.
1:55. Report of Ministers and Churches.
2:30. Report on Religious Literature—Rev. G. R. Underwood, Chairman.
3:00. Report on Social Service—Rev. J. U. Fogleman, Chairman.
3:30. Miscellaneous Business.
4:00. Adjournment.

Evening Session.

7:30. Devotional Service—Rev. W. C. Martin.
7:45. Report on Sunday Schools—Geo. T. Gunter, Chairman.
8:15. Report on Evangelism—Rev. John M. Allred, Chairman.
8:30. Address—Rev. T. Fred Wright, Pastor Sanford Christian Church.
9:00. Adjournment.

SECOND DAY.

Morning Session.

9:30. Devotional Services—Rev. R. A. Whitten.
9:45. Report on Home Missions—Rev. H. V. Cox, Chairman.
10:15. Report of Woman's Board—Mrs. I. H. Foust, Chairman.
10:45. Report on Foreign Missions—Rev. E. C. Brady, Chairman.
11:00. Address—Rev. J. O. Atkinson, D. D.
11:30. Sermon—Rev. M. J. Sweet, D. D., Pastor-at-Large of the Congregational Churches of the Carolinas.
12:15. Adjournment.

Afternoon Session.

1:30. Devotional Services—Rev. M. A. Pollard.
1:45. Report on Education—Rev. T. E. White, Chairman.
2:00. Address—Dr. W. A. Harper, President of Elon College.
2:30. Address—"Our Orphanage," Chas. D. Johnston, Superintendent.
3:00. Report on Christian Endeavor—M. C. Stafford, Chairman.
3:30. Report on Apportionments; Superannuation. Miscellaneous Business. Adjournment.

PROGRAM COMMITTEE.

CONGREGATIONAL NEWS

Rev. E. C. Gillette, *Editor;* Rev. F. P. Ensminger, *and* Rev. M. J. Sweet, *Associates.*

GEORGIA STATE CONFERENCE will be held with the Macedonia Church, at Braselton, Ga., October 27-29. This Church held a great home-coming day service on October 19th.

CORAL GABLES, FLA.: On a recent Sunday, seventeen new members were received at this Church, making a total of sixty for the year. The Church has set one hundred new members as its objective this year.

ALBEMARLE, N. C.: The latest report is that about twenty or more new members have been added to the Church by the active pastoral work of the pastor, Rev. George Penn, plus two weeks of special service carried on by him and his father. It is a good report. Any others like it?

DR. W. T. McELVEEN was recently called to Atlanta Seminary Foundation and Vanderbilt School of Religion to fill the vacancy caused by the resignation of Dr. Wm. E. Barton. Dr. McElveen declined the call, having decided to remain as pastor of the United Congregational Church at Atlanta.

REV. EVERETT H. SPEROW, pastor of the Church at Columbia, S. C., is happy in that his men have organized a splendid group to put on a song service every Sunday night entirely independent of the minister. He is a most earnest and devoted worker. In connection with his Church work, he is studying in the University of South Carolina. Mr. Sperow is an enthusiastic student.

REV. GEO. N. EDWARDS, pastor of the Circular Church, Charleston, S. C., is president of the City Ministerial Union and is called upon for frequent special services in the city. He is a leader in the missionary and religious education work in the Carolinas. He is in his fifth year as pastor of this historic Church, which will soon observe its two hundred and fiftieth anniversary. The Church has reached a regular apportionment of $6.00 a member.

REV. C. ARTHUR LINCOLN, at Daytona Beach, was recently made the subject of a column editorial in the Daytona Beach *News-Journal.* Mr. Lincoln is head of the Family Welfare Association of the city, and the editorial stated that his leadership in that work "placed him easily among the city's foremost builders." The editorial was an exposition of Mr. Lincoln's philosophy of welfare work as given in an address before the Rotary Club.

DEMOREST, GA.: Rev. H. B. Mowbray, the pastor of the Union Church, has the assistance of Prof. C. Lyle Percy, of Piedmont College, and two student workers in carrying on the missionary work of the North Georgia Association on the larger parish plan. In this way the large college constituency has pastoral leadership and an extensive program of Sunday School extension, Church vacation schools, parish visitation and inspirational service is made possible.

STAR CHURCH, which has always been considered part of the academy, will resume its services November 2nd, and will hold services the morning of the first Sunday in each month. A great fellowship united service is planned for December 7th, when it is expected that Dr. J. O. Atkinson or Dr. G. O. Lankford, pastor of Burlington Christian Church, will be the speaker. It is hoped both may be present. This promises to be one of the greatest fellowship meetings of the Carolinas of the autumn. Rev. S. M. Penn is pastor of the Star Church.

SALISBURY is the first Church in North Carolina to report "over the top with both mission and home budgets for 1930-'31." The strong program of stewardship teaching put on by the pastor, Rev. Wm. T. Scott, has brought results unequaled in the modern life of this Church. Miss Joy Grigsby, a member of this Church, presented a beautiful flag of North Carolina to Mrs. Hoover when the President and Mrs. Hoover passed through Salisbury on the way to Kings Mountain. Mrs. Hoover received the flag graciously and wrote Miss Joy a beautiful letter from the White House.

COLUMBUS, GA.: The Rose Hill Christian Church, beginning with October 10th, started with a new year's program of work. When our delegates returned from our State conference, it was with new courage and interest. Immediately they advocated putting on an up-to-date program, which was received by the Church, and now they are putting it into effect. The finance committee is pushing the campaign, and seeing every friend of the Church, as well as the members. The trustees are also carrying on an extensive program of repairs on their buildings. The attendance and interest is still advancing and the outlook is hopeful.

OXFORD, GA.: The Sardis Church, at Oxford, held an all-day meeting on Sunday, October 5th, in the interest of Sunday School and Christian Endeavor work. The meeting followed out the suggestion of Rev. W. C. Carpenter, president of the State organization, Sunday School and Christian Endeavor Convention, Georgia-Alabama Conferences. The meeting especially considered Sunday School and Christian Endeavor work in all its phases. Dean J. C. Rogers, of Piedmont, gave an address on "God's Value of Trained Youth." It was voted to hold these meetings quarterly in the north Georgia District, and the next meeting will be held with Macedonia Church, at Braselton, Ga.

UNITED CHURCH: The United Church, Raleigh, N. C., rejoices in the recent action of the Caroleigh Christian Church in voting to unite in fellowship with it. The Caroleigh Church is a fine small Church, located about two miles south of Raleigh. It has recently held revival services, at which the pastor-at-large preached once and Dr. Kirbye several times. The result was the growth of a larger fellowship and the uniting of the two bodies. The Caroleigh Church will still maintain its services practically as a branch of the larger Raleigh United Church. This is a good example for many smaller Churches, Congregational and Christian. With the national bodies united, as they are, it will be the genius of smaller divisions to come together in organic form just as rapidly as local minds and conditions will permit.

CHATTANOOGA, TENN.: Under the leadership of Dr. C. Rexford Raymond, Pilgrim Church has gone forward in a notable fashion. When Mr. Raymond took charge of the Church, February 1, 1927, the membership stood at one hundred and seventy-three, and it is now three hundred, making a net gain of seventy-three per cent. The budget for 1930 is $7,595, and the missionary apportionment has trebled, reaching $821 in 1929. The minister's salary has been increased twice, the indebtedness on the Church property decreased, the Church remodeled and beautified, and a new pipe organ installed at a valuation of $4,000. The Church, under Dr. Raymond's leadership and preaching, is attracting an increasing number of people, who are forward-looking, religiously and community-minded, and the city newspapers give large space to the pastor's sermons and the Church activities. Dr. Raymond is president of the advisory board of the Southeast.

PIEDMONT COLLEGE.

The new year at Piedmont College was made significant by the welcoming of the new president, Dr. Henry C. Newell. Dr. Newell was already familiar to and with Piedmont College, having been acting president at one time. He was given a royal welcome by the student body and the faculty. Dr. Howell takes up the work which Dr. Jenkins has made so significant through the years. He will build on the foundations of loyalty and sacrifice and the achievements of Dr. Jenkins' presidency, and under his leadership it is believed the greater dreams for Piedmont will be achieved.

The college opens with a freshman class of one hundred and six, and with a total student body of two hundred and thirty-four. There are few changes in the faculty of the college. The Congregational Church of Demorest gave a reception and entertained for the benefit of the students and faculty soon after the opening of the college.

COUNTRY LIFE ACADEMY.

The meeting of the trustees at Star, October 11th marked another advance step in this school. It was the first time for many years, at least, that the student body, faculty and trustees have met together. They all sat about the tables in the dining-hall, where a splendid dinner was served by the faculty and students. Dr. Edward F. Green introduced Rev. M. J. Sweet as director of ceremonies, who in turn introduced the principal of the school, and the other members of the faculty. Mr. Sweet then called on each trustee for a short talk. There were some very happy speeches made by such men as Prof. Cook and Prof. Boshart, of State College; Lawyer Pool, attorney for the academy, living at Troy; Rev. W. T. Scott, of Salisbury, and Rev. S. M. Penn, of the Star Greater Parish, and others. Two students expressed appreciation.

It was reported that conditions of the academy are in better shape than had been in evidence in several years, one trustee going so far as to say, "best he had ever known." President Green gave evidence of success in his seeking for funds. Although only about half as much money could be raised as in former years, still by cutting down in many directions, the high standard of the school work has not been lowered. The number of students is quite as large as at the beginning of other years, and several other students are waiting for financial conditions to improve, when they will enter.

NOTICE.

The Committee on Education of the Eastern North Carolina Conference will meet in the lobby of the Bland Hotel Monday, the 10th of November, at 11 o'clock, Raleigh, N. C. Any one wishing to come before the committee may meet us there.

J. Lee Johnson, *Ch'n.*

E-D-I-T-O-R-I-A-L

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ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LEAVES FROM MY DIARY.

(Editorial Correspondence.)

XI.

S. S. Minnekahda, Sunday, July 13, 1930.

Our good ship has brought us safely out of the English Channel after we had passed Cornwall, to the right. It was the last of England to be seen. I slept fine last night in my large, comfortable room on deck three. It has six beds in it, and if I tire of one, another is inviting. I am still thinking that about the best friend one has, especially in time of sickness and convalescence, is a real, genuine, good bed. It is strange that we do not have better and more comfortable beds, since we spend more time in bed than we do at any other one place on earth. By the usual ruling, one is supposed to take eight hours out of each twenty-four for sleep and rest. Add to this regular eight-hour stay in one place, other times of rest and relaxation, and we have almost one-half of our time from the cradle to the grave in bed. If there is a place that we should seek to make comfortable, it is that on which we sleep. Well did the psalmist say, "He maketh me to lie down in green pastures." One often rebels at having to stay in bed, but the fact is that it is a wonderful place for fellowship with happy meditations.

The management of this steamship company, having learned of my illness, was generous enough to give me a room for six without any extra charges. He evidently wished me to have ample spaces for convalescence and the other delights of the days. They brought me tea at 7 this A. M., and I trust the folks at home will do me this way when and if I get back. I like tea in bed an hour before arising. I am evidently very close kin to the English. And then they served a deliciously cooked breakfast at 8. I see right now that the other passengers on this boat are going to be jealous of me, and will often cast a green eye of envy in my direction because the orders are that my tea and breakfast be served each morning in bed and that I be allowed to enjoy relaxation, reading and rest there until at least 11 A. M.

Dr. L. E. Smith and Dr. F. G. Coffin are excellent traveling companions. Out of sympathy for me, they drop in during the morning. Fact is, I sympathize with them because they are not being served as beautifully and bountifully as I am. Smith was very nervous this morning and needed sleep. He has enough trials and hardships of a great pastorate to make two men nervous, but he might as well take it moderately out at sea, since jumping about over the boat will run no errands in his dealings at home.

Arising at 11 this morning, I chanced by the large chapel and heard singing. I went in. I really heard a splendid sermon on "Sin." The text was Rom. 7:19, "When I would do good, evil is present." The preacher, a Presbyterian minister from Tampa, Fla., declared that sin is always present. He recently took a fourteen-year-old boy into his Church. He asked the boy if he was a sinner. The candid reply from the chap was, "I lie occasionally—that's all." He then asked his Church officials, each one of them, if they were sinners. They replied that only occasionally. Finally, one of his elders, being a sturdy Scotchman, answered, "Sin is constantly with me in thought and in deed." "That Scotchman was right," replied the preacher. "Really what the boy and the other Church officials meant by making the reply was that they identified sin with crime. Since they were not criminals or caught up with, they did not feel that they were sinners except occasionally. The world is full of sin," declared the preacher; "and sin is the one problem that man has to deal with throughout life." The services were very sweet and comforting. The hymn-singing was splendid and beautiful.

This boat has a most singular sort of captain. Instead of running his ship, he runs the passengers. He presided at this Church service—introduced the preacher, made everybody welcome, and announced that he would have services of some kind every day, and that the passengers might expect to hear messages of moral and spiritual benefit. He allowed, in public utterances, on his ship discussions on all topics except politics. He would not invite any man to hold a public meeting who would discuss politics. He insists that Dr. Coffin and Dr. Smith shall hold services, and Dr. Coffin very graciously consents.

At noon of this quiet Sabbath Day, out on deck with overcoat and steamer rug snugly tucked about me, I lift my heart in gratitude and praise to Him who created and ordained the Sabbath. How good, sweet, sacred and quiet the holy Sabbath is on board ship far out at sea. The Sabbath is a wonderful institution. God ordained it. God is in it. Man never organized, created or built an institution of like merit and worth. God made the Sabbath Day holy. It's a joy to the heart to realize that in moments and hours of this holy day God is seeking to speak to us, and if we will keep the quiet hour, we may easily hear and understand the still small voice that speaks to the soul and gives the holy aspirations.

UNITY OR UNION.

There has never been so much spoken and written about union, good will and peace as at the present time. And there has never been so great necessity for the practice of these virtues as at the present time. The intermingling of men and women in so many relations and places almost require place and good will. There is such a necessity interchange of ideas and material products that business could not prosper under conditions of discord and ill will. The more progress there is made in civilization and the increased intercourse carried on between races and nations, the greater the necessity for good will, good treatment, and peace. Christianity requires union, good will and peace, and the fact that these increase shows that His gospel is doing its work; not to extend it, ought and might be enough to prove that the Prince of peace is working His way into the heart of humanity, and the Church is His agent to carry forward this work.

In the prayer of Jesus He prayed for unity, "That they all may be one; as Thou, Father, art in me and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me" (John 17:21). Jesus, it seems, was praying for unity, not union. It was spiritual unity for which Jesus prayed. But one thing seems just as plain: that where there is spiritual unity there will be union. There may be union without unity, but there cannot be unity without union. Husband, wife may take the vows of union at the marriage altar, but there is not always unity; and unity is the spirit that determines happiness, usefulness and success. This furnishes a review of what is called union between the Christian and Congregational Churches. If it is union and nothing more, conditions will be worse than they were before the Piqua and Seattle conventions. If unity really existed and is maintained in the future, the union of these two denominations will make both more spiritual and more useful in the kingdom of God.

What both bodies must do is to pray for and strive after the real Spirit of Jesus Christ. If money, numbers, prestige, or self-interest enter into the equation, the result will be a hindrance to Christianity and the Protestant Church. A great opportunity presents itself for teaching a great lesson to other denominations. They are looking on, and neither denomination was ever so liable to make harmful mistakes. If ministers make the union an opportunity to get into more prominent pulpits, or to receive larger salaries, it will reduce their opportunities and capacity for doing good. The publishing interests and educational institutions must not make money or business the prime factor in their thought, purpose and plans. Married life may mean, and often does mean, self-denial, sacrifice and hardship, but if the union is built upon and maintained by unity in love and service the home is a success and a blessing. The greatest of human life is in the marriage relation, and the greatest test of the sincerity and character of these two Churches will be in their new relation. Seattle will be the marriage altar, and subsequent years will prove the Christian value of their union. The unity and union will not prove their value in increased numbers, larger financial activities, and a greater name, but in faith, humility, consecration of talents, time and money, to the supreme cause of helping to save a lost world. The model is Jesus, and the example is the sacrificing spirit of the apostles who went forth to preach Jesus Christ and Him crucified. The thing that has made the Christian Church has been its faith, its humility, its smallness, and its loyalty to spiritual convictions and the word of God. W. W. S.

Conference secretaries will assist the printer greatly if they will send in their minutes as soon as possible after Conference meets.

THE EUCHARIST, OR THE LORD'S SUPPER.

By Rev. J. H. Ralston, D. D.,
Moody Bible Institute, Chicago.

The Lord's Supper is a subject that should receive more attention from the Church than it is receiving, apart from the special occasion for its consideration just now when the Roman Catholic Church is holding its great Eucharistic Congress in this city. The words in 1 Cor. 11:26-29 have not lost their primitive meaning. To be told that the eating of the bread and the drinking of the cup unworthily is to be guilty of the body and blood of the Lord, should be sufficiently impressive in itself, aside from any exhortation that a Christian should examine himself as to his participation in the sacrament—something that is in these degenerate days almost entirely ignored. It is not to the credit of Protestants that their participation of the sacrament of the Lord's Supper, is in the appreciation of the act itself, far below that of the fairly intelligent Roman Catholic.

Why is this Eucharistic Congress being held? Simply because that in the Eucharist we have the centralizing of the principles of Catholicism, everything in the entire system revolving about that sacrament. In appearing in the American republic, Romanism does not hesitate to risk its greatest appeal for the consideration of men. It becomes a veritable *ne plus ultra.*

Place of the Eucharist in Catholicism.

Let us notice carefully what is claimed by Catholicism for the relative importance of its doctrine of transubstantiation: "Of all the sacraments instituted by the Lord, the blessed Eucharist is the holiest, the most august, and most admirable. What the sun is in the world, and what the heart is in man, the blessed Eucharist is in the Church of Jesus Christ. It is the central mystery towards which all religious ceremonials of the Church converge. It is the greatest, most wonderful and most divine of all her mysteries." (Abriged Course of Religious Instruction.)

"After the words of consecration are pronounced over the bread and wine, our Lord Jesus Christ, true God and true man, is truly, really and substantially contained under the outward appearances of the bread and wine, the whole substance of the bread being changed into His body, and the whole substance of the wine being changed into His blood, and we understand also that it is not the body and blood as they were in this world, but as they are now, glorious and immortal in heaven." (Doctrinal Catechism.)

"The species or appearance of the bread—the color, form, odor and taste, are mere accidents, the substance is the body and blood of Jesus Christ." (Abridged Course of Religious Instruction.)

"Hardly has the priest said the words, 'This is my body, this is my blood,' before he bends his knee and adores the Host, which he holds in his hand; then he raises it, that the faithful may see and adore it together with the angels; for this Host is Jesus Christ in person, descended from heaven and adored by the angels who accompanied Him." (Abridged Course of Religious Instruction.)

"In order to show due honor to the Blessed Sacrament, the Church exposes it for public adoration, gives benediction with it, carries it reverently about in solemn procession, has established feasts and confraternities as an emblem of adoration and love, and a lamp is kept burning day and night before the altar where the Blessed Sacrament is reserved in the tabernacle." (Full Catechism of the Catholic Religion.)

Authoritative Statements of Catholic Doctrine.

Council of Trent, Session 13 Canon 1: "If any one denieth that in the sacrament of the most holy Eucharist are contained truly, really and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ; but saith that He is only therein as in a sign, or in figure, or virtue, let him be anathema."

Council of Trent, Session 13, Canon 2: "If any one saith that, in the sacred and holy sacrament of the Eucharist, the substance of the bread and wine remains conjointly with the body and blood of our Lord Jesus Christ, and denieth that wonderful and singular conversion of the whole substance of the bread into the body, and the whole substance of the wine into the blood—the species (accidents) of the bread and wine remaining—which conversion, indeed, the Catholic Church most aptly calls transubstantiation, let him be anathema."

Council of Trent, Session 13, Canon 6: "If any one saith that, in the holy sacrament of the Eucharist, Christ, the only begotten Son of God, is not to be adored with the worship, even external, of latria; and is, consequently, neither to be venerated with special festive solemnity, nor to be solemnly borne about in processions, according to the laudable and universal rite and custom of holy Church; or, is not to be adored, and that the adorers thereof are idolaters, let him be anathema."

Council of Trent, Session 21, Canon 2: "If any one saith, that by those words, 'Do this for the commemoration of me' (Luke 22:19), Christ did not institute the apostles priests, or did not ordain that they and other priests should offer his own body and blood, let him be anathema."

Protestant View of the Eucharist.

Protestants are not a unit in their view of the Eucharist, or Lord's Supper, at least in expression, although they deny the idea of transubstantiation unitedly and strongly.

Erasmus, the Swiss reformer, saw nothing in the bread and wine but symbols of the body and blood of Christ. There was no eating and drinking of the body and blood of Christ.

Lutherans to the present time have a doctrine of the presence of Christ in the sacrament that is known by the term "consubstantiation." The Augsburg Convention and Formula Concordiæ agree in saying that in the Lord's Supper the body and blood of Christ are truly and substantially present, and that together with the bread and wine they are truly distributed and received. The words of Christ, "This is my body," are to be understood only in their strictly literal sense, so that neither the bread signifies the absent body of Christ, nor the wine the absent blood of Christ, but so that on account of the sacramental union the bread and wine truly are the body and blood of Christ. The body and blood of Christ are received not only spiritually through faith, but also by the mouth, not after a capernaitish, but a supernatural and celestial manner by virtue of a sacramental union.

John Calvin's personal view of the Eucharist was expressed in this way: "There is a certain efflux from the glorified body of Christ which comes upon the faithful recipient, and the symbolic body and blood have wrought its own special effects, and so Christ is present." In 1549 Calvin, for the purpose of uniting all branches of the Reformed Church in a common doctrine as to the Lord's Supper, wrote what is called the "Consensus Tigurinus." In that document the following is the doctrine of the Lord's Supper:

"We, therefore, repudiate as absurd interpreters those who urge the precise literal sense, as they say, of the customary words in the Supper, 'This is my body, this is my blood.' For we place it beyond all controversy that these words are to be understood figuratively, so that the bread and the wine are said to be that which they signify. And verily it ought not to seem novel or unusual that the name of the thing signified be transferred by metonomy to the sign, for expressions of this kind are scattered throughout the Scriptures; and saying this we assert nothing that does not plainly appear in all the oldest and most approved writers of the Church.

"Moreover, that Christ, through faith by the power of His Holy Spirit, feeds our souls with the eating of His flesh and the drinking of His blood, is not to be understood as if any commingling or transfusion of substance occurred, but as meaning that from flesh once offered in sacrifice and blood once poured out in expiation we derive life."

Among the English confessions in which the doctrine of the Protestant Church concerning the Lord's Supper is treated, we may quote from the Thirty-nine Articles of the Church of England:

"The Supper of the Lord is a sacrament of the redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ. . . . The body of Christ is given, and eaten in the Supper only after an heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is faith. The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped."

As to the doctrine of the Westminster Confession of Faith, we may quote: "The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such a relation to Him crucified as that truly, yet sacramentally only, they are sometimes called by the names of the things they represent, to-wit: the body and blood of Christ, albeit in substance and nature they still remain truly and only bread and wine.

"Worthy receivers, outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, really and indeed, but not carnally and corporeally, but spiritually receive and feed upon Christ crucified and all the benefits of His death: the body and blood of Christ being then not corporeally or carnally in, with, or under the bread and wine; yet as really but spiritually present to the faith of believers in that ordinance, as the elements themselves are to the outward senses."

These formulas of faith touching the Eucharist are practically accepted by all branches of the Protestant Church today. The Second Helvetic Confession, the Heidelberg Catechism, the Thirty-nine Articles of the Church of England, and the Westminister Confession of faith "all agree—

"1. As to the 'presence' of the flesh and blood of Christ. (1) His human nature is in heaven only. (2) His person as God-man is omnipresent everywhere and always, our communion is with His entire person rather than with His flesh and blood. (3) The presence of His flesh and blood in the sacrament is neither physical nor local, but only through the Holy Spirit, affecting the soul graciously.

"2. As to that which the believer feeds upon, they agreed that it was not the 'substance' but the virtue or efficacy of His body and blood, i. e., their sacrificial virtue, as broken and shed for sin.

"3. As to the 'feeding' of believers upon this 'body and blood,' they agreed: (1) It was not with the mouth in any manner. (2) It was by the soul alone. (3) It was by faith, the mouth or hand of the soul. (4) By or through the power of the Holy Ghost. (5) It is not confined to the Lord's Supper. It takes place whenever faith in Him is exercised."

CONTRIBUTIONS

SUFFOLK LETTER.

The annual meetings of the board of trustees of the Christian Publishing Association and the General Board of the Christian Church, in Dayton, Ohio, October 14-16, 1930, were full of interest and dealt with problems vital to future plans and purposes in the new relation of the Christian and Congregational Churches.

Facts and figures contained in reports and statements made by competent and anxious members of the board of trustees revealed two sources of encouragement. The merging of the *Herald of Gospel Liberty* with the *Congregationalist* had reduced the loss on the *Herald of Gospel Liberty* to the C. P. A., and if this continues in the future, the publishing house will have a better chance to make progress and profit in its business. That will depend upon how promptly and unanimously subscribers renew their subscriptions to the paper they are now receiving, known as the *Congregationalist and Herald of Gospel Liberty*. Subscribers can help their publishing house and the cause they love by renewing when their subscriptions expire.

A most gratifying condition was revealed by the reports from Manager Radabaugh and President Sims by the fact that in spite of the hard times the house had made an encouraging profit for the year. It is hoped that the merger of the Sunday School publications will decrease losses, if it does not increase gains. All things considered, the past year was good and the future has some hope.

The meeting of the General Board had many questions dealing with the union of the Congregational and Christian Churches and the conditions that may arise after the meeting of the two bodies, as a "united Church," in Seattle, Wash., beginning June 30, 1931. The General Convention of the Christian Church and the National Council of the Congregational Church will hold a joint session and try to work out the union so that they can thereafter carry on the work as one body.

The General Board was concerned about problems that may arise, after the Seattle Convention, in the raising and distribution of money for various Church enterprises. This included, especially missions and ministerial relief. The conclusion was reached that in many respects the Churches in local and in Conference work already going on the Christian Church will function as it has done, though many questions provoked discussion that cleared the future of problems likely to arise. The Church papers and the Sunday School literature will, it is hoped, move forward with increased usefulness and success. One thing was manifest in all the discussions, and that was the spirit of brotherly kindness and a common desire to work out the will and purpose of Jesus Christ. No spirit of selfishness or division marked the resolutions or discussions. President F. G. Coffin, General Secretary Warren H. Denison, and Editor Hermon Eldredge had done much constructive work in the new field of progress, and many members of the board showed by their discussions of the new questions that they had made prayerful study of this great question of union and the work to be done.

The Christian Church, by its unsectarian name and attitude toward other denominations for 136 years; by the publication of the first religious paper in the world—*Herald of Gospel Liberty;* and the opening of the first co-educational college at Yellow Springs, Ohio, in 1849, has quietly and unconsciously insinuated the Christian spirit into Protestantism that has filled all denominations with the spirit of unity and resulted in this union of the Congregational and Christian Churches. We await the result with hope.

W. W. Staley.

ELON LETTER.

There is good authority for believing that the college exists to impart information, to develop power, to supply culture. Institutions have been founded with each of these three major concerns as their objective. The vocational or professional schools, whether of undergraduate or graduate grade, claim as the purpose of their existence the impartation of information which will be useful in the very practical concerns of life. Undoubtedly this was the earliest objective of all education which had to function as the passing on from father to son and from mother to daughter of the accumulated experience of living in the form of skills and knowledge. Practical ages such as ours find this objective a very appealing one. The American people are noted for their ability to make progress and to get on in a material way. We have been particularly able to enlarge our natural resources through inventions and discoveries and the application of the knowledge of nature and science to the production of greater values in human living. So amazing has been our progress in a material way that some one has facetiously remarked that "the American has abolished space and multiplied time and he has only one problem now to master—to abolish death." Yankee shrewdness is known around the world.

The liberal arts colleges, however, have been concerned with what has been called discipline. They have accordingly been committed to the pursuit of subjects that were believed to be peculiarly effective in the development of intellectual power. The intellect, according to this view, has been conceived as a sort of sub-station for the generation of power which would be transmitted over intellectual wires to other mental sub-stations and so made useful in achieving the successes of life. Those who have believed in this type of education make frequent mention of what they call "mental muscle." They believe that what are known in educational history as "the humanites," have the ability to generate this power, to form this muscle in the mind. Educators of this type have had small sympathy with any subjects which they consider "easy." They have, as we say, a crush for mathematics, the ancient languages, logic, philosophy, and metaphysics. They believe in these subjects to the exclusion, except for very practical purposes, of all other subjects in the curriculum. Every new subject that has come into the curriculum, such as modern languages, the natural sciences, the social sciences, has had to engage in a life-and-death struggle with those who conceive mental discipline, mental muscle, mental power to be the objective of higher education.

Most of our institutions for women, however, have been founded with the thought in mind of supplying culture. Women were not supposed to be intellectually capable of pursuing the more drastic intellectual subjects, and consequently education had to be somewhat adulterated for their benefit. It is certainly amusing to read some of the earlier discussions with reference to the intellectual ineptitude and inability of the feminine mind. Those of us who are now engaged in the work of higher education have been disillusioned. For now, not only in college, but in graduate and professional schools as well, the question is, Are men able to keep up with the women in scholarship?

This, however, is somewhat afield from recognizing culture as an objective in education. There are those who still seem to think that culture is something that can be imparted from the outside. We know now that culture is the outshining of our personality in action; that it is not a veneer put on from the outside, but a spiritual expression of the inner life through conduct. Books on etiquette fifty years ago had a tremendous sale, but now it is a rare thing even that such a book is published. We have achieved the ability to differentiate between culture and culturine. We know that the genuine article arises as a by-product of the life laboratory of high thinking and righteous living.

We are beginning to feel dissatisfied with all three of these major objectives of higher education, and I would not be surprised if we should ultimately arrive at the conclusion that a real objective for educational development is to be found in the insight and understanding which the pursuit of higher learning offers the student. Not the fund of information we can obtain, not the intellectual power we may be possessed of, not the culture that may shine forth in our conduct, but the ability to meet a situation, to sense its issues, and to understand its involvements—this is certainly a goal toward which higher education should lead.

There have been so many business disasters following the war, causing hardship and suffering to untold numbers of persons that could have been avoided if those who, having the confidence of their fellow-men, acquired also the right to use the accumulated savings of these friends, had really understood the economic consequences that always follow a war. This is what I mean by understanding, the ability to sense a situation, to value its issues and to be prepared for its crises. There were, however, in this country and in the world, a small group of economic leaders who understood thoroughly what to expect. They have succeeded inevitably in making a profit as a consequence of the nightmare of the war. They prepared themselves for the impending crisis, and when it came they went forward to places of command and leadership in finance. The college experience should yield this insight, this understanding of which I speak.

W. A. Harper.

RANDLEMAN.

Our revival at Randleman Christian Church began September 21, 1930, and closed October 5th, with Rev. M. C. Connor, of High Point, doing the preaching from the very first service. The attendance and interest was unusually good. It was said by many to be the best-attended and most interesting revival held there in some years. Bro. Connor brought messages that were applicable to every walk in life, and that demonstrated the gospel as the power of God unto every one that would believe and accept it. Fathers and mothers, sons and brothers came to the altar seeking Jesus Christ and crying out, "What shall we do to be saved?" The Holy Spirit was working among the congregation at all services, and scarcely was a service held without some finding Christ precious to their souls. Especially was the co-operation and presence of the other five Churches of Randleman unexcelled. I believe the spirit of the revival was taken into the lives of all who attended these services.

There were forty-nine conversions and reconsecrations, a number of these being received into the Christian Church; others to go to some other Church. As pastor of the Christian Church of Randleman, I appreciate the work of Bro. Connor in these services more than words can tell, and also the united spirit of the other Churches, as I feel that this revival is a means of drawing us, as brethren in Christ, to a more efficient and effective step toward a united effort to save souls through the leadership of the Spirit of Christ, and that we can better understand one another as different branches of the Church.

An effort is being made by the pastor and leaders of the Church to finance the Church through tithing. We now have several members who are giving their tithes unto the Lord as commanded of Him. We are hoping to bring the number of tithers during next Conference year up to at least fifteen or twenty. Having that as our goal, we are praying the Lord to lead us, and direct our work in such a way that this will be truly realized. Knowing that if a Church gives as the good Lord has prospered it, that blessings to overflow our hearts will be received as promised, brethren pray for us that we may do as the Lord bids, and prove Him by bringing into the Church our tithes.

M. A. POLLARD.

WENTWORTH.

If ever a pastor had a better people to serve than the Church of Wentworth, I know not where it could be. The harmony that exists there is wonderful. The unity of spirit is excellent, and if all do not pull together it would be difficult to find a Church that did. I have never seen a smoother working Sunday School than here, under the leadership of Bruce Brown. The school is in excellent shape, with good enrollment, and the Church congregations have not dropped off as it has in many places.

It is the easiest Church to raise money of any I have ever served, in proportion to membership. We have less than eighty members, but if one will watch the monthly offerings to the Orphanage it will be seen that this Church is doing more in this respect than many much stronger.

The proportional part asked for missions is paid each year before Conference, and I cannot recall a time in fifteen years when the pastor's salary was not paid before Conference, and most of the time an addition made to the amount promised.

For twelve years this Church has pounded the pastor annually, and that on the October appointment. One can see by this act something of regular and fixed work of this Church. An appointment is never missed because of bad weather, which is something unusual in a country Church.

May our Lord richly bless them for the good things recently received and prosper our labors together as may please Him. "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psa. 133:1).

J. LEE JOHNSON.

VANCEVILLE.

We have a faithful group under the leadership of Mrs. H. W. Allen, Marion, La., who for the past eight years have sent their quarterly report to our Vanceville Sunday School, Tifton, Ga. Out of their membership of twenty-five, there are seven on the honor roll for the entire year—Mrs. Vernie McCormick, Mrs. H. W. Allen, Miss Docia Turner, Miss Gertie Mae Allen, Miss Beatrice Canterbery, Mr. Keith Allen, and Durelle Allen.

Mrs. Allen is doing a good work. Pray that the Lord may bless her and may she live to see great results from her labor. We organized a home department again in Georgia last October, and now have a membership of thirty-four, five of which are on the honor roll for the year—Mrs. Fannie Hand, Mrs. Ernie Carpenter and little daughter Edith, Mrs. Cora Hightower and little son Lanell.

The home department paid to the school this year $22.16, and these fifty-nine members have studied most of the lessons, and very, very few of them ever attend Sunday School. Some of our members have moved away, and they study these lessons and send their reports by mail; others are mothers who cannot go, but they teach the lessons to their children at home. One mother, a farmer's wife, has no conveyance to attend Sunday School and is too far away to walk, and how happy it makes us to go into her home and see the interest she and five younger children take in the Sunday School lessons. We also have her little daughter on our Sunday School cradle roll. We have some aged members who are not able to attend Sunday School.

MRS. W. A. HAND.

FLORIDA ASSOCIATION.

The three associations of Florida will hold their annual meetings around the first of November, and the plans and dates are as follows: The Southeast Coast Association will be held October 28th, with the Church at Lake Worth, of which Dr. Lillian B. Fulton is the minister; the South Association will meet November 4-5, with the Church at Sanford, of which Rev. John Bernard Root is minister; and the East Coast Association will meet November 5-6, with the Church at Melbourne, of which Dr. George L. Hanscom is the minister. This latter Church will entertain the aessociation in a building so completely rebuilt as to seem like an entirely new Church.

In each of the associations the promotion of the plan of advance and the larger undertakings of the denomination will be stressed. It is expected that these associations will be well attended and will stimulate interest in the program of the Churches for the winter season.

Our business in life is not to get ahead of other people, but to get ahead of ourselves.—*Babcock.*

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A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

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With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

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The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *ait*

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Specimen of Type

8 ¶ [2]Jĕ-hôi'-ă-chĭn *was* e years old when he began t

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Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

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04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible $4.35

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0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition $7.00

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The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A PRAYER.

(October.)

Mighty Master of mankind, how marvelous is Thy power to enfold and hold. We thank Thee that human abnegation is strength divine; that looking, leaning, loving, self-loss only is gain. We pray Thee, Father, stay our minds, compel our bodies, seal our beings. O God of mercy, hold us close, keeping Thou our feet to the lowly path by which to grow the soul must strive for others. For Jesus' sake, that the world may live and not die, bring Thou the Church under the suffering of His cross. This day, each day, more burden our plea, more grace, O God, to unburden to Thee. In our Saviour's name. Amen.

A PAGE OF MISSION HISTORY.

(Note: At the first meeting of the united Congregational and Christian Mission in Japan, held at Arima, May 28, 1930, Dr. Woodworth, of the Christian Mission, read the following paper, which is printed by request. Because of the historical value of both the paper and the meeting at which it was read, we are sure it will be of interest to all our readers.—Editor.)

In the days of my boyhood, there still lingered among the denominations remnants of the great conflicts which the doughty champions of truth used to prove their own orthodoxy and the heterodoxy of their neighbors. The debates on eternal punishment, infant baptism, immersion, and the futility of creeds and denominations were quite the common thing. My old home, which was a preacher's home, was often visited by one of our Church leaders in these debates in which he greatly delighted. Of course, some of these debates led to such bitterness that denominations were rent in sunder, leading to the formation of new bodies which did not call themselves denominations, but were made so by the logic of events. As you know, I was born into one of these denominations, but under other surroundings I might as well have been a Methodist, a Lutheran or a Mormon.

Of the early men of the Church who stood on a platform which made Christian character the basis of fellowship, there were many who were unlettered. Not a few of them taught that the preacher needed no education, and should preach the gospel without pay.

Thus it happened when our Church awoke from its long sleep and proposed to send a missionary to a foreign land, there was not a single volunteer in sight. Under the circumstances, an advertisement was put in the *Herald of Gospel Liberty,* and was answered by a man of North Carolina named David F. Jones. This man proposed to come to Japan for two hundred dollars a year. He knew nothing of Japan, but the secretary who sent him out was equally ignorant of the land. The salary of Bro. Jones was increased, but the salary of the mission secretary was little better.

Bro. Jones desired to be sent to the neediest place in the empire, and soon found his way to Ishinomaki, not far from the city of Sendai. He was one of the most indefatigable missionaries that ever came to Japan. He preached nearly every night himself, and so arranged the schedules of his helpers as to place each one at some point five nights in the week, giving them two nights for rest. As the rents in those days were only one or two dollars a month, and Bro. Jones took the cheapest hotels, where a night's lodging cost from twenty to thirty cents, he was able, with little money, to cover a large territory. So there was hardly a village or hamlet in that whole region which he did not touch. He built a Church at Ishinomaki for $225, and that included the price of the land. He built a parsonage for $75, and these buildings were not so bad.

But this good brother had his limitations. He was an autocrat and would allow no gatherings of his preachers, lest they should plot against his authority. He expurgated the *Herald of Gospel Liberty* before passing it on to his English-reading helpers, lest they should be led astray by false doctrine. He was a Cockney born, putting an "h" where it should not be and leaving it off where it ought to be. When things did not go right, he said, "We must halter them." He could never make the slight distinction between the words for charcoal and sin. In consequence, he was always telling the Japanese if they did not get rid of their bad charcoal, they would go somewhere.

But this man, in spite of any weaknesses he may have had, practically set the bounds of our mission. I think only six places have been opened which he did not begin.

His faith in the verbal inspiration of the English version of the Bible was unique. But he made converts and baptized them meticulously by immersion; any other kind being absolutely worthless. It may be seen that he was obsessed with the absolute correctness of his orthodoxy, a failing to which some of the rest of us might plead guilty. So when I came to Japan six years after he came, and had views somewhat different from his concerning the verbal inspiration of the English version, he felt a call to go to China, where he had always wanted to work. He went, and became a colporteur for the American Bible Society under Dr. Hykes. There was no end to his zeal and activity. As to the language, he could do no more than show the book and tell the price. As the book was large and the price cheap, the Chinaman conceived the idea that he might sell it again at a profit, and bought it. Dr. Hykes admitted to me, when I chaffed him about it, that that was the true psychology of the Chinese mind at that time.

I was in the home of Bro. Jones, in Shanghai, when his wife, Amelia, was in good health. Later she failed in health and returned to America, seeking recovery. As she did not improve, and realizing that the end of life was not far off, she returned to China to be with her husband at the final parting. She died, but Bro. Jones was far out in the interior, his location unknown, so that no means of communication could reach him. In consequence, he did not know of her death until six weeks after the sad event occurred. Bro. Jones had become a Plymouth Brother in Shanghai. As there was another family of the same faith in the city, the missionaries thought this family might desire to give Sister Jones a Plymouth Brother funeral. But when the head of the house was approached in regard to the matter, he strongly affirmed that the views of Bro. Jones in regard to the Bible were all wrong and he would have nothing to do with the burial. So the missionaries buried her the best they could.

Bro. Jones left China and worked on the docks of San Francisco to make a living. Mrs. Woodworth and I visited them twice as we passed through that city, for he had married his first wife's sister. But he was still a preacher. When I proposed to go with him to one of his meetings, he demurred, fearing lest some heresy should creep into the flock.

Whatever his weaknesses, there is no doubt but he was a Spirit-filled man. Judging by the deep religious impression he made on the Japanese, I would count the short six years in Japan as years of remarkable results. If a man is a blazing torch for righteousness, he is bound to set something on fire. He was a little man, insignificant in personal appearance, but he was burning and shining. If he made mistakes, he never denied his Lord, and never wanted to call down fire from heaven to burn up a town. One is reminded of the humbling, yet inspiring passage in 1 Cor. 2: "For ye see your calling, brethren,how that not many wise men after the flesh, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the earth to confound the mighty; and base things of the world and things that are despised, hath God chosen; yea, and things that are not, to bring to naught the things that are. That no flesh should glory in His presence."

If all the missionaries who have come to this land had been of the Jones type, having his authority and financial conditions being the same, I suspect there is not a town in Japan which would not have heard the gospel story. Fortunately or unfortunately, we are not like him, and are glad we are not, but he is an example of what a man may do who has a limitless faith and zeal for preaching Christ and His gospel. Sometimes when my own zeal has seemed to flag, the thought of Bro. Jones has come as a rebuke.

The Japanese say that all the missionaries are ordinary men. Be it so. It is largely through the influence of such people as we that there has come forward the army of noble and earnest Japanese pastors who so ably preach Christ and His great salvation.

Two years ago it was my privilege to hear an address by Dr. William Elliot Griffith who, about fifty years before that time, had been in Japan. He tells how Dr. Hepburn, the first medical doctor to Japan, had left a practice of $13,000 a year to receive one thousand as a missionary; how he used to see the heads of a hundred people set up on poles as a warning to evil-doers; how all the faces of the adults were scarred by smallpox! how the mothers brought their babies, sightless because of smallpox, to Dr. Hepburn in the hope that he might restore their sight; how at that time no one wanted to risk his life by becoming a Christian when the edict against Christians was in full force; how there was not a Christian nor a school in the land. But after fifty years he comes again and finds great Christian schools, great independent Churches, the Christian religion with its 300,000 members put on an equality with Buddhism with its sixty millions adherents. And besides these, the great Japanese leaders who would be a credit to any Church in any land. So it was he who said that if a magician had waved his magic wand over this fair land during this period of half a century, the results could not have been more wonderful.

And is it not still true as it was of old when the disciples went everywhere preaching the Word, the Lord working with them and confirming the Word with signs that followed? This is the high honor which we have that the Lord, who has made us co-workers with Himself, is saying to us as He did to Paul at Corinth: "Be not afraid, but speak, for I am with thee and no man shall set upon thee to hurt."—*Mission Herald.*

MISSIONARY MEETING.

Please permit us to again call your attention to the Christian Missionary Association of the Eastern Virginia Conference, to its splendid service, its vision for the future, and to its needs, its dependence upon you for its continuation, under God.

Are you praying for it? Are you sacrificing for it? Are you going to make this the best year the association has known? We believe that you will (Phil. 1:6).

Remember our annual meeting will be held in December, and preparations are being made for a great session. What will your contribution be? "Not because I desire a gift; but I desire fruit that may abound to your account" (Phil. 4:17).

We are asking that every Church in the Eastern Virginia Conference become a member of this organization. The annual dues are only $10.00. "That in everything ye are enriched by Him (Christ Jesus), so that you come behind in no gift" (1 Cor. 1:5-7). That membership be increased throughout the entire Conference. You are a steward of God, and what is required of God's stewards? "It is required in stewards that a man be found faithful" (1 Cor. 4:2). As we think upon the faithfulness of God toward us, through Christ Jesus, the mercies which are ours through the blood of the everlasting covenant, may we not fail Him in behalf of this association, thereby bringing shame to our souls and grief to the blessed Holy Spirit of grace. "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption" (Eph. 4:30).

H. C. Caviness,
President E. Va. C. M. A.

MISSIONARY OFFERINGS.

FOR WEEK ENDING OCTOBER 18, 1930.

Sunday Schools.

Previously acknowledged	$ 523.89
Lawrence Mem'l Bible Class, Elon College	.85
Suffolk, Va.	25.00
Lebanon, Semora, N. C.	1.33
Liberty (Vance), Henderson, N. C.	4.60
Lanett, Ala.	4.00
Mt. Bethel, Summerfield, N. C.	3.24
Spring Hill, Waverly, Va.	1.00
Spring Hill, Lineville, Ala.	.85
Wentworth, N. C., McCullers, N. C.	3.05
Ramseur, N. C.	27.25
Antioch (R), Moffitt, N. C.	1.00
Third Avenue, Danville, Va.	3.82
Bertie Johnson's Class, Suffolk, Va.	3.00
Total	$ 602.88

Individual and Church Collections.

Previously acknowledged	$ 259.74
Brown's Chapel, Spies, N. C.	1.80
Biscoe, N. C.	1.00
Biscoe, N. C.	1.00
Good Hope, Youngsville, N. C.	3.20
Turner's Chapel, Sanford, N. C.	12.30
Total	$ 279.04

Dollar-a-Month Club.

Previously acknowledged	$ 18.00
Miss Ruth Johnson, Fuquay Springs, N. C.	5.00
A. W. Preston, Belew Creek, N. C.	1.00
Total	$ 24.00

Specials.

Previously acknowledged	$ 260.68
South Norfolk Church, Va.	10.00
Total	$ 270.68

Summary.

Previously acknowledged	$1,063.90
Sunday Schools, regular	78.99
Individual and Church collections	19.30
Dollar-a-Month Club	6.00
Specials	10.00
Total to date	$1,178.19

J. O. Atkinson, *Sec'y.*

REV. H. W. ELDER.

Some weeks ago, at the close of an evening service, Dr. J. W. Manning said to me, "Did you know that H. W. Elder is dead?" This was distressing news to me and came as a distinct shock. When I left for the summer I thought he was doing very well. I knew that he was in a critical condition, but we are always hoping for the best for our friends.

The Christian Church has never in all of its history had a more zealous, a more consecrated, or a more sacrificial member than was H. W. Elder. His Church was always first. He never spared anything—his health, his strength, his money, his all were always for his Church. In the truest sense, his body was on the altar as a living sacrifice. For him, no night was too dark, no hour too cold, no task too difficult when once he had heard the call of Christ and of duty. Day in and day out throughout the years he was serving with a zeal and a passion akin to that of the Apostle Paul himself. He literally burned his life out for the Church and the kingdom. The blessings of the Lord were upon him and upon his labors. As a result of his ministry, thousands of men, women and children were brought to Christ, nearly a score of Churches were organized, and more than a score of Church buildings were erected.

It was through his ministry that I first gave my life to Christ and the Church. To him I confided my call to the ministry, and it was he who consecrated me to the task. For more than a year I lived in his home as a member of the family. He was a father to me in the beginning of my ministry and was true to the end.

The Churches in Georgia and Alabama and throughout the entire denomination will greatly miss this good man of God. His memory will live and his influence will last. May the Lord bless and comfort his children, his brothers and his relations.

"And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

L. E. Smith.

TEMPERANCE SUNDAY.

Next Sunday, October 26th, is "World's Temperance Sunday." The subject of the Sunday School lesson in some of the quarterlies is "Making Prohibition Effective and Permanent." I like that; it's definite and to the point. Let us hope that on that day, or as soon thereafter as possible, every pastor will preach a sermon that will ring clear on this very vital subject. Why not have members of the Sunday School sign pledges following the teaching of the lesson. Nothing like getting the boys and girls to definitely commit themselves early in life. Many of us older ones look back to the time we signed the pledge in the temperance society as the beginning of our activities against the liquor business. We haven't been making as much of temperance Sunday in the Sunday School during the past ten years as we should. That's the main reason why we have this fight on now by the liquor forces.

Let's make the most of Sunday, October 26th.

Norfolk, Va. S. M. Smith.

ALL SELF-PRONOUNCING

Holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.

AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles ..... $ .50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles ..... .60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges ..... .85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges ..... .70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges ..... .90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges 1.10

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red.

13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges ..... .90
15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included 1.35

Holman Jewel Testament

INDIA PAPER ONLY—Size 2½x4¼ inches x⅜ inch

The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Bāb'y-lon *are* fourteen generations; and from the carrying away into Bāb'y-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges $1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included 1.50
5026PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms 2.60

Holman GEM Testament

POCKET SIZE 3⅜x4½ inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3⅜x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

4102P. Black Silk Finished Cloth, gold titles, round corners, red burnished edges, with Psalms ..... $ .90
4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges 1.35
4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included 1.90

RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges 1.50

INDIA PAPER GEM TESTAMENT

4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms 3.00
4136XPRL. Red Letter Edition with Psalms, same binding as 4136XP, but with the Sayings of Christ Printed in Red 3.25

Old Folks Testament

Extra Large Print

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Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines. It is the most readable edition of all large print Testaments.

Specimen of Type.

THE book of Jē'sus

PSALMS INCLUDED

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THIN BIBLE PAPER EDITIONS

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2913P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included 2.95

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Same as above, with the Sayings of Christ in Red.

3913PRL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included 3.10

All styles sent postpaid at above prices

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson V—November 2, 1930.

Simon Peter.

Golden Text: "How when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus."—Acts 4:13.

Lesson: Mark 8:27-29; Luke 22:31-34; John 18:25-27; John 21:15-17.

In spite of all that can be said, one feels that Jesus was different from us, even if He did live in the flesh. And when we think about Paul, we instinctively feel that he was especially gifted, far above ordinary folks like us. But when we think about Simon Peter we are on the common ground of ordinary humanity. There is no wide gulf between him and us. We see in him a reflection as of ourselves in a mirror. And because of this fact, because he was so much like us, we get all the more inspiration by virtue of what he became. Perhaps nowhere else is there portrayed more vividly just what Jesus can do with ordinary folks. Nowhere else do we see more clearly the possibilities of human life when it is touched by Jesus. For it was Simon, the unlearned and uncouth, the quick, impulsive, self-confident, presumptuous and narrow man, who became refined and well trained, courageous, humble, liberal and loving. He who had been vacillating became a "rock." He who had denied his Lord became the one who was leader in his Lord's cause.

When one undertakes to make a character study of Simon Peter in the brief compass of a lesson or comments on the lesson like this, he can only touch the high spots. Perhaps the best way is simply to discuss briefly some of the outstanding incidents in Peter's life.

Peter's Call.

Jesus called Simon Peter while he was busy at his tasks. This rough and ready, out-door fisherman recognized in Jesus his Master. He forsook all and followed Jesus. There was something in the man that responded to the best when the best called. That willingness is one of the first and the most important qualifications for discipleship. God can do wonders with us as He did with Simon Peter, if, like him, we obey the call to the highest.

Peter's Confession.

When Jesus put the great question to His disciples as to who he was, it was Simon Peter who replied, "Thou art the Christ, the Son of the Living God." This unlearned man, according to the educational standards of that day, had a discerning heart. He saw in Jesus something more than a mere man or a mighty prophet. He saw in Him the "Anointed One," the Christ of God. His reply shows that his heart was responsive to the impulse of the Divine Spirit, for Jesus Himself said that flesh and blood had not revealed that great truth to Him, but the Father which is in heaven. Alas, for the man whose knowledge and learning has blinded him to the supreme fact of Jesus Christ, His person and His work!

Peter's Companionship with Jesus.

There was something promising in this fellow, Simon Peter, for on three occasions Jesus admitted him into that intimate inner circle of three, while the others were excluded. Peter, with James and John, was present at the raising of Jairus' daughter, on the Mount of Transfiguration, and in Gethsemane. This was not a case of favoritism; it was a case of fitness. Jesus knew that Simon Peter had tremendous possibilities for spiritual things, even though they had not come to full development.

Peter's Confidence in Himself.

How self-confident he was! Whatever else others might do, he was sure of himself. He would never deny his Lord. But he did deny his Lord. Let us learn from this incident the truth that when we feel most confident in our own strength we need most the help of God. And who is there of us who has not done the very thing that Simon Peter did?

Peter's Courage.

It was Peter, with his characteristic impetuousness and abandon, who started to fight when the mob came to take Jesus, and who actually cut off the ear of the servant of the high priest. It is quite likely that Peter aimed to cut off his head, for he was just the kind of fellow who would have fought the issue out even if the odds were hopelessly against him. But alas! like so many of us, Peter, though lacking nothing in physical courage, lacked moral courage. In the stress of conflict he could and would fight, but in the quieter mood and under subtle temptation, he denied His Lord.

Peter's Common Sense.

Peter's common sense is nowhere more strikingly shown than in his attitude toward and his action in connection with his failure and his sin. Judas went out and hanged himself. Peter, who had done something just about as bad, when every thing is taken into consideration, refused to be "licked" by his failure. He repented of his sins. He sought another chance. He made up his mind to win at the very point where he had lost. Simon Peter ought to be an inspiration to us at this point. The difference in men is not in the fact that some make failures and some do not, but in the attitude men take toward their failures.

Peter's Commission.

Jesus gave Peter another chance. He always gives another chance. And He commissioned Peter to "feed His lambs, tend His sheep, feed His sheep." It was a commission to look after the interests of the work and the welfare of the group of believers, which was the nucleus of the early Church. How well Peter kept the faith, the early chapters of Acts and traditions tell us.

Peter's Growth.

"Be thou faithful unto death and I will give thee a crown of life." Tradition has it that Peter became a martyr. It also has it that when he learned that he was to be crucified, he asked that he be crucified with his head down—he did not feel worthy to be crucified like his Lord. In any event, Simon Peter's name has been made immortal, and in the world of the spirit he shall shine as the stars forever.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, November 2, 1930.

Topic: "Why Support the Eighteenth Amendment? How?"

Scripture Reading: Prov. 20:1, 23:29-32.

Some thoughts and gleanings of the topic, beginning with the—

Quiet Hour Meditations.

Monday (Rom. 13:1-5): Rulers are to be obeyed (verse 3). We should be subject to rulers "for conscience sake" (verse 5).

Tuesday (Rom. 13:10-14): Love is the fulfilling of the law. "But put ye on the Lord Jesus Christ, and make not provisions for the flesh, to fulfill the lusts thereof."

Wednesday (Rom. 14:19-23): Save the weak. Those who are mentally and morally weak do not have as great temptation to drink as they did in pre-prohibition days. Therefore, the wives and little children of such are, in a way, protected from want and other cruelties of the drunken husband and father.

The reason why so many people are calling for the repeal of the eighteenth amendment is that they are not strong enough to say "No" to liquor. What such people need is more faith in themselves and strength enough to say "Yes" to the right thing. "Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth."

Thursday (Rev. 20:1-3): Do you prefer bootlegging today or the saloons of yesterday? Women and children can be on the streets today in comparative safety. They could not in saloon days.

Friday (2 Cor. 6:14-18): Christians are not to weaken because they hear a great deal of talk in favor of the repeal of the amendment which brought about prohibition. They should not be "unequally yoked together with unbelievers." God is to be with us if we stand true for what we believe. But if we waver and half-way agree with the liquor element, how can He give us the blessing of victory?

Saturday (2 Cor. 17:1-6): Citizens may create enough sentiment to cause officers to enforce the laws.

Senator Morris Sheppard, of Texas, the man who went to the Senate "to work to make America dry," and who has been the leading figure in this great fight, in summing up the result of prohibition after ten years, says: "During this period the American people have made more progress in three fundamental phases of human welfare, to-wit: savings, life insurance and home-building, than in all the 131 years of this republic before the advent of prohibition. So far as the great majority of the American people are concerned, they have traded the smaller liberty to drink intoxicants and to get drunk, for the larger liberty to acquire homes, to save against misfortune and old age, to clothe and nourish their families in decency and comfort."

Henry Ford says: "If we want liquor again, we will have to give up our automobiles and go back to horses and buggies, because automobiles won't go straight unless they are driven straight, and they don't know the way home. The Ford Motor Company, wherever it operates, is on a prohibition basis. We could not run any other way. It is more important that the workmen in our industries should get home sober and with their week's pay than that an irresponsible minority of society drinkers should be guaranteed the 'right' to stock their cellars without embarrassment."

J. G. Penny remarks: "It is my belief, as a business man, that sound business sense dictates support of prohibition. If I were not for the eighteenth amendment on moral grounds, I would be for it on business grounds. Since national prohibition, our business has increased many times over. This increase cannot all be credited to prohibition. But it is the almost unanimous testimony of our store managers that a very large part of the gain has come from the spending by the wives and mothers of these communities money that the husbands and fathers formerly spent over the bars."

EASTERN VIRGINIA CONFERENCE.

Following is the program of the one hundred and tenth annual session of the Eastern Virginia Christian Conference, to meet with the South Norfolk Christian Church, October 29-31, 1930:

FIRST DAY—WEDNESDAY.

Morning Session.

10:30. Call to Order.
Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. O. D. Poythress.
10:40. Enrollment of Delegates.
Address of Welcome—Rev. O. D. Poythress.
Response—Rev. R. E. Brittle.
Reception of Visitors.
Report of Program Committee.
Report of Executive Committee.
Appointment of Committees.
11:00. Report of Committee on Home Missions—Hon. J. E. West, Chairman.
Address.
Discussion.
12:00. President's Address.
12:20. Communion Service—Dr. W. W. Staley.
1:00. Adjournment.

Afternoon Session.

2:00. Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. D. M. Spence.
2:10. Digest of Ministerial Reports—Dr. I. W. Johnson.
2:30. Report of Committee on Stewardship—Rev. J. W. Fix, Chairman.
Address and Discussion.
3:30. Report on Woman's Missionary Conference—Mrs. J. Monroe Harris, President.
3:40. Report of Committee on Foreign Missions—Dr. L. E. Smith, Chairman.
Address and Discussion.
4:40. Reading of Minutes.
5:00. Adjournment.

Evening Session.

7:30. Service of Worship—Rev. O. D. Poythress and Members of the Choir.
Devotional Service—Rev. M. F. Allen.
Address—C. D. Johnston, Superintendent of Christian Orphanage.
Conference Sermon—Rev. J. F. Morgan.

SECOND DAY—THURSDAY.

Morning Session.

9:30. Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. N. T. Lowe.
9:40. Report of Committee on Religious Literature—Rev. J. E. McCauley, Chairman.
Address and Discussion.
10:30. Report of Committee on Education—Dr. W. W. Staley, Chairman.
Address and Discussion.
12:30. Devotional Period—Rev. E. W. Jones.
1:00. Adjournment.

Afternoon Session.

2:00. Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. C. E. Gerringer
2:10. Report of Committee on Ministerial Ethics—Dr. N. G. Newman, Chairman.
2:20. Treasurer's Report—W. E. MacClenny.
2:30. Report of Committee on Moral Reform.
Address—Rev. C. C. Ryan.
3:00. Presentation of Missionary Association—Rev. H. C. Caviness.
3:20. Report of Historian—W. E. MacClenny.
3:30. Report of Committee on Christian Education—Rev. F. C. Lester, Chairman.
Address.
4:10. Report of Committee on Evangelism—Rev. H. C. Caviness, Chairman.
Address and Discussion.
4:50. Reading of Minutes.
5:00. Adjournment.

Evening Session.

7:30. Service of Worship—Rev. O. D. Poythress and Members of Choir.
Illustrated Lecture—"The Passion Play," Dr. L. E. Smith.

THIRD DAY—FRIDAY.

Morning Session.

9:30. Song Service—Rev. J. F. Morgan.
Devotional Service—Dr. W. D. Harwood.
10:00. Report of Collectors.
10:10. Report of Committee on Superannuation—Dr. L. E. Smith, Chairman.
11:00. Report of Committee on Apportionments—Col. E. E. Holland.
Discussion.
11:50. Devotional Period—Rev. E. B. White.
12:20.
1:00. Adjournment.

Afternoon Session.

2:00. Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. J. M. Roberts.
2:10. Reports of Special Committees:
Nominations.
Place for Holding Next Session.
Finance.
Resolutions
Memoirs.
Miscellaneous Business.
Reading of Minutes.
Closing Service—Rev. W. H. Garman.

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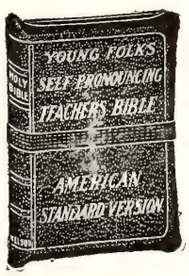

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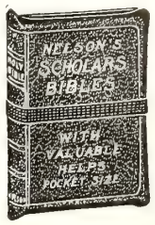

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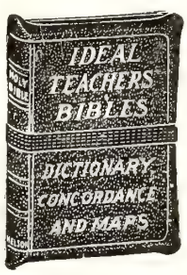

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

OUR LIVING HOPE OF GLORY.

"I reckon that the sufferings of this present time are not worthy to be compared with the glory which should be revealed in us."—Rom. 8:18-23.

Nowhere in the Bible is it promised that Christians shall be free from suffering. In fact, it appears that children of God must suffer. Our souls are fettered in the flesh, and the flesh is full of infirmity. By reason of this, responsibilities and burdens weigh heavy; visions and understanding are limited; we are riveted to one spot on the earth and we are tremmeled by enemies of righteousness; the sins of others, as well as our own sins bring us to sickness, sorrow and poverty. In fact, everything that sin can bring.

But our lesson says that our "expectation waiteth for the manifestation of the Son of God." He that endureth to the end shall wear the crown of life. To be faithful and loyal and true, to "endure as a good soldier," means that, beyond it all, the soul will develop all its faculties unhindered by the flesh and will have dominion over all things. It means that it shall be as pure as the angels of heaven. It means that it shall see all things more clearly and be like Him (Jesus). It means that all creation shall be regenerated, renewed and glorified on that day when all earthly things pass away and "behold all things are new."

Prayer.—Give us, O God, a sure and living hope. In all of life's expreiences, help us to look forward to the glory of heaven, and rejoice in the midst of all suffering. *Amen.*

TUESDAY.

A CHRISTIAN'S HARDEST LESSON.

"Whosoever shall smite thee on thy right cheek, turn to him the other also."—Matt. 5:38-48.

Jesus not only taught this and gave it as one of the characteristic traits of Christian living, but He explained it by example in His own life when He was in the house of Caiaphas. "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"

It is our Christian duty to deal with our enemies, as well as with our friends, in a manner whcih serves God's interest best, even if it is contrary to our inclinatıcns. Of what account is a quarrel compared to the value of the soul? And two sculs are involved in a quarrel. We bear in our bodies the marks of our Lord Jesus Christ, which is our promise to be careful to wrong no man and to guard against doing that which may aid others to do wrong. "Let no man put a stumbling-block, or an occasion to fall, in his brother's way."

This is a matter which requires great earnestness and self-denial. It might be that a good "licking" would do an offender good. It might not be best to let him "get away" with his meanness. At the same time, we have to prove our sincerity as a Christian, and this may be the very test of our Christianity and self-sacrificing spirit. We must not forget also that charitable impulses in the heart, like the tree springing from its seed, is followed by the corresponding act, and that it can never fail to come to the surface. To take upon ourselves trouble in order to serve those who may persecute us, is hard, but it is good, it is merciful, it is liberty, it is the strong and the honored way; for that which ministers to the wants of others is true greatness. None but Jesus has ever taught this, and none but those who live at His feet may achieve it.

Prayer.—We heartily pray Thee, O Lord, to give us Thy love in our hearts and let our whole lives be in love. *Amen.*

WEDNESDAY.

ASHAMED OF OURSELVES.

"When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man."—Luke 5:1-11.

The way of salvation is in the way of humility, penitence and trust in God, from the beginning to the end. To toil all the night and take nothing, and then to be fed with the bread of life and have their boat filled with fishes, seemed to be a part of God's plans to make the disciples realize this truth and thus better prepare them for the responsibilities which were to fall upon them in the winning of souls and in the building up of the Church. It had the desired effect, for Peter became ashamed of himself for his lack of faith and bowed himself down and confessed it.

"At the Lord's word." Isn't that a good motto for us in the doing of things? It is the same thing Christ's mother, Mary, had said do—"Whatsoever He saith unto you, do it." This is a principle of the kingdom which is to be obeyed, whether one be a magistrate, or a teacher, or master, or servant, or whether one is to get anything out of it or not; yes, even though it seems useless. Lend the Lord your ship and He will fill it.

Prayer.—Dear Father, give us the grace to say from the bottom of our hearts, "Lord, at Thy word, we will do it." Take from us all carnal self-confidences and give us a lowly, child-like faith, and make use of us for the furtherance of Thy kingdom. *Amen.*

THURSDAY.

LOVING LIFE AND GETTING HEAVEN OUT OF IT.

"He that would love life and see good days, let him refrain his tongue from evil."—1 Peter 3:10.

"Whoso findeth me, findeth life and shall obtain mercy."—Psa. 8:35.

"If ye will enter into life, keep my commandments."—Matt. 19:17.

In an humble, consecrated soul, joy increases in the things of this life. The greatest joys of life come out of a sense of purity of heart, a security of the ultimate, and through a service to the necessities of others—making others happy. One can enter into all of the natural God-given life of this world and, carrying the above attributes with him, find the greatest joys and happiness.

Prayer.—Dear Lord and God and Father, give us now the mind and strength of Thy Holy Spirit. Give us pure and loving minds and let us, in all our conduct, please Thee, and make us a blessing to mankind. *Amen.*

FRIDAY.

HEARING AND KNOWING GOD.

"I know a house in which my Savour dweills: His holy Church, the city of God."—Psa. 45:5.

In the lesson above, John describes his first meeting with Jesus. Upon meeting Him, he said, "Behold the Lamb of God." The word was passed along and others followed suit. The only invitation he extended to them was, "Come and see." And as they came and saw and heard His voice, they knew it was the Son of God.

But we—where shall we hear the voice of God? Where shall we find Him? How shall we know Him, so that we can say we have seen Him and that veritably He is the Son of God? "Come and see." Find the place where the Saviour dwells. And blessed is the man who approaches Him, for he shall dwell in His courts and be satisfied (Psa. 65:4).

Do not stand off, holding thyself aloof and criticise. History teaches that to those who have come humbly and earnestly, there has never been but one answer, and that answer is the same that Peter gave, "Thou art the Christ, the Son of the living God." This truth is the rock of salvation forever.

Prayer.—Blessed be Thy name, O Lord Jesus. Draw us to Thee. *Amen.*

SATURDAY.

THE EVERLASTING CHURCH.

"Upon this rock will I build my Church, and the gates of hell shall not prevail against it."—Matt. 16:13-19.

The "New Thought Society" of the present day is trying to say that religion, the Bible and the Church is a colossal lie. It only takes a few newborn souls to prove the whole "new thought" mess a paltry stroke of the devil. Christianity and the Church have not been created in loose opinions and dry forgeries, but it has been created in a positive conviction and experience in the Almighty love of the eternal living one. By Him the soul is moved to give itself to Him in life and in death. As truth is immovable, the Church stands immovable against all the powers of hell.

The Church is having a hard time these days. It has always had a hard time. There are enemies within its gates. There are disloyal children, and few there be that find the way; but there is no doubt that it will weather every storm, however violent it may be. The sword of temporal power and the pen of mighty intellects are alike powerless in their attack on the camp of God. "God is in the midst of her; she shall not be moved: God shall help her, and that right early" (Psa. 46:5). And by the grace of the Spirit, we also shall remain in the camp. If the enemy could gain control of our conscience, we would be undone; but in Jesus we walk in the light of God. Our duty is that when we feel the venomous fangs of the serpent, we must make use of the power which the Lord has given us, and experience the quickening of the Blessed Spirit.

Prayer.—Lord Jesus, give us the light of Thy Spirit, that we may believe in Thee unto righteousness and confess Thee unto salvation. *Amen.*

SUNDAY.

A WEAK MAN MADE STRONG.

"Go, and I will be with thy mouth, and teach thee what thou shalt say . . . and I will teach thee what thou shalt do."—Ex. 4:10-15.

This was God's promise to Moses. The result of Moses' trust in the promise was his later life as liberator of Israel. It was this same trust that made David the psalmist. It made Peter and Paul apostles. It made Elijah the voice of the Lord to Israel. It made Mary the mother of Jesus. It made Eunice the teacher of Timothy. It made Mark, Luke and John evangelists. It made Paul the giant of the apostolic Church. It made Luther a reformer. It matters not who one may be, trust in God disposes of life in such a way that he becomes a master. It directs the course of life to a place where God would have one go, and it gives a certainty that one has been appointed to His work.

Prayer.—Grant, O Lord, that we may see Thee, hear Thy voice, and know Thee, and know the certainty of Thy way. Forgive us of all of our faithlessness and draw us to Thee forever. *Amen.*

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

REVERENCE.

"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." —Ex. 3:5.

A half-truth is harder to down than a whole error. Many high-minded people who would stoutly oppose a saying that is manifestly erroneous are easily deceived by the plausibility of half-truths. Among the half-truths that have worked no little injury to our spiritual appreciations is the oft-repeated statement that our old distinctions between things sacred and things secular are false. All of this, we are told, is a bit of pietism that has no place in a world where God is imminent. It is dinned into our ears from pulpit and platform and press that all things are sacred and that it were high time we were getting rid of our imaginary distinctions. "The ballot box is as sacred as the Communion table," a certain minister made bold to say.

There is a sense in which all things are sacred. God is everywhere. "If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy right hand lead me." All things are God's. "The earth is the Lord's, and the fullness thereof." God's universal presence and ownership give a touch of sanctity to the whole of His creation and to all of man's engagements—one's daily vocation, his pleasures, his fellowships, and his most trivial duties.

But one must not be hasty to conclude from this that life is on a dead level and that all things are equally sacred. In the matter of sanctity there is an ascending scale. The nearer one approaches the things that are associated with the vital concerns of the human heart—its joy, its agony, its need, its aspirations—the holier is the ground on which he stands. A home is more sacred than a shop. A grave is holier than a garden. A Church is dearer to an awakened heart than a town hall. Moses, alone with his sheep on the slopes of Horeb, was no doubt impressed with the presence of God in nature. But when he heard God speaking to him directly out of the burning bush, and concerning his heart's interest and his life's mission, that spot became holier than any place on earth. He needs must take his shoes from his feet.

Every one who has a sense of spiritual values, approaches the places and things of the heart with a chastened, restrained spirit. This is reverence. It is the mark of spiritual culture. In the realm of the spiritual, it is what good manners are in refined society. And not only is it a mark of spiritual culture; it is also a requisite for spiritual perception. The deeper things of God and the soul are hidden from the irreverent. Not a little of our spiritual dullness is a result of our loose familiarity with holy things—the Church, and worship, and the Bible, and the sanctities of the Christian faith. Fools may rush in where angels fear to tread, but fools do not see the wonders that are plain to angels' eyes.—*Walking with God, by C. J. Harrell, Norfolk, Va.*

THE FIGHT AGAINST PROHIBITION.

II.

By Dr. Roy C. Helfenstein

Pastor People's Church, Dover, Del.

The fight against prohibition expresses a heartless and an unsocial attitude of mind. It ignores the purpose and objective of prohibition, to make it impossible for the man to get drink who is unable to resist the temptation; to take the temptation of drink away from youth; to remove the stench of the saloon from the nostrils of society; to protect the interests of the home where fathers squandered their pay check for drink at the corner saloon instead of spending it for food and clothing; to promote efficiency by sobriety among the industrial classes; to make life safer for all against the menace of drunkenness—in short, to wipe out the curse of the licensed liquor traffic with all its multiplicity of evils. The prohibition reform is a social reform purely in the interest of society. And the fight against prohibition is thus an unsocial attempt to oppose the welfare of society for selfish purposes. The wets declare that their opposition to prohibition is based on its failure to make conditions better than were those it sought to remedy under the saloon regime.

But the benefit prohibition has been cannot fail to be appreciated by all who are unbiased in their judgment and who wish to see. Drunkenness has decreased more than 80 per cent. The savings accounts of the working-classes have grown almost uncredibly. The enemies of prohibition blame the present unemployment problem on prohibition, quite forgetting that in the past the unemployment problem, such as that of 1892, in the days of the saloon, was far more baffling. Facts are stubborn things, and the facts are on the side of the friends of prohibition.

Compare conditions today in your own city and community with what they were in the days of the saloon. In those days, women and children did not dare to go on the public streets alone on Saturday night because of the nuisance of drunkenness—fist fights, shooting scrapes, with their accompanying deluge of profanity.

There are more than fifteen million school children in America today who have never seen a licensed saloon, simply because of what prohibition has done. The United States government, moreover, is no longer participant in the crime of making drunkards. Prohibition has made the liquor business an outlaw, and thereby given it its proper classification.

Certainly no one is satisfied with the accomplishments of prohibition. But its friends are thankful for what prohibition has done; whereas, its enemies are mad because prohibition has done so much. It is preposterous for the wets to prate about the short-comings of prohibition. Why should people who want more liquor complain about there being too much liquor? They complain one day about there being too much liquor, saying that the prohibition law is a dead letter, and the next day they complain about the prohibition law being too drastic. They say one day that they can get all the liquor they want any time they want it, and the next day they say the prohibition law infringes upon their rights, denying them a personal liberty to which they are entitled. "O consistency, thou art a jewel!" Note this: The people who prayed and worked and sacrificed to give our nation prohibition are still supporting prohibition, whereas the same people who opposed this reform at the time it was effected are the ones who are fighting for its repeal.

Certainly the friends of prohibition are not satisfied with what it has done, but they have faith in its objective and in its possibilities. Neither are any of us satisfied with what the Churches are doing. But who would contend that because of this failure the Churches should be closed? Not less prohibition, but more prohibition is what America needs. And if the enemies of prohibition were sincere in deploring the bootlegging situation they could put the bootleggers out of business in less than three months by stopping patronizing them. The people who break the law are the only ones who can stop the bootlegging by stopping breaking the law.

Heretofore, we have put all the blame on the bootlegger for the violation of the prohibition law, when the fact of the matter is the man who makes an illicit purchase of liquor is even more guilty than the man who makes the illicit sale, because he is responsible for encouraging the bootlegger in his unlawful business, and moreover he makes the bootlegger's unlawful business possible. Both offenders should be punished by the law, for both are enemies of the law.

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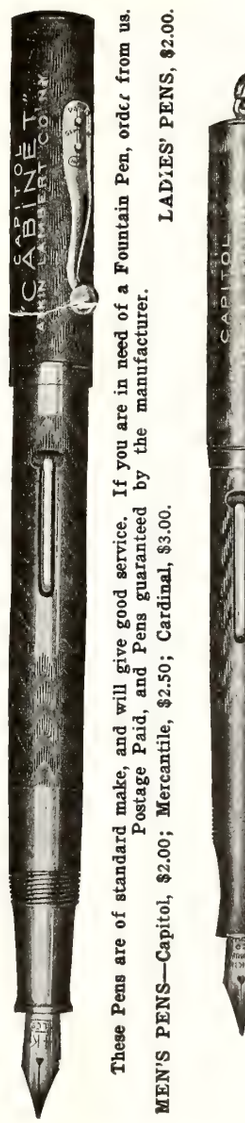

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THE CHRISTIAN SUN, 1536 EAST BROAD STREET, RICHMOND, VIRGINIA

Christian Orphanage

Dear Friends:

We trust that our Sunday School and Churches will begin to plan now for a liberal Thanksgiving offering. The Christian Orphanage needs ten thousand dollars for its Thanksgiving offering this year, in order to meet its outstanding bills and buy shoes and clothes for the winter for its one hundred and eight children.

We cannot believe that our Church members would be willing for our little children to shiver in the cold for the want of good, warm, comfortable clothes or go hungry for the want of food this winter.

How are they to have these things if you do not send us the money with which to buy them? If some one in each Church and Sunday School will form an organization and get everybody to work and interested, you will succeed beyond your expectation. I dare say that in every Church and Sunday School there are members who are able and willing to give $10.00, some $5.00, some $1.00, or perhaps more, if some worker who is interested in the Thanksgiving offering would but go to see them and tell them that you want to raise a splendid Thanksgiving offering this year because the Christian Orphanage is in need. I knew a little four-year-old girl in a certain town a few years ago who would go uptown with her mother and while the mother did her shopping this little girl was asking people to give her a donation to help the little children at the Christian Orphanage, and it was a joy to them to help her. She made them happy because she gave them an opportunity to help the fatherless. They made her happy because they helped her to swell the amount to send the orphanage. The little four-year-old girl sent us fifteen dollars in the name of her Sunday School and was happy because she was helping others. We have many little boys and girls in our Sunday Schools who could do the same. Plan for your offering and then work to your plan. But somebody must take the lead!

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 23, 1930.

Brought forward	$13,048.81

Sunday School Monthly Offerings.

N. C. & Va. Conference:		
Third Avenue, Danville	$ 3.71	
Bethel	2.55	
Berea	6.50	
Howard's Chapel	2.00	
Lebanon	1.66	
Mt. Zion	1.34	
New Lebanon S. S.	2.00	
New Lebanon Baracca Class	2.00	
Mt. Bethel	2.03	
Shallow Ford	2.46	
		26.25
Eastern N. C. Conference:		
Christian Chapel	$ 2.15	
Mt. Auburn	7.67	
Piney Plains	7.55	
Wentworth	14.56	
Pleasant Union	6.91	
		38.84
Western N. C. Conference:		
Shiloh	$ 1.90	
Pleasant Ridge	2.46	
Ether	1.17	
High Point	7.08	
Randleman	5.43	
Shady Grove	1.00	
Hanks Chapel	1.58	
		20.62
Eastern Virginia Conference:		
Wakefield	$ 3.40	
Windsor	5.00	
Suffolk	30.00	
Berea, Nansemond	10.00	
Spring Hill	1.00	
Mt. Zion	3.75	
		53.15
Valley Virginia Central Conference:		
Mt. Olivet (G)		2.95
Georgia and Alabama Conference:		
North Highland		1.85
Alabama Conference:		
Spring Hill		.58

Special Offerings.

Prof. O. W. Johnson	$15.00	
Mrs. Olivia Horner	25.00	
R. J. Miller, Reidsville, N. C.	50.00	
E. M. Davenport	42.50	
		132.50
Grand total		$13,325.55

THE GUEST BOOK.

The heads of the united Churches in China and in South India, the Rev. Dr. Ch'eng Ching-yi and John V. Chelliah, are among twenty-eight distinctive missionary workers whose activities will be the subject-matter for reading in over 250,000 Congregational and Christian homes during the four weeks beginning Monday, October 13, 1930, and ending Sunday, November 9th.

The activities of each of the twenty-eight missionary workers furnishes the subject-matter of the reading for one day when he will be a "guest" in all the homes. The demand for the "Guest Book," the publication containing the stories about the workers, has exhausted an initial edition of 225,000, and supplementary editions of 31,000 have been printed. A similar "Guest Book" was first used last year, when an edition of 200,000 was exhausted before the time to begin the reading arrived. The "Guest Book" is published by the denomination's Commission on Missions, the workers being selected on account of their distinctive achievements. Twelve in the 1930 book are workers in foreign countries and sixteen in this country. They were selected from 9,000 full-time employed workers.

Sixteen denominations are merged in the Church of Christ in China, of which Dr. Ch'eng Ching-yi (last name in Chinese style being first) is moderator. Its communicant membership of 160,000 comprises one-third of the Protestant communicants in China. Dr. Ch'eng is also secretary of the National Christian Council of China, in which nearly all the Protestant bodies are represented. The council has mapped a program for a five-year forward movement to start next year.

Mr. Chelliah is moderator of the South India United Church, in which four denominations are merged. Negotiations looking to a larger merger with other bodies, including the Anglican, are in process. Mr. Chelliah is vice-principal of Jaffna College, Ceylon.

A third foreign national among the twenty-eight workers is an Armenian, Lout Levonian, professor in the school of religion, Athens, Greece, and a fellow of Pembrook College, England.

Jennie F. Pratt, a social worker and kindergarten teacher of Italian parentage at the immigrant station, Ellis Island, New York City, is among the missionary workers selected from this country. Others from this country include the Rev. Dr. George W. Nash, president of the Yankton College, South Dakota; Rev. Paul Leeds, for thirty-seven years a worker among Indians at Kinder, La., and Rev. Wilbur I. Bull, organizer and pastor of united or "larger" parishes among the rural Churches of Maine.

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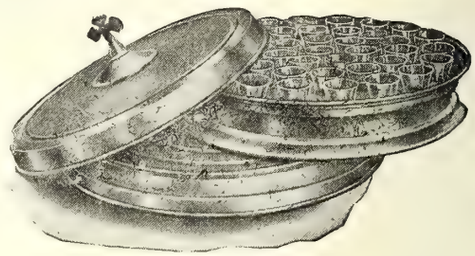

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
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Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
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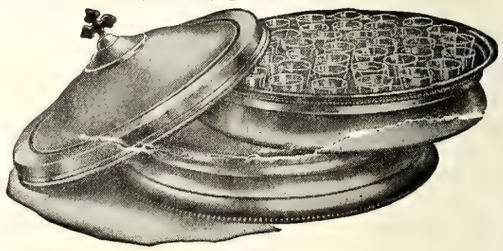
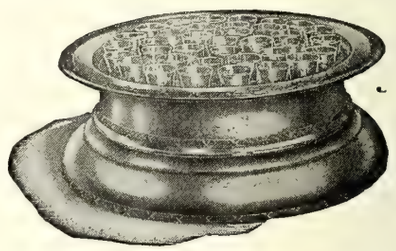


Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses.$22.00
Base No. 1—Silver-plated; fits Silver Tray 85. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).$22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated: fits Silver Tray 90. 14.00

Bread Plate No. 3—Narrow rim.....$ 9.00
Bread Plate No. 4—Broad rim..... 9.00
Filler—Silver lined 6.00

THE CHRISTIAN SUN
1536 East Broad Street, - - Richmond, Virginia

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

WHAT IS RELIGIOUS EDUCATION? By A. J. William Myers. National Sunday School Union; $1.00; pp. 112.

Dr. Myers, in this book, as in his "Teaching Religion," has the conviction that the curriculum is properly the experience of the learner in terms of the racial experience, but he lacks the courage of his conviction. He speaks of the pulpit's experience as the unifying factor, but he is content with saying that "the curriculum attempts to present life situations." Why present, if that is what we begin with? Again he says, the curriculum should conduct the "pupil step by step through the typical and significant experiences of his own life." The hands are Esau's hands, but the voice is Jacob's voice. The curriculum is the pupils' experience or it is not; that is to say, it is experience-centered or material-centered. It can't be both nor a compromise.

JESUS PRAYS. By Walter E. Bundy. Bobbs-Merrill Co.; $1.50; pp. 121.

Dr. Bundy has recently published two books—"The Religion of Jesus" and "Our Recovery of Jesus." The sections of these books on "Jesus and Prayer" have attracted such wide interest that in this third book the author has collected those comments and revised them. Here is a book that sanely presents the prayer life of one who was in constant fellowship with God. You will lay it down with two convictions: that prayer is natural to the soul, and that it is not to be scheduled. It is a book you will read more than once.

THE NEW HYMNAL FOR AMERICAN YOUTH. By Augustine Smith. The Century Co.; $1.55 each, $85 per 100; pp. 368.

This book is a revision of the "Hymnal for American Youth. It is an advance over the former book in the larger provision it includes. The material for worship is derived from biblical and extra-biblical prose and poetry. The responses, the unison readings, the prayers, the litanies, and calls to worship are all most satisfactory, and add greatly to the book's value. Those who are acquainted with H. Augustine Smith's former work will find this book especially valuable and far in advance even of his former excellent productions.

PILGRIM AND PIONEER. By John M. Canse. Abingdon; $2; pp. 306.

The centennial celebration of the opening up of the great Pacific Northwest is at hand, and this book is written in connection with this celebration. The book tells the story not only of the evangelism of the Indians of the Oregon territory, but the laying of the foundation of a Christian Commonwealth there. It is a scholarly piece of work, well conceived and well executed.

A UNIQUE SCHOOL.

Winona Lake, Ind., is the location of one of America's unique theological schools, featuring summer sessions only, where ministers, teachers, and laymen meet for a period of two semesters of three weeks each during the summer.

This school maintains a very high standard of scholarship, is interdenominational, and is thoroughly evangelical in all its teaching. Work given is applicable to the theological degree of B. D., M. A. (in theology), and Th.B. for such as have the prerequisites.

The faculty for the 1930 session included Dr. A. T. Robertson, of Louisville Theological Seminary; Dr. John A. Faulkner, of Drew Theological Seminary; Dr. Leander S. Keyser, of Hamma Divinity School; Dr. A. T. Howard, of bonebrake Theological Seminary, and the dean, Dr. J. A. Huffman.

Courses were given in English New Testament, religious education, Church history, comparative religions, and theology.

At the close of the summer session, a commencement was held, at which six men received theological degrees. The graduates represented four States. Officers of Winona Lake School of Theology are C. E. Sawtelle, president; W. E. Biederwolf, A. M., director; J. A. Huffman, D. D., dean.

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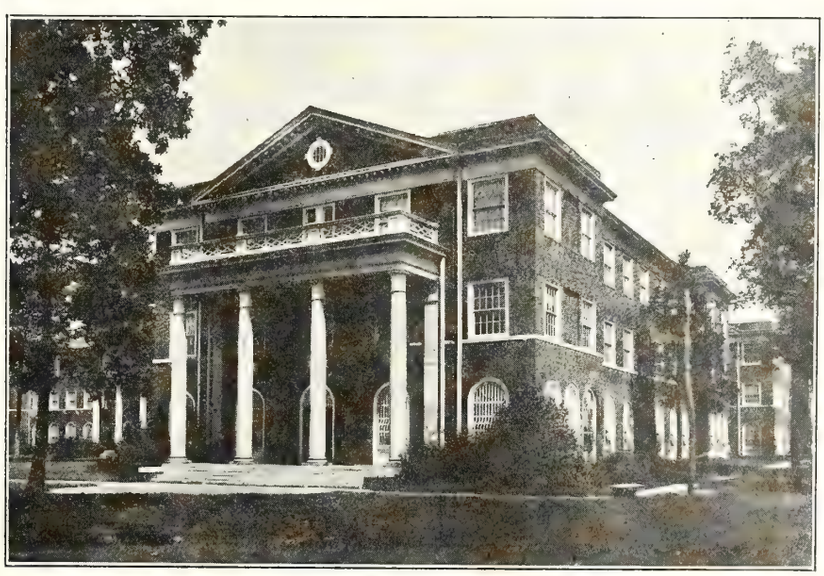

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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

OBITUARIES.

MOSLEY.

Lillie Mae Mosley was born June 7, 1892, and died September 22, 1930. She was first married to Waverly Holland Twisdale, and to this union two children were born. After the death of Mr. Twisdale, she was married to Robert Grief Lynch, and one child came to bless the union. After losing her second husband she became Mrs Albert Griffin Mosley.

She first became a member of Prospect Methodist Church, and later transferred to Antioch Christian Church. Mrs. Mosley had been in ill health for many years. Those who have known her through these years are confident that she came to know Him and the power of His resurrection and the fellowship of His sufferings, for her last words were those of triumph and joy: "I am going home to Jesus."

R. L. HOUSE.

KNIGHT.

Whereas, it has pleased Almighty God, in His infinite wisdom, who doeth all things well, to take from our midst our brother and pastor, Rev. J. W. Knight, to his home and reward above, we, the board of deacons of Mt. Bethel Christian Church, pass these resolutions to his memory. We do hereby resolve:

1. That his presence among us will surely be missed, and his place in our Church and community will be hard to refill, and our sympathy goes to his beloved family.

2. That his guiding hand and influence, even though gone, will still remain with us in memory and his works will continue to live and be among us.

3. That our Sunday School will surely miss his presence and influence.

4. That a copy of these resolutions be spread upon the minutes of our Church and Sunday School records, a copy sent to the bereaved family, and a copy to The Christian Sun and Reidsville Review for publication.

J. G. PRICE, Ch'n,
THOS. FRIDDLE,
DR. J. T. STEWART,
J. F. BARKER,
L. P. RIPPY,
Board of Deacons.

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, OCTOBER 30, 1930. NUMBER 44.

Mrs N T Farmer

THE SUN'S OBSERVATORY

By Dr. W. C. Wicker.

UNEMPLOYED SUFFERING.—

For the first time, the total of Germany's unemployed has passed the three-million mark; the total now being 3,088,000 who are out of work. Of this, something less than 2,000,000 receive some form of unemployment insurance, while the rest are obliged to shift for themselves. Social workers predict that there will be much suffering during the winter. This condition is natural in the wake of war, and until the troubled waters of society have settled back to pre-war conditions in the economic world, we cannot expect a normal situation in employment. The teachings of the price of peace apply to States and nations as well as to individuals.

RED CROSS ON WAR.—

At the recent meeting of the International Red Cross in Brussels, the officials declared that another war, if it should come, will inevitably involve all the nations of the world. "Modern methods of fighting," they say, "and particularly by airplanes and gas offensives, will immediately imperil the non-combatant nations and force their participation in the conflict." The Christian forces of the world should mobilize all their moral, religious, and financial resources to prevent another war. It would cost less financially, less in human effort, less in human life, less in suffering, and leave in its wake happiness and joy and human life unmolested.

MYSTICAL RELIGION.—

Under the auspices of the Confraternity of the Mystical Life, in New York City, this month, at the Friends' meeting-house, there was held a Congress for the discussion of the mystical element in religion. Prof. Rufus M. Jones, Prof. James B. Pratt, Prof. Harry A. Overstreet, Rabbi Samuel Schulman, Rev. G. Ashton Oldham, Rev. Herbert Parrish and Gerald Stanley Lee were the speakers. Among the subjects discussed are "Mysticism and the Philosophies," "The Evolution of Higher Personality," "The Physical Technique of Prayer," "The Renaissance of Mysticism," "The God of Mystical Experience" and "Islamic Mysticism." It must have a great meeting with such great scholars and religionists at its head in discussion of such a great theme which is the soul of Christianity. The greatest book on this subject is "Mysticism and Christianity," by Angus.

CHINA'S RULER CHRISTIAN.—

President Chiang Kai-Shek of China has been converted to Christianity and baptized by Rev. Z. T. Kuang in the faith of the Methodist Episcopal Church, South. The officiating minister is a graduate of the Southern Methodist Episcopal Mission University at Soochow. The mission's headquarters is at Nashville, Tenn. China's generalissimo is a youthful ruler, and said that he felt the need of a God such as Jesus Christ. His conversion was a distinct surprise to Shanghai. Only a few intimates, mostly relatives, attended the ceremonies after the chief came from Nanking. Christian circles heralded the baptism with great joy and said it struck a blow at Communism. It will doubtless have a wholesome influence over the National party, which opposes any form of religious teaching in the schools. His wife, his mother-in-law, and other members of his family have been devout Christians for some years, and their influence is supposed to have turned him to Christianity.

LIVE LONGER.—

The famous Rochester, Minn., surgeon, Dr. Charles H. Mayo, has raised the question before the physicians, "What is the use of making it possible for man to be able to live until ninety if his brain dies at seventy?" Dr. Mayo thinks that medical science must teach old people how to live so that their brains will continue to function for the years added to the lives of their bodies. He thinks it is possible that man's life-span may soon be increased to ninety. In India, the life-span average is twenty; in America, it is fifty; but in the seventeenth century it was only twenty here. The greatest barrier to increasing the life-span to ninety is that no cure has been found for cancer, but the best minds in medical science are turning to the study of this subject. Psychologists and neurologists may devote their attention to the prevention of senility and increase the mental span. Christianity applied throughout life would increase the life-span of both body and mind.

OUT OF THE CELLAR.—

"Apparently our architects have hope of developing out of the Gothic a new type of building which will be distinctly American. Many people will be cheered by the news that unless a Church occupies very expensive land, or is perched on a hillside, it is more economical to spread out over the lot rather than to burrow in the ground with a basement. Ecclesiastical cellars are going out of style. It was disclosed that Church building boards were sometimes willing to assist in financing ecclesiastical monstrosities which had been condemned by the architectural bureaus of the same denominations. Some one suggested that the boards were afraid that these Churches might say, 'If you do not help us with our building project, we will keep our missionary money at home.' "—*Christian Century.*

It will not only be a great saving in cost of building, but a greater convenience to the congregation, more in keeping with the style of modern building for Churches, and better adapted to the needs of a modern program of religious education to have buildings constructed with the floor space on one level.

WAR IN BRAZIL.—

Brazil is considerably larger than the United States in territory, with a population of some 42,000,000, is in a state of civil war. Rebel armies advancing out of the south have captured several important cities and a major engagement on a 200-mile battleline seems imminent. Leaders of the Brazilian revolution declare that their purpose is to prevent the inauguration of President-elect Prestes, to overthrow the present President Luis and his entire administration, to set up a provisional government, dissolve Congress, establish law and order under a provisional government, and then hold new elections adequately protected against fraud. Bad economic conditions, undue authority exercised by the President, and unemployment are thought to be the cause of the uprising. Twenty-seven million bags of the 1929 crop of coffee and 24,000,000 bags of the 1930 crop remain unsold. The price of coffee has been reduced. Seventy-five per cent of Brazilian coffee is sold in the United States. It is estimated that foreign capital is invested to the extent of $2,500,000,000 in Brazil. No man liveth to himself, and no man dieth to himself. We are all members one of another. When one suffers, all suffer because the whole world is interdependent.

FORUM ON RELIGION.—

In Philadelphia, at the Friends' meeting-house, Dr. Jesse H. Holmes, of the philosophy department at Swarthmore college, was the first speaker at a religious forum. Prof. Brand Branshard spoke on "Is Belief Necessary?" Later Dr. H. J. Cadbury, of Bryn Mawr College, spoke on "What History Teaches About Religion." The last speaker of the month will be Dr. John A. Miller, astronomist of Swarthmore, whose topic will be "Religion Through a Telescope." This year the general subject has been divided into six sections: "Modern Religion and Science," "Modern Religion and Industrial Relations," "Modern Religion and the Problems of Youth," "Modern Religion and the Citizen's Responsibility," "Modern Religion and Law," and "Modern Religion and Human Brotherhood."

Such forums and discussions are in keeping with the trend of present-day religious thinkers. Never before since Christianity was introduced into the world has there been more thought given to religion than is being given at this time. This is a good omen. Christianity has nothing to lose by investigation, discussion, and study by the great thinkers of the age, but everything to gain. It does not fear the light, for it is itself light, and there is no darkness in it at all.

NOTES-PERSONALS

This is Conference month, and the Churches and pastors are busy finishing the year's work and beginning anew.

Dr. L. E. Smith was a visitor at the office of THE SUN for a short while on Monday of this week. We are always glad to have him with us.

Dr. C. H. Rowland, for the past ten days, has been assisting the pastor, Rev. J. H. Dollar, at Reidsville in a series of very largely attended and successful evangelistic meetings.

Dr. W. A. Harper and Mr. S. C. Heindel, who has recently become associated with the committee in charge of the Elon Million-Dollar Campaign, were visitors in Richmond on Saturday and Sunday. Mr. Heindel made a short talk to the Sunday School of the Richmond Church, and Dr. Harper addressed the congregation at the regular morning service.

THE SUN editor, after attending the annual General Mission Board meeting at Dayton, Ohio, went to the meeting of the American Board of Commissioners for Foreign Missions, in session at Madison, Wis. After January 1, 1931, these two boards will be one in promoting and administering all our foreign mission work. After January 1st, Dr. W. P. Minton, who has been our Foreign Mission Secretary, at Dayton, will become one of the secretaries of the Commission on Missions. Suddenly, we Christians find ourselves, with our Congregational allies, responsible for missionaries and mission work in many lands.

NOTICE.

The North Carolina and Virginia Christian Conference meets at Long's Chapel, Alamance County, N. C., on Tuesday after the second Sunday in November. Those contemplating attending the Conference will please notify the undersigned, P. H. Fleming, Burlington, N. C., and state when they expect to arrive and if they will come by automobile or train, and if they will want entertainment. The committee on entertainment would like to have names of those coming and make home assignments before the Conference meets. Those coming by train will be met at Haw River, N. C., any time during the day, if they will notify us when they will arrive. Long's Chapel is on route No. 62. Please let us hear from you.

Burlington, N. C. P. H. FLEMING.

PROGRAM.

Below is given the program of the one hundred and fifth annual session of the North Carolina and Virginia Christian Conference, to be held at Long's Chapel Christian Church, Alamance County, N. C., November 11, 12, 13, 1930.

FIRST DAY—NOVEMBER 11.

Morning Session.

10:30. Conference Called to Order.
Devotional Service—Rev. J. W. Patton.
10:45. Roll Call of Ministers and Churches.
11:00. Welcome Address—Dr. P. H. Fleming.
Response—Rev. R. A. Whitten.
11:20. Report of Program Committee.
Report of Executive Committee.
Report of Treasurer—Dr. Waldo Boone.
Appointment of Special Committees.
Reception of Fraternal Delegates.
11:45. Address of President—Dr. C. H. Rowland.
12:15. Communion Service—Conducted by Dr. P. H. Fleming.
12:30. Adjourn for Lunch.

Afternoon Session.

1:45. Conference Called to Order.
Devotional Service—Rev. J. S. Carden.
2:00. Report of Committee on Sunday School and Christian Endeavor—Rev. S. A. Bennett, Chairman.
Address on Sunday School Work—Mr. W. B. Truitt.
Address on Christian Endeavor Work—Rev. S. A. Bennett.
3:00. Report of Committee on Moral Reform—Rev. G. C. Crutchfield, Chairman.
Address—Rev. C. C. Ryan.
3:45. Report on Men's Work—Rev. W. M. Jay, Chairman.
4:00. Miscellaneous Business.
Report of Entertainment Committee.
4:20. Adjournment.

SECOND DAY—NOVEMBER 12.

Morning Session.

9:30. Conference Called to Order.
Devotional Service—Rev. A. P. Hurst.
9:45. Reading of Minutes and Enrollment of Delegates.
10:00. Report of Nominating Committee.
10:10. Miscellaneous Business.
10:25. Report of Home Mission Board—Mr. W. B Truitt, Chairman.
General Discussion, led by Mr. Truitt.
10:45. Report of Committee on Foreign Missions—Rev. P. T. Klapp, Chairman.
Address—Rev. P. T. Klapp.
Address—Dr. J. O. Atkinson.
11:45. Report of the Work of the Woman's Missionary Conference—Mrs. C. H. Rowland, President.
12:00. Report of Committee on Apportionments—Dr. W. A. Harper, Chairman.
General Discussion, led by Dr. Harper.
12:30. Adjourn for Lunch.

Afternoon Session.

1:45. Conference Called to Order.
Devotional Service—Rev. C. E. Newman.
2:00. Report of Committee on Stewardship—Rev. A W. Hurst, Chairman.
Address—Rev. A. W. Hurst.
2:45. "Our Orphanage," Mr. C. D. Johnston, Sup't.
3:15. Report of Committee on Education—Dr. J. O Atkinson, Chairman.
Address—Dr. W. A. Harper.
General Discussion, led by Dr. Atkinson.
4:15. Report of Entertainment Committee.
Adjournment.

THIRD DAY—NOVEMBER 13.

Morning Session.

9:30. Conference Called to Order.
Devotional Service—Rev. L. L. Wyrick.
9:45. Reading of Minutes and Pastoral and Church Letters.
10:10. Report of Committee on Superannuation—Mr. C. D. Johnston, Chairman.
Address—Dr. J. O. Atkinson.
10:40. Report of Committee on Religious Literature—Presented by Mrs. J. L. Foster.
Address—Rev. J. H. Dollar.
Christian Sun Circulation, Mr. C. D. Johnston.
11:40. Report of Committee on Resolutions.
Report of Collectors.
Report of Auditing Committee.
Report of all Other Special Committees.
Miscellaneous Business.
12:20. Closing Service (to be arranged).
Final Adjournment.

CONFERENCES MEET.

North Carolina and Virginia Conference will meet on Tuesday after the second Sunday in November, 1930, at 10 A. M., at Long's Chapel, Alamance County, N. C.

Western North Carolina Conference will meet Wednesday after the first Sunday in November, 1930, 10:30 A. M., with Hank's Chapel.

Eastern North Carolina Conference will meet with the Catawba Springs Christian Church, Wake County, N. C., on Tuesday after the third Sunday in November, 1930, at 10:30 A. M.

PROGRAM.

Following is the program of the sixtieth annual session of the Western North Carolina Christian Conference, to be held at Hank's Chapel Christian Church, Chatham County, N. C., Wednesday and Thursday, November 5-6, 1930:

FIRST DAY.

Morning Session.

10:30. Call to Order—By President Rev. T. J. Green.
Devotional Service—Rev. John M. Allred.
10:45. Enrollment of Ministers and Delegates.
11:00. Appointment of Special Committees.
11:05. Reception of Visitors.
11:25. Executive Committee's report.
11:30. Annual Address by the President.
Adjournment.

Afternoon Session.

1:30. Call to Order—By the President.
Devotional Services—Rev. H. V. Cox.
1:45. Report of Nominating Committee.
1:55. Report of Ministers and Churches.
2:30. Report on Religious Literature—Rev. G. R. Underwood, Chairman.
3:00. Report on Social Service—Rev. J. U. Fogleman, Chairman.
3:30. Miscellaneous Business.
4:00. Adjournment.

Evening Session.

7:30. Devotional Service—Rev. W. C. Martin.
7:45. Report on Sunday Schools—Geo. T. Gunter, Chairman.
8:15. Report on Evangelism—Rev. John M. Allred, Chairman.
8:30. Address—Rev. T. Fred Wright, Pastor Sanford Christian Church.
9:00. Adjournment.

SECOND DAY.

Morning Session.

9:30. Devotional Services—Rev. R. A. Whitten.
9:45. Report on Home Missions—Rev. H. V. Cox, Chairman.
10:15. Report of Woman's Board—Mrs. I. H. Foust, Chairman.
10:45. Report on Foreign Missions—Rev. E. C. Brady, Chairman.
11:00. Address—Rev. J. O. Atkinson, D. D.
11:30. Sermon—Rev. M. J. Sweet, D. D., Pastor-at-Large of the Congregational Churches of the Carolinas.
12:15. Adjournment.

Afternoon Session.

1:30. Devotional Services—Rev. M. A. Pollard.
1:45. Report on Education—Rev. T. E. White, Chairman.
2:00. Address—Dr. W. A. Harper, President of Elon College.
2:30. Address—"Our Orphanage," Chas. D. Johnston, Superintendent.
3:00. Report on Christian Endeavor—M. C. Stafford, Chairman.
3:30. Report on Apportionments; Superannuation.
Miscellaneous Business.
Adjournment.

PROGRAM COMMITTEE.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor;* REV. F. P. ENSMINGER, *and* REV. M. J. SWEET, *Associates.*

MIAMI SHORES, FLA.: This Church has invited Rev. Francis D. White, of Robbinsdale, Minn., to its pastorate, and Mrs. White expects to begin their service with this Church on November 1st. They will be royally welcomed by the people of the Church.

TRYON, N. C.: The Erskine Memorial Church is blessed with the thoughtful preaching, devout spirit and strong leadership of Rev. John Brittan Clark, D. D. Dr. Clark gives a generous share of his time to missionary service in the State and is a real inspiration to all his brother-ministers in the region. He has returned to his Church after a summer vacation spent in the North.

GEORGIA STATE CONFERENCE was held with the Macedonia Church, October 27-29. Beginning Monday evening, the sermon was preached by Dr. William T. McElveen, of Atlanta, Ga. Dr. W. Knighton Bloom, of Washington, D. C., was present throughout the meeting. Dr. Neil McQuarrie led the devotions at each session except Tuesday night when Dr. Mowbray, of Piedmont College, had charge. Dr. D. Witherspoon Dodge preached the sermon at the closing session Wednesday morning.

INTERRACIAL SEMINAR: With other States of the South, North Carolina and Georgia gives hearty welcome to the friends coming with Rev. Hubert Herring, of our Educational Society, on the "Interracial Seminar," visiting many of our cities during November. The complete itinerary is as follows: Washington, D. C., November 11; Hampton Institute, 12; Raleigh, N. C., 13; Atlanta, Ga., 14-15; Talladega, Ala., 16; Tuskegee, Ala., 17; Montgomery, Ala., 18; Birmingham, Ala., 19, and Nashville, Tenn., 20-21.

ROLLINS COLLEGE: The student body at Rollins this year is very cosmopolitan. There are sixteen foreign students from fourteen other countries. The one hundred and seventy members of the freshman class came from twenty-four different States, and the sixty transferred to the upper classes came from forty-four different institutions. There are four hundred and nineteen students entered this year, after turning away more than one hundred qualified applicants. The college finds itself obliged to limit its enrollment and it has adopted as a permanent policy the limiting of its student body.

KEY WEST: Rev. E. Richard Evans, the pastor, writes: "In my sermonizing I am trying to give the people what they need; I am not a popular preacher. I mean in the presentation of my subjects through the daily paper. During the last three months I have had to compete with such sermons as 'In the Lap of a Woman,' 'Heaven-Hell,' 'Crowing Rooster,' 'The Four Aspects of the Ass,' etc. Against them I am matching 'Jesus' Human Contacts,' 'Life-Giving Convictions,' 'Power of Association,' etc." These topics evidently appeal, for the average attendance for the evening services for the quarter was one hundred and seventy-nine.

SOUTHERN PINES, N. C.: Rev. Elmer Willis Serl, D. D., has returned to his service as pastor of the Church of Wide Fellowship. This beautiful Church fills a large place in the life of this beautiful winter resort. Besides the dignified, worshipful service and the strong preaching by the pastor, there is the Sunday evening forum which fills a large place in the religious thinking of the community, and there is also educational uplift and community betterment through the Church school and the fine social service and young people's work; the latter especially along the lines of religious drama under the direction of the assistant minister, Rev. Ruth F. Sargeant.

CHAPEL HILL, N. C.: A recent movement of the "Men of the United Church," at Chapel Hill, is significant. It so happens that the pastor, Rev. B. J. Howard, finds it possible to engage in a good service outside the regular Church work, and the Church people have released him from the active pastoral visitation work while they still have the inspiration of his unusually strong pulpit services on Sundays. Realizing that visitation work in any Church is a vital necessity, the "Men of the Church" were called together by two of them —Mr. Tom Roseman and Mr. Grady Leonard. Twelve of them organized what they call "The Men of the United Church." Their first objective is to visit all members of the Church in a friendly way. The "Men of United Church" meet once a month and have dinner together and talk over conditions and needs and results and the future. Another advance step in the Chapel Hill Church is the fact that Prof. Raymond Adams, of the University of North Carolina, has been secured to teach the Men's Class of the Sunday School. The Sunday evening service of this Church is carried on as a student forum, in charge of a student worker, Mr. W. H. Kuralt.

PIEDMONT COLLEGE: The pastor-at-large, Rev. Milo J. Sweet, recently visited Piedmont College and found one of the finest groups of students there. He was the guest of Prof. and Mrs. C. L. Percy. Mrs. Percy is a brilliant teacher of Latin, French, German and Hebrew. President H. C. Newell is more than enthusiastic at the response given to his taking the presidency recently, and says the accommodations of the college are taxed to the limit. Twice as many students would come to Piedmont were there room for them. New buildings are needed and should be supplied. Mr. Sweet talked to a fine group of "World Service" students on Sunday night. It was an inspiring hour to see and hear this strong-minded, forward-looking body of young men and women. He also talked to the whole body of two hundred and forty-one students and faculty at the chapel services. President Newell and the college treasurer took Mr. Sweet over the farm. Here is the life of the treasurer. He is a great farmer. "Rather be the best farmer in the country than be President of the United States," he said. There were beautiful fields of all kinds of vegetables, grown for the college dining-rooms; also some wonderful hogs and cows, and they furnish meat and milk for the college life, so that it is being said the food of the Piedmont students is the best given any body of students in the land. A million dollars could be well invested in this institution.

BRASELTON, GA.: Macedonia Church entertained two hundred guests at its splendid home-coming, October 19th. This is a country Church on a main highway, first laid out by Andrew Jackson in the good old days of old. It is a beautiful site, with a school building just opposite on a sightly hill. Since this school building has been abandoned, the township unit system crowding it out, it is hoped and expected that the property, consisting of four acres, will come into the hands of the Church. In that case, the old building will be converted into a parsonage. At the home-coming, addresses were made by Mr. Braselton, a merchant of the village named for his father; by Mr. Taylor Cooper, an old and honored citizen, some eighty years of age; Dr. Allen, a young physician greatly beloved in all the region round about the Church, and others. Of course, the pastor, Prof. C. L. Percy, of Piedmont College, gave a most interesting and cordial welcome address. The sermon was delivered by Rev. Milo J. Sweet, guest-preacher for the occasion. It may be interesting to some to know that the Macedonia Church is one of a group of five Congregational Churches within a radius of about thirty miles. Three of these are being served by Prof. Percy, and the others by Rev. Carl Parker, at Duncan's Creek, near Buford, and Rev. Henry Eddleman, at Sardis Church, near Oxford. Taken together, this group of rural Churches serve a large community. Prof. Percy serves Trinity, near Duluth, and Liberty, near Bowman, besides Macedonia.

DR. PIERCE'S ANNIVERSARY.

This year marks the tenth anniversary of the pastorate of Dr. Jason Noble Pierce in the historic "Old First Church," at Washington, D. C. During this period, the membership standard has been maintained, the Church roll carefully revised, hundreds who had removed to other places influenced to take letters, and nearly 1,000 new members added. Benevolences have doubled, and the total for the ten years reached $74,199. The missionary program includes the entire support of the medical work at Lu Ho Hospital, Tunghsein, China, under the direction of Edward F. Parsons, M. D., and Marion Tucker, Parsons, R. N. A Congregational home for the aged was established in 1925 and is now housed in a beautiful property. First Church members gave $68,400 in cash and legacies, and then invited three other Congregational Churches to joint ownership. The building fund now amounts to $260,000, with $157,000 in reliable pledges yet to be paid in. The parish is divided into twenty-four districts, with an active committee in each. A weekly fellowship supper, followed by a prayer service around the tables, has a large attendance, and a preaching service at the close in the Church auditorium attracts capacity audiences. The vested choir of sixty, directed by Mrs. Ruby Smith Stahl, not only has a large place in the life of the Church and city, but during the late spring gave a coast-to-coast broadcast over the Columbia broadcasting system. Dr. Pierce is known not only as preacher and pastor, but as one whose friendship touch reaches many lives, and his ministry includes the wider service of college engagements and missionary helpfulness.

THE PRAYER CYCLE.

The prayer cycle committee reports that there is an increasing interest in the cycle and that the subscription list has increased from eleven hundred last year to eighteen hundred and eighty this year. The aim is to bring into the daily prayer life of earnest Church members our world-wide program of service. Mrs. Charles H. Daniels is the editor of the "Cycle." We heartily recommend the use of this Prayer Cycle of World service, and those desiring to use it should write to the Commissions on Missions, 287 Fourth Avenue, New York. The "Cycle" is published quarterly for 25 cents per year, or 20 cents a year for five or more copies sent to one address.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LEAVES FROM MY DIARY.

(Editorial Correspondence.)

XII.

S. S. Minnekahda, Monday, July 14, 1930.

Remained in my large, airy room and in bed till 11 A. M. They turned back our time-pieces thirty-six minutes this morning, which reminds us that we are more than three hundred miles out on the seas, facing the South and home. I had a good night's sleep and feel so much stronger this morning after tea in bed at 7 and breakfast at 8.

About 10 A. M. Dr. Smith and I were talking. A lady school teacher, a spinster of fifty summers, from Iowa, dropped in. Her face was frank and friendly and of good cheer. She said that while she faced the future alone, she felt confident, strong and hopeful. She had a breakdown last year and had been on the continent for the past ten months for her health. She had found it and was now happily on her way home to her work. The conversation turned on Churches. Her mother had been a member of the Christian Church, but had married a Methodist, and so she had known more of the Methodist than of the Christian Church. She declared that in her section of Iowa the Episcopalians occupied the highest social position; the Congregationalists came next; then the Baptists. But the "lower social" strata was the Methodist Episcopal Church, since it worked solely among the poor and the needy of all classes. She had the profoundest respect for the memory of John Wesley, and this respect had been increased since she had been in England, where she had seen a bronze statue of Wesley at Oxford; also at Westminster Abbey, and found paintings of him and his pictures in most of the art galleries of Europe. We talked about Church union, and she could not understand why Protestants of all denominations should not get together. Neither can I.

In the ship's library this morning, a lady, the wife of a minister, was lecturing on her trip just taken to the Holy Land. She said they showed her the rock that Moses struck and spoke to and out of which the water gushed. The stream still gushes from that rock, and below it is the town of Pedro, built in rocks hewed and watered by the stream that Moses struck. How much of this was history and how much tradition, she was not able to discern, but at any rate, the biblical incident has been preserved. She says that Jerusalem is fast becoming civilized, and if any of us in America wish to get local and ancient coloring we will have to visit the sacred city at an early date.

Dr. Smith is getting a wonderful and much-needed rest. Roy Helfenstein and I have been a care and a burden to him throughout this trip. Roy is left behind for some weeks in England, and I am convalescent and have to call upon him very little. So relaxation has come. He actually slept four hours yesterday afternoon, and then proceeded to take in all of last night and sleep through it without his conscience or his supper disturbing him. The poor fellow needs it, and sleep with this sweet, briny atmosphere will knit up his worn and weary nerves while he thanks the Lord that he is not burdened now as he has been heretofore.

The sea is very friendly today and rises and falls in graceful bulges, and our Minnekahda rides the lifts as gracefully and as graciously as a swan. The captain of this ship is more of a chaplain than a sailor and announced at the services today that we are all one big family and we must get acquainted with each other and enjoy the fellowship while we sail safely on the favorable and friendly Atlantic.

At 4:30 they served tea and cakes. This is English. The English stop for tea at 4 o'clock. We Americans go at it differently. Along about 4, most Americans go off to the drug store and get a soda or an ice-cold drink of some type. The English more sensibly all stop at the same time and take their hot tea. Any one may drop in and have a good social time. We are following the English custom on this ship, and at 4 we all drop in and have a social tea and good conversation and much table talk.

The sea is so calm today that it looks big and abundant, defiant and independent, self-assertive and so free. The soft blue of it is restful to the eye, and the wholesome, life-giving, health-restoring odor of the salt is sweet indeed. The sea is the cleansing-place of all of earth's impurities; the dumping-ground of its filth and debris, and yet, despite man's desecration of it, it is so managed and governed that it cheers the heart as well as restores the health and strength of man. As far as the eye can see, it is rested as it looks upon the big, breathing, boundless surface. God is very near one on the sea, because He has never allowed man to masquerade on the bosom of the sea or to desecrate it with any of his buildings. It's God's creation, unlet and unhindered by man.

They tell me that the lady physician who went over in our party and was taken ill with pneumonia the first day of her arrival in London, as I myself was, passed on and is being carried back a corpse. I recall having heard her give a lecture on health and how to keep the body in fit form as we were going over on the Adriatic for this trip. After all man's skill and learning, God, in His own good time, has His way with us.

We are now nearly one thousand miles out at sea and the journey is all that the eye could wish or the heart crave. No wonder people spend millions of dollars taking sea trips, for there is no tonic that thrills the body and flows through their tired and worn system like the atmosphere and the sight and the life on the sea. J. O. A.

THE AMERICAN BOARD.

THE SUN editor has just returned from the meeting of the American Board of Commissioners for Foreign Missions of the Congregational and Christian Churches, at Madison, Wis., October 21-23. Through this board is established our new relationship to the various foreign missionary enterprises of the world. This was the 121st annual session of this, the oldest and most honorable mission board in the United States, the same being organized in 1810, and by whom were sent out the first missionaries of America to carry the gospel to the uttermost parts. The main purpose of this board has never been vague or doubtful. From its founding, it declared, "The object of this board is to devise, adopt, and prosecute ways and means for propagating the gospel among those who are destitute of the knowledge of Christianity." The board's first addresses to the Christian public sounded these notes of appeal: "Christ's last command, 'Go ye into all the earth'; His claim to the uttermost parts of the earth; the cruelty and the misery of heathendom; the vision of a renovated world." As the historian of the board has truly said, "The supreme incentive to the missionary devotion then was an aroused sense of vast multitudes of souls dead in trespasses and sin. The call that counted was the summons to rescue the perishing; the obligation that enforced the call was the knowledge of Christ." Under this impulse and inspiration, the first missionaries were sent out, and from that day till this good hour, the American Board has been gathering men and women in scores and hundreds, and money in thousands and millions, and sending them into all lands and countries to proclaim the gospel of hope and of light and of life. While the board has tugged away at its task and toiled and spent anxious hours in plans and pursuits, the story of its achievements reads like fiction, and the deeds and darings, as well as faith of many who went out, and of those on the board who were sending them out, constitute pages of romance and achievement such as is nowhere to be found except in the realms of missionary literature and undertaking. No student has read the most thrilling page of Christianity, and no Christian understands the dynamic of his own faith until he has read of the adventures of missionaries, many of whom counted their lives as nothing, if thereby they might make their Christ known to the world and carry the message of Him to those who are in darkness without Him. These are the true heroes of Christianity who dared the perils of sea, the dangers of hostile climates and peoples, that through them the light that gleams from the cross of their Lord might shine out in the dark places.

Our Foreign Mission Board meeting in Dayton, Ohio, annual session, October 14-17, spent the days in working out the detail of our new alignment and merger with the Congregationalists, and then insisted that Dr. Minton and myself go, as we had been invited, to the annual meeting of the American Board at Madison, Wis. We went. It was a great board meeting. Some 500 members and visitors from all parts of this and other countries were present, some forty missionaries retired or returned on furlough bringing messages of trial

and triumph from Africa, Turkey, India, China, Japan, the Philippines, etc. The past year the board had spent more than $2,000,000 in their work abroad in their schools, where something like one hundred thousand pupils are enrolled in their medical, agricultural, evangelical mission stations where the uplift of the gospel is doing its steady but sure and permanent work. As one hears these reports from all lands and countries of the character of the work done by the missionaries, one realizes that here are those who are making straight the path of our Lord across the wilderness way, and are preparing for the day when He shall come again and claim as His own those who have been brought into His ever-enlarging and increasing kingdom.

The delegation from the Christian Church was welcomed with glad greetings ,as it was realized that after January 1, 1931, there would not be two administrative boards doing missionary work, separately and apart on the foreign field, but one, and that henceforth Congregationalists and Christians would share alike in sending out missionaries to the uttermost parts, and in helping support the gospel in Africa, in Asia, in India, and wherever the hundreds of workers under the auspices of the combined boards are seeking to uplift humanity and to share with others the joy of that gospel which alone is sufficient to redeem men and save them to the uttermost.

The first meeting of the American Board, history tells us, had five persons present, and they possibly constituted the majority of those interested in foreign missions, and these five discussed whether they should undertake so venturesome a thing as sending out missionaries to "heathen" lands.

After 120 years of such progress and achievement as is seldom to be found in the annals of mankind, 500 interested souls come together and, through prayer and counsel and united wisdom, seek to find out the will of God in carrying on work in every line of human endeavor in all parts of the world, a work motivated by the Spirit of Christ and intended to uplift the human race.

It was a joy and an inspiration to be in such a meeting, and some of the most thrilling discussions and addresses moved the audiences, numbering from 1,000 to 1,300 people, mightily in their zeal and determination to carry on, in the name of their Lord and for the sake of Him who alone is seriously bidding for the heart of the world and is able to touch and inspire the heart to unselfish living and to the realization of the glorious hope beyond. J. O. A.

WOMEN AND MISSIONS.

The Woman's Missionary Society of the Eastern Virginia Christian Conference held their eighteenth annual session in the Christian Temple, in Norfolk, on October 24, 1930. The meeting was called to order and presided over by the president, Mrs. James Monroe Harris (Mrs. M. L. Mryant), of Asheville, N. C. Mrs. Harris has been the efficient president for six years and her removal to Asheville is cause for deep regret on the part of the Conference.

Twnty-nine societies were represented and some 500 persons were present. There are 890 members of the 29 societies. The total collections for the year $7,290, and this was more than last year. This sum includes the woman's conference, young people's conference, Willing Workers and cradle roll societies. That sum means $607.50 per month by these groups, or $20 per day. It is a marvelous example of what women are doing and of what can be done by prayerful and persistent effort in the mission cause, and it is a good lesson for men and boys.

The day was crowded with interesting and inspiring reports, addresses, music, and plans for the coming year. Mrs. H. C. Caviness conducted the morning devotions; district superintendents made reports—Miss Louise Pittman for Wavely, Mrs. W. D. Harward for Franklin, Mrs. B. D Jones for Nansemond, and Mrs. H. C. Caviness for Norfolk. Mrs. W. H. Andrews delivered a sweet message on "Spiritual Life"; Mrs. O. S. Mills reported on life membership and memorials; Mrs. J. W. Fix as Conference editor; Mrs. R. T. Bradford for young people, and Mrs. F. M. Nelson for cradle roll. Report of treasurer, Mrs. W. V. Leathers, and on literature by Mrs. J. E. Cartwright in splendid ideas finely expressed.

The outstanding feature of the forenoon was the address on "Modern Miniatures," by Mrs. Ray Clarke Tillinghast, national mission worker, of New York City. The address covered a large field, vast information, and all in condensed form in a sincere, spiritual tone. She brought a message that emphasized missions and illustrated "Women and Missions." From the cradle to the end, women are giving their souls, their talents, their service and their money to the cause of missions.

The great dining-room of the Temple was crowded with near 500 who enjoyed the dinner provided by the ladies of the Church. The Christian Temple is a great hostess, and the Conference was a great body that enjoyed the dinner.

In the afternoon, Dr. L. E. Smith delivered a great address on "The Passion Play—A Witness," which he witnessed while in Europe during the summer. He gave its history, its purpose, and its spiritual value. The great congregation enjoyed his graphic description of that most wonderful religious drama.

In the absence of Dr. J. O. Atkinson, Mission Secretary, Mr. J. M. Darden, his assistant, made an address, and at the close presented Mrs. Harris, the retiring president, with a twenty-dollar gold coin, as a personal gift, as an expression of his appreciation of her faithful and helpful service in the missionary work of the Conference.

Through Mrs. L. W. Stagg, the Conference presented Mrs. James Monroe Harris a silver pitcher as an expression of their appreciation of her faithful service for six years as president.

Mrs. R. T. Bradford was elected president; Mrs. O. M. Cockes, vice-president; Mrs. Ernest Beale, superintendent of young people's conference in place of Mrs. R. T. Bradford, who was promoted to the presidency of the Woman's Conference; Mrs. M. W. Jay, Conference editor in place of Mrs. J. W. Fix.

The beautiful memorial service for eleven members was conducted by Mrs. I. W. Johnson, with a solo, "Will the Circle Be Unbroken?" by Dr. I. W. Johnson, and a prayer by this writer.

The banners were presented, the minutes were read, and the closing prayer and benediction by Rev. H. C. Caviness. W. W. S.

SHALL THE EIGHTEENTH AMENDMENT GO?

A newspaper man said to me the other day, "The eighteenth amendment is going. We are going to get it out of the Constitution." Was he right or wrong? The man who made this assertion claims to be a dry. But does not think the prohibition laws should be in effect because it takes away the personal liberty from the individual. He, together with many others of our honest citizens, are saying that prohibition is causing lots of folks to drink that would not otherwise do so. They also claim that this same law is causing many officers and violators of the law to be villed. Some of these people are honest in their thinking, but misinformed as to the facts and truth of the point at issue.

Was the newspaper man right when he said the eighteenth amendment is going? He was, unless the Christian forces of our land become more alert to the conditions as they now exist, and undertake to keep the public informed as to what the conditions really are. When we got the law passed, we felt as though the victory was won; consequently we have done little about the law since, and each year makes the liquor situation more acute. We are told by good authorities that there are 50,000 ex-saloon-keepers who are paying a dollar per month, or $600,000 annually, to spread propaganda against the eighteenth amendment. In addition to this, there are agents all over the country trying to get new members of the association so as to help finance the propaganda, and also to solicit the support in the ballot. It is also reported that the liquor and wine element of France is sending millions of dollars to this country every year to help bring the open saloon back. Through our newspapers we get the information that there is more drinking than there ever was before. If there was more drinking now than ever before, the whiskey element would not be very anxious to make it known, for drinking is what they want.

Such articles as have been published in favor of liquor, arguing that there is more drinking now than ever before and that more lives are being lost as a result of the prohibition law, are absolutely false. When the paper carries the statement that a few thousand lives were lost in the United States during the year of 1929 as a result of trying to enforce the prohibition law, many young girls and boys believe it, because they do not remember the old saloon days. They never realize that this is a small amount of loss of life as compared with the days of the open saloon. The annual loss of life in the United States as a result of drinking before the eighteenth amendment was passed was 60,000 drunkards and 60,000 women as prostitutes. The houses of ill-fame were run in connection with the open saloon. These facts are never mentioned along side a statement of an officer's death or some law violator's death which is played up in the newspaper.

There is further evidence to give us encouragement to keep fighting and show the wet newspaper-men that the eighteenth amendment is here to stay. The *Literary Digest,* in many of its articles and reports, has a tendency to cause the public to believe the wets are in the majority. But facts show conditions to be otherwise. I quote from our last Sunday School Quarterly, "Washington's Wet Preachers." While the wet press loudly brayed, the *Literary Digest* of May 3rd reported that the preachers of the District of Columbia had voted in its straw vote as follows: for enforcement, 42; modification, 48; repeal, 230. But some one doubted. As a result, the Washington Federation of Churches made an investigation. It appears that only 93 Washington preachers received ballots. Of these, 85 voted for enforcement, 8 for modification, none for repeal. Whereupon the Federation of Churches sent out its own questionnaire among 198 clergymen. Results: enforcement, 185; modification, 8; repeal, none." There have been wavered facts similar to the above stated and covering of the truth in the matter until honest people are made to believe that they are fighting a losing cause. It should be remembered that in every election that the dry vote has increased over the wet by a larger majority than at all former elections. The problem the Christian folks must face is: Will we allow the wet press to continue to make folks believe they are going to win out? J. E. M,

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Young People's Missionary Conference held its annual session in the Suffolk Christian Church on Tuesday evening, October 21, 1930. It was a great meeting, with about 500 present. Out of forty-seven Churches in the Conference, twenty-two were represented by delegates from their local missionary societies. The total number of delegates was 338, with probably 175 visitors. Two societies—Old Zion and Bethlehem—had 35 delegates present, and the average was 15. The total collections, $1,670—nearly $8.00 as an average for the 22 societies. The occasion was marked by reverence, interest and purpose. The meeting had the enthusiasm of youth, the judgment of maturity, and the experience of Christians. It was proof that young people are not growing worse, but a good witness to the improvement of youth in faith, consecration, liberality and loyalty to religious convictions.

From beginning to end of the meeting, the program kept alive real interest in questions touching upon vital subjects of the present day as "Salving Problems," led by Rev. H. S. Hardcastle and discussed by young people, as follows: What an appeal is there in missions; What is the best way to teach missions? Is there any difference between Christianity and Western civilization? How does foreign missions help the home Church? What is the greatest barrier to missions? What can young people do to help missions? Can you think of a better plan for foreign missions? Should we have denominations on the foreign field? What is a call to the mission service? These questions were all treated by young people in brief and sensible papers that showed deep interest and careful study.

The theme of the evening was, "Youth on the March." Devotional service was conducted by W. L. Cooper, of Norfolk; Mrs. R. T. Bradford delivered the message as superintendent; greeting by Mrs. Stanley C. Harrell, of Durham, N. C.; recognition service by Miss Mary Lee Williams, president. The main address was delivered by Miss Annie Graham Rowland, of Burlington, N. C. Her subject was "Marching With the Youth of the World." Her outline of the subject was: (1) marching toward God; (2) marching toward peace; (3) marching to carry the name of Jesus to every creature. The address was illuminating and inspiring, and met a hearty response from the audience.

The societies from Old Zion and Bethlehem tied in attendance, each having 35 present, and Mrs. Harris presented the banner to them jointly for six months each. It goes to Old Zion the first six months and to Bethlehem the second six months.

If half the Churches with missionary groups of young people could produce such a meeting, what would be the size and the value of a meeting if all the Churches in the Conference had young people's missionary societies been represented in the annual meeting. The great thing, after all, is to get the young people in every Church to organize a missionary society and send delegates to the annual convention.

The Church of the future is in the young people of today, and "Youth on the March" means the army that will conquer the world for Christ and crown Him the Prince of Peace.

W. W. Staley.

ELON LETTER.

In the ancient days, when it was necessary to persuade students to go to college before whole high school classes began to trek in that direction in response to the new fashion that has entered the arena, we argued that the college really prepared young people to be leaders. Seemingly, it did not occur to college administrators that this was an unworthy motive because intensely selfish and because it did not properly appreciate the personality of others. This argument was even more unworthy of these administrators when it was expressed in monetary terms. I read an article some years ago by a distinguished educator who pointed out just what the monetary value of each year spent in high school, each year spent in college, and each year spent in professional school would be, and he blazened it forth as a great inducement for entering college. It was a brazen instance of the American doctrine of "getting on." A college education was declared to have a cash surrender value of $72,000. Materialism had possessed the citadel of the intellect in the case of this educator at least.

And then came the "Encyclopedia of American Biography," published by the Appletons, shortly to be succeeded by "Who's Who" and the other lists of leaders in the several callings and professions. Each of these publications was studied by college administrators to find what percentage of those who were considered eligible for listing in these Halls of Fame, so to speak, had enjoyed the advantage of college training. A study was made of the intellectual preparation of Presidents of the United States, of Governors of States, of members of Congress, of judges of supreme courts, and it was discovered, greatly to the joy and satisfaction of these administrators, that in a great majority of cases those who stood at the top in the several callings and professions had had the glorious advantage of a college education. In 1922-'23, for example, 63.67 per cent of those listed in "Who's Who" were college graduates, and 77.36 per cent had had some college training. There is small doubt that the influx of students that has literally stampeded the college in our day owes its original impulse to this most unworthy, because very selfish, objective.

It was not within the province of these college administrators who were endeavoring to create a social milieu, making it seem imperative for a young man who wished to be a leader to enjoy the college experience to state the whole truth with reference to the situation. The whole truth would have led these investigators to say that the most promising young people in each generation—those who wished to lead and to get along in life—had not been content with the educational opportunities offered in the public school, but had gone forth into the colleges, university or professional schools. And they should have also stated in the interest of truthfulness that some of these potential leaders had not shown themselves to be leaders at all, even after they had enjoyed this leadership-producing experience. We know now that only one college graduate in forty has ever been listed in any one of these catalogs of achievement and distinction to which reference has been made. What has happened to the other 39? That query these gentlemen have never answered.

However, progress is sometimes made in spite of the unworthy motive that is offered for an undertaking, and while we very much regret that it was necessary to offer selfishness as the basis of inducing young people to enter college, we can rejoice now when going to college has become the fashion that we can sublimate this selfish motivation and redirect the young people who are actually experiencing college today, so that service and not selfishness should become their actuating principle in life.

Two words to conjure with in modern educational procedure are "adjustment" and "orientation." We are taught that education should "adjust" the youth to his social environment, so that the points of friction between his ideals and the ideals of the world should be reduced to the vanishing point, and that he may accordingly be made to fit comfortably and happily into the life and ideals of the times.

Some educators do not approve this adjustment process because, in their judgment, it savors too much of bolstering up the status quo. They have not forgotten that a proper respect for personality should lead us not to say to a college student, "You should adjust yourself to life," but rather, "You should orientate yourself in the social order." Consequently, we find in college catalogs orientation courses which are designed to harmonize and integrate the several fields of knowledge into a consistent whole and so to effect the "at-homeness" of the students in the whole realm of knowledge. Some of these orientation courses also are designed to make the student feel at home in the larger social order, socially, vocationally and spiritually. It is naturally presumed that the student would rather be orientated than adjusted, but the ultimate goal in either case may be identical. Orientation oftentimes becomes adjustment anesthetically administered.

W. A. Harper.

REV. G. D. HUNT'S LETTER.

Our Conference met Tuesday, October 14th, at Noon Day Church. We had a fine Conference, indeed. We had about 45 representatives from the Congregational brotherhood. Our two Conferences in the State decided to unite, and the two bodies became one on Wednesday, at about 2:30 P. M. A constitution and by-laws were adopted unanimously by both Conferences. The united body will meet next year at Phoenix City, Ala., on the second Tuesday in November. Our cause now in the State of Alabama numbers about 4,700 members. We have about 73 Churches and about 60 ministers. We have a high school at Thorsby, Ala., and a junior college at Wadley, Ala., worth about $150,000. Our Church property should be worth, I think, approximately one hundred thousand dollars.

Our work, both in Christian and Congregational Churches, has been greatly enlarged and strengthened by this union. The officers elected for the ensuing year are: Moderator, Rev. G. D. Hunt; assistant moderator, Rev. Samuel Long; superintendent, Dr. D. P. Ensminger (he is also treasurer of benevolences); associate superintendent and general evangelist, Rev. G. D. Hunt. I do not just now recall the names of the executive committee and delegates to the General Council.

It seems to me that we have made a great move in the realm of Christian union. Nothing like this has before occurred in the State of Alabama. I am trusting God to bless the movement.

G. D. Hunt.

Readers of The Sun who attended school at Elon around the years of 1905 or 1906, and those who knew him later, will read with regret of the death of Dr. L. F. Johnson. Dr. Johnson passed to his reward on the 13th of this month, after having given the past thirty years to the work of the Church.

WOMAN'S MISSION BOARD.

The Woman's Mission Board of the Christian Church has been unusually active this year, but with less satisfactory financial results than formerly. This condition is attributed in part to the general financial depression, and perhaps in larger part to the uncertainty due to the transition period through which we are passing.

The Woman's Board, as a corporate body, has been sympathetic with the union of the two denominations and has prayed continually and worked for the day when the two shall be actually one new body.

The Woman's Board, however, as an incorporated body, has felt a responsibility for that which has been committed to it, and has sought direction in the new way of adventure, hoping to conserve what is worthy of continuance in the new life and to carry into the merger the confidence and sympathy and real joy of the constituency in our women's work.

We have visited as many as possible of the Conference, State and regional groups in an effort to stabilize the efforts of our own women and to explain to the women of the Congregational group the position in which we find ourselves—an incorporated body, with holdings, with a past or bright and tender memories, and with a vision of greater possibilities in the future, but with no corresponding organization in the new group with which to merge.

Since it would mean the actual dissolution of the time-honored Woman's Mission Board if the women of the Christian Church should assume the same position as that held by the Congregational women, and since that would involve legal proceedings besides the consent of the women of our constituency, should that dissolution be brought to pass, the Woman's Board has seen only one way of procedure and has advocated that, viz: to proceed according to our adopted plans and policies, but with greater zeal.

Meantime, we are actually entering into the closest union with the Congregational women of the State of Ohio, and we hope to so work out a plan of procedure that the experience of Ohio women may serve as a suggestion to other States. Our first Ohio State meeting of women will occur November 5-7th, in Medina, and it is named "the first meeting of the Woman's Department of Missions of the Ohio Conference of Congregational and Christian Churches." There are six members of the Christian Church on the program. A constitution, worked out by eight women, four from each group, will be presented for adoption at this meeting. This constitution has already been approved by all groups concerned. A joint committee on nominations has named women of the Christian Church as well as of the Congregational to fill the offices.

For the most part, the spirit of the women of the Congregational Church has been generous and Christ-like. Doubtless they have a variety, as do we of the Christian Church. The Woman's Board cannot vouch for the Christian conduct of all of our own constituency, but in the main the spirit and co-operation of the women of both groups is delightful. At a recent meeting of representatives of both groups, it was decided unanimously that common loyalty would require our women to continue to send their finances through the established channels at least until January 1st, when it is expected that there will be a consummation of the merger.

According to the original article of agreement of the two uniting bodies, the matter of the Woman's Board was left for the Woman's Board to decide for themselves. Instead of taking it wholly upon ourselves to determine our future, we have consulted and advised with men and women from both groups. Thus far, no one has given us advice to do anything different from our present procedure, so we have sought to carry on with a widened program of education and in every way possible to keep our minds and hearts set upon the same objects as those of the women of the Congregational Church.

This is rather difficult for the Woman's Mission Board, since no two States work alike in the Congregational Church, and even in the States the Churches are so congregational that there is really no unified program. As a national board, we have always sought to develop a program of service and education which has paralleled and emphasized the general program of the Christian Church, using our Church publications for this purpose supplemented by any leaflets and printing that seemed to be necessary to the proper understanding, and therefore support, of this program.

This year our educational program is based on the new work in our widened horizon, using the fine literature prepared by our Mission Secretaries, "Our Church and Its Widening Horizon" and "The Dawn of a New Day," supplemented by our thrilling "Guest Book." For our devotions, we are using services prepared by Ruth Isabel Seabury, one of the missionary field secretaries of the Congregational Church. The comment on this program made by a group of Congregational women was, "Careful use of that program will certainly hasten the intelligent merger of our two denominations." This same group adopted our program and are using it themselves.

We appreciate suggestions and advice. Please rest assured that your Woman's Board has really agonized in prayer and study to find a way out of a difficult situation without loss to the kingdom either through a hasty letting go of labor and responsibility or through continuing an organization which has served its time and is inadequate to the present day.

We shall be happy to decrease if thereby the kingdom may increase. But will it? God only knows, and may He lead our women to do His will!

MRS. OTHELLA HOWSARE,
Dayton, Ohio. *Secretary.*

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9 Behold, [a]O God our shield, and look upon the face of thine anointed.
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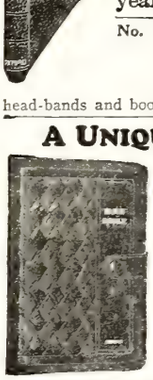

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A PRAYER.

(October.)

Mighty Master of mankind, how marvelous is Thy power to enfold and hold. We thank Thee that human abnegation is strength divine; that looking, leaning, loving, self-loss only is gain. We pray Thee, Father, stay our minds, compel our bodies, seal our beings. O God of mercy, hold us close, keeping Thou our feet to the lowly path by which to grow the soul must strive for others. For Jesus' sake, that the world may live and not die, bring Thou the Church under the suffering of His cross. This day, each day, more burden our plea, more grace, O God, to unburden to Thee. In our Saviour's name. Amen.

EXCERPTS FROM ANNUAL REPORTS.

By Rev. D. P. Barrett.

(Parts of the annual report.)

The thirtieth year of my uninterrupted service in the mission field is rapidly coming to a close. I used to think thirty years was a long space in a life-time, but these years have passed rapidly and with their passing, opportunities for service have increased. This year has no doubt been one of the busiest I have spent in Porto Rico.

In September, 1929, Rev. Aquino Ojeda, who had served as pastor of the Ponce Church for some years, resigned the pastorate to return to his former work of colporter. Because of the financial conditions of the board, the salary for a full-time pastor was not available for Ponce, and the board requested me to become acting pastor. In order to do this, it became necessary to give up a large part of the work I had been doing in Arus, Descalabrado, and Playita, and also the frequent visits to all points in our field.

I began my pastorate work of Ponce in October, 1929. My first consideration has been the local Church, but I have necessarily had to divide my time. In order to attend to urgent calls from the field, I am indebted to the Methodist and the United Brethren of Ponce, who have kindly supplied for me in my absence. In overseeing the local work and the work of the field in general, I have driven the mission car on an average of a thousand miles per month.

I have in charge, in addition to the Ponce Church, three other points, namely: Clausells, Arus, and Playita. Until her furlough, Miss Adams had charge of the young people's work in Ponce and sponsored to a certain extent that of Santa Isabel and Salinas. Dona Delfina Zayas gives all her time to the Ponce work, while in Arus Miss Teresa Vega and Don Marcelino Colon give part of their time. Since Miss Vega spends about three days each week working in Arus, she gets $15.00 a month, while Don Marceline Colon, who takes charge of Sunday services, gets $10.00 a month.

My daily program is, as a rule, the following: On Monday I visit the members of the congregation, help the sick and relieve the needy; on Monday evening I teach the class of candidates for Church membership. The class is held in Ponce and Arus alternately. In Ponce, during the last year, there have been twenty-five candidates, ten of whom have become members; in Arus there have been sixteen candidates, ten of whom have joined Church. Each candidate attends the classes for about three months, or until he has gained sufficient knowledge concerning the Bible, the significance of baptism, and of Communion, and of the Church life as a whole. Each second Monday of the month the Interdenominational Ministerial Association of Ponce meets and discusses their work and its problems, their new projects, etc.

On Tuesday I visit in the barrio Clausells, and then preach in the evening. Every first Tuesday of the month in Santa Isabel we have the regular business meeting of all of the workers of our denomination.

Wednesday is known as mail day, for that is the only day in the week mail leaves for the United States. In the evening I hold the regular Bible study and prayer meeting services in the local Church.

On Thursday more regular visiting is done, for the people are poor and they need help many times. The evening is given over to young people's activities in Clausells. Sometimes there is a short sermon for them; other times stories are prepared and told by the children and young people themselves. After we study the Christian Endeavor topic, we have a song service, in which the children learn new songs. Our services this night at Clausells are always interesting.

On Friday evening I divide my time between the Ponce and the Arus Christian Endeavors. Since Arus has no regular pastor, I more often visit and help them.

Saturdays I visit some more, and prepare in general for Sunday's program. Besides this, I often have one, two or even three marriages to perform, for which there is no remuneration, not even thanks many times. The people think the missionaries are paid by their mission boards for every marriage ceremony performed—an idea given them by the Roman Catholics.

On Sunday there is the Sunday School in Ponce in the morning from 9:30 to 11 o'clock; at 1:30 I take the teachers, Dona Delfina, Don Isaias Cruz, and sometimes Inez Correa, out to Clausells to hold Sunday School there. Then I return through Ponce, getting Don Jaime Blaimayer, Don Marcelino Colon, and Rita Gonzalez. Don Marcelino stays in Arus to hold Sunday School there in the afternoon and the preaching service in the evening. The other two go on to Playita, three miles farther, to help in visiting and holding the Sunday School there. At 5 o'clock we return. At 7:30 I hold the preaching service in the Ponce Church, and by 10 o'clock a busy day has come to a close.

Some of our much-desired programs in religious education have been carried out this year. The international graded Sunday School lessons are being used in Ponce, Santa Isabel and Salinas. The departments of these Sunday Schools have also done extra work in contributing programs on Sunday mornings and evenings.

By Mrs. D. P. Barrett.

During the year past I have tried to do my duty as wife, mother, home-maker, Sunday School teacher, organist and leader of Ponce Church choir, member of local and insular W. C. T. U., member of conference committee.

Seventeen packages of clothing have been received and passed on to our native workers for distribution among our most needy.

In January I received the enclosed letter which is self-explanatory. With the co-operation of Dona Delfina, I selected a little girl ten years of age, took her to a physician for examination and advice, and since then she has received the benefit of the money sent, in tonics and food supplies, which I have attended to personally. The amount sent to date is $22.45. She is improving nicely in health and is very grateful for this chance for life and better living.

Our folks at home are showing a keen interest in the work and workers; more so this past year than formerly. Letters received from missionary societies assuring the workers of co-operation and prayers have been most inspiring. Such letters teach us also not to withhold the encouraging word, for we never know when it is needed most.

With a prayer that God may guide each board member in his work at this session,

The Barretts.

MISSIONARY OFFERINGS.

Sunday Schools.

Previously acknowledged since Sep. 1....	$ 602.88
Palmyra, Edinburg, Va.	.89
Hank's Chapel, Pittsboro, N. C.....	4.62
Auburn, N. C.	4.20
Elm Avenue, Portsmouth, Va.	12.18
Berea (Nans.), Driver, Va.....	6.80
Pleasant Hill, Liberty, N. C.....	3.79
Happy Home, Ruffin, N. C.....	1.40
Durham, N. C.	17.60
Antioch, Harrisonburg, Va.	6.29
Cary, N. C.	3.35
Franklin, Va.	8.06
Roanoke, Ala.	2.25
Leaksville, Luray, Va.	2.23
Total	$ 676.54

Dollar-a-Month Club.

Previously acknowledged since Sep. 1....	$ 24.00
W. M. Goodwin, New Hill, N. C.....	1.00
Total	$ 25.00

Specials.

Previously acknowledged since Sep. 1....	$ 270.68
Mebane S. S., Mebane, N. C.....	2.00
Total	2.00

Summary.

Previously acknowledged since Sep. 1....	$1,178.19
Sunday Schools, regular	73.66
Dollar-a-Month Club	1.00
Specials	2.00
Total to date	$1,254.85

J. O. Atkinson, *Sec'y.*

NEWS ITEMS

The Junior Missionary Society of the Elon College Christian Church have done an exceptional piece of work during the past year under the capable leadership of Mrs. M. W. Hook. They studied two books, "Jewels the Giant Dropped" and "Seven Thousand Emeralds." Besides the study books, they had special features on each program, such as moral readings, short stories about foreign children, the accomplishments of our colored race and Jews. After each meeting they enjoyed a social hour with humorous readings, jokes and light refreshments. They had seventeen interested girls on roll and they responded to any call for service willingly. They raised their apportionment of $25.00, assisted with the thankoffering service, filled and sent a treasure chest to the Philippines, and paid two dollars and fifty cents towards the translation of a book for the Japanese children. They also sent a quilt containing names of the community to Rev. and Mrs. D. P. Barrett, Porto Rico. Three social gatherings were held during the year.

A SUGGESTIVE PROGRAM.

(For study and worship based on "The Star of India," by Isabel Brown Rose. Prepared for Young People's Missionary Societies of the Southern Christian Convention by Alberta Boone Harrell, Durham, N. C.)

Foreword.

This series of programs has been prepared in the hope that it might stimulate more active participation on the part of the young people in the missionary enterprise.

These programs are only intended to be suggestive. Let each society have the program that seems best adapted to its needs. But let each society know that we Conference and Convention superintendents stand ready and willing to help in any possible way. No attempt at dramatization has been made herein, but whenever it is possible to dramatize a chapter it will add keen interest. Perhaps Chapter VI would lend itself most readily to dramatization. The leader, however, should allow ample time for working out details.

All suggested hymns may be found either in the "Hymnal for American Youth," the Century Co., N. Y., or in the "Service Hymnal," Samuel W. Beazley & Son, 53 West Jackson Boulevard, Chicago, Ill.

Members taking part in the study course should prepare their assignments. If necessary, they may use notes, but they should not come before the group merely reading the parts assigned them. The young people's department is organized especially to develop the ability of young people. They cannot develop strength on crutches! Tell your story in your own way and words!

When the leader follows these programs, I suggest that the program be placed on a blackboard before the group and that the worship theme and call to worship be written in colored crayon. Let the group repeat the theme and call to worship in concert. Edna Crandall, perhaps the best worship program builder, suggests that all announcements, comments, and suggestions be made in the period of preparation for worship. For instance, announce the next assignment for study, and the hymn numbers in today's program, all before the riod is intended to create the atmosphere for worleader's talk. This talk following the study peship. One item follows another without announcement, except from the blackboard. Miss Crandall's plan works beautifully in our local societies.

Program of preface, "The Motto of the Star," and Chapter I, "From Outcast to Captain"

I. Business:

1. Gloria Patri.

2. Invocation.

3. Business—old, new, miscellaneous.

II. Study period:

1. Introduction to our new study book, "The Star of India"; its motto and its significance (3 minutes).

2. Chapter I, "From Outcast to Captain, or Hari's Schooldays," a member tells the story (10 minutes).

3. General informal discussions of conditions in India as here viewed. The leader assigning next lesson, making announcements, and closing the discussion with attention recalled to the last paragraph, page 11 (10 minutes).

III. Worship program:

Theme: "Heaven's Light Our Guide."

1. Instrumental prelude, "Follow the Gleam" (World-wide Guild song).

2. Call to worship: "Then spake Jesus again unto them, saying, I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

3. Hymn: "O Zion, Haste, Thy Mission High Fulfilling."

4. Scripture: Revelation 22:1-7, 16-17.

5. Offertory service; Pianist plays softly, "O Zion, Haste," while offering is being taken.

6. Prayer: Pray that we may maintain willing hearts to help carry the message of love and light to those who have never heard. Pray for mission schools in India. Pray for boys and girls without an opportunity to rise above a predestined handicap. Pray for the missionaries who are making an opportunity for them. Pray that our own lives may be brightened by His loving presence in our midst at this very time. Praise to our Heavenly Father for the beautiful plan of salvation made possible by the love of Jesus Christ our Saviour. Amen.

7. Hymn (or solo): "On the Mountain's Top Appearing."

8. Mizpah benediction.

MONTICELLO MISSIONARY SOCIETY.

The Monticello Missionary Society has closed one of the best year's in its history. This is due, perhaps, to several reasons, some of which are a faithful, interested president who has had the support of a group of loyal officers and members; the programs have been varied and under the leadership of a different member each time; Bible contests have added much to the interest of the meetings; the pastor also has attended and seems to realize how necessary it is for a Church to have a missionary spirit if it is to progress.

At the last meeting the goal for the year was raised. The program, under the leadership of Mrs. W. R. McKinney, consisted of a sketch of the life of Miss Victoria Adams, given by Miss Myrtle Rudd, and a reading on "Some Vital Facts About Missionary Work," by Mrs. W. G. Rudd. Rev. J. L. Neese, the pastor, made a talk in which he told about the "Guest Book." This is based on the work of twenty-eight missionaries of the Congregational and Christian denominations. All members present signed cards, signifying that they would study the lives of these missionaries for twenty-eight consecutive days, beginning with October 13th.

This meeting being the last of the Conference year, officers for next year were elected as follows: Mrs. W. F. Burton, president; Mrs. N. G. Walker, vice-president; Mrs. T. F. Faucett, treasurer, and Miss Myrtle Rudd, secretary. The new year's work was outlined briefly by the new president.

RUSSELL MCKINNEY.

Brown Summit, N. C.

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Primary—"Pedro and the Bells"..... .25

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Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Bāb'-ў-lon *are* fourteen generations; and from the carrying away into Bāb'ў-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VI—November 9, 1930.

Thomas.

Golden Text: "Thomas answered and said unto Him, My Lord and my God."—John 20:28.

Lesson: John 11:14-16, 14:5-8, 20:24-29, 21:1, 2.

There are but four or five references to Thomas in the New Testament, so our knowledge of him might seem to be very fragmentary and incomplete. As a matter of fact, it is incomplete as concerning his activities. But John, who gives practically all the references to Thomas, has recorded such incidents as to give us an interesting insight into the man's temperament and character, which are, after all, the important things. There are also legends to the effect that Thomas went as a missionary either to a remote part of Syria, or to India. This would indicate that Thomas was active in the work of establishing the early Church.

Honest Doubt.

Thomas has been dubbed "Doubting Thomas," and the name has been interpreted in more or less uncomplimentary terms. There are many who have entirely misjudged the man. There is, of course, a doubt which is dishonest and which is rank hypocrisy. But there is an honest doubt which is legitimate. Thomas was a doubter, but he was an honest doubter. He belongs to that large number of people who must see before they believe. His limitation was the fact that he desired to test all truth by the evidence of the senses. There was a great deal at stake for Thomas and he wanted to be sure about it before he committed himself to a statement of belief.

It is interesting to note how Jesus met Thomas' uncertainty and doubt. He did not rebuke him. He met him with evidence and sympathy and kindly instruction. And His patience was rewarded, for Thomas came to a clear recognition of his Master's true character and to a keep devotion to his Master's cause. It is a wise parent or Sunday School teacher who knows how to take the doubts and fears of young people and deal with them in such a kindly, constructive, sympathetic way that they bring these young people out into a clear and convincing faith.

A Somber Nature.

Thomas, it must be admitted, did have a somber nature. He looked at life through dark glasses. As Dean Brown says, he "looked habitually on the dark side, well-nigh color-blind to all tints save the deep navy blue." It was characteristic of his temperament. It was no sin, but it was a great weakness. Even those who have this type of temperament can by the grace of God and by diligence develop the habit of looking on the brighter side of things.

Courage.

Thomas did not understand all of Jesus' teachings, nor did he understand all about Jesus. But he had a warm, personal loyalty to Jesus himself and he was willing to follow Him even unto death. When the other disciples suggested that it would not be expedient for Jesus and them to go to Bethany because of the opposition of the Jews, Thomas said, "Let us go also, that we may die with Him." One wonders if there are not those who seem to be so sure of their "faith" and who look upon Thomas with disdain, who would not dare to follow the courage of their convictions as did Thomas.

Sincerity.

As has been suggested, Thomas was absolutely sincere. His was the faith of honest doubt. And when Jesus offered him evidence—evidence that met Thomas' deepest doubt—he cried out, "My Lord, and my God!" Here, after all, is the heart of the matter. Those who have honest doubts will sooner or later find in Christ that which answers their doubts. It is for them, then, like Thomas, to follow the truth which they have found and to yield themselves in obedience to Him who is the Truth.

Loyalty.

Thomas was present in the upper room when the Spirit came at Pentecost. Once his doubts had been solved, he gave himself in whole-hearted devotion to the work of the Master. Whether the tradition that he became a missionary to Edessa or to India be true or not, it is undoubtedly true that Thomas did his full share of the work in carrying out the great commission of Christ.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, November 9, 1930.

Topic: "What Does Brotherhood Mean?"

Scripture: Matt. 23:8; 1 John 3:17.

Suggested Hymns: "We've a Story to Tell to the Nations"; "Christ for the World, We Sing."

For Discussion.

1. "How Celebrate Armistice Day?"

(1) It has been suggested and urged by some that our government establish a department of peace to offset our Departments of War and the Navy. The purpose of this new department, when created, would be to cultivate the friendship of other countries and make them acquainted with our people and their ideals. If such a department were given each year the cost of only one battleship it would save the country millions of dollars and lives.

Do you favor such a department? Why?

(2) Let us strive to make this Armistice Day a time when we shall especially work and pray for world brotherhood.

(3) Two South American countries for years disputed their boundary line. They came to the time when they were to fight the matter out and settle it. A woman suggested that the cannon be melted and made into a statue of the Christ. The women of the two countries spread her idea. Today there stands, up in the Andes Mountains, on the boundary line of Argentine and Chile, the figure of the Christ to remind these two nations of a peace made without a war. An inscription on the tablet reads:

"Sooner shall these mountains crumble into dust than that the people of Argentine and Chile break the peace which they have sworn at the feet of Christ the Redeemer."

Solo: "America, the Shouts of War Shall Cease." (Tune: "Who Follows in His Train?") These words were written by Allen Eastman Cross in 1918:

"America! America! The shouts of war shall cease.
The glory dawns! the day is come of victory and peace!
And now upon a larger plan we'll build the common good:
The temple of the love of man, the house of brotherhood!

"America! America! Ring out the glad refrain!
Salute the flag—salute the dead that have not died in vain!
O glory! glory to Thy plan to build the common good:
The temple of the right of man, the house of brotherhood!"

2. "Why Seek World Brotherhood?"

(1) It is the way to peace.

(2) Mankind is sick and tired of war. There is a deep-seated yearning for that state of brotherhood when nation shall no longer rise up against nation and when the blood of brothers shall no longer stain the earth in its crimson flow. But peace on earth will not come through our yearning for it. We must rise up in the strength of God and act. The only way in which we can remake society is by remaking a large number of individuals who will work as the leaven until their influence is strong enough to carry the day.

3. "Is America Lacking in the Spirit of Good Will?"

See current newspaper and magazine articles. Determine whether or not certain articles in our papers are offensive to other nations. Have they a right to expect us to regard their feelings? Should we regard them?

4. "What Can We Do in Bringing in the Kingdom of Good Will?"

General discussion, following one or two members who have prepared two-minute talks on the topic.

5. Sayings of famous Americans on the theme of "World Brotherhood."

(1) "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."—*Thomas Jefferson.*

(2) "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan; to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations."—*Abraham Lincoln.*

(3) "But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concern of free peoples as shall bring peace and safety to all nations and make the world itself at last free."—*Woodrow Wilson.*

(4) "Let us, then, be just—observe good faith towards all nations, cultivate peace and harmony with all, and give to mankind the example of a people always guided by an exalted justice and benevolence."—*George Washington.*

BUREAU OF STEWARDSHIP.

The stewardship period in the Church year—November and December—was more generally observed last year than heretofore. There has been a steady call for literature during the year. Our better Churches are now realizing more fully the importance of the stewardship message to the whole life of the Church. It is important that those who have caught a vision of what stewardship really is should pass the message on into the life of our more average Churches, where the message is needed so badly but they do not as yet realize the need.

Your Stewardship Secretary has been elected to membership on the stewardship committee of the Congregational Commission on Missions, and there is a free interchange of literature and plans.

The year has been used as fully as time would permit to conduct institutes, deliver stewardship and Church finance addresses, carry on correspondence, serve as chairman of the Publications Committee of the United Stewardship Council, and your secretary has represented the Church in the United Stewardship Council and on its Executive Committee. He is now scheduled to co-operate in a series of such institutes in the Ohio Conference of Congregational-Christian Churches.

We wish we might report that all our Churches are using the regular, well-established every-member canvass, but the percentage remains about the same as that of other denominations. Many of our Churches still use antiquated and unspiritual methods of Church finance. We have assisted a goodly number of Churches to prepare for their every-member canvass.

Stewardship literature has been sent to Churches, rallies and Conferences. Our young people's congresses are helping to develop stewardship teaching and practice. One of our most profitable series of institutes held this year has been in the Churches of the Ontario Conference.

Our Congregational Churches use the calendar year as their Church year, beginning January 1st, as your secretary has advocated for years, and a goodly number of our Christian Churches have adopted that plan. It is not at all necessary, as some seem to think, nor is it advisable, that Churches begin their year at the time of the annual Conference. When the Church year begins January 1st, it brings the every-member canvass in early December.

We, therefore, recommend to our Churches the advisability of beginning their Church year on January 1st and the conducting of the every-member canvass on the first or second Sunday in December, and that these be our established dates until the General Council shall direct otherwise.

Stewardship Year.

The designation by the General Board of the year 1930-'31 as stewardship year in the Christian Church is not peculiar to our denomination. Three great sections of the Church—Southern Presbyterian, Southern Methodist, and Southern Baptist—devoted the entire year of 1929 to an intensive promotion of Christian stewardship. All agencies of the Church made it the central message and plan of the year. This year the Northern Presbyterians, the Reformed Church in the United States are adopting the same program. The imperative need of more effective and widespread stewardship instruction has come to be generally recognized by the leadership of all the Churches. The United Stewardship Council, representing thirty-four denominations in the United States and Canada, adopted the following resolution in 1929: "It is the conviction of the United Stewardship Council that the time is ripe for a nation-wide emphasis on Christian stewardship, and that the council recommends our respective communions so to plan their program as to unitedly give emphasis in 1930-'31."

There is every reason to believe that this matter is exceedingly important. It will accomplish little for the life of our people and for our activities unless there be a whole-hearted observance of it by our Church and Conference officials and our pastors.

We bespeak your loyal and active co-operation as we begin this emphasis November 1st, the opening of our stewardship period.

World Conference on Church Finance.

There is to be a World Conference on Church Finance and Stewardship in Edinburg, in June, 1931. It is greatly desired that representatives be present from the various denominations in the United States. The United Stewardship Council has allotted five representatives from each of the smaller denominations. It is to be hoped that suitable representatives from Christian Churches, who may be visiting abroad next June, may participate in this conference. Such delegates have an opportunity to render a distinct service.

Respectfully submitted,

WARREN H. DENISON, *Sec'y.*

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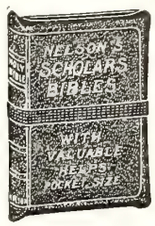

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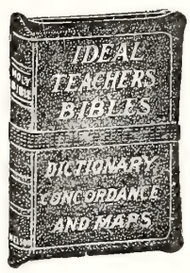

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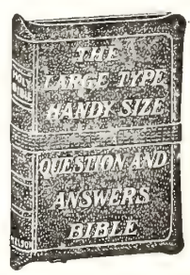

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THE CHRISTIAN SUN
1536 E. Broad Street, - - Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

RICHER THAN RUBIES.

"The price of wisdom is above rubies."—Job 28:12-28.

We are likely to think that the diamond is the most valuable of all precious stones, but it is not. Though a small diamond is worth more than a small ruby, a large ruby is more valuable than a diamond of equal size.

And so wisdom finds in the ruby an excellent symbol of its supremacy. Wisdom is worth more than all worldly wealth, because without wisdom the richest man soon becomes a pauper. Wisdom is but another name of God.

If wisdom, then, is God, then wisdom is attainable by man. we may not reach the highest knowledge, but we may reach the highest wisdom. We can not, by searching, find out this wisdom, but God, by searching, finds out us.

Prayer.—Heavenly Father, we bless Thee for Thy self-giving. How joyful it is to find all our yearning satisfied in Thee! Thy rubies are ours, without money and without price, and we give Thee continual praise. *Amen.*

TUESDAY.

FOR A SEASON.

"The pleasures of sin for a season."—Heb. 11: 17-27.

Few owners of automobiles realize the cost of their absorbing pleasure. It is a rare delight to be whirled over this beautiful earth so swiftly, so smoothly, and so easily. We enjoy it so much that we speed on and on, oblivious of the fact that every mounting mile heaps up the cost. Most of us do not realize the cost except when we buy gasoline. We realize it more when we must purchase a new tire. Still more, if some part of the wonderful machinery gives out. But the cost comes upon us with complete force when we discover how little we can get for the old automobile.

Now, driving a car is not sinful, but in this particular, it is precisely like sin. We bowl along in the devil's automobile swiftly and pleasantly for a time. We are having what we call "a good time." But all the while the costs are mounting up, and in a few years the car goes to the junk-pile. The pleasures of sin are only for a season.

Prayer.—Make us wise in time, our Father. May we be prudent and sensible in time. May we live for the endless gains and not for transient amusement. Not finding our own pleasure, make us to ride upon the high places of the earth. For Christ's sake. *Amen.*

WEDNESDAY.

ONCE IN A WHILE.

"The angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush."—Ex. 3:1-6.

Nixon Waterman has written a wise little poem called, "Once In Awhile." He pictures the rare joys that come to us along the way of life, the times when the sun shines out in perfect beauty, when we lay aside our cross of care, when friendship and love are sweetest, and the dearest of all our dreams come true—but only once in a while.

Now, this "once in a while" may become "all the time." There is no need that the joys of any child of God should be temporary. God will gladly give us more than glimpses of Himself. All our life may be a continuous revelation of glory and beauty.

Prayer.—Dear Lord, we have been with Thee on the mount of transfiguration, now bring that excellent glory down to the plain. May our joys in Thee be our comrades. May every common bush be afire with God. We ask it in Thy name. *Amen.*

THURSDAY.

ALL THY COMMANDMENTS.

"Then shall I not be put to shame, when I have respect unto all Thy commandments."—Psa. 119: 1-8.

Robert J. Burdette was one of the most vivacious humorists this country has produced. He was also, in the latter part of his life, one of the nation's honored and influential preachers of the gospel. Once he was asked for his favorite Bible text, and he said:

"When I think of a favorite text, half a dozen dear ones leap to my lips. Stormy days I want a cloak; cold days I want the sunny side of the wall; hot days I want a shady path; now, I want a shower of manna; now, I want a drink of cool living water; now, I want an arbor to rest in; now, I want a pilgrim staff; now, I want a sword—a right Jerusalem blade. My favorite text? I might as well try to tell which is my favorite eye. The one I might lose is the one I might want."

We are to be pitied indeed if a single verse stands to us for the Bible, or a single Bible book, for that matter. We need the whole blessed volume, from Genesis to Revelation.

Psalm.—Lord of the Book, Author of its every word, may we enter into our full inheritance. May we become millionaires of Bible promises. May our barns be crowded with the finest of the wheat. May we have respect unto all Thy commandments. Yea, all. *Amen.*

FRIDAY.

ROBOTS.

"Hate the evil, and love the good, and establish justice in the gate."—Amos 5:10-15.

A robot is a contrivance for doing mechanically the work which a man has been doing, and which would seem to require intelligence. Sometimes these machines are made in human form, and their working is weird enough except to those in the secret of the mechanism. For example, the national Coast and Geodetic Survey has had at work for twenty years a machine for calculating two years in advance the normal rise and fall of the tides in all parts of the world. It has been appropriately called "the great brass brains," and it does the work of seventy-five expert mathematicians, doing it perfectly, without the possibility of error.

Of course, there is an infinite distance between a machine, however wonderful and useful, and the man who made the machine and the men who maintain it and utilize its work; and yet we may learn a most useful lesson from robots. As far as possible, our lives must become instinctive, adopting the mechanics of God's universe. Hatred of evil and love of good and of justice must become habitual with us. We must not need to argue out every problem that arises and feel our way through every contingency, but we must be so at home in God's ways that they have become the necessary and inevitable ways of our soul.

Prayer.—Great Creator, take us unto Thy school, teach us Thy science, and form in us the instincts of righteousness. Enable us to live in Thy ordered universe as a part of it. Make Thy laws the habitual laws of our souls. *Amen.*

SATURDAY.

CHRIST'S CLOTHING.

"When saw we thee naked, and clothed thee?"—Matt. 25:31-40.

The story is told of a Russian soldier who was on sentry duty one bitterly cold night. As the sentry was shivering at his post, a poor laborer passed by, took off his coat, and loaned it to the soldier. Notwithstanding this, the cold was so terrible that the sentry froze to death. After a while that poor laborer lay on his death-bed and had a dream of Christ's coming to him. The working-man said, "You have my coat on." "Yes," answered the Lord, "this is the coat you loaned to me that night when I was on sentry duty."

If we love the thought, and would like to carry it out, there is no limit to our opportunities. The world is full of poor people who need help, and we can give the aid according to our means and our strength, which is all that the Lord Jesus asks of us.

Prayer.—Our precious Redeemer, Thou hast passed by and seen us in the cold night. Thou hast wrapped around us the robe of Thy love and righteousness, and we have been cheered and warmed and saved. We can never repay Thee, but we can please Thee by passing kindness along to Thy brothers and sisters on earth. May we do it, as to Thee. *Amen.*

SUNDAY.

IN THE BEGINNING, GOD.

"And God said, Let the earth bring forth living creatures."—Gen. 1:24-31.

No scientist has penetrated more deeply into the hidden things of matter and life than the discoverer of the electron, Prof. Robert A. Millikan. For this discovery of the infinitesimally minute portions of energy, far back of the atom, of which what we call matter consists, Millikan was awarded the Nobel prize. But, though he has found a way to measure a single electron, he has not seen matter becoming life, he has not been present at the transformation of inorganic into organic matter. As ever, the subtle principle of life escapes the biologist and physicist.

No man has seen God at any time. Here, in the infinitely little, God dwells. The Creator escapes the creature in the very act of creating. God also eludes man in the act of maintaining and superintending. God in the beginning, God in the vast achievements, and everywhere incomprehensible—how great is our God!

Prayer.—Infinite Creator, how we should flee Thee in terror were it not for Thy Son, Jesus Christ. In Him Thou drawest near to man. In Him we see Thee, not far off, beyond imagination far, but so close that we can touch His wounded hands and feet and side, close with the nearness of infinite love! We are glad and proud that Thou hast disclosed so much of Thy Being, and if in the years to come Thou dost disclose to the wise men even more, still it will be Thee, the Father, and Thy Son, Jesus Christ. *Amen.*

NOTICE.

Any Church or Churches not having called a pastor or contemplating a change, and desires my services, I shall be glad to consider the same. I am open for full time. D. D. NASH.

Box 791, Hopewell, Va.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE GOLDEN RULE.

"All things whatsoever ye would that men do to you, do ye even so unto them."—Matt. 7:12.

1. The moral ideas of Jesus. Put aside for awhile His doctrine, as there has been enough dispute and wrangle over it, and it has been denied and defended and interpreted in many ways, but ethical teachings have no superior part. No dispute over His ethics. No better way for a man to order his life than by the teachings of Jesus. If His theological teachings were unsound, and no Heavenly Father, no future life, no forgiveness of sin, value in prayer, the rules of conduct which He laid down are only ways of making life successful and happy. Unanimous consent is that life is supreme moral authority in the world. The man who conforms to him, builds his life on the house of solid rock.

Mr. Bernard Shaw, in the prefaces of one of his books, has this to say, "I'm no more a Christian than you are, gentle reader; yet, like Pilate, I prefer Jesus to Calaphas after sixty years. I see no way out of the world's misery but by the way of Christ.

As we study the ethical and moral teachings of Jesus, we find that He laid no rules down. Wisdom of this is easily seen. Once make Christian life consist of rules and you have confusion and uncertainty. Rules need to be multiplied like amendments to constitution, for new conditions and circumstances add new clauses and interpretation. Jesus' teachings are based on great principles that are eternally valid. He preached the idea of right spirit and attitude, and dealt with life. Look at His teaching on slavery. At His time, more than half of the people in the Roman empire were slaves. A large part of the wealth of Rome was on human beings. Jesus did not utter a word against this iniquity or try to make a law against it, but He created a spirit that showed each human being was precious to God and should be given an opportunity to develop as God would have it.

For a study of His moral teachings it would be hard to find a single verse so wonderful as the Golden Rule which He practiced and taught. Let us look to it, and as we do so we find several characteristics about it. The first things are:

Positiveness.

Jesus demonstrated and embodied the Golden Rule in all of life. He showed that the followers of Jesus are to be positive and take initiative in all things. Golden Rule in moral codes of China, Buddha, but in the negative form. Laws of Moses in the negative form. Jesus showed that the followers are to take initiative in doing as they would like others to do unto them. The Golden Rule implies that we are to begin by doing our part. It is not sufficient to crawl in one's shell from we must go forth and minister to our fellow-men like we want them to do to us. Always to see from other point of view.

Negative morality gets us no where. Tell a boy not to get a cement that is fresh and he will do it. Give him positive standard and he won't do it. Forbidding creates antagonism.

We are to act so that we would be willing for every man on earth to do the same thing under the circumstances. Think of the world; if one man is dishonest, what if we all were? The teachings of Jesus are not so new, but just fulfilled which was spoken of Him. If all he said was new, we would have to tear parts out of the Bible. If truth is eternal, primitive man must have known something of it. Paul speaks of law written in the heart. John speaks of the light that lighteth the heart, every heart.

Inwardness.

1. Not all the teachings of Jesus are entirely new. Instead, He came to fulfill what had been said. Greatness of Jesus not in originality, but the fact that He met men where He found them and showed them how they should live. He did not start telling them it was wrong to steal, for Moses said, Thou shalt not steal, and he also said, do not commit adultery, or thou shalt not murder; but Jesus showed that these things may be and are inward attitudes as much as physical actions.

2. Many instruments today for measuring weights; greatness is measured by inwardness. The most wonderful things in the world are the things we cannot see. No one ever saw the perfume of a rose, soft spring zephyr that brings fragrance; no one ever saw the communion that takes place in prayer—it is invisible, and now we think of an invisible standard of righteousness.

3. Jesus taught that it was what was without that counted. Condemned the old hard Pharisee saying they were wolves with sheep clothing. (See Matt. 23:25; Luke 11:39.)

Woe unto you, scribes and Pharisees; you make clean the outside of the cup, and the platter, but within they are full of extortion or greed. Thou blind Pharisee and scribe, cleanse first the inside so that the outside be clean also.

(Matt. 15:11.) Again we hear Him calling the multitude, saying, "Not that which goeth into the mouth defileth."

4. Kingdom of God is within you. To that end, Jesus admonished His followers to be pure and clean. Let not your heart be troubled. Righteousness a matter of motive.

Nonresistance.

1. Whole law of Jesus and practice of life was that conduct can best be regulated by doing good rather than evil. Hence, Golden Rule. It was said in old times, Eye for an eye, but I say, love your enemies.

2. We are to answer wrong with the goodness—when slapped on one cheek, turn other also. When your cloak is taken, give cloak when forced to go a mile, go twain. By this we do not mean a man is to me a coward and simply let strong men lord all things over him; rather are we to be judged by our power to control our feelings and minds and will.

3. Instead of hate for hate, return love for it. Instead of bribe, never fight the devil with own fire. He is more clever using own tools and weapons than you or I would be.

4. One of the world's greatest men today, Gandhi of India, leading India into a following of Him who believes in nonresistance. Gandhi simply will not hit back, and is so teaching all of India that time sure far at hand when all India and Europe will open wide eyes and behold and thinking of America becoming colored by that idea.

Franklin, Va.

It often requires more courage to preach to one man than to a thousand. We must learn to reach men, one by one, by personal contacts.—*Gordon.*

BRO. FLOWERS' WORK.

We understand that Rev. A. R. Flowers is to speak to the patrons and pupils of several high schools in eastern North Carolina during the last week in November and the first two weeks in December. Mr. Flowers is now in South Carolina, where he is engaged in practical lecture service, through which many young people are coming into the Church. One Church had nearly thirty new members, and almost all young people, added to its membership through the influence of these lectures.

Mr. Flowers is a faithful worker and draws no lines as to denominational affiliations in whatever service he can render to the youth of our age. Since January 1st of this year he has worked with the young people of five different States, and is likely to be in Cuba by January 15, 1931.

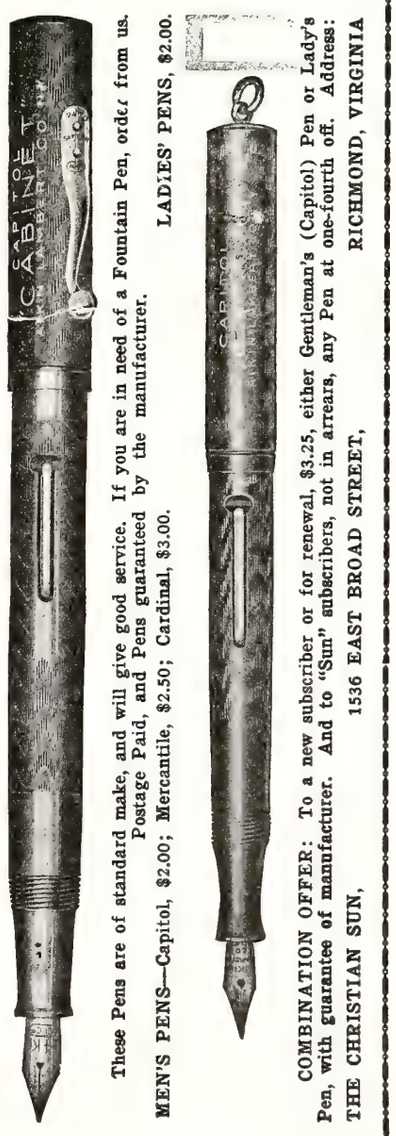
W. B. BATTS.

Rocky Mount, N. C.

O'KELLY MEMORIAL.

Total cost of memorial.....		$1,275.00
Previously acknowledged	$1,092.00	
A. S. Dunn, Lynchburg, Va.....	.50	
		1,092.50
Balance to be secured		$ 182.50

J. O. ATKINSON, *Treas.*



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THE CHRISTIAN SUN, 1536 EAST BROAD STREET, RICHMOND, VIRGINIA

Christian Orphanage

Dear Friends:

Our good women of Burlington remember the children at the Christian Orphanage every month. They always remember us with something that the children appreciate. They have five circles in their Church, and one circle visits the Orphanage each month. Last month the circle visited us and brought each child a bag of scuppernong grapes. If there is anything that a child likes, it is ripe grapes. If my memory serves me correctly, Mrs. J. W. Holt had the joy of donating the grapes to make the children happy.

This month, circle No. 4 paid us a visit and brought us a large bunch of ripe bananas. Now, whoever heard of a child that did not like good, ripe bananas. Every child in the Orphanage is fond of them, and I know of nothing that these circles could have given us that would have come nearer making every child happy than bananas and grapes.

The weather is growing colder, and that means wraps, shoes, coats, sweaters and cloaks. It does not cost much to send packages by parcel post. If you have a good second-hand garment in good condition that perhaps you have outgrown but it is still good, a coat, a dress, pair of shoes, overcoat or anything that you think will be useful to us, parcel post it to us. We can use it, and we will be grateful, too. A good second-hand coat will save us buying a new one. It will save our money when we have so little, and it comes in mighty slow. Hundreds of good women in all our Conferences can help us much in this way.

Thanksgiving Offering.

Begin to plan for it in your Church. We have appointed the pastor, the Sunday School superintendent, all the teachers, and officers as a committee to put on the Thanksgiving program in your Church, and we are praying that you will do your best.

The Orphanage needs ten thousand dollars for its special Thanksgiving offering this year, and, with its other contributions, it hopes to reach its goal. Now, let every man, woman and child pray that we may reach it, and back up your prayers with your gifts, and we will reach it. Now, let us march forward with a determination to reach it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 31, 1930.

Brought forward		$13,325.55
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Hebron	$ 2.00	
Pleasant Ridge	1.29	
Kallam Grove	1.01	
Reidsville	6.31	
		10.61
Eastern N. C. Conference:		
Youngsville	$ 1.00	
Liberty, Vance	5.94	
		6.94
Western N. C. Conference:		
Pleasant Union	$ 1.00	
Antioch	.51	
		1.51
Eastern Virginia Conference:		
Elm Avenue		5.00
Valley Va. Central Conference:		
Palmyra	$ 1.31	
Antioch	6.06	
Winchester	6.35	
Newport	1.10	
Luray	2.03	
		16.85
Special Offerings.		
Mr. Roberts, support of children		35.00
Grand total		$13,401.46

FULL SURRENDER.

Full surrender means that the man or woman who yields everything to God cannot only claim all He ever promised to His obedient children, but we say it with all reverence, His fully surrendered child can hold Him to those promises. It means any child of God can get anything from the Father he needs, if he give unto Him whatever He wants of that particular child. Most people do not believe it. Most Christians do not believe it. They will even laugh at it, but that does not change the fact. It remains true, just the same, that He who said, "If they cry at all unto me, I will hear"—does hear, and not only hears, but answers the call.

It costs all we have and all we are to be able to come to our Father and claim all He has promised, all He is willing and ready to give. There is a price to pay which most Christians are not willing to pay. It can be paid only by meeting ur Lord in the secret place, with the door made so fast and tight nothing of the world can get in. It means bended knees, lives, possessions; it means yielded everything. When we give ourselves into His hands so completely that He can use us to the utmost limit of our ability, use us any where He wants us, in any way He wants to, then His promises are ours to use to their utmost limit.

Are you willing to go this far with God in prayer? When the door to the secret place has been shut, can you, upon bended knees, take a pledge like this: "This . . . day of . . ., 1930, I, . . ., do of my own free will, pledge myself and all that I am and have to Him whom, having not seen, I love, and on whom I believe. Bought with a price, I give myself to Him, to be used as He shall see fit. Pledged in the name of Jesus, with my Lord's name as my eternal witness of the vow which I have made."

Can you do it? Are you willing to pay such a price? Go slowly now. It is all I am, my powers, talent, intellect, all given over to the Lord to use as He sees fit, just as long as He gives me life. It is all that I have yielded to Him. Have you named your possessions over, counting them one by one? Family, friends, can you sever those ties for His sake? Home, lands, stocks and bonds, bank account, all to take or leave as He wills? He may take it all; He may leave it. He may take a part and leave the rest; but it is no longer ours. We are only holding it in trust for the Lord, if we go this far with Him. We are giving every thing over to our Lord, never to take any of it back.

That pledge is very, very serious, and it is very, very binding. Jesus' name cannot be lightly used. That name is above every name. It is the name at which every knee shall bow. The Lord's name as our eternal witness makes the vow binding so long as we shall live. God does not break His covenant, nor alter the thing that has gone out of His life. He does not intend for us to break our vows to Him. "It is better not to vow, than to vow and not pay." But it is far better to vow and pay.

It means suffering with Him, but it also means security in Him. It means to always have "the eternal God as thy refuge, and underneath the everlasting arms." Can we, will we, and know all the joy of His constant presence, His care and protection? No other friend offers such security, peace, joy and freedom, such loving care and protection as our Lord offers to those who are fully surrendered, fully yielded to His will. It not only gives joy and liberty here, but it leads to pleasures forevermore. It costs all we have, but the price is cheap. Our "all" is not much at the best, and in surrendering it to our Lord we gain His "all," which is above everything we can think or ask.

(MISS) MINNIE LOHR.
Mt. Vernon, Ohio.

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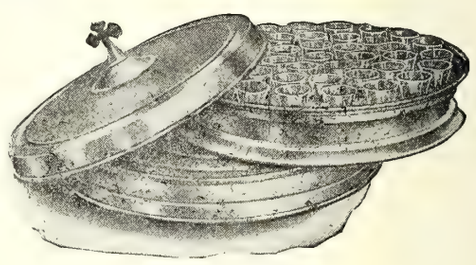

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

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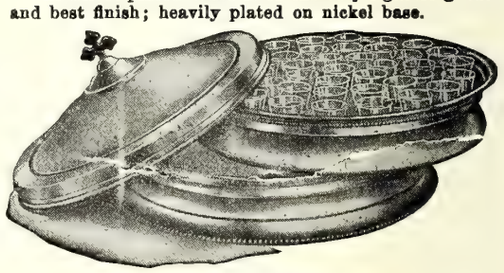
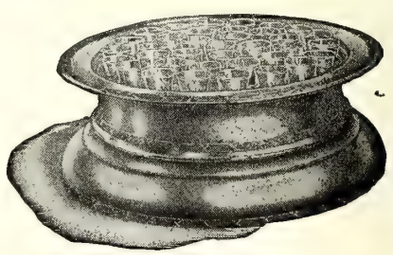
The Silver-plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses.$22.00
Base No. 1—Silver-plated; fits Silver Tray 85. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).$22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00

Bread Plate No. 3—Narrow rim.....$ 9.00
Bread Plate No. 4—Broad rim..... 9.00
Filler—Silver lined 6.00

THE CHRISTIAN SUN
1536 East Broad Street, - - Richmond, Virginia

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

THE PROPHET OF SAN FRANCISCO. By Louis F. Post. Vanguard Press $3.00; pp. 335.

Henry George, the famous single-taxer and social idealist of generations ago, is hereby given his setting by one who knew him intimately. Mr. Post wrote his book in 1928, just before his death. To know Henry George is to love him, whether you endorse his economic views or not, and this book makes you know him.

REVALUING SCRIPTURE. By Frank Eakin. Macmillan; $2.25; pp. 249.

In this book the scriptures of the several living religions are critically examined and compared to our Christian Bible. Bibliolatry is every where deprecated, but a scientific use of Scripture is heartily urged. Our exegesis has often been "eisegesis." What those, however, who undertake to expound Scripture should do is to make the passage say exactly what it meant to him who first wrote it. Further, the Bible is valuable as a storehouse of religious experience. As such, it is very valuable in meeting the issues and problems of life. Our Christian Bible becomes even more precious as it is viewed thus in comparison with the sacred books of the world's other religious systems. Here is another example of scholarship strengthening the Christian's faith, and strengthening it on a sound and defensible basis.

LEARNING AND TEACHING. By H. J. Sheridan and G. C. White. Abingdon; $1.00; pp. 207.

Written twelve years ago, this book has value as forecasting the present emphasis on experience as the basis of the curriculum. While the general approach is that the teacher is the central, focal personage in the educational process and that the curriculum is the means of effecting desirable (teacher-conceived) changes in the pupil, there is yet here and there a suggestion that this is not final and that further light is likely to come. It is good to have a book twelve years old say, "the whole Church is or should be primarily an educational institution." And here is another gem: "The interest, to be worth anything, must be interest in the lesson itself because the pupil feels that it has some relation to his own life." Change lesson to experience, and we have the latest theory of education. The book also speaks of the response of pupils to new experiences in terms of their past experiences. But despite these prophetic gleams, throughout the attitude is that religious education is a program to be put over on the pupil rather than a process of discovering the meanings and values of experience now and the organization of conduct in terms of those meanings and values.

WHAT DO PRESENT-DAY CHRISTIANS BELIEVE? By James H. Snowden. Macmillan Co.; $2.50; pp. 357.

The answers given by Dr. Snowden to the above question are not haphazardly thrown together, but comprehensively take up in turn all the questions commonly raised about God, man, Jesus, the gospels, etc. As the title implies, the general position assumed is that what Christians believe today differs from what they believed in days past. This denotes that religious truth is a growing body of knowledge and experience, and that such progress is not to surprise, much less alarm, us, but is to be expected and welcomed and worked for as a means of ever-wider and richer spiritual life. Another work by the same author is "Outfitting the Teacher of Religion." Dr. Snowden's work as a teacher and editor, and the fact that for a number of years he has been preparing a most delightful series of commentaries on the Sunday School lessons, makes this work well worth considering. The price is $2.00, and workers in the Church school of today should read it. K.

NOTICE.

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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

MARRIAGES

BROWN—HICKS.

Mr. Charles Edgar Brown and Miss Effie Hicks, both of the Pleasant Grove Church and community ,were united in matrimony at the home of the writer on September 13, 1930, in the presence of a few relatives and friends. Many friends wish them much joy in their married life. T. J. GREEN.

ROBBINS—BROWN.

A marriage of interest to their many friends was solemnized by the writer Saturday night, October 11, 1930, at 7 o'clock, in the home of the bride's parents, in Randleman, N. C., Mr. and Mrs. W. W. Brown, in the presence of a few friends and relations, when their only daughter, Effie, became the bride of Mr. Otto Robbins, also of Randleman, and the son of Mr. and Mrs. S. G. Robbins. Mr. Robbins is a young man of sterling character and member of the Christian Church of Randleman, and Mrs. Robbins, whose winsome ways have made her many friends and whose character is unexcelled, is also a member of the Christian Church and Sunday School. Their many friends wish for them a successful and happy married life.

Those present at the wedding were Mr. and Mrs. W. W. Brown, of Randleman; Mr. and Mrs. S. G. Robbins, Randleman; Miss Ruby Jarrette, Randleman; Mr. Howard Hancock, Ashboro, N. C.; Miss Kizzie Burgess, Randleman, and the grandparents of the bride, Mr. and Mrs. John McKinzie, of Randleman, and Mr. T. D. Moore, Burlington.

M. A. POLLARD.

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, NOVEMBER 6, 1930. NUMBER 45.

THE SUN'S OBSERVATORY

By Dr. W. C. Wicker.

BARTON QUITS VANDERBILT.—

Dr. William E. Barton has been compelled to quit his professorship at Vanderbilt University on account of health conditions. He will also relinquish his pastorate at Collegeside Church, Nashville, Tenn. He was taken ill in September and his physicians diagnose his trouble as caused by continuous heart strain, and advised rest from such a strenuous life. He is now at Foxboro, Mass., recuperating and endeavoring to regain his health.

NOTED VISITOR.—

The author of "The Art of Thinking," Abbe Ernet Dimnit, of France, recently visited Baltimore and made an address at Notre Dame College. His book on thinking was enormously popular and his studies in the field of illuminating interpreter of the Bronte Sisters. The abbe charmed his audience with his delightful personality and his acute mind. He impresses one with his priest-like calmness within himself and with his great and vigorous interest in the events of the day.

ABYSSINIAN RULERS.—

The Negus Ras Tafari of Abyssinia and his Queen, Waizern Menen, were crowned Emperor and Empress of Abyssinia on November 2nd. The night preceding the ceremonies was spent in meditation and prayer at St. George's Cathedral. Silently and alone, within the dark-cloistered walls of the famous Church built as a thankoffering for the victory of the Abyssinians over the Italian troops in 1896, the two sovereigns invoked the blessing of God upon their reign, their people, and their country. What a good example to other world rulers! "He that ruleth over men must be just, ruling in the fear of God" (2 Sam. 23:3).

ARMISTICE PEACE PROGRAM.—

The commission on international justice and good will of the Federal Council has prepared a pamphlet for the use of Churches on Armistice Sunday, November 9th. Outlining the steps immediately ahead if peace is to prevail, the commission, in this pamphlet, presents a wealth of suggestions for the observance of Armistice week and Armistice Day. Copies may be secured from the Federal Council, 105 East Twenty-second Street, New York, at $2.50 per hundred. Churches with the custom of holding Armistice Days would do well to get such a program and make the day an event worth while in the Church calendar.

COMMUNITY INSTITUTE.—

An innovation is to take place in First Christian Church, of Baltimore, this winter to contribute to the life and thought of the community as a whole. On Sunday evening throughout the winter, the Church is sponsoring a community institute of human relations, consisting of a series of lectures on contributions to human welfare, given by some of the outstanding leaders in the various professions. Among the subjects discussed will be psychiatry, education, medicine, business, public schools, the Jews, the Catholic Church, the law, and Protestantism. Why not make the Church an institution which serves in a larger way the whole spiritual man in a larger spiritual way?

GOOD WILL CONGRESS.—

Fred B. Smith, chairman of the Good Will Congress has an array of brilliant lights for the Armistice program of World Alliance for International Friendship to be held November 10-12, at Washington, D. C. About five hundred leaders in the international field from over the country will constitute the congress. The theme for this year is, "Carry On with the Pact." The speakers are Henry A. Atkinson, John R. Mott, Jacob G. Schurman, Henry Wickham Steed, James T. Shotwell, Mary E. Wooley, Raymond Robbins, Alanson B. Houghton, William Green, Parker T. Moon, C. C. Wu, Frank B. Kellogg, W. P. Merrill, Joseph Fort Newton, S. Parks Cadman, and others. President Hoover will address the conference on Armistice Day.

ANNUAL SERIES OF SERMONS.—

Dr. Peter Ainslee, chairman of a committee of 100, representing all denominations, announces the following preachers for six sermons for the winter: Dr. S. Parks Cadman, Dr. Hugh T. Kerr, Dr. Paul E. Sherer, Dr. Russell Bowie, Dr. Chas. R. Brown, and Dr. Halford E. Luccock. These sermons will be preached on Thursday evenings, beginning November 6th, at the Mt. Vernon Place Methodist Episcopal Church, which stands in the shadow of the Washington Monument, near the central part of the city of Baltimore. It will be a great opportunity for some of our people to hear these great preachers. Why not plan to have similar series of annual sermons in other Southern communities? It would arouse interest in the vital things of religion.

BIG BEQUEST.—

Bishop William A. Leonard, of the Episcopal Church in Ohio, made a big bequest to his Church when he gave most of his estate to the Church and Church institutions. The combined estate of himself and wife amounts to about $650,000, and most of this money will go to the diocese enterprises. Trinity Cathedral will receive $85,000, and the Kenyan College $35,000. Included in a long list of bequests is one of $5,000 to his co-adjutor and successor, Warren Lincoln Rogers.

If people generally in the Church would remember the Church liberally in their wills, their work would live on after them and continue serving the kingdom. Many of our people have wealth that would serve humanity to good purpose by being left to the Church or some of its institutions.

A GREAT AMERICAN IN INDIA.—

Bishop Francis J. McConnell sailed from New York on October 17th for India, where he is to deliver the Barrows lectures on "Christianity" in a number of student centers. He will also preside at the central conference of the Church of Southern Asia in December; the conference is to elect a bishop for Southern Asia in accordance with the 1928 legislation. With such a great religious leader delivering a series of lectures on "Christianity" among student centers, great results will follow for permanent good for the religious life of India. It is native to the genius of India to be religious, and if this native tendency can be directed into the channels of Christianity, the native missionary work will feel its force.

PRINCIPAL JACKS HERE.—

Principal L. P. Jacks, of Manchester College, Oxford, was visiting Colgate-Rochester Divinity School to deliver a series of lectures on "Religion, Natural and Unnatural." Among other good things, he said: "There is not more significant spectacle under heaven than that of men in their millions 'going forth to their work and their labor until evening'; there is no aspect of human experience where God and man might draw so closely together. God dwelleth among men on the earth in the thronged street, in the workshop, in the office, and in the multitudes and will sustain them, and 'they shall hunger no more, neither thirst any more, neither shall the sun scorch them nor the fire torture them, for the Lamb which sitteth upon the throne shall sustain them and lead them to living springs of truth."

YOUNGER MINISTERS PROGRESSIVE.—

In an important center of the United States, one will quickly discover that while there are many conspicuous pulpits occupied by stalwart theological conservatives as by intelligent liberals, yet throughout the smaller communities as well as in the larger centers of population, there are a great host of fine young progressives among the ministers who know what is going on in the world and who see in the gospel a way of life as well adapted to the men and women of today as it was to those of the first century. These young men and women in the less conspicuous places are laying foundations and profoundly influencing the religious life of the whole population. The study of religion should keep young and old pioneering and forging ahead into new fields of thought and creative thinking as well as in digging up old fossils in archeological research. Some of the old truths of religion are ever new and should inspire study in the conservatives as well as in the progressives.

NOTES-PERSONALS

Born to Rev. and Mrs. Joseph W. Fix, of Franklin Christian Church, a son, in Lakeview Hospital, Suffolk, Va. Named Joseph W. Fix, Junior. Mrs. Fix getting along fine.

Rev. H. S. Hardcastle, president of the Eastern Virginia Conference, was brief in his annual address but pointed and powerful. He was instructed, by a unanimous vote of the Conference, to write out his brief address and give it to THE CHRISTIAN SUN. It will certainly be worth reading.

One of our good correspondents puts this in a recent letter: "Evangelism produces Church membership. Stewardship makes Church membership productive. Simple Church membership is but as a cake not turned; in a sense, half done. To make it self-enriching and efficacious, stewardship must complete the baking."

Dr. W. M. Jay and family moved last week from Elon College to the Christian parsonage at Holland, Va., Dr. Jay taking up his work as pastor of Holland Church the first Sunday of November. We congratulate the Holland people on having two such consecrated workers as Dr. and Mrs. Jay in their midst. They are a real asset to any community.

Rev. O. D. Poythress and his people, of South Norfolk Christian Church, entertained the Eastern Virginia Conference last week with royal hospitality and good will. Many who had not previously seen this beautiful Church building expressed themselves as delighted as well as surprised. It is a beautiful plant, indeed, and well equipped for every need of worship, of Church service and of Christian education.

One of the striking features of the Eastern Virginia Conference at South Norfolk was a moving-picture scene and lecture by Dr. L. E. Smith, on "The Passion Play" as he witnessed it at Oberammergau last summer. Dr. Smith's pictures and vivid description of this marvelous production produced a profound effect upon his audience and revealed the awful ordeal through which our Saviour and those nearest Him passed during the last days of His passion. We do not know that Dr. Smith can be had at other places, but it would certainly be worth while for him, if possible, to give this talk in many of our Churches.

Rosemont Christian Church, Rev. J. F. Morgan, pastor, is erecting a handsome and commodious new house of worship at Rosemont. The Eastern Virginia Conference adjourned its annual session Friday afternoon to attend in a body the laying of the corner-stone of this beautiful Church. It is to be a brick structure and is to have ample rooms for worship, Sunday School, and other religious educational activities. They have adopted the policy of "pay as you go," and plan to build a Church on which there will be no indebtedness whatever when the building is completed. If this plan is carried out, it will be a rather unique experience in expensive Church building.

From the *Congregationalist and Herald of Gospel Liberty*, October 30th: "United Church, Raleigh, N. C., the pioneer in the movement whereby the Congregational and Christian Churches have united, is making steady progress under the direction of Dr. J. Edward Kirbye. The heavy Church-building indebtedness is being steadily reduced, the membership growing, missionary giving increasing, young people's work connecting up strongly with the State College student group, and the entire city recognizes the influence of the strong Church program. Dr. Kirbye is also reaching out into the surrounding regions and is helping the smaller Churches in an inspirational way. Caroleigh Chapel recently became a part of the United Church parish and fifty-three of its group, together with sixteen others, united with the Raleigh Church."

Rev. L. F. Johnson, about whose decease only a brief note was in last week's SUN, was well known and held in high esteem in many Churches of the South. He was pastor at Greensboro, at Raleigh, and at Berkley, Va., among other important pastorates. He died at his home in Rutherford, N. J., on October 14th. Dr. Johnson was a graduate of, and later received his doctor of divinity degree from, Elon College. Though living in New Jersey at the time of his death and for several years prior thereto, the burial was in the Wake Chapel Cemetery, Wake County, N. C., Bro. Johnson having come from the Wake Chapel community. Dr. Johnson spent a busy and an active life in the ministry, being a man of great energy and consecration, and of marked personality and power. He made a contribution to his day and generation, and we regret to record his going away from us while yet in middle life, being about fifty-five years of age at the time of his death, and prior to his illness, beginning late in September, possessed of all his bodily, mental and spiritual energy. The dear ones of his family circle have our sympathy.

NOTICE.

The Committee on Education of the Eastern North Carolina Conference will meet in the lobby of the Bland Hotel Monday, the 10th of November, at 11 o'clock, Raleigh, N. C. Any one wishing to come before the committee may meet us there. J. LEE JOHNSON, *Ch'n.*

NOTICE.

All persons coming to the Eastern North Carolina Conference, at Catawba Springs Church, by motor bus, please notify T. C. Buchanan, and you will be met at Buffalo filling station, ten miles south of Raleigh, on Route 21.

J. LEE JOHNSON.

PROGRAM.

Below is given the program of the one hundred and fifth annual session of the North Carolina and Virginia Christian Conference, to be held at Long's Chapel Christian Church, Alamance County, N. C., November 11, 12, 13, 1930.

FIRST DAY—NOVEMBER 11.

Morning Session.

10:30. Conference Called to Order.
Devotional Service—Rev. J. W. Patton.
10:45. Roll Call of Ministers and Churches.
11:00. Welcome Address—Dr. P. H. Fleming.
Response—Rev. R. A. Whitten.
11:20. Report of Program Committee.
Report of Executive Committee.
Report of Treasurer—Dr. Waldo Boone.
Appointment of Special Committees.
Reception of Fraternal Delegates.
11:45. Address of President—Dr. C. H. Rowland.
12:15. Communion Service—Conducted by Dr. P. H. Fleming.
12:30. Adjourn for Lunch.

Afternoon Session.

1:45. Conference Called to Order.
Devotional Service—Rev. J. S. Carden.
2:00. Report of Committee on Sunday School and Christian Endeavor—Rev. S. A. Bennett, Chairman.
Address on Sunday School Work—Mr. W. B. Truitt.
Address on Christian Endeavor Work—Rev. S. A. Bennett.
3:00. Report of Committee on Moral Reform—Rev. G. C. Crutchfield, Chairman.
Address—Rev. C. C. Ryan.
3:45. Report on Men's Work—Rev. W. M. Jay, Chairman.
4:00. Miscellaneous Business.
Report of Entertainment Committee.
4:20. Adjournment.

SECOND DAY—NOVEMBER 12.

Morning Session.

9:30. Conference Called to Order.
Devotional Service—Rev. A. P. Hurst.
9:45. Reading of Minutes and Enrollment of Delegates.
10:00. Report of Nominating Committee.
10:10. Miscellaneous Business.
10:25. Report of Home Mission Board—Mr. W. B Truitt, Chairman.
General Discussion, led by Mr. Truitt.
10:45. Report of Committee on Foreign Missions—Rev. P. T. Klapp, Chairman.
Address—Rev. P. T. Klapp.
Address—Dr. J. O. Atkinson.
11:45. Report of the Work of the Woman's Missionary Conference—Mrs. C. H. Rowland, President.
12:00. Report of Committee on Apportionments—Dr. W. A. Harper, Chairman.
General Discussion, led by Dr. Harper.
12:30. Adjourn for Lunch.

Afternoon Session.

1:45. Conference Called to Order.
Devotional Service—Rev. C. E. Newman.
2:00. Report of Committee on Stewardship—Rev. A W. Hurst, Chairman.
Address—Rev. A. W. Hurst.
2:45. "Our Orphanage," Mr. C. D. Johnston, Sup't.
3:15. Report of Committee on Education—Dr. J. O Atkinson, Chairman.
Address—Dr. W. A. Harper.
General Discussion, led by Dr. Atkinson.
4:15. Report of Entertainment Committee.
Adjournment.

THIRD DAY—NOVEMBER 13.

Morning Session.

9:30. Conference Called to Order.
Devotional Service—Rev. L. L. Wyrick.
9:45. Reading of Minutes and Pastoral and Church Letters.
10:10. Report of Committee on Superannuation—Mr. C. D. Johnston, Chairman.
Address—Dr. J. O. Atkinson.
10:40. Report of Committee on Religious Literature—Presented by Mrs. J. L. Foster.
Address—Rev. J. H. Dollar.
Christian Sun Circulation, Mr. C. D. Johnston.
11:40. Report of Committee on Resolutions.
Report of Collectors.
Report of Auditing Committee.
Report of all Other Special Committees.
Miscellaneous Business.
12:20. Closing Service (to be arranged).
Final Adjournment.

CONGREGATIONAL NEWS

Rev. E. C. Gillette, *Editor;* Rev. F. P. Ensminger, *and* Rev. M. J. Sweet, *Associates.*

WEST PALM BEACH: Under the leadership of the pastor, Rev. C. W. Pusey, the Church is conducting a Sunday evening forum with selected speakers. The speaker for November 2nd was the Jewish rabbi of the city, speaking upon England's changed attitude with regard to the Palestine mandate. The Church has also organized a man's class which is discussing the subject, "Building Moral Reserves: Studies in the Responsibilities of the Christian Citizen." The course discusses such subjects as "The Nature of Community Life," "Government as an Agency of Social Living," "Crime as a Break-Down of Citizenship," "Creating a Christian Society." The class will be led by different community leaders, lawyers, business men, etc.

MISSIONARY TEAM VISITATION: A new program was inaugurated in October in the interest of the missionary program in the State. Being unable to obtain missionary leadership, the plan is for the superintendent and Miss Pattie Lee Coghill, with selected pastors, to visit the Churches of the State to promote interest in the plan of advance and missionary giving. The first such visitation was to the Church at New Port Richey, Rev. Ralph Krout, pastor. A bountiful supper was served and there were talks by the superintendent and Miss Coghill and by Rev. Walter Metcalf, of Tampa. On the following evening a similar bountiful supper was served at the Tampa Church and the assisting preacher was Rev. Ralph Krout, of New Port Richey. On Wednesday evening, October 29th, the superintendent and Miss Coghill were present at a largely attended Church supper at West Palm Beach Church and spoke for the "Plan of Advance" and missionary education. Other Churches will be visited as opportunity affords.

SALISBURY.

The work of the United Church of Salisbury seems to be moving along with some degree of success. The Sunday School has been completely reorganized, and it is now a closely graded school. Our every-member financial canvass reached every member of the Church and every regular attendant, and our budget was put over the top. A nursery room has been completely furnished and the children under six years of age will be taught here during Sunday School and Church services.

The women of the Church have just reorganized their work, and the "Women's Association of the United Church," which will embrace the missionary and ladies' aid work of the Church, is expected to assist in a large way in making the United Church function in the city.

Plans have been made for offering for sale a part of our present Church property. When this sale has been made, immediate plans for relocating the Church in a residential section will be made.

The pastor of the Church would appreciate the names of any Christian Church people now residing in Salisbury or Spencer, and he will appreciate the co-operation of The Christian Sun readers in this respect.

William T. Scott.

FLORIDA ASSOCIATION.

The annual meeting of the West Florida District Association of Congregational Churches convened with Dorcas Church October 17-19th. The Churches and their various organizations were well represented by delegates. At the opening business session, Rev. W. H. Tillman was re-elected moderator and Mr. T. A. McCollum elected clerk. The reports of the Churches and their organizations were given, discussed and recorded on a large chart. Only one of the Churches failed to send delegates, and all except one reported active Sunday Schools. Many aspects of the work of the Church were discussed by Dr. F. P. Ensminger, Conference superintendent, and Miss Marguerite Davison, extension worker. Special emphasis was placed on the missionary program of Congregationalism and a world service committee was appointed to encourage missionary education in the Churches.

The Conference was rich in inspiration, for devotional services were conducted by Gasper Linzy, Rev. J. E. Brasher, and Rev. W. H. Tillman, and messages were brought by Rev. J. E. Brasher, Dr. F. P. Ensminger and Rev. W. H. Joyce, of Fairfield. The young people met for a sunset meeting out-of-doors Sunday evening, and many took part in this service of worship. At the closing session of the Conference the committee on resolutions presented a report expressing appreciation for the hospitality of the hosts, upholding the eighteenth amendment to the Constitution and its enforcement, and encouraging speedy correlation of program with the Christian brethren. This report was unanimously adopted by the Conference.

COAST ASSOCIATION.

The twenty-third annual meeting of the Southeast Coast Association of Congregational Churches of Florida was held with the Church at Lake Worth on October 28th. The association was well attended and was considered by all to be one of the best meetings of the association held in recent years. The pastor of the Church, Rev. Lillian B. Fulton, D. D., assisted by the Ladies' Aid Society of the Church and others, made the association most welcome and entertained them royally.

As the moderator had moved from the district, the assistant moderator, Mr. W. J. VonBehren, a layman of West Palm Beach, presided most efficiently. The general topic for the meeting was "The Mission of the Church and the Church's Mission." The superintendent, Rev. Edwin C. Gillette, D. D., discussed new plans for missionary advance; Rev. Elisha A. King, D. D., spoke on "Missions in Mexico," from which country he had recently returned; and Rev. Harley R. Core, the registrar of the association, narrated experiences in teaching a mission-study class. Miss Pattie Lee Coghill reviewed the mission study books for the year and conducted a round-table on missionary education. Rev. Frederick Held, of Jupiter, gave an interesting account of the daily vacation Bible school conducted in the Jupiter Church this summer, and Mr. Walter Boutwell, director of young people's work in the Lake Worth Church, spoke most interestingly of the young people's work in that Church. The Communion message was delivered by Rev. Charles W. Pusey, of West Palm Beach. The morning period of devotion was conducted by Rev. J. Delman Kuykendall, D. D., of Coconut Grove, and the opening devotion service in the afternoon was conducted by Rev. James E. Parker, of Palm City.

Beautiful music was rendered by members of the Lake Worth choir.

Rev. Frederick Held was elected moderator for the coming year, with Mr. Walter Boutwell, of Lake Worth, as assistant moderator. Mr. Held was also scribe for this session. Rev. J. Delman Kuykendall, D. D., of Coconut Grove, was elected delegate to the National Council of Congregational Churches to be held next July at Seattle, Wash., and Rev. Elisha A. King, D. D., was elected alternate delegate, Mrs. E. A. King having been elected delegate from the Woman's Federation of the State Conference. A liberal offering was taken for the ministerial relief fund.

YOUNG PEOPLE AT CONFERENCES.

We are glad to report that the young people have had a real share in the State Conferences of Kentucky, Tennessee, Alabama and West Florida. In Kentucky a fine group of young folks drove to Corbin from Stearns, joined the young group of the entertaining Church, and enjoyed a helpful fellowship. During some of the regular sessions of the Conference these young people met for their own discussion periods and business meetings. The delegation from Stearns conducted a hill-top vesper service, and the Corbin young people were responsible for the devotional services of the Saturday-night meeting of the Conference. Officers were elected and plans made for a Christian life conference to be held at Stearns in July for all of our Kentucky young people.

At the Tennessee Conference, held at Pilgrim Church, Chattanooga, an enthusiastic group of young people from many of our Churches met for an indoor camp-fire vesper service and a picnic supper, followed by stunts and songs. These young people elected officers and representatives from the various Churches and made plans to meet at Soddy Church at the close of the special services Thanksgiving week. The worship service at the opening of the evening meeting for the whole Conference Saturday night was conducted by one of the young people.

The joint Christian and Congregational State Conference of Alabama, which met at Noonday Church, Wedowee, gave its Wednesday late afternoon and evening services to the young people of both groups. Enthusiastic delegates from the nearby Christian Churches met with Congregationalists who had traveled from all over the State, and heard each other's experiences, discussed common problems, worshiped together in the sunset meeting out-of-doors, roasted weenies over the big fire, and thrilled to the challenge of the evening addresses to Christian youth. Plans were made to merge the district Sunday School and Christian Endeavor Conferences of the Christian Churches with the Christian Life Conferences of the Congregational Churches and to serve our widely scattered districts more effectively.

At the West Florida District Association meeting with Dorcas Church, Crestview, the young people made excellent reports of their progress and contributed greatly to the spirit of the gathering. Their vesper service on Sunday, held in the face of a glorious sunset, was participated in by many and was an inspiration to all.

The importance of the young folks is being recognized. They are coming into their own.

NOTICE.

Big discount on magazine subscriptions. Order now; pay in sixty days. Also nice line of 25 steel engraved Christmas cards—big dollar value. Add to any subscription order 75 cents. Write for catalog and particulars.

Suffolk, Va. J. Edwin Harris.

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EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LEAVES FROM MY DIARY.

(Editorial Correspondence.)

XIII.

S. S. Minnekada, Tuesday, July 15, 1930.

Because of continued weakness, I did not arise till 11:30, but what a glorious morning in bed! Dr. Coffin dropped in at 9:30, just after I had read several chapters in Weymouth's translation of the gospel of Luke. Dr. Smith also comes in, and a sweet fellowship begins. To Dr. Coffin, "I am so delighted this morning and so grateful. God has certainly been good to me. I have had and am having a good time." People who are in full health and strength are not the only ones who have good times, because they feel the burden of work and responsibility. The people convalescent have a better time because opportunities are afforded for sweet meditation and communion. "Dr. Coffin, are you in a mood to pray?" "Delighted," smiled the congenial and versatile doctor; and then he prayed. What a prayer! So wholesome, so comforting, so appealing. God had made the seas and had led man into the wisdom of enjoying and appropriating the benefits and blessings of the same in comfort and security and safety. Then God has, with all the world's governments and might in His hands, seen fit to take notice of man, and He does take notice even of the least of us. And then intercession and thanksgiving and praise flowed so sweetly from the heart of our great Dr. Coffin until our little State-room on ship was transformed and transfigured into a temple of prayer and thanksgiving and reverence and worship. The three of us were there, and—another. Good Dr. Smith never seemed so heroic, so humble, so sincere, so unselfish as now. He has denied himself everything just to keep company with a temporary invalid, and yet his very face and countenance show that He who marks the sparrow when it falls, has set His seal of approval on this unselfish man of God. And Dr. Coffin never before seemed so accessible, so diffused, so radiant, and so happy. With trembling hand, I write the truth in my diary when I say that this trip, all of it, is worth while just to learn and to know Dr. Smith and Dr. Coffin. We never know any one in this life until we know him at his best, when he is nearest and closest to the God whom he has sought to serve and who now "lifts upon him His countenance reconciled."

We agree to have this quiet hour each morning at 9, at the suggestion of Dr. Smith. Possibly the hour is too sacred in its content to be entrusted to my diary, and yet there is nothing as real and as abiding as the sacred and the holy. We often speak of life's facts and realities, having in mind the material and the visible things about us. We forget the fact that back of the visible is the invisible, and back of that which is seen is the eternal that upholds that which appears. The most real fact in all this universe is the fact of God, and the sweetest consolation of the human heart is communion with God. That is fact that is real, beyond which there is nothing else quite so real and quite so essential.

The sea is busy and bulging today. Its change of coloring and surface is incessant. Each swell and bulge is different, and the blue is broken with the shimmering white under a glorious, glittering sun. Today I am reading Longfellow's "Hyperion." On page 188 I find Fleming, the hero, soliloquizing, and as this soliloquy now fits my mood and station, I copy him thus:

"Truly every man has a paradise about him until he sins, and the angel of an accusing conscience drives him from his Eden. And even then there are holy hours, when this angel sleeps, and man comes back, and with the innocent eyes of a child looks into his lost paradise again—into the broad gates and rural solitudes of nature. I feel this often. We have much to enjoy in the quiet and retirement of our own thoughts. Boisterous mirth and loud laughter are not my mood. I love that tranquility of soul in which we feel the blessings of existence and which in itself is a prayer and a thanksgiving."

Yes, indeed, we never taste of life at its sweetest and its best until, by the grace and goodness of God, we have been permitted, or may be by circumstance compelled, to seek and to find, and then "enjoy ourselves in the quiet and retirement of our own thoughts." I just wish it were possible, though it would prove tedious and tiresome, to put down here expressions of some of the joy that has come even to me while fever and weakness compelled me, drove me, to the retirement and quiet of my own thoughts in these last few days—far removed from familiar faces, scenes and experiences.

The "log" says we have negotiated 363 miles the past twenty-four hours, much of it over a rough sea; but our good ship pushes forward steadily and gracefully.

I sent a radiogram at 12:45 today to a friend at Norfolk. The thing seems uncanny. That message swept out over the sea and the lands in all directions, and yet it hit the spot in Norfolk, for in a few hours the reply message, sweeping out over all the ocean, hit the sensitive plate on our ship and the operator handed me a reply that all was well on the other side. This staggers the imagination, and one wonders at the miracle of it. From midocean, messages are flying out over all lands and countries, and replies are coming back. A fellow-passenger will tell you he has just heard from a friend or a house somewhere far on the continent of Europe; another will tell you he has just had a message from a friend on a ship 1,500 miles away; and another a message from a remote district somewhere in the States of America. The air is filled with a strange and wonderful power, which the genius of man, under the guidance of God, has put under control and to service, and the whole world at sea and on land is on easy and quick speaking terms.

A drunken man is on board our ship today; a nuisance to passengers and shunned by all. He is pitiable to look upon. He is brazen and nonchalant enough, but every one seems to shun him. In all my travels since leaving Norfolk and before, this is the first intoxicated man I have seen. It is a rare specimen, indeed, and a repulsive one. One of our party tells me that he went into a London saloon, thinking he was in a store, to make inquiry about directions. To his amazement, being in a saloon, while he was getting the information desired, he saw this sign in large letters where all could read: "No drunkenness, no loitering, no boisterousness, no swearing allowed here. Remember it was this that brought prohibition in America." My informant said this gave to him evidence as nothing else had that the saloon-keepers of London are alarmed and are doing all they can to keep their places decent so as to ward off prohibition. That sign on the walls of a London saloon is certainly a high tribute to prohibition in America.

I went oversea to be at the International Council of Congregational and Christian representatives at Bournemouth, England, and then to visit the continent for a month or so. It turned out that I did nothing of these, and instead spent my time in a hospital. "Disappointment?" you say. "Oh, well!" While browsing through Longfellow's "Hyperion" today, I found this:

"Welcome, Disappointment! Thy hand is cold and hard, but it is the hand of a friend. Thy voice is stern and harsh, but it is the voice of a friend. O there is something sublime in calm endurance, something sublime in the resolute, fixed purpose of suffering without complaining, which makes disappointment oftentmies better than success." And then this: "Therefore, whosoever thou art that sufferest, try not to dissipate thy sorrow by the breath of the world, nor drown its voice in thoughtless merriment. It is a treacherous peace that is purchased by indulgence. Rather, take this sorrow to thy heart and make it a part of thee, and it shall nourish thee till thou art strong again." Even so. Strange, isn't it, that, as we read books casually, we pick up words of comfort and consolation all unexpectedly. There is sweet and soothing comfort in the sorrow of disappointment if we hug it to our hearts and refuse to worry, for, indeed, it was written long ago and by one far wiser than Longfellow: "All things work together for good to them that love God."

I have just read chapter 5, book 4, of "Hyperion," on "Saint Gilgen." This is Longfellow's wonderful soliloquy on death, and graves, and those who sleep. But for its length I should copy it also in my diary, but my library at home has it, and when I must face the sorrows and the sadness of friends and loved ones who pass, I shall turn again to book 4, chapter 5, of "Hyperion," for it sublimely answers the question patient Job put to himself centuries ago, "If a man die, shall he live again?"

J. O. A.

SPEED.

Ignace Paderewski, world-famous musician, comes back to America for another of his grand concert tours. He has often been here before, and is a keen observer of American life as well as the foremost piano artist in the world. "Speed," declares the artist, "is a form of intoxication. Whereas, people used to like to spend hours listening to music, now they prefer the intoxication of speed, so they go out in their automobiles instead."

It does not require an artist or a very keen observer to discover this patent truth. A recent writer, in a monthly journal, declared that Americans no longer thought of going anywhere; they simply thought of arriving. Nine of us out of ten have the speed mania. If proof is needed, observe the speech of persons telling you about any recent auto trip. The conversation will be more concerned about how far one traveled in a day, or night, and when one arrived after a journey of so many miles, rather than of scenes along the way. We no longer take time to observe and learn and absorb; we fix our schedule and plan to arrive on time or break a trace. It matters little as to the import of the journey. Just so we travel at a rate of fifty to sixty miles an hour, or make a trip of 400 or 500 miles in a day, the conversation is complete and the traveler is satisfied.

Paderewski, as an artist, is up against the same proposition that the preacher is on Sunday. He is speaking to people frequently who are planning a long trip, and at break-neck speed, for an afternoon; or to seats vacated by those who are already speeding away to points far distant. We have made speed our creed. We believe in "arriving."

Speed is very costly. A recent economist declared that the average, for operating, even the most inexpensive cars, could not be less than five cents per mile. A hundred miles on Sunday certainly means at least an outlay in money of $5.00. This is the lowest. It is more often $10.00. One who spends this amount in pleasure on speed would, with great reluctance, if at all, throw an equal amount into the collection plate for benevolence on a Sunday morning. J. O. A.

THE DEEP THINGS OF GOD.

When one is brought face to face with the sweet mysteries and consoling presence of God, both body and soul find rest and comfort. We seek the house of worship on the Sabbath not to add to the work and the worry of the week, but to find rest for the soul and renewal of the spirit. If man exercises primarily his body and mind through the six days of the week, he certainly needs soul refreshing on the Sabbath. We only get this soul refreshing by coming in touch with the presence of God and by having the preacher or the worship in the sanctuary reveal to us the deep things of God. Dr. Charles E. Jefferson, than whom no preacher in America is more loved and honored, declares that—

"People are tired on Sunday. They have seen enough shows through the week. They have had all the entertainment they care for. What they want on the Lord's day is a quiet conversation with an earnest-minded man who is interested in the high things of the Spirit and who knows how to interpret the words of Jesus and the signs of the times. Declamation is a bore, oratory is an offense, fireworks of every sort are an impertinence, but a quiet talk on the deep things of God is always strengthening and healing. A preacher who is content to speak in every-day language to his people Sunday after Sunday about Jesus Christ, and the application of Christian ideas to their personal experiences and to the problems of their generation, can be interesting and fresh at the end of thirty years."

Dr. Jefferson speaks from actual experience, since he recently retired after thirty years of eminent service in a great pulpit, beloved and honored by the congregation he had served so faithfully and by the tens of thousands who have read and been inspired by his quiet talks on the deep things of God.

The pulpit is not to display the preacher, but to reveal God; not to attract people to the speaker, but to lift the people up to the highest. The soul finds rest and healing only as it finds refuge in the Giver of all good, and the one from whom all blessings and benefits come. J. O. A.

BEGIN AT THE BEGINNING.

Most people put off beginning a work that terminates at a future time. This is especially true of obligations that do not mature until the end of a year. People overlook the fact that it takes a year to do a year's work. It even takes a day to do a day's work. It would be well for pastors and people to think of this as Conferences close and apportionments are made to the Churches. As a rule, when Conference closes, preachers and delegates return to the Churches and neglect what they are requested to do for the next year. The Church is asked to send up to Conference next year $100, $200, $300, $500, $1,000, $1,500, $2,500—as the Church seems able to meet such a sum for the year. But there are so many things to be done, so much expense at home and the home Church for current expenses, that the pastor shrinks from calling the attention of the congregation to what the Conference apportioned to them. He puts it off. The first quarterly conference of the Church fails to take up the matter seriously, and it drops out of the mind of the Church until the last quarterly conference, when they elect delegates to the annual Conference. Then a live pastor and a willing Church hurry and scurry around to raise their apportionment; and a real live Church succeeds and sends the check in full to Conference; but the indifferent pastor and the careless Church find it difficult to raise the money. It is like planting corn in September, or sowing wheat in April—it is too late for a harvest. It is embarrassing to preacher and delegates to go to Conference without the money the Conference expects of them. Sometimes they do not attend. Have you ever known a Church, with Conference assessment paid in full, not be represented by pastor or delegate at Conference?

Now that the Conferences will soon be over and the new Conference year will begin, let all pass a resolution that they will begin in January to raise what the Conferences have asked of the Churches. It need not embarrass a pastor to speak on this subject, for, as a rule, the pastor who looks after Conference obligations will not go to Conference with his salary unpaid. The least a pastor says about his salary, and the most he says about his Church's obligation to Conference, the better it will be for pastor, local Church and Conference. W. W. S.

THE FIVE HUNDRED WORDS.

These five hundred words seek to gather up the sense of the 121st annual meeting of the American Board, and convey to the Congregational-Christian Churches of America the dominant note in the deliberations of their representatives at Madison, Wis., October 21-23rd.

First of all, we live in the day of a new motive for world Christianity. The war, world-wide unemployment, and other tragic revelations of social failure, have brought home to our generation the humbling and sobering fact that no civilization yet attained is dominantly or truly Christian in all phases of its life. And at the same moment science, through its miracles of communication and transportation, has brought the world to an inescapable closeness of contact and relationship.

Out of this sense of the unity of the world and the inadequately Christian character of human institutions comes to our day a new and vivid realization that the struggle for ideals of human brotherhood and spiritual beauty must go on everywhere. As one just returned from Asia has said, "The same tides rise and fall over there as here." Ultimately, then, it must be a world of justice, love, good-will, and spiritual nobility everywhere or nowhere.

Our motive, therefore, becomes "the permeation of the world by the spirit of Christ," beginning at home, wherever home may be, but inevitably going out even as go the radio and airplane to the uttermost parts of the earth.

Along with this new motive goes a new approach to other peoples; this is best described by the word "sharing." Our attitude toward other civilizations is not one of assumed superiority, but of sharing and co-operation—an open-minded and hearty appreciation of them and an eager welcoming of all the riches of truth and beauty they may bring to our total human heritage. At the same time, and by the same token, we feel that we have in our experience with Christ and His teachings something which, when our ancestors were remote barbarians, an older civilization sent to us to our blessing and which we, in turn, are under manifest obligation to share with all the world.

This new approach leads to a new method. This is, in part, the exaltation of local and national leadership within each country, the expectation that the religion of Jesus will, of course, incarnate itself in personalities and in the intellectual and institutional forms congenial to each people to whom it comes. And this means, further, that in many cases we must, in the future, transfer the emphasis from the building up of large and elaborate institutions, often too complicated and expensive for local management, to the less formal channels of influence, and the deeper permeation of individual lives by the Christ-like spirit. The needs, conditions and genius of each country must determine the methods to be used.

Finally, we believe that these new attitudes are essentially creative and forward-looking, and that, in proportion as they come to be generally known and accepted, they will inevitably awaken a new glow of spiritual devotion in all our Churches. We are by no means "defeatists" with regard to world-wide Christianity, but are confident that, through this newer spirit and method of approach, now so hopefully emerging, our Churches will go forward to serve the world with clearer vision, deeper consecration, and increased power.

(Prepared by a committee consisting of President Palmer, of the Chicago Theological Seminary, Superintendent Berger, of Missouri, and Miss Preston, of New York. Adopted unanimously in the closing session of board, October 23, 1930.)

O'KELLY MEMORIAL.

Total cost of memorial		$1,275.00
Previously acknowledged	$1,092.50	
Rev. R. L. Williamson, Winchester	10.00	
		1,102.50
Balance to be secured		$ 172.50

J. O. Atkinson, *Treas.*

CONTRIBUTIONS

SUFFOLK LETTER.

The 110th annual session of the Eastern Virginia Christian Conference was held in South Norfolk Christian Church October 29-31, 1930, Rev. O. D. Poythress, pastor.

The attendance was good, the reports and discussions were earnest, frank, and in good spirit. The weather was fair after the first day, which was rainy, and all enjoyed the rain because it was so much needed. The entertainment was real Christian hospitality, and the special addresses were well prepared and delivered as real messages in the interest of the kingdom of God.

President Jenkins, of Piedmont College, and Dr. S. C. Heindel, assistant to President Harper in the "Million-Dollar Campaign," both of the Congregational Church, came with Dr. Harper, and all three made brief addresses while the report on education was under consideration. Dr. W. H. Denison, Secretary of the General Convention, of Dayton, Ohio, and C. D. Johnston, superintendent of the Christian Orphanage, were also welcome and useful visitors.

The collections from the Churches totaled $8,902.86, which fell short only $584.86 of last year, and some of the Churches have not sent in their checks. This is very encouraging when the hard times is considered.

The most outstanding public address was the illustrated lecture, "The Passion Play," on Thursday night, by Dr. L. E. Smith, pastor of the Christian Temple, who had visited the "Passion Play" in September of this year.

Dr. J. O. Atkinson, Secretary of the Mission Board of the Southern Christian Convention, had returned from a meeting in Wisconsin and was present at this Conference.

Emphasis was placed on the subject of temperance in a strong report in favor of the observance of law, including the eighteenth amendment. The discussion of this report brought forth strong convictions in favor of temperance and the eighteenth amendment.

A responsive chord was struck when several speakers expressed their convictions that the Conference needs to increase and cultivate the spiritual in all the Churches. The thought was expressed, or implied, that if the pulpit and the pew would become more spiritual it would solve financial problems sooner than talking all the time about money. The Conference is planning for greater evangelistic effort and greater spiritual development and increase of members in the local Churches for the coming year.

The Conference will meet next year with Cypress Chapel Church, where Rev. R. E. Brittle is pastor.

The climax of the last day of the Conference was the adjournment to go to Rosemont to lay the corner-stone of the new Rosemont Christian Church, now in course of erection. The Rosemont Church was organized by Rev. Dr. J. Pressley Barrett on August 14, 1902, with fourteen members. It was dedicated by Pastor Dr. G. O. Lankford on June 22, 1919. The following have served as pastors during the twenty-eight years of its history: Revs. J. W. Harrell, J. W. Barrett, W. D. Harward, C. C. Ryan, McDaniel Howsare, D. A. Keys, W. H. Denison, G .O. Lankford, W. C. Hook, B. F. Black, and J. F. Morgan (since September 1, 1925).

Two buildings before the present one have been erected and used—the first in 1902, the second in 1915, and the present, enlarged and greatly improved for modern use, now in course of erection. The corner-stone was laid at 3 P. M., October 31, 1930, and the service was in charge of Rev. H. S. Hardcastle, president of the Conference. Dr. I. W. Johnson read the 122nd Psalm, this writer read 1 Cor. 3:9-23, Hardcastle offered prayer, and Dr. L. E. Smith delivered a fine and appropriate address. Chairman of the building committee, O. F. Smith, read a brief sketch of the movement, and Contractor J. L. Abbitt placed the stone in the corner of the building designed by the architect, B. F. Mitchell. The choir rendered appropriate hymns, led by Pastor Morgan. The self-sacrificing spirit means that the new building will be dedicated free from debt, and it will probably be in February, 1931.

W. W. Staley.

ELON LETTER.

In any adequate handling of education, we must face the problems of the curriculum. Is education something to be passed over from the teacher to the student? Is the student the subject or the sovereign in the educational process? Is the teacher the guide or the stimulator? How does learning take place, anyway? What is the focal point, the center in educational procedure?

The answer that we give to these questions will very largely determine the result to be achieved in education. We do not have time to enter into the several theories that are advocated for the curriculum now. Let me state positively the theory that is now beginning to win its way in the thinking of a growing group of educators. According to this theory, we should not speak of students or pupils, but of growing persons. Also according to this theory, the minds of these growing persons must take the initiative in all learning. The teacher, therefore, is the sympathetic stimulator of the growing person, and has achieved his rightful goal when he has inspired the growing person to sit in judgment on his own experience in terms of the racial experience and to arrive at a voluntary program of action on a basis of the meanings and values that have been discovered as inherent in these two types of experience. In other words, the teacher should stimulate the minds of growing persons to solve the problems arising in their personal experience, making use of the funds of information that have come down to us from the past in terms of meanings and values. This view of education means the exaltation of life and suggests that we are to come to college not to get on, not to be leaders, not to adjust ourselves to the personal ideals and practices of the social order, not to orientate ourselves in reference to them, but to effect changes in our environment by making use of the experience of the best as throwing light on our own experience, in terms of the ultimate meanings and values. Education, therefore, we would define as a method designed to effect changes in growing persons; or, to quote John Dewey, "as a continuous reconstruction of experience."

This objective of education, which really is life, was enunciated some 1900 years ago by the distinguished Teacher of Galilee, who said that He had come into the world that men might have life, and have it more abundantly. It is certainly exhilirating to discover that educators, after hundreds of years of speculation and experimentation, have come to the point where they locate the supreme educational process in life and agree that education has achieved its ultimate purpose when it promotes life—a view expressed by Jesus nearly two thousand years ago.

W. A. Harper.

PIEDMONT JUNIOR COLLEGE.

There are hundreds of Church schools and colleges distributed over the United States and others in process of formation. Many of them have splendid facilities, and some of them have endowments in six figures or more, but there is hardly a Church school or college in this country that has its full quota of students. Not only should these schools be filled with students from our homes, but money and equipment should be supplied by our Church people at large. There is not a Protestant communion that would not do well to largely increase its financial appropriation for the support of the Church schools and colleges for this reason: these colleges have supplied the Churches with ministers and the world with successful business men; have taken young men with a zeal to become ministers, and have supplied the knowledge that turned that zeal into power.

Many of the present-day Church colleges were widely known by reason of their graduates long before the establishment of any of our great universities; in fact, the first presidents of a number of America's largest and best universities were ministers, and it was the Church college that first inspired the State to provide the splendid literary and technical institutions we now enjoy. Some argue that the Church college has outlived its usefulness and is doomed to die. They say that non-support and non-attendance is but the psychological result of present-day tendencies in education.

I am not attempting to bolster up the cause of the Church college, because, in the first place, I do not believe that it needs bolstering up; but from my personal investigations of Church colleges and looking at the matter from a standpoint of a particular religious body, I am firmly of the opinion that the Church college, and the Church college alone, must supply the ministers, missionaries, social workers and leaders in the field of Christian education. This does not say that the State universities could not do much to overcome the present ministerial deficiency and inefficiency, and I am glad to note the attitude toward the Church and religion in general now being held by our educators in these great universities.

If religion is to progress, it will be with the assistance and co-operation of education, and vice versa. In some States, Bible chairs and Bible colleges have been planted alongside the State institutions to furnish religious atmosphere and instruction. The Bible chairs and Bible colleges are doing their work well, but it should be stated that 80 per cent of the Protestant leadership still has come out of Church colleges. This being true, no person should fail to support Piedmont Junior College, to the full measure of their ability, that holds membership with any of the Churches of the Southern Christian Convention. We cannot make ourselves believe that any will fail to do their whole duty when their pastor presents the needs of our college through the budget or offering, and we are more than confident that none of our ministers who have charge of Churches will neglect to present its cause. Keep your eyes on the progress of the work of Dr. Frank E. Jenkins for Piedmont Junior College and respond to the extent of your ability when he issues orders, for they will all challenge the best in you.

Wadley, Ala. S. L. Beougher.

THE ELON MILLION-DOLLAR CAMPAIGN.

Elon College has definitely entered upon its campaign for one million dollars. Authority to undertake this work was given the institution and its executives by the Campaign Committee of the Congregational and Christian Churches of the Southeast in the session held at the college on October 21st. The Million-Dollar Campaign Committee consists of the following persons: From the Christian Church—Dr. L. E. Smith, Mr. P. J. Carlton, Col. E. E. Holland, Col. J. E. West, Col. J. H. Harden, Mr. F. F. Myrick, Dr. J. O. Atkinson, and Mr. Chas. D. Johnston; from the Congregational Church—Dr. J. Edward Kirbye, Dr. E. W. Boshart, Miss Ida S. Robinson, Dr. J. Brainard Thrall, and Dr. J. Brittan Clark. It was this committee that, on October 31st, met at the college and set up the campaign.

The campaign is to be concluded, according to the terms of the committee's program, not later than the 30th of June, 1936. During the years of the campaign, $50,000 will be raised each year for current expenses, as heretofore, and a proportion of the million dollars to discharge indebtedness and add to the college's endowment. The expenses of the campaign will be borne by the alumni of the college, through a campaign sustaining fund, which they will raise. This is certainly a generous act on the part of the alumni of the college and shows their vital interest in their alma mater. Nothing could give more confidence in the success of the campaign than the decision to do this by the alumni. It is estimated that the cost of the campaign will not be less than $10,000 a year for travel, printing, salaries, etc.

The joint campaign committee elected to membership on a general committee for the campaign all the trustees of the college, all pastors of Congregational and Christian Churches in Virginia and the Carolinas, the president of the Woman's Board of the Southern Christian Convention, and Dr. W. Knighton Bloom, Secretary of the Church Extension Board of the Congregational Church of the Southeast, together with presidents and secretaries of Conferences of the two Churches in Virginia and the Carolinas. It is the purpose of the campaign committee to add to its general committee at its next session. The campaign committee will meet upon the call of the chairman, from time to time, but will hold at least two meetings a year—one in February and one in May.

To transact the business of the joint campaign committee during the interim period between the sessions, an executive committee, consisting of Col. J. H. Harden, Dr. J. Edward Kirbye, and Mr. F. F. Myrick, was appointed. This committee will work particularly with the executives in the campaign.

The committee has elected to assist President Harper in this campaign, Mr. S. C. Heindel, a man of proven ability in the field of college finance, and a member of the Congregational Church. Mr. Heindel, who comes to Elon as assistant to the president, has been associated with Piedmont College, at Demorest, Ga., for almost ten years, for some time as treasurer and business manager, and later as secretary to the president, with special reference to the carrying on of the financial campaign of the college.

In his work there, he was successful in finding new friends for the college and in developing their interest in a substantial way; his efforts have brought in many thousands of dollars for current expenses each year, and during the last twelve months he has, in addition, helped to secure in cash and pledges the additional $125,000 for endowment which was sought. He is especially familiar with the Congregational Churches and constituency through the East and North, among whom his name is well known.

Mr. Heindel first came into college work with a background of training and experience in the publicity and advertising field and has been able to make good use of his ability in this line in developing interest in the educational work with which he has been connected.

A native of Wisconsin and christened Sydney Clark Heindel (the full name representing a mixed Pennsylvania German and New England ancestry), he moved South about seventeen years ago, and through residence and travel has had opportunity to become familiar with educational and social conditions in our Southern States and to become in spirit a loyal Suotherner.

Mr. and Mrs. Heindel and their eight-year-old son have moved to Elon and are living near the college campus.

MR. SYDNEY CLARK HEINDEL.

The writer does not hesitate to say that he has never attended a more enthusiastic meeting connected with the future of our college than the session of the joint campaign committee on October 21st, and despite the hard times of which we have heard so much, I believe that the contagion of this inspirational meeting will spread through the Churches and college constituency.

Particularly gratifying was the fine attitude of the Congregational members of the joint committee. There is no question that these brethren are solidly behind the college in this campaign. It was regretted, of course, that Dr. J. B. Clark could not be present, but it was certainly gratifying to have him suggest that our campaign should be made "for Elon College, the outstanding educational institution in the South of the now merged denominations, Christian and Congregational." This seemed to express the general attitude of our Congregational brethren. They have sensed evidently in Elon College an opportunity to produce an indigenous leadership for the whole Church in the Southeast, and with the enthusiasm for education which has always characterized the Congregationalists there is no doubt that real support is to come to our college from this group in our larger constituency.

For our own Churches, the joint committee voted that the quotas adopted two years ago, as suggestions to Churches for their gifts, should be used annually throughout the campaign, and that at no time during the campaign would the Churches be appealed to for more than the $36,750 which the Southern Christian Convention has voted for this purpose. It is hoped that our Churches will raise the Conference apportionments in full which will care for $12,750 of this amount. It is also hoped that, through individual gifts and Sunday School offerings, the remaining $24,000 will be raised in our Churches. The Congregational brethren suggested that they work out quotas for the Congregational Churches in the Southeast, and that these Churches be asked to raise these quotas as their definite contribution to the million-dollar fund.

Our college deserves the support of the people, and will undoubtedly receive it in this great effort to place the college on a firm and solid foundation financially.

The joint campaign committee went on record as determined to stand by the executives it has chosen for this campaign in their laudable efforts to strengthen Elon, and we hereby call upon our Churches and individual members to pray earnestly for this campaign and give liberally for its completion. This is evidently the Lord's work, and it is our prayer, and will be our purpose to cause it to prosper in every way.

L. E. Smith, *Chairman,*
Campaign Committee.

FROM REV. G. D. HUNT.

There may have gone out from our recently united Conference an erroneous idea of our Christian Conference, some thinking we would not have another meeting of our body. We will meet again, however, and transact business as we have in the past, and at about the same time we have been meeting. The place is in the hands of the executive committee. Any Church that would like to entertain the body next year will please confer with the executive committee, and do it at an early date, for some other Church may be waiting. It has been suggested that we change the name of our body from the Alabama Christian Conference to the Alabama Christian Association, to conform to the regulations of the United Church, which change, so far as I can see, will not interfere in any way with our Christian work. We will go right on with all our Church enterprises and the general Church work—missions, education, orphanage and everything will be carried on as before. Now, we are hoping for a good year in every phase of our Church work, and we desire every Church to know that the committee on apportionments has decreased their apportionment for the Conference work 50 per cent for next year. Let us all get busy and begin at the beginning to do a better work for the Lord than ever before. May we be much in prayer. May the Lord lead us. If any of the pastors of the Christian Church desire my services as an evangelist, or missionary, or educational rally work, please let me know as early as is convenient. I have requests already from quite a few of the Congregational Churches for revival work. This is important; please look after it as early as you well can.

G. D. Hunt.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

(November.)

Father, for Jesus' sake, make His Church glorious even now. Sooner than outer efficiency, increase inner sufficiency—the soul-caliber that qualifies for the greatest evangelistic outreach. Within Zion bounds, O God, may the Pentecostal pressure of sharing and giving be felt from center to rim, and may stewardship find its place in all of life. Grant to Church officers discernment rightly to interpret and impress stewardship, and lay hard upon the consciences of all who lead the duty and responsibility of securing to the Church and making permanent for its care and expansion, the principle of "God's portion." From self into service, we pray for all, in Jesus' name. Amen.

MISSIONARY THANKOFFERING.

The thankoffering from the women's societies will go this year as a memorial in celebration of the merger of the Congregational and Christian Church boards, the offering to be divided half to home and half to foreign missions. Our General Woman's Board voted as follows:

"A great thankoffering to be divided between home and foreign missions in celebration of the merger. This is most commendable, as it will greatly help in closing the year. After January 1st, our Foreign Mission Board and the American Board will be united in their work on the foreign field. It is hoped that the thankoffering will be the largest in our history."

Respectfully,

MRS. J. A. WILLIAMS, *Pres.,*
Franklin, Va. *Woman's Board, S. C. C.*

MISSIONARY EDUCATION MATERIAL.

BY MISS PRISCILLA CHASE.

I wonder how many of you are looking for materials for your Young People's Society, your Women's Society, the Church school, the children's Church, or the junior society. Have you ever stopped to think that not only our denominations, but the Missionary Education Movement, is busy preparing materials for just such needs.

First, let me suggest that you write to Rev. J. L. Lobingier for the following materials: "Helps for Your Program of Missionary Societies in the Local Church" and "Missionary Education Material for 1930 and 1931," published by the Missionary Education Movement. The "Envelope Series," published quarterly by the American Board, 10 cents a year, is well worth its price.

Let me suggest some of the materials that you may find most useful. We'll begin at the top of the list, so far as age is concerned. If you have not read "India Looks to Her Future," by Oscar MacMillan Buck, you most certainly have missed a thorough and interesting description of things Indian. India at least needs intelligent sympathy in her struggle for self-determination, and you who are reading books published by the Missionary Education Movement, written by people who have lived in India for years or made a very careful study of her needs, will help more than anything I know of to make us all intelligent on the subject of India. And then there is that sore spot of the western hemisphere, the West Indian Islands. Samuel Guy Inman has not minced matters at all in his treatment of the subject in "Trailing the Conquistadores."

It is difficult to choose just one or two from the wealth of material for intermediates and young people, but I make the following suggestions: "India on the March," by Alden H. Clark, for many years a missionary in India, and now one of the secretaries of the American Board, used with "Do You Like Our Country," by Ruth Isabel Seabury, ought to keep a group of young people or adults busy and happy in finding out what India is like. Then if you want just a plain story book on India, get "Freedom," by Wealthy Honsniger Fisher, or one of the books written by our Isabel Brown Rose, "The Star of India," for instance, or "Diana Drew." Winifred Hulbert has written a fascinating book called "West Indian Treasures" and a course book to go with it.

The children's books are better than ever, and that is saying a whole lot. "The Golden Sparrow," by Irene Mason Harper, is one of the most charming study books for juniors that the writer has been privileged to use. We used it this summer in our vacation schools in the Carolinas, together with "Bhaskar and His Friends," by Clara G. Lararee, for the primary group. And then there are the courses on the West Indies, "Sugar Is Sweet," by Dorothy McConnell and Margaret Forsythe, and "Children of Sea and Sun," by Mabel Garnett Wagner, for primary. These last four will make excellent material for a quarter's work in the Church school—the junior missionary society, the week-day school, and especially for a ten-day session of a vacation school. Of course, there is a lot of supplementary material that makes any of these courses much more interesting; pictures, maps and picture maps are all available for use with these books.

And now just a few other suggestions. If your women's society is making out its program, don't fail to get the leaflet mentioned above, "Program Suggestions for Women's Societies in the Local Church." And have you ever tried a reading campaign in your Church? Leaflets are available in the office of Mr. Lobingier, together with suggestions for conducting such a campaign. Most of us read all too little, and when it comes to world friendship, religious education, world peace, we are all woefully lacking, and such a campaign in our Churches or any one of the organized groups in the Church would be one of the finest ways of establishing interest in things outside our own narrow circles.

And then is your Church school enrolled as a world-service school? Whether Congregational or Christian, it certainly ought to be. In order to receive the free material, a school promises to use it and to contribute to Christian-Congregational benevolences. This material consists of primary and junior graded booklets, each containing four units of thirteen sessions each, and material for the intermediate adult department this year on the theme for the year, together with material on State work for the spring quarter and permanent material on community work for the summer quarter.

And last but by no means least, there is the "Guest Book," with its group of friends so anxious to know you through the written page and to have you know them and enjoy their work as they do. By all means, invite these twenty-eight folks into your homes and begin an acquaintance with them, for they are well worth your knowing.

And if the writer can be of any assistance in helping you find world friendship material, she is only too glad to be of service.

MISSIONARY OFFERINGS.

Sunday Schools.

Previously acknowledged since Sept. 1....	$ 676.54
Berea, Hickory, Va.	4.40
North Highlands, Columbus, Ga.	.92
New Lebanon, Wentworth, N. C.	4.80
Friendship Class, Oakland S. S., Norfolk	2.25
Mt. Carmel, Zuni, Va.	3.06
Wakefield, Va.	3.19
First Church, Greensboro, N. C.	24.02
Palm Street, Greensboro, N. C.	6.00
Pleasant Ridge, Ramseur, N. C.	3.65
Woods' Chapel, Mt. Jackson, Va.	1.00
Holland, Va.	10.00
Triangle Bible Class, Old Zion, Norfolk	5.00
Bethlehem, Suffolk, Va.	3.04
Windsor, Va.	2.50
Mt. Olivet (G), March, Va.	2.44
Holy Neck, Holland, Va.	8.00
Turner's Chapel, Sanford, N. C.	1.50
Piney Plains, Cary, N. C.	1.75
Mt. Zion, Mebane, N. C.	1.00
Biscoe, N. C.	2.04
First Church, Norfolk, Va.	5.24
Ether, N. C.	1.12
First Church, Portsmouth, Va.	18.50
Howard's Chapel, Wentworth, N. C.	2.00
Total	$ 793.96

Individual and Church Collections.

Previously acknowledged since Sept. 1....	$ 279.04
Mrs. Mary E. Williams, Ivor, Va.	1.00
Mt. Auburn, Manson, N. C.	10.00
First Church, Greensboro, N. C.	25.00
Union (Surry), Dendron, Va.	24.20
Ebenezer, Cary, N. C.	3.65
P. J. Carlton, Richmond, Va.	200.00
Mrs. G. H. Frey, Berkley, Va.	5.00
Mrs. E. M. Albright, Norfolk, Va.	1.00
Antioch (C), Cumnock, N. C.	11.75
Total	$ 560.64

Dollar-a-Month Club.

Previously acknowledged since Sept. 1....	$ 25.00
J. A. Kagey, Mt. Jackson, Va.	3.00
Mrs. Joe Cagle, High Point, N. C.	1.00
Total	$ 29.00

Specials.

Previously acknowledged since Sept. 1....	$ 272.68
Burlington S. S., Burlington, N. C.	74.52
First Church, Portsmouth, Va.	121.00
Total	$ 468.20

Summary.

Previously acknowledged since Sept. 1....	$1,254.85
Sunday Schools, regular	117.42
Individual and Church collections	281.60
Dollar-a-Month Club	4.00
Specials	195.52
Total to date	$1,853.39

J. O. ATKINSON, *Sec'y.*

NOTICE.

The Committee on Education of the North Carolina and Virginia Christian Conference will meet in THE CHRISTIAN SUN office, at Elon College, at 2:30 P. M., Monday, November 10th. Any persons having business with or desiring to meet the committee, please take notice and be present. The committee is composed of J. O. Atkinson, J. U. Newman, P. H. Fleming.

Respectfully,

J. O. ATKINSON, *Ch'n.*

COMMITTEES ON MORAL REFORM.

During the month of November four annual Conferences of the Southern Christian Convention will be in session. During the time these bodies are in session, various committees will report and these reports will be discussed and adopted. We wonder sometimes how much real thought and time is put on the preparation of these reports. I have just been looking through "The Annual" and reading the reports of the different committees. Judging from the contents of some of the reports and their relation to the real work the committees are supposed to do, some of these reports, it appears to the writer, are far-fetched and of little value.

It is evident that the work of the different committees is given little consideration during the year—some, maybe not all. In some cases, the chairman probably could not, without looking in "The Annual," name the other members of his committee, appointed at the last session of Conference. The committee report is too often written after Conference convenes. The chairman finds out who the other members of his committee are, calls them together, if they are present, and the report is hurriedly drawn up. Very few of these committees hold any meetings during the year, or do any really constructive work. What they happen to think of and write into their report after they get to Conference is about all there is to it, and this is usually forgotten until Conference meets again the next year. Isn't it a shame, brethren, that we put so little real thought and effort into the work of the Master's kingdom!

But I am interested particularly in the work of the committee on moral reform. I would like to suggest here and now to the chairmen of these different Conference committees that, at the coming sessions, they secure the passage of a motion changing the names of these committees to the "Committee on Temperance and Moral Reform." In some Conferences there is a "Committee on Social Service." I maintain that the terms "moral reform" and "social service" are not definite enough. A stranger, looking casually through our "Annual," without taking the time to read the reports, would conclude that our Church is not much interested in temperance and prohibition. It is for this reason that I am suggesting that a "Committee on Temperance and Moral Reform" be made uniform in all the Conferences, instead of having committees under different names working along different lines.

Temperance and prohibition are the two livest topics before the American people today. It is the business of the Church to see that the prohibition law is enforced, and that it remains a part of the Constitution. The Christian Church has always taken her place in the front ranks in the fight against liquor, but the time has come when we should broadcast to the world our position on this important matter and express in the most emphatic way our determination to join with the other forces of righteousness, to fight to the last ditch to maintain the dignity and honor of our nation and to support its Constitution. May I suggest to the brethren now serving on the committees on moral reform in the different Conferences that they devote much of their reports this year to the discussion of this very important subject, and that the report close with a set of ringing resolutions condemning the wet, secular press and the Association Against the Eighteenth Amendment for the insidious propaganda they are circulating and the slanderous charges they make against the Church and her ministry for attempting to prevent the return of the legalized sale of liquor. The enemies of prohibition have made it a political issue purposely, thinking that, since the Church has always been slow to take part in politics, they would have the fight all their own way. We must now meet them on their own ground. It is the business of the Church to challenge any organization that attempts to encourage disrespect for law and break down the standards of morals of our young people. This, the above-named agencies make bold to do in every conceivable way, without regard to truth or principle. The man or organization that favors traffic in liquor cannot be trusted. Contact with liquor, in any form, has never improved the morals of any person and never will, while it has been the means of the downfall of millions.

The time has come when the most intensive teaching of temperance, law observance and good citizenship, both in the Church and in the home, is imperative. The young people of today are intelligent, they read, they observe, they think for themselves. They never saw a saloon. They know nothing about the curse of that terrible institution, when it flourished on every principal street-corner in its palmy days. These young people read the secular press of today, and without knowing better, they are led to believe the slanderous charges made against prohibition by its enemies. It is surprising how strongly some of these youngsters will argue for personal liberty and the "hip-pocket flask." It is too often the case that the parents in the home are to blame for this belligerent attitude. When the father himself, in the presence of the son and daughter, criticises the prohibition law, boasts of his personal liberty, and in defiance makes and serves his home brew, who is to blame if the daughter goes out at night on wild parties and comes home drunk, and the son becomes a criminal because he undertakes to violate any law he does not like. A friend of mine was telling me only the other day of dropping into the home of a Church elder (not of our denomination, however) where another elder was visiting. As they were leaving, the host asked if they would like to have something to drink; said he could serve either "corn" or "home brew." The trouble with this whole proposition is that the Church is not lining up solidly in favor of prohibition and its enforcement. When Church members stop patronizing bootleggers and violating the law in their own homes, the whole question will be settled in short order. These are questions to which the Church, in annual Conference, should give expression through the reports of the committees appointed to consider and study such problems.

Anti-Saloon League. S. M. SMITH.

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For women—"A Cloud of Witnesses" ..... $ .50
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"The Golden Sparrow" ..... .75
Primary—"Pedro and the Bells" ..... .25

Home Mission Books.

For women—"Trailing the Conquistadores," or "Between the Americas" ..... $ .60
Young People—"Between the Americas" or "West Indian Treasures" ..... .75
Willing Workers—"Sugar Is Sweet" ..... .75
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Size, 2⅝x4½ inches

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AND the third day there was a marriage in Cā'nā of Găl'i-lee; and the mother of Jē'sus was

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One advantage of this India paper is that the leaves do not cling together.

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ST. MATTHEW 2 | *The three wise men*

carrying away into Băb'y-lon *are* fourteen generations; and from the carrying away into Băb'y-lon unto Christ *are* fourteen | ing interpreted is, God with us. 24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.
THEN spake Jē'sus to the multitude, and to his disciples,

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VII—November 16, 1930.

The Believing Centurion.

Golden Text: "And they shall come from the East and West, and from the North and South, and shall sit down in the kingdom of God."—Luke 13:29.

Lesson: Matt. 8:5-13.

A Centurion.

A centurion was an officer in charge of one hundred men in the Roman army or legions. His ordinary duties were to drill his men, inspect their arms, food, and clothing, and to command them in the camp and in the field.

Here was a man, an officer of the army, who had a warm, human heart. One of his servants was sick with a disease which probably corresponded to what we know as paralysis. It would have been an easy thing for this centurion, with his authority, to get rid of the sick servant and to call a well man. As a matter of fact, the standards of the time would rather encouraged it. But this centurion had sympathy and a warm heart. He was concerned about his servant; so concerned that he wanted to do something about it. It must be kept in mind that the centurion was a foreigner, a Gentile, and this story is a rebuke to the Jews for their bigotry and their pride—their feeling that they had the virtues of life and that other peoples were much inferior to them.

A Petition.

The centurion had not only a warm heart; he had an humble spirit. He came to Jesus—it would have been a bitter pill for some people to swallow that a Roman had to go to a Jew for help—and besought Jesus that He would heal his servant. With that ready response which always characterized Jesus when people sought Him for help, He immediately said that He would go with the centurion.

But this centurion had a fine sense of humility. He did not feel that he was worthy to have Jesus enter his house. There is also perhaps a fine touch of courtesy here, in that he did not want to embarrass Jesus by having Him, a Jew, enter into a Gentile's house. The centurion, therefore, suggested that it would not be necessary for Jesus to go with him; He had only to speak the word. The man's reasoning was sound. If he, an ordinary man, could speak and command obedience by virtue of his authority, how much more could Jesus command obedience because of the authority of His moral purity and power! It was an unconscious testimony to the impression that Jesus made on the men of His day.

A Surprising Faith.

The man's faith actually surprised Jesus. It plainly says, "and when Jesus heard it, He marveled." Here was something so unusual and so vital that Jesus Himself was surprised. It was a faith that He had not found among His own people—those who were supposed to have a knowledge of the true God.

How Jesus' words must have sobered His disciples and stung the scribes and Pharisees! In a foreigner, a Gentile, a man on whom the Jews looked down, Jesus had found qualities of mind and heart that He had not found in those who prided themselves both on their superiority and on their religious perfection. And what a rebuke His words are to those today who are so obsessed with national pride or racial prejudice that they cannot see in the peoples of other lands or the people of other races in their own lands capacities for the finer and better things of life. One of the marks of a real Christian is his respect for the capacities of other peoples.

A Reversal of Standards.

"Many will come from the East and West, the North and the South, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven—that was the goal of the Jew, to share the kingdom with the faithful. To know that foreigners were to have a part in that—well, that was disturbing and humiliating. But that was not all. Many of those who thought that they were sons of the kingdom would not even get into the feast. They lacked that quality of mind and heart which would make it possible for them to enter into the spiritual order which was characteristic of the kingdom. When any man thinketh that he standeth, let him take heed lest he fall.

A Miraculous Cure.

"And the servant was healed in that hour." It is beyond the sphere of ordinary explanation as to how the cure was effected. But he who accepts the great miracle of Jesus Himself need not be troubled at the lesser miracle of how this Jesus healed the man even at a distance. He who was the Son of God and who God approved by signs and wonders which He did had power to set in motion those healing forces that restored the sick man to health. As a matter of fact, this story brings to us not only the story of a man's amazing faith, but also the assurance that Jesus Christ was Lord of the forces of disease. God hath put all things in His power, and he who is wise will seek to put himself in harmony with the one who is the Great Physician.

CHRISTIAN ENDEAVOR.

By Miss Jewel Truitt.

Sunday, November 16, 1930.

Topic: "Jesus, an Example of Stewardship.

Scripture: John 17:1-7; Luke 2:49.

A steward is a person entrusted with the management of the estates or affairs of another. Stewardship involves three things. First, the steward has possession and control of the property or affairs of the owner. Second, he is responsible for the things in his care. Third, he must give an account to the owner upon his request—even without previous warning. The real steward has the work of his employer in mind and forgets self.

Jesus practiced stewardship. He knew no other relationship to God than that He was God's steward. He was to "be about His Father's business" always. He was "to work, for His Father worked." That was His one purpose—to labor at His Father's work. When the time of temptation came, He put Satan aside, saying that He would serve only the Lord (Matt. 4:10).

A real steward is faithful—faithful to the one who has appointed him. Jesus was faithful. He was faithful through the time of temptation, through times of great popularity, through apparent easily won success, through the failures of His followers, through the time of desertion by friends and followers in the hour of greatest suffering in the garden, and finally in death. He lived for one purpose—to glorify God.

Just as He lived, Jesus taught others to live. His followers are to be stewards for God. Oftentimes we think only of the stewardship of money when we think of stewardship. But the stewardship of money cannot be all of stewardship any more than money can be all of life. All we have and are is God's. We are stewards for Him. What, then, is involved in stewardship? Discuss this question in your meeting.

Other topics that may be discussed are:

1. Why be stewards?
2. Why I believe in stewardship.
3. The stewardship of personality.
4. The stewardship of talents.
5. The stewardship of a life-work.
6. The stewardship of influence.
7. The stewardship of time.
8. The stewardship of material things.

ALABAMA CONFERENCE.

The thirty-second session of the Alabama Christian Conference, and first joint session of the Congregational and Christian Conference met with the Church at Noon Day on October 14-16, 1930.

The Conference was called to order by Vice-President Rev. C. W. Carter, in the absence of the president, who was detained because of a funeral. Rev. C. W. Carter delivered the annual address in a forceful manner, to the delight of all who were present. The same officers were re-elected, as follows: President, Rev. G. D. Hunt; vice-president, Rev. C. W. Carter; secretary, Rev. G. H. Veazey; assistant secretary, Rev. G. S. Hunt; treasurer, J. W. Payne.

All our ministers were present except one, and most of our Churches were represented. We had a fine, inspirational session of Conference, but the finance came up short. There were thirteen Congregational ministers and thirty-five delegates present. The Congregationalists organized their Conference in the afternoon of the first day. They also used the first evening. Dr. Jenkins preached at 11 A. M. the second day.

The work of the Christian Conference was finished the second day, and also the official vote was taken that united us into one body, or brotherhood. It was unanimous. Rev. G. D. Hunt was elected moderator of the united body. The young people held a discussion group late in the afternoon, led by Miss Margurite Davison, followed by a picnic-supper over on a hill nearby, with vesper service around a bonfire. They reassembled at the Church at 7 o'clock and had reports from the various Young People's Societies that were very inspiring, followed by addresses by Miss Dora Bracken and Prof. W. C. Edge.

The morning of the third day was taken up with ten-minute speeches from the Congregational ministers that was enjoyed to the fullest extent by all who were present. The afternoon was taken in winding up the business of the Conference.

The first session of the united Conference, known as the Alabama Conference of Congregational and Christian Churches, will convene with the Congregational Church at Phenix City, on the second Tuesday in November, 1931.

While the report of the committee on schools and colleges was pending, an offering of $123 in cash and subscriptions was taken for Piedmont Junior College.

We greatly missed the happy association and good council of our Mission Secretary, who always adds so much inspiration and enthusiasm to a meeting of this kind. In spite of the financial depression in this section, the great cause of our Master is going on, and His servants are not going to give up the fight till the last battle is fought and the last victory has been won.

Miss Sallie Poore was granted license to preach.

G. H. V.

PROGRAM.

Program of the one hundred and fifth annual session of the Eastern North Carolina Christian Conference, meeting with Catawba Springs Christian Church, Wake County, N. C., November 18-20, 1930.

FIRST DAY—NOVEMBER 18th.

Morning Session.

10:30. Call to Order.
Song Service—Geo. M. McCullers.
10:45. Devotional—Rev. T. Fred Wright.
11:00. Enrollment of Delegates and Ministers.
11:15. Address of Welcome—John Murray.
11:30. Response—Rev. Herbert Scholz.
11:45. Report of Executive Committee.
11:50. Annual Sermon—W. C. Wicker, President.
12:30. Adjournment.

Afternoon Session.

1:30. Song Service—Geo. M. McCullers.
1:40. Devotional—Rev. J. A. Denton.
1:50. Enrollment of Delegates.
2:00. Report of Committee on Education—Rev. J. Lee Johnson.
Discussion.
2:15. Address—"Education and Elon College," Dr. W. A. Harper.
2:45. Report of Committee on Religious Literature—Rev. H. E. Crutchfield.
Discussion.
3:00. Address—"The Christian Sun," Chas. J. Johnston, Circulation Manager.
3:15. Report of Committee on Sunday Schools and Christian Endeavor—Chas. H. Stephenson.
Discussion.
3:30. Report of Committee on Social Service—Rev. R. Lee House.
Discussion.
3:45. Report of Committee on Entertainment.
4:00. Adjournment.

SECOND DAY—NOVEMBER 19th.

Morning Session.

9:30. Song Service—Geo. M. McCullers.
9:40. Devotional—Rev. J. C. Cummings.
9:50. Reading of Minutes of Previous Day.
10:00. Ministerial Reports and Church Letters.
10:15. Report of Treasurer—W. J. Ballentine.
10:30. Report of Committee on Foreign Missions—Rev. B. J. Howard.
Discussion.
10:45. Address—"Missions," Dr. J. O. Atkinson, Mission Secretary.
11:15. Report on Woman's Work.
11:45. Progress in Our United Work—Rev. J. Edward Kirbye, D. D.
12:15. Miscellaneous Business.
12:30. Adjournment.

Afternoon Session.

1:30. Song Service—Geo. M. McCullers.
1:40. Devotional—Rev. H. E. Crutchfield.
1:50. Report of Committee on Apportionments—L. L. Vaughan.
2:00. Address—"Our Orphanage," Charles D. Johnston, Superintendent.
2:30. Report of Committee on Finance—K. B. Johnson.
2:45. Report of Committee on Stewardship—Charles N. Johnson.
Discussion.
3:00. Report of Committee on Evangelism—Rev. T. Fred Wright.
Discussion.
3:15. Report of Special Committees.
3:30. Miscellaneous Business.
4:00. Adjournment.

THIRD DAY—NOVEMBER 20th.

Morning Session.

9:30. Song Service—Geo. M. McCullers.
9:40. Devotional—Rev. R. Lee House.
9:50. Reading of Minutes of Previous Day.
10:00. Report of Committee on Home Missions—Rev. M. T. Sorrell.
Discussion.
10:30. Licensure or Ordination of Candidates for the Ministry.
11:00. Election of Officers.
11:15. Report of Special Committees.
11:30. Miscellaneous Business.
11:45. Reading of Minutes of the Day.
11:50. Closing Service—Songs and Devotional.
12:00. Adjournment.

NOTICE.

The North Carolina and Virginia Christian Conference meets at Long's Chapel, Alamance County, N. C., on Tuesday after the second Sunday in November. Those contemplating attending the Conference will please notify the undersigned, P. H. Fleming, Burlington, N. C., and state when they expect to arrive and if they will come by automobile or train, and if they will want entertainment. The committee on entertainment would like to have names of those coming and make home assignments before the Conference meets. Those coming by train will be met at Haw River, N. C., any time during the day, if they will notify us when they will arrive. Long's Chapel is on route No. 62. Please let us hear from you.

Burlington, N. C. P. H. FLEMING.

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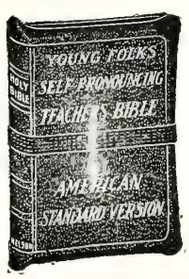

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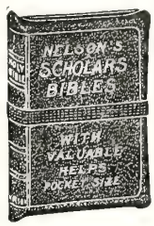

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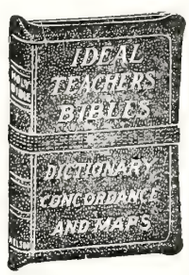

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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

LIFE'S BEST SCHOOL.

"Remember mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is bowed down within me." —Lam. 3:1, 20.

"Lord . . Thou wilt prepare their heart, Thou wilt cause Thine ear to hear."—Psa. 10:17.

"Whosoever therefore shall humble himself as a little child, the same is greatest in the kingdom of God."—Matt. 18:4.

"The reward of humility and the fear of the Lord is riches and honor."—Prov. 22:4.

Moses was an educated man, educated in all the learning of Egypt. He was the chosen one to be the liberator of the children of Israel. This swelled his head. He felt that he was a bright and shining light and he assumed to himself the office of being his brother's saviour. It is not surprising that he had to have another training in addition to his education to prepare him for his great work. Therefore, he got the forty years in the wilderness. These forty years of wilderness training seemed to be necessary to mellow his life and to teach him that everything depends upon the Lord and not on confidence in one's own strength.

After this forty years of training, Moses had an entirely different opinion of himself. Hear him now, as the Lord calls him to this duty, pleading to the Lord that he is unworthy and incompetent to do the work which God asked him to do. A hard and bitter road had sweetened his life and made him dependent upon God instead of himself.

David was a pious and splendidly equipped man, and still he was compelled to a long term of discipline. Peter was Christ's chosen man for the apostolic Church. It was he who had to toil all the night and catch nothing; yea, who had to pass through many bitter experiences, in one of which he denied his Lord, that he might learn that the matter of his commission rested upon the Lord and not upon himself.

God's people must learn not to shut out God's power by confidence in their own strength.

Prayer.—If affliction, or sorrow, or poverty, or misfortune, prepares us for riches and glory, O Lord, enable us to see it and to submit ourselves to Thee implicitly, enduring it all for His sake. *Amen.*

TUESDAY.

THE GREAT INCENTIVE.

"For when I am weak, then am I strong."—2 Cor. 12:10.

Still thinking about Moses, we have to conclude that he did wrong to decline the Lord's bidding because of his own weakness and because of the magnitude of his work. We would think that he would have been ready at once when the Lord spoke to him. However, the charge was so stupendous that hardly any other man than Moses would have dared, with humble heart and for God's sake only, to undertake it. Who is it, when going about the Lord's business, has not felt that it is the nature of the flesh to make a man timid when he should have strength in the Lord only? It may be true that one is incapable; but it is also true that God is able, through Jesus Christ, to make it possible for us to do all things which He calls upon us to do. Says He, "Who maketh the dumb, or deaf, or seeing, or blind? Have not I, the Lord? Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt say."

Prayer.—Lord, keep us from going when Thou dost not send us; but give us grace to go willingly when Thou dost call us. Teach us that Thy strength is made perfect in weakness. *Amen.*

WEDNESDAY.

THE INESCAPABLE CHRIST.

"Inasmuch as ye did it not unto one of the least of these, ye did it not unto me."—Matt. 25:45.

Paul thought he was persecuting the Church. On his way to Damascus, when Christ met him and, as Billie Sunday put it, "knocked him down," he learned a larger lesson. This lesson was that the disciples, and Christ and the Church are one. "I am Jesus, whom thou persecutest."

Our thought for the day is that if one wrongs a disciple, he wrongs Jesus—do good to a disciple and you do good to Jesus. After this experience, as Paul becomes a servant of Christ, the Lord Himself is in with him also. This is an experience which Paul never knew before. Now, what Paul does is the Lord's doings; that which he suffers is the sufferings of Christ; that which he accomplishes is the honor of God. Hereafter, the Lord goes with Paul and blesses him and delivers him.

Prayer.—Blessed be Thou, Lord Jesus. Thy name will be confessed and praised unto the ends of the earth. *Amen.*

THURSDAY.

DAVID'S TRUST IN THE LORD AND WHAT IT GOT HIM.

"I trust in Thy word . . . so shall I keep Thy law continually for ever and for ever . . . Remember the word unto Thy servant . . . this is my comfort in my affliction."—Psa. 119:41-50.

One of the first things a child of God is called upon to believe in is "If God be for us, who can be against us?" "The Lord doeth all things well to them that love and serve Him." Such a trust is an impenetrable shield against any one or anything that may be a spiritual enemy.

Many has been the times when one has felt that every thing was against him and that life is full of trouble. Often it happens that one works his way to independence and happiness when suddenly, with one fell stroke of misfortune, it all takes wings and flies away. What is your hope? "My hope is built on nothing less than Jesus Christ and righteousness." Trust in God. Hold your peace. Have patience. Find the comfort of His word. God wounds only to heal. He takes only to give. "In due season we shall reap if we faint not" (Gal. 6:9).

Prayer.—All our trust in Thee is stayed, O Lord, now and at all times. Thou art our comfort. Thy word and Thy voice are a joy to us in every affliction. Help us to realize this and say it in all truth. *Amen.*

FRIDAY.

THE RIGHTEOUS PHARISEES.

"Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Matt. 5:20.

The righteousness of the Pharisees was an external righteousness and could be practiced without very much moral or spiritual effort. Perhaps some of them were sincere and kept the law "to the best of their ability." In this they imagined that they made themselves righteous before God. Even a sinner in this day and time is so advanced in Christian thinking that he would repudiate the idea that mere compliance with law was genuine righteousness.

Apparently the outstanding characteristic of these Pharisees was that of being most careful about making themselves seen of men to fast and be good; praying on the street corners, giving where the public could know they had given and think well of them, while they themselves in their business and private practices, robbed widows and orphans of rent and did other low-down things for the good of their own selfishness.

The righteousness which Jesus points out as that which must exceed the righteousness of the scribes and Pharisees is that the law of the Lord deals with the heart and demands righteousness there, and in all things; keeping one's self blameless, spotless and full of charity. "Verily, verily, I say unto you: he that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5:24).

Prayer.—O Lord, by Thy Holy Spirit, give unto us the grace and faith to stand in Thy word and on Thy right hand for ever. *Amen.*

SATURDAY.

GOD'S GLORIOUS RIGHTEOUSNESS.

"A man is justified by faith without the deeds of the law."—Rom. 3:28.

When God forgives one of his sins, He imputes to him the merit of Christ, and adjudges him to be righteous as though he had never sinned. God reveals His own righteousness to him by forgiving him instead of punishing him, and thereupon declares him to be that righteous that none can lay anything to his charge and that he is beyond condemnation. "He spared not His only Son, but delivered Him up for us all; how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ who maketh intercession for us. . . . We are more than conquerors through Him that loved us." We believe then that he who undertakes to accuse and condemn the faithful will have to reckon with the righteousness of God himself, for such an one is but denying the righteousness of God himself and offering insult to His justice. "We are justified freely by His grace through the redemption that is in Jesus Christ." Our great care is that we shall be truly faithful and genuinely in Christ.

Prayer.—Gracious God, give us the light of Thy Holy Spirit, that we may acknowledge from the bottom of our hearts that we have sinned and come short of the glory of God; and let Thy Spirit make known to us the blessed law of grace and truth, through Jesus Christ our Lord, that we may believe with all our hearts and find comfort and salvation therein. *Amen.*

SUNDAY.

GOD'S LOVE AND LAW.

"Think not that I am come to destroy the law. . . . I am not come to destroy, but to fulfill."—Matt. 5:17-19.

"God is love." If God is love, all of God's laws are love, for He cannot command anything which does not bear that love. This is what He

(Continued on page 13.)

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

THE POWERS OF INFLUENCE.

"No man liveth to himself alone, and no man dieth to himself."—Rom. 14:7.

We cannot shut our lives away from men nor avoid the serious responsibility of our influence upon others. No man can go through life in isolation. As we come in contact with others, whether on high roads of public life or quiet roads of service, even those in homes, and passing on the street, we are exerting our influence over them. For none of us liveth to himself alone.

What we say influences those about us in what they say or do. Our greatest convictions and personal contributions come from personal associations. It is not propositions, demonstrations or definitions that give inspirations so much as it is the touch of one's life on another. What we are, our character and manner, our personality, touches people all along the pathway, and all are affected by what we say or do.

If a man were to make a recluse of himself and cut himself off from his fellow-men, he could not then cut himself off entirely from his influence on others. It is a fact that a single grain of iodine will color 7,000 times its weight in water; so it is that one little sin in a man's life may affect his whole body and soul and untold hundreds about him. Now it becomes a man's duty to wield a good influence over all with whom he comes in contact.

No man liveth to himself alone, is a fact. While all are different, all have one thing in common, and that is that all of us live in a society of people. We do not live to ourselves, nor we do not die to ourselves.

In Shakespeare's "Julius Caesar," he says, "The good that men do is interred with their bones; the bad lives after them." I do not agree, for both good and evil live, for a tree is known by the fruit it bears. Followers of Christ are admonished to let their lights shine before men.

Cain said, "I am not my brother's keeper." So we may deny any responsibility to the man next to us, and yet heavy responsibility rests on us as to how we live, lest eating meat would cause him to stumble.

Influence a Foe.

There is a story of a little boy who followed his daddy, back in the days of the saloon. The man looking back saw his little son following him and heard him say, "I'm all right, Daddy; I'm following in your foot-tracks." Was he all right? No. There is some one following in your tracks, too; are you leading them to the open saloon, the place of vice? Each boy thinks that his daddy is the best daddy in the world, and he ought to. He even thinks that everything his daddy or mother does is perfect. A little girl asked her father, "Is God dead?" "No; why do you ask?" "I never hear you talk to Him any more."

We may not take a club in our hand and smite our brother down as Cain did, but what we do or say, what we should do may be to our brother-man's loss. A vicious life, a sinful life, a non-Church-going life, a prayerless life, and an indulgent life is always a peril to mankind, particularly to those round about us. A sinful life sends forth streams of deadly influence that ruins the multitudes around us. We are our brother's keeper.

Paul characterizes Christians as living epistles, seen and read of all men. Men may not be keen on reading their Bibles, but they read us, and even the little evil makes others fall in line.

What am I doing that lessens my influence? What that counts for nothing? In what ways am I wasting my life and talent. What hobbies or sports do I enter into that may lessen my interest in the things of God? Do I neglect my Church, my daily devotions? Am I like the man who, though given one talent, went forth and wasteth it by lack of use. Am I conscious that, as a Christian, I have no more right to waste my talents than a banker has to waste the money deposited with him. Am I like the priest and Levite, passing on the other side of duty, influencing others to do likewise? God forbid. If our lives have been on the side of evil influence, we must stop by avoiding the appearance of evil.

Influence of Force of Good.

We are to live for our brother's good—commanded to do good to all men, especially to those of the household of faith. Our influence is, therefore, to be a force of good rather than a foe for others, helpful not hurtful. Every Christian is to go forth to have a beneficial influence on all others. Each to inspire others to some loving ministry of work.

One never knows how much his influence counts. A little girl of our community lived in a home where no grace was said at the table. She was visiting in the home of another child and heard her little playmate say grace, and when she came home she said, "Mamma, Kitty has a blessing at her table, and I want us to do it, too. I will say it." So even a child may have influence over another child.

A professing Christian may inspire scores of people to greater consecration and faithfulness in his own service of Christ. He may, on the other hand, by severe criticism and indifference, throw a wet blanket on every sincere endeavor made by the Church and the pastor for the salvation of man.

People all over the world are watching Christian people. If we fail, Christ fails. If we live for Christ we reveal Him to others. Many of us may even wish to not have this responsibility on us, but that does not change the fact that there are many good people getting their own notions about Christianity from you and from me. Influence is never static. It flies with the wind and no radio broadcasting machine ever sends messages out over so great a territory or wide an area as does a man by his life.

"Every good word spoken in this world, every sweet song sung, every holy thought or impulse of blessing started shall go on and on until the end of all things. Our works do follow us; the things we do for Him here and influence we give shall not die with us."

Arthur Cummnock entered school at Harvard at a time when standards were very low. The students made light of the things excellent and righteous; they lived loose, immoral lives. This young man went to work and lived before them a lofty life, full of high principles, and for four years was faithful in his living. Not an easy thing to do, but steadily he won to himself and was honored as the one man who had done more for his college than all the rest for bringing purity and good.

Another story is told in the *Missionary Review* of a man who was sent out by the government with a definite understanding not to utter a word about Christian religion in Japan during schools hours. He faithfully kept the contract, and not a word was said to influence the young men; but so beautiful was his life and so blameless his example that unconsciously forty of the students met in a grove near the college and signed a covenant, pledging themselves to abandon idolatry. Twenty-five of them entered Kioto School for Christian training, and some are now preaching the gospel which their teacher had unconsciously recommended.

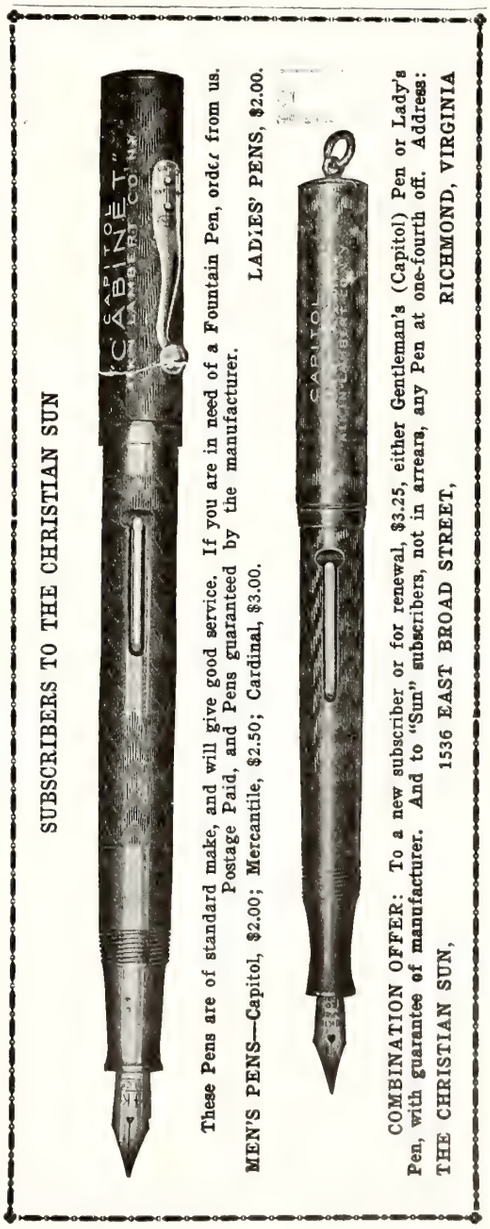
FAMILY ALTAR.

(Continued from Page 12.)

came to fulfill, and the whole message of Christ's ministry centers in that one idea. "The greatest of these is love."

If the foregoing is true, we, who are the object of God's love to whom His laws of love are applied, fulfill his law to that extent we love, and this He commands us to do. He summed up the whole of man's conduct as related to the kingdom thus: "A new commandment I give unto you, that ye love one another" (John 13:34).

Prayer.—Holy and righteous God, teach us to know the gravity and rigor of the law, that we may see our sins and be truly penitent. Teach us to believe in the fullness of Thy love and to so live unto Thee that we may have it in our own hearts and lives. Pour this out upon us and save our souls. *Amen.*



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Christian Orphanage

Dear Friends:

Our Thanksgiving offering has already begun to come in. My good friend, Dr. W. H. Denison and his good wife, have the honor of being the first to contribute this year. Bro. B. Drake, of Franklin, Va., was second, and Mr. and Mrs. A. T. Dunn, of Lynchburg, Va., came in third, but all the same week. It gives us a start on our Thanksgiving offering and cuts the amount to raise that much. We have a great many people who could mail us their check for $5, $10, $25, or perhaps $100 if they could think of it as if they knew the real need. Our Thanksgiving offering campaign is on, and will continue through November and December. It is our earnest prayer that our people will come to our rescue and help us reach our goal of ten thousand dollars for our special Thanksgiving offering. We want every Church and Sunday School to make an offering this year. The Orphanage is greatly in need.

Make some sacrifice to do it, if need be. It will make you a better person. It will bring you closer to the Master. The Master gave all for us. What have we really done for Him? "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

If the Master was here in person and asked you for bread, would you deny Him? You say, "No, I would gladly give Him." The Master says to you and to me, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." We have the opportunity in this Thanksgiving campaign to show our love to the Master by our Thanksgiving offering. What will we do about it?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 6, 1930.

Brought forward		$13,401.46
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Lawrence Mem'l B. C., Elon	$ 1.17	
Liberty	2.47	
Elon College	6.25	
Greensboro, Palm Street	6.00	
Greensboro, First	13.54	
United, Lynchburg	3.96	
Hopedale	2.00	
		35.39
Eastern N. C. Conference:		
Shallow Well	$ 3.00	
Pleasant Hill (J)	5.17	
Morrisville	2.00	
Lee's Chapel	3.28	
		13.45
Eastern Virginia Conference:		
Liberty Spring S. S.	$ 6.00	
Ladies' Bible Class	1.00	
Bertie Johnson Class	1.00	
Senior Boys' Class	1.00	
Holy Neck	10.00	
First, Norfolk	6.25	
Holland	10.00	
Bethlehem	5.00	
Mt. Carmel	12.08	
Damascus	3.00	
First, Richmond	10.32	
		64.65
Valley Virginia Central Conference:		
Woods' Chapel	$ 1.00	
Mayland	1.58	
		2.58
Special Offerings.		
Sale of barley	$ 8.00	
L. W. Wagner	15.00	
Z. H. Cox, support children	30.00	
Friendship Bible Class, Oakland	2.25	
Mrs. Maynor, Durham, N. C.	10.00	
Mrs. W. E. Curren, support children	15.00	
		80.25
Thanksgiving Offerings.		
Dr. & Mrs. W. H. Denison, Dayton	$ 5.00	
B. Drake, Franklin, Va.	5.00	
Mr. & Mrs. A. T. Dunn, Lynchburg	10.00	
		20.00
Grand total		$13,617.78

BE FAIR TO YOUTH.

Adults, and not youth, are responsible for the so-called "youth problem." Adults are responsible for the world youth finds. Adults are responsible for the Church youth finds. Adults are responsible for youth itself. Whatever youth are, whether good or bad, they have found their examples among adults. And whatever the shortcomings of youth may be—whatever their idiosyncrasies—adults are to blame. Adults make the amusement world for youth. Adults make the educational world for youth. Adults make the religious world for youth. And whatever is wrong with youth today is, in the major, due to the wrong attitudes, the wrong ideals, the wrong objectives, the wrong viewpoints of adults. In short, the so-called "youth problem" resolves itself into the adult problem.

Our emphasis on the youth problem accentuates the problem itself. Tell Johnnie that he is a bad boy, and he is very likely to live up to the reputation you give him. The fact that adults have emphasized the youth problem is at least in part responsible for youth living up to the reputation that adults have given them.

Let's be fair to youth. As adults, let us accept the blame for giving youth their disillusionments, for giving them the world as it is. When adults live as they should, youth will do the same.

Dover, Del. ROY C. HELFENSTEIN.

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Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

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9 Behold, "O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | *a* Gen. 15. 1. *b* Ps. 56. 1. & 57. 1. *c* or, *all* | 1

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8 ¶ [28]Jĕ-hôi'-ă-chĭn *was* e years old when he began t

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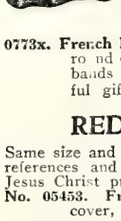

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave: death shall feed on th

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OBITUARIES.

JOHNSON.

Dr. L. F. Johnson died on October 13th at his home, Rutherford, N. J. Bro. Frank, as he was familiarly called, had been somewhat unwell for some time, and not until about two weeks before the end came did he give up his work and take his bed. He preached twice on Sunday before he was taken ill on Monday. He died at the age of 56, having spent some thirty years or more in the gospel ministry. He served his Church faithfully and well, holding a number of pastorates both in the South and North. He organized the Palm Street Christian Church, in Greensboro, and was its first pastor. For several years he was superintendent of the orphanage at Carversville, Pa.

Bro. Johnson was true to the word of God, preaching the fundamentals for the faith. He was kind and generous in his thought and expression towards others, of a jovial disposition, and therefore had many friends.

The body of the deceased was brought to Raleigh, N. C., by rail; then the hearse met him and brought him to his brother's, C. N. Johnson, of Varina. The services were conducted in Wake Chapel Church, seven or eight ministers being present and the writer being assisted by Dr. C. H. Rowland. The body was carried to the cemetery at Pleasant Union, Harnetts County, the old home Church of his wife. The flowers were many and beautiful, even though some eighteen designs were put off the train at Richmond by mistake.

Left behind to miss him are his wfie, who before her marriage was Miss Flora Long; L. F., Jr., Horace Mann, and Victor Long. Besides these, there are four brothers, one sister and many friends. May God's richest blessings rest upon and comfort the weeping ones and bring us all, who love and cherish his memory, together again when we part no more.

Mrs. Johnson returned to her home in Rutherford, N. J., with two sons, soon to be joined by the third, L. F., Jr., who was in India, and could not arrive in time for his father's burial. J. LEE JOHNSON.

KNIGHT.

The passing from labor to rest of Rev. J. W. Knight, beloved pastor of Howard Chapel congregation, has left a sadness and keen sense of loss, not only among the members of the Church, but the entire community as well. Only the softening touch of time and the blessed assurance that, though his gracious presence is no longer here to guide and cheer, our loss is his eternal gain, will lessen our sorrow. His going is to us as though a kindly beacon light shining on over our way, guiding through blinding mists and clouded skies had suddenly been extinguished, leaving us to grope our way amid treacherous shoals to a swiftly approaching shore.

He was pastor here for quite a number of years, manifesting by his godly walk and conversation his utter unselfishness and marvelous faith. Like an ever-watchful shepherd, he tended his flock; rejoiced with them in prosperity, sympathized with them in no uncertain terms in adversity, and in the hour of affliction ever pointed them upward to the Great Physician who doeth all things well.

Much sympathy goes out to his faithful wife and to his children. May a loving Heavenly Father watch over them and comfort them, as He only can. May they be constrained to follow in their father's footsteps, and at last be a reunited family in that future home of joy eternal. At that great day of days when the Master shall make up His jewels, there surely will be many stars in his crown.

He frequently officiated when a couple set sail on the sea of matrimony; also was often called upon to speak a word of comfort when loved ones were laid into their last resting-place. When called, he readily responded, for he said, on such occasions, he had an opportunity to speak a word of warning or admonition to some one who otherwise would not hear him.

Though his work here is done, his precepts, example and influence will doubtless live on and on, while he shall have entered that rest that remaineth for the people of God. May his last message to the Church be faithfully remembered: "Meet me in heaven." Though here "we often sigh for the touch of a vanquished hand and list for a voice that is still," when this life's fitful dream is over, may we all be ready to clasp hands with him on that peaceful shore where sorrow never comes and no parting words are spoken.

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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

NEVILLE.

Departed this life, October 15, 1930, at the home of his daughter, Mrs. W. L. Spoon, Alamance County, N. C., John Goodman Neville, in his 87th year. He was a member of Damascus Christian Church and had been for about fifty years. He had been in declining health for some time, and when the end came he simply fell asleep. He expressed himself as being ready to go. He came to his grave in a full age. He was a Confederate veteran, member of Company K, 24th Regiment. He is survived by three daughters and two sons.

The funeral services were conducted by the writer, assisted by Rev. Mr. Hutton and Rev. Mr. Burgess, and his body laid to rest in the Mt. Pleasant Church Cemetery, near Kimesville, N. C., where it awaits the resurrection morning. May the Heavenly Father comfort those who mourn. P. H. FLEMING.

VICKERS.

Henry E. Vickers was born November 13, 1870, and died September 6, 1930. He was married to Miss Della McCraine July 18, 1894. To this union were born six sons—Harry B., Earl W., Pitts G., Royce E., Vernon L., who survive, and Aubrey E., who died at four months of age. There were three girls—Myrtle, who died in 1909; Mrs. Erdice Perry, and Josie.

Bro. Vickers was a good citizen. He provided well for his family and sacrificed that his children might have an education. He was always a friend to the Church, and united with Ambrose Christian Church October 20, 1928. He was a good neighbor, a true friend, a loving father, a faithful companion, a valuable citizen, and a consecrated Christian. His last words were, "I'm ready to go."

He will be missed greatly in the home, community and Church, but one comforting thought is, "We know where he has gone." Funeral services were conducted by the writer, his pastor, assisted by Dr. T. B. Stanford, of Douglas, Ga., at Ambrose Christian Church, in the presence of a multitude of friends and relatives, and interment was made in Mt. Hebron Cemetery. May the Lord comfort the family, especially the wife, and sanctify his going to the good of us all.

W. C. CARPENTER.

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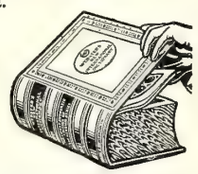

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Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

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THE SUN'S OBSERVATORY

By Dr. W. C. Wicker.

KAGAWA COMING.—

Dr. Toyohiko Kagawa, a noted thinker and writer on religious themes, from the Orient, is to be one of the speakers at the World's Y. M. C. A. conference, at Cleveland, next August. Dr. Kagawa has recently been compelled to forego much public speaking because of the condition of his health. Those who are familiar with his great book on the ruling value of love over force, Christianity over paganism, will welcome an opportunity to hear this great man at Cleveland.

MISSION CONFERENCE.—

The Home Mission Congress will be held in Washington, D. C., December 1-5th, inclusive. This meeting is to home missions what the Jerusalem conference was to foreign missions. It will be a delegated body strictly, with 500 delegates from twenty-eight Protestant evangelical denominations. Calvary Baptist Church will entertain the congress. It would be well for the Congregational-Christian Church to be well represented by the leading home mission workers and officials especially, and the ministers generally.

CHANGE OF PULPIT.—

Dr. W. A. Lambeth, of North Carolina, who has been pastor of one of the largest Churches of Washington city, Mt. Vernon Place Methodist Church, South, to the North Georgia Conference. Mt. Vernon Place Church is one of the largest Churches of Southern Methodism, having 3,800 members. Dr. W. A. Shelton succeeds him in this largest Protestant Church in Washington. The Congregational-Christian Church should have a great Church at the national Capitol. When will the mission movement in our Church move to Washington?

WINSTON-SALEM.—

The Congregational-Christian Church has over fifty members in the prosperous city of Winston-Salem without any Church home or organization. The combined boards of the Church should soon mobilize the members we have there and organize a Church to save the membership which we have now and to make a home for many of our people who are constantly moving there for employment. There have been better times for such an organization, but there will not be a better time than at present. Who will undertake the work, organize the membership, and provide service for the congregation?

JERSEY CITY CHURCH-APARTMENT.—

The First Presbyterian Church of Jersey City, N. J., is to erect a twelve-story Church-apartment house building, costing more than $900,000. Modern religious organizations must turn more to humanitarian service if they would prove to the world the value of the practical side of religion. What the present age demands in religion is a religion that works and that proves its reality by its work. Show me your faith without your work and I will show you my faith by my work. The present in theology is toward empirical study rather than in the direction of the speculative or authoritative. A scientific age, with reference to all other subjects, naturally tends to demand more certainty in religion.

WHY NOT WE?—

Mrs. James S. Kennedy, a devout member of the Presbyterian Church in the U. S. A., died recently and it was found that by her will she had bequeathed her entire estate, valued at approximately ten million dollars, to Church and charitable objects. The Board of Foreign Missions gets $575,000 cash, and one-fourth of the residue after certain charitable bequests are deducted. The board of ministerial relief received $200,000, and the woman's board $100,000. Why do we not hear of more bequests from members of the Christian Church for her institutions? They need them in large amounts. We shall always have small Churches unless we do great things to make the Church and her institutions great. We have a plenty of talk on loyalty, but talk without practice will not endow colleges, support orphanages, and convert the heathen. Why not we?

PSYCHIASTRIST-MINISTER MOVES.—

Rev. Moses R. Lovell, as psychiastrist-minister in Washington city, has attracted almost nation-wide attention through the success of his life-adjustment clinic, begun about three years ago. With a staff of able physicians, legal advisers and others, who gave their service gratuitously, Dr. Lovell has been able to give help to a large number of people who were suffering from mental, physical and spiritual disorders. In his attempts to bring about a proper adjustment between people who feel themselves handicapped and the world in which they lived and worked, Dr. Lovell has done an original and outstanding piece of work. His work is simply following out the application of psychology to the healing of people from troubles that are mental and spiritual somewhat as Christ did when here on earth. He commissioned His disciples to "preach the gospel and heal the sick."

FIGHTING EVILS.—

In a recent convention of Catholic women, there were twenty-six resolutions passed, ranging from the endorsement of world peace to condemnation of birth control, immoral dress and beauty contests. These women, at the Denver convention, went on record as follows: opposing attempts to Federalize education; opposing attempts at legalization for sterilization of the mentally deficient; urged an intensive study of family education to counteract teaching of birth control and companionate marriage; disapproved beauty and endurance contests; refused to lend sanction to any plan or motion picture belittling religion. What would a Protestant convention of women say to all these questions? It is time for the women of America, as a whole, to stand for all that will improve the American home and moral condition of society.

PENSION FUND LAUNCHED.—

The Disciples of Christ have launched a great pension-fund movement for ministers and missionaries. At Washington in a recent meeting, delegates gathered at about six or eight hotels in the banquet rooms 5,000 strong for the noon-day meal on Saturday, October 18th, and the plan was launched with great enthusiasm to raise eight million dollars within three years. Every member of the Church the country over is to be asked to contribute a definite sum each day toward this worthy enterprise. When all the constituent members of any Church work together for the achievement of any great enterprise, great things can be done for the kingdom in any movement for the support of the institution and enterprises of the Church. The great trouble with any Church undertaking is the lack of co-operation, unity of purpose, unanimity of spirit, and devotion to the cause. On account of the loose organization, ultra-independence and liberty, the conception of individualism run to license, and other evils too subtle to define, Churches often fail to reach their goal in their undertakings.

JAPANESE ORGANIZATIONS.—

In Japan, there are many organizations purely Japanese for the promotion of religious and civic righteousness, as well as mission work conducted by the missionaries sent from other lands. They have the National Christian Council, the Christian Educational Association, the Kingdom of God movement, the National Sunday School Association, the Christian Conference on Social Problems, the Religious Education Association. There are many others. All of these mentioned are interdenominational in scope and thoroughly Japanese in character. In some of them the missionaries are admitted as delegates, in all of them missionaries are welcomed, but have no vested rights. The Christian Social Problem Conference will hold its annual meeting this month. The following themes will be discussed: "Problems of Social Thinking," "Unemployment," "The Rural Problem," "Mutual Aid Associations." Popular interest will probably center around two lectures by Dr. Kagawa on "Christianity and the Current of Modern Thought" and "The Downfall of the Middle Class and the Mutual Aid Movement."

NOTES-PERSONALS

At the morning service in the First Christian Church, Richmond, Va., Mr. C. D. West spoke in behalf of our Orphanage at Elon. Dr. Ryan also made an appeal for this most worthy cause.

One of the happiest souls at the Western Conference last week was that good old veteran, Rev. G. R. Underwood. Hanks is the home Church of Bro. Underwood, and he tried to make everybody feel happy and at home. All rejoiced to find him in better health.

One of the outstanding addresses at the Western Conference last week was that by Rev. T. Fred Wright, pastor of our Sanford Christian Church, on "Evangelism." Bro. Wright struck the keynote and emphasized the fact that evangelism is essential to Church life and growth.

Miss Graham Rowland, assistant to Dr. G. O. Lankford, of Burlington, and leader of religious education in the Burlington Church, made a splendid address before the Western Conference and delighted the audience with her personality and the merit of her utterances.

Rev. John M. Allred, Asheboro, N. C., is one of the faithful and beloved ministers of the Western Confernece, as is also Rev. H. V. Cox, of Ramseur. The Churches that these faithful men of God serve always make good reports and show increase of membership and interest.

At this writing, November 8th, Rev. Alfred Hurst, pastor of Elon College Christian Church, is quite ill at his home in Elon. Anxious hearts are praying for his recovery, and willing hands and skilled physicians are doing their best. His pulpit has been filled by others for the past two Sundays.

Mr. S. C. Heindel, assitsant to President Harper of Elon College, was introduced to the Western North Carolina Conference, and, besides making a weighty and worth-while address, made a very fine impression upon the audience and those whom he met of the Conference. Mr. Heindel is rapidly coming to be one of us.

One of the pleasant incidents of the Western Conference last week was a visit and an address by Dr. Milo J. Sweet, pastor-at-large of the Congregational Churches of the Carolinas. Dr. Sweet not only brought a greeting from the Congregational Churches, but emphasized the fact of our union of objective and of effort.

Our Georgia and Alabama Conference has made to the Western North Carolina Conference a real contribution in the person of Rev. M. A. Pollard. After attending Elon College two or more years, Bro. Pollard accepted work in, and has now become a vital part of, the Western Conference. He has served several Churches successfully the past year, and, besides being a faithful preacher of the Word, is a capable and enthusiastic leader of song.

The Western North Carolina Conference had a splendid two-day session at Hanks' Chapel last week. Rev. T. J. Green, the retiring president, delivered a splendid message at the opening of the Conference. It was a challenge to "go forward" in kingdom service. Rev. E. C. Brady, Hemp, N. C., was elected president and made a splendid presiding officer. Col. J. H. Harden, Graham, N. C., is the efficient recording secretary, and Bro. O. D. Lawrence the competent and faithful treasurer. The Conference goes next year to Shiloh.

Col. J. E. West, of Suffolk, than whom no layman in the Church is more interested in its welfare and progress, declares that one of the weaknesses of our communion is the failure to appreciate our own history and give that history to the world. We have a history that is inspiring, sacred, soul-stirring, but we do little in making known our historical acts and events. We heartily wish that some outstanding historical fact or incident could be related in THE CHRISTIAN SUN each week. It would make interesting reading and surprise many and inspire all who care for the achievements of a great Church.

Rev. M. T. Sorrell changes his address from 117 Motley Avenue to 2003 North Main Street, Danville, Va. Bro. Sorrell has had a good year with our Danville Church, and enters into the work of another year. He says: "The situation in Danville is very bad, and we desire the prayers of the readers of THE CHRISTIAN SUN. The situation here at present looks as though the town may be in a right bad condition in the near future." SUN readers will understand that one of the very large cotton mills of the South is located in Danville, and that the 4,000 employees of the mill are out on strike. We join the hope that peace will soon come and an amicable adjustment may be reached and a very distressing situation be removed. Bro. Sorrell and his people have our interest and sympathy in the depression that results from such a situation.

Dr. Thomas F. Carroll, presiding elder of the Charlottesville district, Charlottesville, Va., of the M. E. Church, South, under recent date writes as follows: "At the request of Bro. Elisha Bradshaw, I am writing to you in reference to his work. Bro. Bradshaw has served as a supply in the Methodist Church for the past three years, two years of which were spent on this district. He has shown himself to be a man of character, industry and true religion. He has been popular on his work, and has been successful especially in evangelistic work. There has been absolutely no complaint against him. He is leaving our work because, by the law of the Church, supplies must give way for regular members of the Conference. If you can assist Bro. Bradshaw in getting work, your aid will be greatly appreciated." All of which means that our good Bro. Bradshaw is open for work in a Christian Church where his services may be desired. He served us faithfully, as he has served, according to Dr. Carroll, in the M. E. Church.

PROGRAM.

Program of the one hundred and fifth annual session of the Eastern North Carolina Christian Conference, meeting with Catawba Springs Christian Church, Wake County, N. C., November 18-20, 1930.

FIRST DAY—NOVEMBER 18th.

Morning Session.

10:30. Call to Order.
Song Service—Geo. M. McCullers.
10:45. Devotional—Rev. T. Fred Wright.
11:00. Enrollment of Delegates and Ministers.
11:15. Address of Welcome—John Murray.
11:30. Response—Rev. Herbert Scholz.
11:45. Report of Executive Committee.
11:50. Annual Sermon—W. C. Wicker, President.
12:30. Adjournment.

Afternoon Session.

1:30. Song Service—Geo. M. McCullers.
1:40. Devotional—Rev. J. A. Denton.
1:50. Enrollment of Delegates.
2:00. Report of Committee on Education—Rev. J. Lee Johnson.
Discussion.
2:15. Address—"Education and Elon College," Dr. W. A. Harper.
2:45. Report of Committee on Religious Literature—Rev. H. E. Crutchfield.
Discussion.
3:00. Address—"The Christian Sun," Chas. J. Johnston, Circulation Manager.
3:15. Report of Committee on Sunday Schools and Christian Endeavor—Chas. H. Stephenson.
Discussion.
3:30. Report of Committee on Social Service—Rev. R. Lee House.
Discussion.
3:45. Report of Committee on Entertainment.
4:00. Adjournment.

SECOND DAY—NOVEMBER 19th.

Morning Session.

9:30. Song Service—Geo. M. McCullers.
9:40. Devotional—Rev. J. C. Cummings.
9:50. Reading of Minutes of Previous Day.
10:00. Ministerial Reports and Church Letters.
10:15. Report of Treasurer—W. J. Ballentine.
10:30. Report of Committee on Foreign Missions—Rev. B. J. Howard.
Discussion.
10:45. Address—"Missions," Dr. J. O. Atkinson, Mission Secretary.
11:15. Report on Woman's Work.
11:45. Progress in Our United Work—Rev. J. Edward Kirbye, D. D.
12:15. Miscellaneous Business.
12:30. Adjournment.

Afternoon Session.

1:30. Song Service—Geo. M. McCullers.
1:40. Devotional—Rev. H. E. Crutchfield.
1:50. Report of Committee on Apportionments—L. L. Vaughan.
2:00. Address—"Our Orphanage," Charles D. Johnston, Superintendent.
2:30. Report of Committee on Finance—K. B. Johnson.
2:45. Report of Committee on Stewardship—Charles N. Johnson.
Discussion.
3:00. Report of Committee on Evangelism—Rev. T. Fred Wright.
Discussion.
3:15. Report of Special Committees.
3:30. Miscellaneous Business.
4:00. Adjournment.

THIRD DAY—NOVEMBER 20th.

Morning Session.

9:30. Song Service—Geo. M. McCullers.
9:40. Devotional—Rev. R. Lee House.
9:50. Reading of Minutes of Previous Day.
10:00. Report of Committee on Home Missions—Rev. M. T. Sorrell.
Discussion.
10:30. Licensure or Ordination of Candidates for the Ministry.
11:00. Election of Officers.
11:15. Report of Special Committees.
11:30. Miscellaneous Business.
11:45. Reading of Minutes of the Day.
11:50. Closing Service—Songs and Devotional.
12:00. Adjournment.

CONGREGATIONAL NEWS

Rev. E. C. Gillette, *Editor;* Rev. F. P. Ensminger, *and* Rev. M. J. Sweet, *Associates.*

DR. McQUARRIE: We hear wtih regret that Dr. Neil McQuarrie was recently stricken after his morning service at Columbus, Ga. The sympathy of all is extended to him, and all join in earnest prayer for his complete recovery.

MISS DORA BRACKIN, religious education and Sunday School organization secretary, has been given to Alabama for the winter. She will, however, assist Dr. McElveen in survey and organization work in his Church in Atlanta during part of December.

MISS ANNIE CAMPBELL, full-time worker in south Georgia, is spending her well-deserved vacation in her old home State, Florida. Miss Marguerite Davison, of Alabama, is also on vacation at present. She will soon be going to New England for promotional work for the Extension Boards which have drafted her for a few weeks.

LOYALTY SUNDAY: Practically all the Churches of the Carolinas and Georgia are preparing for "Loyalty Sunday," November 16th. On that day these Churches are expecting, hoping, struggling to provide for the last dollar of the apportionment for 1930. Gilt-edge pledges, if not actual cash, are being sought. It looks like a banner year for these States.

KENTUCKY CONFERENCE was held at Corbin and presided over by Rev. Almon O. Stevens, who was again elected to the moderatorship. A delightful feature was the attendance upon the Conference of the Rev. Seth R. Huntington, final choice of pastor for the Union Church of Berea, which has the mammoth Christian Endeavor Society, and two professors of Berea College, Dr. William H. Walker, of the department of philosophy and religion, and Dr. James Watt Raine, author of "The Land of the Saddle Bags." These came as fraternal delegates, and Drs. Walker and Raine will co-operate with the superintendent and with Rev. A. W. Wolfe in future visits to the Christian Churches of northeast Kentucky. Dr. Walker had a convincing refutation of the new atheism in his paper, "Will We Give Up God?" Dr. Campbell, of Nashville, preached the sermon. Dr. Warren H. Denison, of Dayton, Ohio, General Secretary of the Christian General Convention, of the Christian Church, was an appreciated speaker, as was also Dr. Bloom, with his news from across the seas. Mrs. Almon O. Stevens conducted the woman's hour, and there was an enthusiastic young people's rally, in true Kentucky style, in the sessions led by Miss Marguerite Davison.

ALABAMA CONFERENCE met with Noon Day Christian Church, near Wedowee, and alternated sessions for three days with the Alabama Christian Conference. Noon Day Church is rural and has a fine new and commodious structure paid for and with money in the treasury. Rev. J. D. Dollar is pastor. The women and young people of the two Church groups had joint meetings under the leadership of Miss Marguerite Davison. Dr. Frank E. Jenkins was chosen as the preacher for both meetings. Rev. H. B. Mowbray and President Newell, of Demorest, were appreciated speakers. Congregationalists were pleased at the regularity of business procedure and at the interest manifested by the Christian Church clergy and laity who were present in numbers. Some forty-five Congregationalists from all over the State were present. Rev. C. W. Smith was the Congregational moderator. Other Congregational ministers who had parts on the program and spoke breefly were Revs. N. A. Long, M. L. Thrasher, Joseph P. Bean, J. E. Each, J. Marion Dopson, A. Calvin Nelson, Elmer W. Butler, R. A. McKay and his father Henry T. McKay, Walter H. Curl, Mathias D. Morgan, Mark L. Hargraves. Miss Fairbank, of Thorsby, was a fine addition to the fellowship. After years of efficient service as registrar and treasurer, the Rev. Elmer W. Butler resigned from those responsibilities. His is a long and honored record, both in Florida and Alabama, and he is good for a long time yet. The peak of the meeting was the action effecting organic union of the two Conferences on a constitution and by-laws similar to that in use in Indiana. This was voted unanimously and is the first organic union covering State bodies in the Southeast. The combined membership of 4,640, not counting a few Christian Churches of Alabama who are affiliated with their Georgia Conference. Each group has a school—Piedmont Junior College and Thorsby Institute. Each has evangelistic zeal. Rev. G. D. Hunt, president of the Christian Conference, was chosen moderator, associate superintendent, and evangelist of the Alabama Conference of Congregational and Christian Churches, and Rev. F. P. Ensminger was made superintendent, registrar and treasurer.

TENNESSEE CONFERENCE met with its largest Church, Pilgrim, of Chattanooga, of which Dr. C. Rexford Raymond, is pastor. Pilgrim has a new pipe organ. The Conference has a new power and momentum. Congregationalism is functioning in Tennessee, and because of the group of idealistic and industrious leaders who have worked together for a period. Rev. A. L. DeJarnette, who works sacrificially at Soddy, was the genial moderator, and is succeeded by Rev. Edwin E. White, who has a great summer parish and fine school-year field at Pleasant Hill. Principal Samuel Elder, of Pleasant Hill, made many friends while at the Conference. The sermon was preached by President Campbell, of the Seminary Foundation. The address bringing the most publicity was on the topic, "Shall We Substitute the Canadian Liquor Law for Our American Prohibition?" by Dr. Robert A. George, who spends many summers in Canada and has his eyes open. He voted "No." Robert Sparks Walker, of Pilgrim Church, poet and naturalist, is writing a book about the Brainerd Mission of the American Board after getting facts at their sources. He told of the beginnings of the first Congregational Church of Tennessee and read from the covenant and doctrinal statement which the missionaries and Cherokee Indian had for their Church over 110 years ago. President Henry C. Newell, of Piedmont College, gave a ringing address on religious education in the college. Secretary Hermon Eldredge, of the Christian Church, had a fine message and paid affectionate homage to his father-in-God, Rev. Thomas W. Howard, who laid hold of him as a boy and put him to work in the Church. Rev. Mark N. Sumner was also praised for his work in the memorial service. Dr. Marston S. Freeman had a brief for theological thinking. Rev. George W. Blount pled for the teaching of the Bible in the public schools, quoting Dean Weigle effectively. Rev. A. Nightingale and Rev. James W. Davenport spoke out of the fullness of big pastoral hearts and effective service. The ministers who had last served with the Baptists joined the Conference. Mrs. Marston B. Freeman led in the woman's work, Miss Marguerite Davison, aided by summer workers, had a large attendance at the young people's exercises.

FLORIDA MEETINGS.

The thirty-ninth annual meeting of the South Florida Association of Congregational Churches was held with the Church at Sanford on November 4-5th. Rev. J. Bernard Root, pastor of the Church, welcomed the delegates and he and his Church people entertained the association most hospitably. The meeting was well attended, and both the fellowship and the addresses and discussions were enjoyed. Mr. E. L. Galt, of Winter Park, was elected moderator, and Dr. Fred R. Marsh, of Eustis, was elected scribe in the absence of Mr. E. S. Burleigh, who has been registrar and secretary of this association for over thirty years. Mr. Burleigh is still in the North, recovering from the effects of a serious operation. The association sermon was preached by Dr. Clarence A. Vincent, on "The Citadel of Faith and Civilization."

Among the addresses of special interest was one on "The Pilgrim Adventure," by Prof. Edwin Osgood Grover, of Rollins College, and one by Dr. Kerrison Juniper, of St. Petersburg, on "Honolulu." The major interest of the association was on the missionary program and plans, and of special interest were the talks by Miss Dorothy Allen, of Rollins College, and Miss Annie Campbell, concerning their work during the summer in Alabama and Georgia. These two young women gained their incentive and inspiration for this work by attendance at Camp Immokalee, the Young People's Conference for Florida. The closing address was by Rev. Walter Metcalf, of Tampa, on "Tuning In."

The thirty-eighth annual meeting of the East Coast Association was held with the Church at Melbourne, Fla., of which Rev. George L. Hanscom, D. D., is the pastor. This association was well attended by delegates from all the Churches but one. There were fine reports from Churches and from the women's auxiliaries.

Dr. Hanscom, as the regularly elected preacher for the association meeting, preached the sermon, and as he announced his expected retirement from the pastorate, he said that this would probably be his last opportunity to preach to the association as a pastor of a Church. It was a strong and vital message. Rev. Thomas discussed the mission of the Church to the younger generation. Rev. Edgar S. Rothrock, D. D., formerly superintendent of the Conference of Ohio, and now serving the Church at Holly Hill this season, spoke on the "Program and Significance of the Merger with the Christians." Dr. Rothrock was given a hearty welcome to the Florida Association. At the luncheon which was served by the women of the Church, Rev. Ben Stock, of the Philips Church, South Jacksonville, gave humorous anecdotes of early missionary experiences. The closing address was by Rev. Watson L. Lewis, of New Smyrna, on "The Spirit of Service, the Heart of It All." Rev. Thomas H. Derrick of Orange City, was the moderator of the meeting, and Rev. H. G. Fithian, of Port Orange, was elected moderator for the coming year. Rev. George D. Owen, of Ormond, was elected preacher. This association devoted time also to the consideration of the missionary program methods, the discussion being led by Miss Pattie Lee Coghill, Superintendent Gillette, Mrs. H. C. James and Rev. C. DeW. Brower, who spoke on the mission work at West Tampa.

E-D-I-T-O-R-I-A-L
EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LEAVES FROM MY DIARY.

(Editorial Correspondence.)

XIV.

S. S. Minnekahda, Wed., July 16, 1930.

I was in bed till noon today; then went out for lunch, and was back in bed till 3:30 P. M. Isn't it fine for one to be in position to lie in bed for hours at a time with a clear conscience! One can do this when one is convalescent, and surrounded by the ocean and cannot get out for tasks and efforts. There is a song, "Take Time to Be Holy." Believe me, one can do that on board ship, especially when there is weakness of body that makes the bed feel sweet and comforting. We had a wonderful "quiet hour" at 9 A. M. Smith read the sixth chapter of Matthew, "Consider the lilies how they toil not, and yet God clothes them." And then talked to God in such an humble, earnest, appealing manner. God, who cares for the lilies, will certainly care for those created in His image if they, like the lilies, trust and obey Him. And then Dr. Coffin, a man of infinite vision and limitless resources in expression and feeling, poured out our gratitude and longings. He prayed that the mission we had been on to Bournemouth, England, might not be in vain; that Church union might come, not because we wanted it (we could be eliminated from the picture of it, provided it was God's will), but Christ prayed for it, and so it must be God's will. As God clothed the lilies for His glory and as an expression of His power and care, so would He clothe us in the garments of righteousness to do His will. We are made in the image of God, and, therefore, we look up to Him for true wisdom and guidance and His revelation of Himself for us. If we would know Him and the fellowship of His love and suffering, we must, like the lilies of the field, implicitly trust and obey Him.

And thus "Room 54" was once more transformed into a temple of worship, of adoration and petition.

We are having a wonderful sail and sea—calm, quiet, serene. The weather is beginning to get warm and balmy, and the out-of-doors on deck invites and soothes one. Today I finished reading "Twice-Born Ministers," by Dr. Shoemaker, a book published by Revell & Co., New York. This book has a message: Are all ministers twice-born—born into the kingdom, then born of the Spirit? Then, how can we, so many of us, go about our tasks so indifferently? The whole world of sin and evil opens before "the twice-born," and a consuming fire possesses one and makes one willing to be burned out to the glory of God and for the salvation of souls. This man Shoemaker has certainly a message for our day and is in the midst of a movement fraught with infinite power and possibility. There is little place for an unconcerned or an indifferent minister today. We are living in a day of power and possibilities, and unless the minister is surcharged with power from on high, he little realizes the possibilities that are about him. I could wish that all my ministerial friends would read "Twice-Born Ministers."

At lunch today, the table talk turns on prohibition. In Bournemouth the editor of one of England's great religious papers told Dr. Smith he favored the open saloon "because it helped to kill people and keep the population down." There were too many of us to be fed and kept well with present supplies and productions. A great plague that would sweep a big per cent of the population out of the way would help some, but in the absence of such a plague the open saloon was a good substitute, since it certainly helped to fill graves rapidly. He did not favor war, however, since the population somehow seemed to reproduce about as rapidly as battlefields killed people. He thought the solution for hard times and for feeding well those who deserved to live was the open saloon, because it killed off so rapidly the weak and the unfit. Smith said that this editor stoutly upheld this pernicious doctrine. Should there be a plague it would be proper for it to sweep that editor out of the way along with the rest. He may be and is an editor, but he is exceedingly ignorant. Think of the food the United States could produce. Just about the very hour that editor was talking with Smith and others, and advocating this doctrine of depopulation, the Secretary of Agriculture of the United States was on a tour in the Middle West asking our farmers and warning them to cut down production; that there was an over-production of foodstuffs and not enough consumers to pay a living price. That English editor needs to come to America or study the earth's possible productivity. He must not know that Africa can feed the world for the next five hundred years, if properly developed and cultivated; that Texas, with two or three adjoining States properly developed, can feed the whole world for years and years to come. We have hardly begun to tap the infinite resources for food and proper living, and yet this man, editing a great paper, thinks we need the open saloon as an agency to help kill off and decrease the population.

I am jotting down these items in my diary at 5 P. M., when we are 1,335 miles out at sea, and this is our shortest distance to land, according to the map and chart. The journey across is 3,000 miles plus. This makes one feel very small and far, far away. Thirteen hundred miles from the nearest point of land, and the great trackless ocean stretches out before one in seamless blue and white as far as the eye can see. There is no ship in sight, only the sea, the sea! However, our ship issues a bulletin each day, telling us of happenings and events in all parts of the world.

CHARACTER AND CRIME.

Dr. Benjamin F. Battin, vice-president of the National Surety Company, speaking before the New York Exchange Club recently, gave as the cost of crime and fraudulent transactions in the United States the sum of $7,500,000,000 annually. In itemizing this enormous sum, Dr. Battin said that $175,000,000 is due to forgery, $200,000,000 is due to embezzlement, $200,000,000 to burglary and similar crimes, and the remainder to fraud in business transactions. Over against these appalling figures, put this statement by Justice Lewis L. Fawcett of the Supreme Court of the State of New York:

"If all the children could be kept under the influence of the Sunday School and the grown-ups were active in some Church, we could close our prisons and jails, instead of being compelled to enlarge and increase their number. . . . My experience of twenty-three years on the bench, in which time over 4,000 boys under the age of twenty-one years were convicted of crime before me, of whom but three were members of a Sunday School, has satisfied me of the value of Sunday Schools in the community in helping to safeguard it, to the extent to which Sunday Schools exist, from the growth of criminals. In fact, I regard the Sunday Schools, including those of all faiths, as the only effective means to stem the rising tide of vice and crime among our youth."

That coming from a supreme court judge reveals the worth of Sunday Schools and their work in character-building as nothing else can. Of the 4,000 boys who had not reached their majority and had been convicted of crime, only three were members of Sunday Schools. We presume such figures will hold through the United States. We little reckon on the real weight and worth of the Sunday School as we seek to gather the children and teach them lessons of morality and religion. Is it not a pity, as well as a woeful lack of economy, that we cannot put more into our Sunday Schools and less into our prisons and jails?

Only 44 per cent of America's population is reached by the Sunday School, or some form of religious education, and 56 per cent go without moral training from any source. The greatest economic factor in our civilization is the Church, with its allied and associate organizations. Many of the high and the great pass by the Church and give little heed to it, forgetting that it is doing more to build up character and to save our civilization than all the other organizations combined.

J. O. A.

HARD TIMES AND PROSPERITY.

Experience is said to be the best teacher; and unusual prosperity is usually followed by depression. This fact has striking example in war prices and the years that follow. War is an opportunity to a few for fortune-making, and the years that follow naturally swing back to lower prices or normal conditions. This is history. If men who make fortunes in lumber, steel, cloth, guns, ammunition, ship-building and in grain during wars were not allowed to make more than soldiers in line of battle, board and clothing, and the same money per month, peace pacts would be unnecessary. War would solve itself. But as long as citizens are permitted to make fortunes out of war conditions, while the young citizenship

is exposed to death in camp and on the battlefield, war will repeat itself when a new generation reaches the age to serve as soldiers.

If the world would cultivate peace in the home, the Church, the school, the public affairs, and business, hard times would not come so often nor be so hard to bear. World conditions are more moral than some people think. Calamities came upon Jewish nations when they neglected the worship of God. Money and pleasure can never make a nation prosperous, happy, or great; but obedience to the will of God and loving our enemies as ourselves can do both and secure favor of Him who rules in heaven, the earth, and the waters under the earth.

The two biggest evils in the world are war and intemperance; and selfishness is at the heart of both. Appetite and greed lead the evils of the world. Ambition is at the bottom of war, and money and appetite at the bottom of drink. Prohibition has its critics in the heart of those who desire to make money and those who want to drink. No temperance advocate opposes the eighteenth amendment to the Constitution. "Remember the Sabbath day, to keep it holy" is a prohibition as much as the eighteenth amendment, yet even members of the Church violate that commandment; but there is no demand for its repeal or modification. It is no reflection on the law that bootleggers do their secret and mischievous work; the reflection is upon the violators themselves.

When all the violators of the commands have received their doom, the commands will continue in force and millions will obey and profit thereby. When all the violators of the eighteenth amendment have passed from this world, the eighteenth amendment will be in force and millions will be benefitted by its demands. The good already accomplished by prohibition compensates advocates of this cause for all the opposition, criticism, and organized effort to modify, repeal, or nullify this amendment to the Constitution. Like the Ten Commandments, the eighteenth amendment will continue, and its benefits will increase. It is reported that savings accounts have reached $28,000,000,000, with 52,000,000 depositors, which equals $500 to each depositor. W. W. S.

N. C. WOMAN'S CONFERENCE.

It has been this writer's privilege to attend a great many religious conferences and conventions, of almost every type. It has become a conviction that from the spiritual viewpoint, a missionary conference attains about the highest level. And the woman's missionary gatherings of our own Church set a high mark of spiritual interest and enthusiasm that would be difficult to surpass.

The North Carolina Woman's Missionary Conference, held with the Liberty Church, Vance County, on October 17th, was almost everything that such a gathering could be expected to be. The attendance was splendid, but if a few more people had been there the Conference would have been more pronouncedly a success. With so many things of high value to be shared, it was a pity that there could not have been more people there to enjoy them. The fact that Dr. Atkinson had another engagement that prevented his attending was a decided loss. It does not seem quite a missionary gathering of the Christian Church without Dr. Atkinson's presence.

The Conference theme, "His Word Our Guide, His Will Our Law, His Work Our Task," was the very heart and soul of the Conference message. The program was a well-balanced unity from the beginning to the close. This writer discussed the subject, "His Word Magnified." Mrs. W. H. Boone led the closing meditation of the morning session with the subject, "His Will Obeyed." And Miss Graham Rowland perfected and sealed the message of the day in an address on the subject, "His Work, Our Task."

After a deeply reverential worship service, led by Mrs. R. J. Newton, of the local Church, the Conference gave itself to the work that had been accomplished during the year that was being brought to a close. This seems the logical way to begin. It is easy for a Conference to lose itself in meaningless discussions of what needs to be done, and become discouraged by the very magnitude of the task. The reports of the district leaders and the conference superintendents showed what had been accomplished, what was being undertaken, and the tasks that as yet served only as a challenge. The report of the treasurer, Mrs. W. R. Sellars, showed that about $4,400 had been raised. This amount, while somewhat below the goal that was set, evidenced a fine interest and splendid work when the financial condition of the country is taken into consideration.

The Conference elected a splendid corps of officers for the coming year, the personnel being, in the main, the same as of the previous year. It faced the future with a determined and hopeful faith. The future of the missionary enterprise rests not with those who theorize about missions, but with those who are willing to labor and sacrifice, that the mission work may go forward. And herein lies the power of the Woman's Conference that I have been privileged to attend; they center their emphasis upon the work that is to be done, rather than upon the methods by which it is to be done. All preachers ought to attend the meetings that are held by the women, in order to learn that the work is more important than the methods and means whereby it is to be done.

The North Carolina Woman's Missionary Conference was a great meeting. The weather was ideal. The good people of the Liberty, Vance, Church provided lavishly for the entertainment of the Conference, and those who could not or did not attend were the losers. S. C. H.

UP, DOWN AND OUT.

Up.

Each of the four gospels records the resurrection of our Lord. Only two (Mark and Luke) record the Ascension (Luke 24:50-51). "And He led them out as far as to Bethany, and He lifted up His hands and blessed them." "And it came to pass while He blessed them, He was parted from them, and carried up into heaven."

We also find in Mark (ch. 16, v. 19) a record of how Jesus was taken up into heaven. In the first chapter of Acts, verses 9-10, we have the incident of the Ascension. All these accounts attest the fact that Jesus went back to His Father. He went up, up for a purpose. That purpose was that He might sit down at the right hand of the Father, to wait for His kingdom to be granted unto Him in the fullness of time. But there is yet another purpose. He went up that the Holy Spirit, who is the Comforter, might come down.

Down.

As long as He stayed in the flock, the Holy Spirit could not come, but when He went away, He sent the Holy Spirit, that He might be the ever-present, abiding Comforter (John 16:7). The Holy Spirit came down, that He might be the living witness of Christ in the lives of the redeemed. The apostles were not prepared for the work Christ had commissioned them to do until they received the Holy Spirit. Christ commanded that the disciples tarry in Jerusalem until they were endued with power from on high. This command was obeyed, which obedience gave power unto those who believed and tarried.

"But ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto me, both in Jerusalem in all Judea, and in Samaria, and unto the uttermost parts of the earth." On the Day of Pentecost, the Holy Spirit came down. This prepared the disciples for going into the uttermost parts of the earth to be witnesses for Him.

Out.

The Son of God went up. He sent the Holy Spirit down. The Spirit prepared the disciples to go out. They went out from the meeting in which they had gathered to carry the good news and to win others to Him. It was the power of the Holy Spirit that sent the disciples out to fulfill the command of our Lord. Of that group of disciples they went out to do the bidding of their Lord, Peter preached in Jerusalem and Judea; James became the head of the Church; Thomas went to Udesia. Later, when the Holy Spirit came upon Paul he went out to the Gentiles and carried the good news. Those who are baptized with the Holy Spirit now go out in a similar manner. It is the duty of the redeemed of Christ to continue this work until He comes to claim His own. If we go out thus, we can finish the work He has given us to do. J. E. M.

NOTICE.

The First Christian Church, Portsmouth, Va., located at the corner of Washington and County Streets, will have an anniversary service on Sunday, November 30th, celebrating its twenty-ninth year as a Christian Church. There will be three services during the day—11 A. M., 2:30 and 8 P. M. All three will be devoted to the anniversary program, but the service in the afternoon will be completely dedicated in commemoration of the anniversary. Various leaders of the Church will be present and speak, together with others. A splendid program is being prepared; therefore, the Church takes this opportunity of inviting every pastor and person who possibly can to attend this anniversary service, assuring each one of a most cordial welcome. Particularly does the Church urge every person within the boundaries of the Eastern Virginia Christian Conference to attend this service; also all the old members or past members to join with them in making this a great and glorious day for the glory of God and the furtherance of the kingdom of the Lord Jesus Christ. You will join with us in prayer, won't you, that it be a high and holy day in Zion?

H. C. Caviness.

ANNIVERSARY SERVICE.

The Suffolk Christian Church will celebrate the seventieth anniversary of its organization at a special service on Sunday morning, November 23rd. A special program is being arranged for the occasion, the features of which will be appropriate music by the Church choir and an address by Dr. W. W. Staley, who has sustained a pastoral relationship with the Church for nearly fifty years. Dr. Staley will deliver an address dealing with the history of the Church. Members of the Church, former members of the Church, and the general public are cordially invited to attend this service, which will be observed as a kind of home-coming day.

NOTICE.

All persons coming to the Eastern North Carolina Conference, at Catawba Springs Church, by motor bus, please notify T. C. Buchanan, and you will be met at Buffalo filling station, ten miles south of Raleigh, on Route 21.

J. Lee Johnson.

CONTRIBUTIONS

SUFFOLK LETTER.

The cry of "hard times" is a repetition of what has been heard many times in the past. Reading some old Church records of not so many years ago convinces me that "hard times" is no new experience in human society. Unless something was printed or spoken about "hard times," one would know very little about it; but papers and tongues keep the idea alive, and thereby produce a spirit of discouragement in business and in the Church. Pessimism has no special value, and it is lacking in faith in God, in society, and in self. Optimism is a better philosophy, as it kindles faith in God, in society, and in self. "Now, faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1); and, "without faith it is impossible to please God" (Heb. 11:6). What is needed is more faith in God, in society, and self. Even a child can work an example if he believes he can do it; but as long as he feels that he cannot, he will fail.

But leaving the optimistic side of this question, let a few facts be examined. Two things seem to enter into the present question of hard times; the first is over-production. The machine age makes that possible. Making nails with a hammer and grinding them out like shelling corn make a difference in nail production; picking off peanuts by hand and picking them by a peanut-picker are two different things. The peanut market would not be glutted if the nuts were all picked off by human fingers. Another factor that enters into the times is the relation between employer and employee.

One of the unsolved problems of the present is unemployment, and yet strikes are encouraged by certain leaders of labor. Even Danville's four thousand are on a strike and men and women say they cannot get work. Over a hundred thousand on strike in Germany, and the world faces the question of unemployment. Business complains about the loss of trade, and farmers say they get nothing for what they produce. The world seems to be rickety on the question of money. If more people were on little farms working to make a living and not raising money crops, only; and if workers in mills were willing to live within their earning capacity, and if big business was willing to live economically, and all were willing to love his neighbor as himself, the question of "hard times" would be solved satisfactorily to all.

To look at society in the way it spends time and money, it looks unusually prosperous; but to listen at people talk, it looks as if the winter would be a season of unusual suffering. There never has been a time when people spend so much time and money in pleasure and unnecessary comforts as at the present time; and it seems that many who cannot indulge to the same extent feel on the very edge of suffering for the real necessities of life.

What this age needs is more faith, more religion, and more love for neighbors.

W. W. Staley.

ELON LETTER.

A man is known among his fellows for many reasons. Some men are known for what they know; others for what they possess; others for their agreeable social qualities; others for their ability to lead their fellows.

But it seems to me that the very best index to a man's character is found in the things that he loves, the things that are dear to him, the things that are precious to him, the things to which he devotes himself on the ground that they are supremely and primarily important.

Once upon a time I happened into the living-room of a gentleman whose friendship I value most highly. No one was there but my friend and myself. I noticed on his table a large Bible open. I also noticed that in between the leaves of this Bible were certain articles different one from the other. Because I was intimate with him, I stepped over to the Bible and began turning the leaves. I remarked as I began turning the leaves that I had noticed these various articles in between the leaves, and as I turned, the leaves opened and displayed a lock of hair.

He was visibly affected when he saw this lock of hair and said in effect that these articles "are my precious things. This lock of hair," taking it into his hands, he said, "is from my sister's head. She passed away many years ago." Among the other articles that he particularly reckoned as worthy a place among his precious possessions was a letter written him many, many years before by his mother. And then I found several receipts written him by persons representing certain great enterprises.

I had an index to my friend's character that I did not need, but that spoke volumes to me as to his character. Here was a man living alone, to whom a lock of his sister's hair, a letter written him by his mother, receipts from causes he had helped were among his precious possessions; so precious that he placed them in the most precious thing he possessed—the Bible that he was accustomed to read daily and to meditate upon nightly.

Among the things that should be precious to us all are our bodies, our minds, our spirits, our friends, our family, our Church; but most especially our consciences. A man must live with himself and he must be the kind of person with whom he can associate not only in the daylight but in the night and feel perfectly at home and unabashed.

Edgar A. Guest has written particularly emphasizing this point in a poem which he entitles "Myself," which reads as follows:

I have to live with myself, and so
I want to be fit for myself to know;
I want to be able as days go by
Always to look myself straight in the eye.

I don't want to stand with the setting sun
And hate myself for the things I've done;
I never can hide myself from me:
I see what others may never see.

I know what others may never know—
I never can fool myself; and so
Whatever happens, I want to be
Self-respecting and conscience-free.

W. A. Harper.

PIEDMONT JUNIOR COLLEGE.

There are about 500,000 students in our American institutions of higher learning; that is to say, out of every 225 people in America, one is engaged in securing a higher education. The importance of safeguarding the religious welfare of these prospective leaders of thought and activity must be apparent.

China may be in the midst of great changes and troubles, but she seems to have an eye to education, nevertheless. There are said to be 260 normal schools in that country, with 28,000 students, and 5,000 of their graduates are now teaching in graded town schools. Three hundred and fifty junior high schools give special attention to equipping teachers for primary country schools.

Some facts are very striking at times, and doubly so when compared or contrasted. This country never had as large a college population, but at the same time its prison population also was never so large, and the latter is growing faster than the former. Of the 5,000 persons daily in the hands of New York police, nearly one-fourth are boys under sixteen. From such come a large proportion of our criminals.

The president of one of the great State universities has said, if he could have his way he would have every one of the thousands of students going to his institution spend at least a year or two in one of the smaller Christian colleges before losing himself in the great crowds that throng the modern universities.

The purpose of the Christian college, with its few hundreds, differs from that of the universities, whose students are numbered in tens of thousands. Men and women are or should be educated to enable them to co-operate with the scholars and leaders of the country in the enterprises of the modern social order, and where that order is defective, to make it Christian. But a university with its ten or twenty separate colleges under its wings often shows a tendency to value the fruits of education from a materialistic point of view, putting the emphasis on practical and money-making education as compared with the older forms of intellectual discipline, moral culture, and refinement of life. The small liberal arts college is satisfied if it can fit a student not so much for a job which is only a part of life, but for life itself. In a word, it is character-building—character after the mind of Christ.

Just as it was half-century ago, the small college is still the backbone of higher education in the United States. Most of our great universities grew out of the small Christian college. The conservation of the best educational and religious traditions by the less pretentious, but not less vital, institution promises to bring the small college into greater favor than for some time. This tendency is becoming more pronounced as Christian parents object to certain tendencies in the larger and independent schools.

Our age seems to have more knowledge than education—more data on many things than ability to interpret them. People acquire a certain amount of information on some subject, but instead of "thinking through" it, they seize upon some attractive but superficial idea and view the whole matter from that angle. A scientific profession is simply a kind of exalted trade, the preparation for which in the technical school is often mistaken for an education.

Piedmont Junior College is our own Christian institution, and its effectiveness for the establishment of Christian principles throughout the South will depend upon the loyalty of its constituency. It is our college; let us build and support it.

Wadley, Ala. S. L. Beougher.

EASTERN VIRGINIA CONFERENCE.

The Eastern Virginia Christian Conference convened in its one hundred and tenth session in South Norfolk's Christian Church Wednesday morning, October 29th, at 10:30 o'clock, and was called to order by its president, Rev. H. S. Hardcastle, of Suffolk, Va. After appointing various committees and attending to a few other important matters, the president delivered his annual address, which was on "Hard Times and the

Kingdom of God." He laid a good deal of stress upon the fact that he believed much of our hard times were due to the lack of the Church of God measuring up to that standard of godliness, piety and noble Christian character that should be the mark of every follower of the Lord Jesus Christ. I wish to say here that our president, Rev. Hardcastle, is so witty, humorous, kind, courteous, able, and presides with such ease and gracefulness that we want him to continue to be our president; so the nominating committee just gratified our wishes and re-elected him for another year.

The report on stewardship, by Rev. J. W. Fix, chairman, was ably discussed by Dr. W. H. Denison, of Dayton, Ohio. We are always glad to have Dr. Denison with us and listen to his ever-worthy counsel.

Dr. Charles E. Shelton, of the Congregational Church, Portsmouth, and Dr. J. O. Atkinson, of Elon College, N. C., very convincingly and helpfully spoke on the question of "Foreign Missions." The report on religious literature by Rev. J. E. McCauley, chairman, got Dr. Shelton on his feet again, and this time he told us what was good to eat for the body, and also what was good for the soul. Dr. Shelton is a fine speaker. He has such a storehouse of knowledge to impart to his hearers. Dr. L. E. Smith also soared aloft on this important theme.

The report on education by Dr. W. W. Staley, chairman, brought to the front such leaders as S. C. Heindel, F. E. Jenkins, W. A. Harper and L. E. Smith. These four mutually agreed that education, such as could be obtained from Christian colleges, was absolutely essential for every boy and girl, that they might attain unto the privileges and opportunities of life that would make them worthy to fill the various avenues of service falling to them along life's pathway. The report on temperance or moral reform by Dr. C. C. Ryan, of Richmond, Va., was one of the finest reports ever given to this Conference on that question, and brought forth many stirring, feeling remarks from different preachers and lay-members. The subject of evangelism, given by H. C. Caviness, of Portsmouth, aroused a deep sense of feeling in the Conference. Dr. L. E. Smith, discussing the question, reached such a degree of eloquence, imbued with such spiritual power, that he aroused our very being and carried us aloft in spiritual realms; and Dr. I. W. Johnson was so impressed that he made a few remarks and made a motion that the members of this Conference strive to bring into the fold of Christ 500 new members during this year. Rev. O. D. Poythress also was so moved that he expressed himself in his usual evangelical style. Col. J. E. West expressed himself very enthusiastically on the matter of home missions and joined in the discussion of many other questions of this body.

Thursday evening, Dr. Smith gave an illustrated lecture on "The Passion Play," which was very interesting and instructive. The song service, led by Rev. J. F. Morgan, was up to the desired standard, and very nobly achieved. The hospitality, kindness and courtesy of the pastor and members of South Norfolk Christian Church will long linger in our memory.

All in all, we have had one of the best Conferences that it has been our privilege to visit. Therefore, we give the Lord all the praise and hope that such has glorified His name.

M. W. Hollowell.

FRANKLIN, VA.

Franklin Christian Church and Sunday School look forward to the realization of two missionary projects during the next month. Franklin Church prides herself upon her missionary zeal, and constantly endeavors to reach a higher plane of missionary fervor. On last Sunday the junior department of our school decided to launch forth a "treasure ship" upon a foreign voyage. The boys of the department are constructing the ship, and into its hull a large cargo is to be packed by members of the junior classes. These gifts are to be brought each third Sunday, which is our Sunday School mission day, to be shipped away to boys and girls in lands afar. This ship is to be a "good will" messenger, and is to carry the spirit of brotherhood and Christian love to others.

Dr. L. E. Smith, pastor of Christian Temple, Norfolk, is to come to us on Friday night, November 28th, with a colored lantern-slide program of pictures of the 1930 "Passion Play." The offering from this program is to promote missions and is sponsored by the Woman's Missionary Society of our Church, of which Mrs. J. A. Williams is president.

These two items of missionary interest are printed with the hpoe that some other school may become interested, and thus build a "good will" treasure ship during the coming year; it is also hoped that other Churches or organizations will take advantage of Dr. Smith's offer to present the "Passion Play" to such groups or societies that make arrangements with him. This program was recently given at the Eastern Virginia Conference and was enjoyed by all who witnessed these beautiful scenes from the passion week of our Lord.

Joseph W. Fix.

One Hundred and Ten Orphans Appeal to You

THE BABY BUILDING.

The Christian Orphanage needs **Ten Thousand Dollars** for its Special Thanksgiving Offering.

Its activities will be measured by the amount you contribute to its support.

What are you going to do about it?

JOHNSTON HALL.

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A PRAYER.

(November.)

Father, for Jesus' sake, make His Church glorious even now. Sooner than outer efficiency, increase inner sufficiency—the soul-caliber that qualifies for the greatest evangelistic outreach. Within Zion bounds, O God, may the Pentecostal pressure of sharing and giving be felt from center to rim, and may stewardship find its place in all of life. Grant to Church officers discernment rightly to interpret and impress stewardship, and lay hard upon the consciences of all who lead the duty and responsibility of securing to the Church and making permanent for its care and expansion, the principle of "God's portion." From self into service, we pray for all, in Jesus' name. Amen.

THE GREAT GOD MAMMON.

The greatest peril threatening the nation today is the worship of the ancient Babylonish god, mammon. Devotion to him is enfeebling the Churches, endangering the government, and imperiling business.

The love of money in the Churches is manifesting itself in the withholding of funds needed for the spreading of the gospel. Decreases in gifts to missions alarmingly appear, though distressing needs and rare opportunities are everywhere visible and modern Macedonian cries are louder even than the clamors of a most turbulent age. The greatest of the Protestant Churches in the United States a few months ago recalled more than two hundred missionaries; nor is there a single great mission board in our land which is able to supply the clear and claimant needs facing it. Some of our missionary leaders have pointed out the fact that vast sums are being spent in building costly Church plants while gifts for missions are falling off. This is an ominous fact. It would, no doubt, be difficult for a missionary forced to come home because of lack of money in the missionary treasury to worship without bitter inward protest in some recently completed $500,000 cathedral of his denomination while his heart was in the Congo or on the Ganges or in Pekin. Those inclined to defend the policy of the present large expenditures for Church structures may insist that this is "the digging in" of the Church until the time for the forward advance of the army comes. Such an argument is not supported by the facts in the world situation today. The battle shows no lull as far as the enemies of human welfare are concerned, and it is stupid strategy or something worse when the militant Church begins "to dig in" in the midst of the battle.

It is not necessary, however, to weaken our missionary forces because we are building new Churches when the Church members have money enough for both purposes. In the case of some of our Churches, there has been an increase in their gifts to missions even when they were building new plants, though these cases are no doubt exceptional. The Churches of the United States are so increased in wealth that they are able to provide the money for what needs to be done both at home and abroad. By far the wealthiest 40,000,000 of the 120,000,000 citizens of the United States are the members of the Protestant Churches. Their failure to furnish the funds for the advance of the kingdom springs in part from their love of money, "the root of all kinds of evil," including the arrest of the progress of the Church of God. It is said that the cost of the Byrd expedition to the south pole was $9,000,000. There is money in the United States in such quantity as was never before seen in one nation. The recent general conference of our Church asked 2,500,000 Southern Methodists to give in one year about $2,200,000, which is less than one-fourth of what the Byrd expedition cost. Byrd and his men succeeded in a great adventure and have the admiration of the world. No such objective as theirs is to be compared for a moment to that of the winning of the world to Christ. The love of the money they have is hindering Church members and interfering with their loyalty to the Lord. "Ye cannot serve God and mammon."

The love of money is moving many Church members to un-Christian methods as they seek to make it, and the dominance of the desire to get money is driving our many better objectives and excluding true culture and pure religion. Many having "loved this present world" have forsaken Paul to follow the foolish Demas. The making of money so absorbs them that they read no good literature, listen to no great music, worship God in His house seldom, and starve themselves with the menu of Medas—not more nutritious now than in his times.

Covetousness is a most serious malady of the soul; worship of mammon is the most dangerous competitor of devotion to the true God. The danger from it is by far the greatest now threatening the Church.—*Christian Advocate.*

C. M. A. TO CONVENE.

In just a few weeks the Christian Missionary Association will convene with the First Christian Church, Norfolk, Va., with J. E. McCauley pastor-host. A splendid program has been arranged, and we can assure all those who attend a day of pleasure and profit. We are expecting you to make this a great day for the glory of the Lord. The annual session will be held on December 9th, beginning at 10:30 A. M.

We trust that you will unite with us in prayer that this year be the best year of the association; that you will unite with all those who are making real sacrifices toward this end; that your interest in missions may be translated into concrete thing, the giving of your means therefor—no, not your means, but that with which you have been entrusted. "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap bountifully, every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for the Lord loveth a cheerful giver" (2 Cor. 9:6-7). Does the Lord have occasion to love you because of being a cheerful giver? Do we reap sparingly because of sowing stintingly?

Membership dues for Churches, Church organizations, such as all classes, Christian Endeavor Societies, Ladies' Aid or Missionary Societies, is only $10 per annum. For women and children the dues are just $5.00 per annum. Send or bring your contribution to the annual session for the glory of Christ. Make all checks payable to the Christian Missionary Association. It is required of all stewards that they be "faithful." Do we meet this requirement? "It is required in stewards, that a man be found faithful" (1 Cor. 4:2).

H. C. Caviness,
Pres. C. M. A., E. Va. Christian Conference.

MISSIONARY OFFERINGS.

Sunday Schools.

Previously acknowledged since Sept. 1	$ 793.96
Wake Chapel, Fuquay Springs, N. C.	5.00
New Hope, Abenda, Ala.	1.73
Berea, Elon College, N. C.	2.00
Youngsville, N. C.	1.00
Palmyra, Edinburg, Va.	.81
Hank's Chapel, Pittsboro, N. C.	2.22
Long's Chapel, Mebane, N. C.	2.69
Dendron, Va.	5.71
Liberty (Vance), Henderson, N. C.	5.80
High Point, N. C.	3.39
Philathea Class, High Point, N. C.	3.00
Linville, Va.	4.80
Suffolk, Va.	25.00
Lebanon, Semora, N. C.	1.30
Newport, Stanley, Va.	2.38
Smithwood, Liberty, N. C.	6.50
Pleasant Ridge, Guilford College, N. C.	.70
Third Avenue, Danville, Va.	3.63
First Christian, Norfolk, Va.	5.61
Rosemont, Norfolk, Va.	10.64
Mt. Pleasant, Overhills, N. C.	1.35
Richland, Ga.	2.00
Winchester, Va.	5.14
Total	$ 896.36

Dollar-a-Month Club.

Previously acknowledged	$ 29.00
Miss Caroline Gort, Portsmouth, Va.	2.00
Total	$ 31.00

Specials.

Previously acknowledged	$ 468.20
Grace's Chapel S. S., Sanford, N. C.	1.25
Rosemont Class 3, Norfolk, Va.	5.00
A Friend	20.00
Total	$ 494.45

Woman's Board, S. C. C., Inc.

South Norfolk Church	$214.74	
Rosemont Church, Norfolk	500.00	
Mountain work (Va.)	300.00	
Orphanage, Elon	15.00	
Ocean View Church	300.00	
Japan—Dues and specials	1,200.76	
Kindergarten	107.78	
Sunday School work	12.50	
Kitano's salary	200.00	
Porto Rico	514.77	
Kindergarten	107.74	
		3,473.29

Summary.

Previously acknowledged since Sep. 1	$1,853.39
Sunday Schools, regular	102.40
Dollar-a-Month Club	2.00
Specials	26.25
Woman's Board, S. C. C., Inc.	3,473.29
Total to date	$5,457.33

J. O. Atkinson, *Sec'y.*

QUARTERLY REPORT.

The quarterly report of the Woman's Board of the Southern Christian Convention for quarter ending September 30, 1930.

Receipts.

Eastern Virginia Conference:		
Women's Societies	$1,846.00	
Young People	511.50	
Willing Workers	250.00	
Cradle Roll	110.00	
		$2,717.50
North Carolina Conference:		
Women's Societies	$1,395.54	
Young People	188.01	

Willing Workers	78.01	
Cradle Roll	102.80	
		1,764.36
Valley of Virginia Conference:		
Women's Societies	$ 43.06	
Young People	1.96	
Cradle Roll	5.75	
		50.77
Total receipts		$4,532.63

Disbursements.

Home Missions:		
South Norfolk Church	$ 214.74	
Rosemont Church, Norfolk	500.00	
Mountain work (Va.)	300.00	
Orphanage, Elon	15.00	
Ocean View Church	300.00	
		$1,329.74
Foreign Missions:		
Japan—Dues and specials	$1,200.76	
Kindergarten	107.78	
Sunday School	12.50	
Kitano's salary	200.00	
		1,521.04
Porto Rico—Dues and specials	$ 514.77	
Kindergarten	107.74	
		622.51
Total disbursements		$3,473.29

Respectfully submitted,

MRS. H. S. HARDCASTLE,
Treasurer.

QUARTERLY REPORT.

Quarterly report of treasurer of the Woman's Board of the North Carolina Conference for the quarter ending September 30, 1930.

Women's Societies.

Amelia	$ 5.35
Antioch	4.60
Berea	3.80
Bethlehem	2.25
Bethlehem Aid	5.00
Burlington	369.50
Catawba Springs	4.20
Chapel Hill	25.80
Caraleigh	5.60
Danville	5.00
Durham	84.75
Elon College	92.18
Fuller's Chapel	7.20
Grace's Chapel	5.00
Graham	15.00
Greensboro	87.55
Hebron	5.00
Henderson	65.00
High Point	5.35
Howard's Chapel	10.00
Ingram	5.35
Liberty, Va.	8.00
Liberty (Vance)	50.00
Long's Chapel	5.00
Lynchburg	5.00
Monticello	16.50
Mt. Auburn	35.00
Mt. Zion	4.00
New Lebanon	4.20
New Hope	2.40
Palm Street, Greensboro	10.00
Parks Cross Roads	2.80
Pleasant Grove	17.40
Pleasant Hill	4.95
Pleasant Ridge	19.50
Piney Plains	3.50
Providence Memorial	10.00
Raleigh	75.00
Ramseur	13.64
Randleman	3.60
Reidsville	75.00
Sanford	33.95
Shallow Well	32.00
Shiloh	5.10
Union Ridge	16.65
Virgilina	30.25
Wake Chapel	58.30
Youngsville	12.90
	$1,368.12

Young People's Societies.

Bethlehem	$ 2.25
Burlington	75.00
Burlington, Jr.	13.06
Durham	5.40
Elon College, Jr.	12.50
Graham	1.80
Greensboro	50.00
Greensboro, Jr.	20.00
Henderson	5.00
Long's Chapel	2.00
Turner's Chapel	1.00
	188.01

Willing Workers.

Bethlehem	$ 1.15
Burlington	8.80
Durham	8.62
Durham, Jr.	4.85
Elon College	10.84
Greensboro	25.00
Reidsville	15.00
Virgilina	3.75
	78.01

Cradle Roll Societies.

Bethlehem	$ .60
Burlington	15.00
High Point	2.00
Liberty (Vance)	5.00
Long's Chapel	1.00
Parks Cross Roads	2.25
Piney Plains	5.00
Raleigh	10.00
Ramseur	3.16
Sanford	3.53
Wake Chapel	7.57
	102.80
Conference offering	27.42
Total	$1,764.36

Respectfully submitted,

MRS. W. R. SELLARS,
Burlington, N. C. *Treasurer.*

O'KELLY MEMORIAL.

Total cost of memorial	$1,275.00
Previously acknowledged	$1,102.50
H. H. Kimery, Elon College	1.00
A Friend	2.00
Western N. C. Conference	18.41
	1,123.91
Balance to be secured	$ 151.09

J. O. ATKINSON, *Treas.*

I believe in foreign missions for the sake of the kingdom of God in China and India, in Africa and Turkey. But I believe in foreign missions also for the sake of the Church in the United States of America. It is the missionary who will prod us out of our complacency and save us from stagnation.—*Rev. Frank J. Scribner, Jamesville, Wis.*

If we spend a large percentage of what we give "to the Lord" on ourselves, is it correct to call it "giving"; is it not rather a form of self-indulgence?—*Rev. Geo. E. Stickney, Beloit, Wis.*

ALL SELF-PRONOUNCING

holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.

AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles ..... $ .50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles ..... .60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges ..... .85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges ..... .70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges ..... .90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges 1.10

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red.
13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges ..... .90
15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included 1.35

Holman Jewel Testament

INDIA PAPER ONLY—Size 2½x4¼ inches x⅜ inch

The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2	*The three wise men*
carrying away into Bāb'-ў-lon *are* fourteen generations; and from the carrying away into Bāb'ў-lon unto Christ *are* fourteen	ing interpreted is, God with us. 24 Then Jō'seph being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges $1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included 1.50
5036PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms 2.60

Holman GEM Testament

POCKET SIZE 3⅜x4½ inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3⅜x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

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4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges 1.35
4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included 1.90

RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges 1.50

INDIA PAPER GEM TESTAMENT

4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms 3.00
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Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines. It is the most readable edition of all large print Testaments.

Specimen of Type.

THE book of Jē'sus

PSALMS INCLUDED

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RED LETTER EDITION

Same as above, with the Sayings of Christ in Red.

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VIII—November 23, 1930.

The Rich Young Ruler.

Golden Text: "And he said unto all, if any man would come after me, let him deny himself, and take up his cross daily and follow me."—Luke 9:23.

Lesson: Mark 10:17-27.

A Good Prospect.

"There ran one to him"—one who, according to our present-day standards of Church membership, would have been a great prospect. For this one who came to meet Him was young; he was wealthy—that in itself would have been sufficient for our Churches of today in many cases—he was a ruler; that is, he had an influential position; he was probably cultured and educated. He was undoubtedly a good, moral young man. To all outward appearances, he was all right. But while man looketh on the outward appearance, God looketh on the heart.

A Hungry Heart.

"What shall I do that I may inherit eternal life?" This young man had so much; he had those things which so many people think are the secret of happiness. But in spite of this fact he had a hungry heart. There was something within him that would not, because it could not, be satisfied with mere things. He did not know just what it was—men ofttimes do not know—but there was something within him that cried out for the things that have abiding value. In other words, this young man needed God to complete his life. Man cannot live by bread alone. A man's life does not consist in the abundance of the things that he possesses.

Right Horizontal Relationships.

"All these things have I observed from my youth." "These things" referred to six of the commandments, and the young man sincerely stated that he had kept them from his youth up. He was above the average, to say the least. It is to be noted, however, that the commandments to which Jesus called his attention dealt with the young man's relations with his fellow-men. They concerned his horizontal relationships, his attitudes toward and his dealings with his neighbor.

Wrong Perpendicular Relationships.

"One thing thou lackest"—the young man was not right with God. His love of possessions had come between him and God. He loved gold more than he loved God. He worshiped things, he had other gods before the true and living God. He was not willing to give up his possessions to follow Christ. And he became a type of all those into whose lives there has come something which they put before God. It should be remarked in passing that God does not require every man who would become His disciple to sell all that he has and to give it to the poor. In the case of the young man it was necessary, for instead of him having money, his money had him. There are rich men who have been faithful and fruitful followers of Jesus Christ. They have served God with their mammon, instead of trying to serve God and mammon. This story ought to impress upon all of us the fact that religion concerns two relationships—the perpendicular or vertical, and the horizontal. It is not enough that a man is a good neighbor. He must be a good son of God, as well as a good friend to man. On the other hand, a good son of God will be a good friend or neighbor to man.

The Man Who Might Have Been.

"He went away sorrowful"—we never hear of him again. It would be interesting to know just what did become of this young man, who, with all his gifts and his gold, could have been such a useful disciple. But we may be sure that eventually his life ended in tragedy. He stands forever as the man who might have been. What a difference it made because he turned away from Christ! What a difference it always makes when any one turns away from Christ! No man ever comes to his best or ever does his best if he refuses to take Jesus Christ into his life. Just in so far as any one does this, he is one of those "who might have been."

The Snare of Riches.

"How hardly shall they that have riches enter into the kingdom of God?" It is not impossible, but it is difficult. Riches, or the love of money, which is the root of all evil, have a way of enslaving their possessors and of dulling the finer sensibilities of the soul which are the prerequisites for entrance into the kingdom. They have a way of putting barriers between men. They beget a sense of independence and self-sufficiency which stifle the spirit of humility which is absolutely essential to entrance into the kingdom. They make it hard—Jesus used a most striking way of stating this truth—for their possessors to enter the kingdom of God. But not impossible. Thanks be unto God for His power to save unto the uttermost those who come unto God by Him. He has saved and used those who have had riches. He can do what with man is impossible. His salvation is not by words, but by faith. And when His living Spirit is allowed to have His way in the human heart, He makes all things new. His name is Jesus, for He saves His people from their sin.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, November 23, 1930.

Topic: "Things for Which We Should be Thankful."

Scripture Lesson: Psalm 103: 1-13.

The word "thankful" comes from the Gothic word, which originally meant "thinkful." To be thankful is to be thoughtful or mindful of the good things received. Truly thankful hearts remember the goodness of God and the gift of His precious Son every day of the year. Every day should be a day of thanksgiving.

Notice the spirit of thankfulness in Jesus' life. He always thanked His Father for every gift. He always broke the bread and gave thanks before the meal. On the night that He ate the Passover with His disciples for the last time, He thanked God for the meal. He, who was God, thanked God for the gifts He received. How much more ought we to thank God for His wonderful gifts.

We can be thankful for the Church. There is a Church building in almost every community in our country. We have come to look upon them as essential. Have they also become commonplace? Does the Church mean any more than other institutions to us? Are the friends found there any more reliable than other friends?

We have gone a long way, perhaps, when we can thank God for the trials that are ours. God chastens those He loves. We should be thankful for the perplexing problems and the sorrows that come to us. The solving of each problem makes us stronger. And each sorrow has its lesson of love and tenderness. We become more perfect as we bear with Christian hearts the parts of life that are shaded with griefs and troubles

Of all the good gifts that we enjoy, friends are probably appreciated most by us. It is our friends who help us in our joys. Every one needs friends. To have friends, we must be friendly.

We can thank God for our very selves. In doing this, of course, we do not assume the attitude of the Pharisee and thank God that we are not as others. But we can thank Him for His goodness in giving us perfect and whole bodies. We can thank Him for the five senses that we have that enable us to enjoy the beauties He has placed in the earth. We can thank Him for our minds, and for our souls. Whatever we may think of ourselves ordinarily, when we consider that we are God's greatest creation it must be with thankful hearts filled with praise for His great name.

Thank God for nature. This note of our thanksgiving song will include the fertility of the fields that give us our food, the richness of the earth that provides us with coal and other fuels, and the sun that purifies and heals as well as furnishes all our energy.

Then, thank God for an opportunity to work. Most people are restless if taken away from the daily tasks. Be thankful for the seat in the school-room and prove yourself worthy of the chance to learn. Be thankful for the task as teacher, mother, nurse, doctor, lawyer, clerk or farmer. It may be a small share of the world's work that each of us can do, but all together we do a mighty piece of work. Let us be thankful that we can work.

"I offer thanks for just familiar things:
The ruddy glory of the sunset sky,
The shine of firelight as the dusk draws nigh,
The cheerful song my little kettle sings.

"The woodland music of my giant pine,
The last sweet tokens that my garden yields,
The mellow tints upon the autumn fields,
The far-off misty mountain's purple line.

"The sense of rest that home so surely brings,
The books that wait my pleasure, true and fine,
Old friendships that I joy to feel are mine—
I offer thanks for just familiar things!"

—*Alix Thorn, in New Outlook.*

RALLY DAY OFFERINGS.

The treasurer of the Board of Christian Education reports that rally day offerings have already come in as follows: Holland Sunday School, $5.46; Holy Neck Sunday School, $5.51; Spring Hill Sunday School, $7.74; Linville Sunday School, $6.70; Lynchburg Sunday School, $3.39—total, $28.80.

The field secretary and the chairman of the Board of Christian Education accepted invitations to the New Lebanon Christian Church, Elberon, Va., to be present on Sunday evening, November 2nd, and speak about missions. A very large and enthusiastic audience was present and the representatives of the board felt it a privilege to speak on this most interesting part of our Church work.

The chairman of the Board of Christian Education, Rev. F. C. Lester, and the field secretary of the board were present at the Eastern Virginia Conference. Both plan to attend part of the sessions of the North Carolina and Virginia and the Western North Carolina Conferences.

Jewel Truitt.

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

WALK IN HIS WAYS. By Amos R. Wells. W. A. Wilde Co.; $1.50; pp. 255.

This is a book of meditation based in each instance upon some inspiring Bible passage and closing with a brief prayer. The reputation which Dr. Wells enjoys as a spiritual seer is well maintained in this book.

PELOUBET'S SELECTED NOTES, INTERNATIONAL SUNDAY SCHOOL LESSONS, 1931. By Amos R. Wells. W. A. Wilde Co.; $2.00; pp. 384.

For thirty-seven years Dr. Peloubet edited his "Selected Notes," and now for twenty years Amos R. Wells has carried on the work in much the same spirit and attitude of the original author. For those who believe in the efficiency of the Improved Uniform Lessons, this book will be of special help. It is well worth the price charged.

CHRISTIANITY IN ACTION. By John Timothy Stone. W. A. Wilde Co.; $1.50; pp. 222.

Dr. Stone is known the world around as the pastor of the Fourth Presbyterian Church of Chicago, and now as the president of the Presbyterian Theological Seminary of Chicago. In this book he has collected eighty-six little sketches from life and nature, illustrative of the gems that have so distinguished his preaching during his long and successful pastorate in Chicago. Dr. Stone's attitude, with reference to the spiritual life that it is a distinct gift from God, shines out in every page. This volume will be found exceedingly interesting.

THE BUSINESS GIRL CHOOSES. By Marian Lela Norris. The Abingdon Press; $1.10; pp. 191.

So much advice is continually being given young people that we need not be surprised if sometimes they appear to be discourteous, in that they do not give it the consideration which those who offer such counsel consider it to be worth. Miss Norris is the executive secretary of the Eleanor Association of Chicago, and is well qualified to assist young women in making their life's choices, particularly in the business realm. She draws upon her wide and varied experience, and gives cases that will help young women properly to appraise the Church, society, business and other factors that enter into a life program. The book is approved by the committee on curriculum of the Board of Education of the Methodist Episcopal Church, and that means that it is considered worthy.

REIDSVILLE.

The meeting which was mentioned in our last letter was carried out as scheduled. For several weeks we had special prayer circles in preparation for the meeting. On October 12th we began with good interest and a fine spirit. Six members were received into the Church at the first service. Dr. C. H. Rowland came to us on Monday, October 13th, and did the preaching throughout the meeting, ending October 26th.

Few people will read this report who have not heard Dr. Rowland, and to state that he was with us means that the messages were strong and of the sort that leave people thinking of their duty to God. Most of the effort of the meeting was within the Church. Many came and heard and resolved to be better Christians.

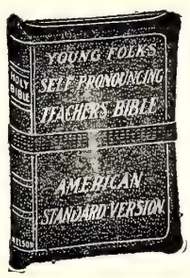
The meeting was not a "flurry," as some are, but of the more lasting type. There was plain gospel preaching which went to the hearts of the hearers, and went home with them to help them meet successfully the temptations they shall meet. Fifteen have been received into the fellowship of the Church so far, and we are to receive others next Sunday. We are grateful to Dr. Rowland that he consented to return to us for the meeting; grateful for every message, and for his influence in our community. He has many friends here, even as many as know him, who are glad to have had him. We hope that he may come again.

We came to Reidsville two years ago, and today we had a recognition service, at which pastor and people pledged themselves to another year's work in the kingdom. The Church is in fine spirit, and with the Spirit we hope to overcome every obstacle which may arise. We are looking forward to a pleasant year. The Lord has blessed our efforts, and we are encouraged to undertake more for His glory. By the end of this week we will have our program for next year ready to put in operation when we return from Conference. We desire the prayers of those who are interested in us or in the work of the Master. We owe all praise to Him.

J. H. DOLLAR.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

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Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3 3-4x3-8 inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

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With 32 full-colored illustrations; also 25 outline maps through the text and 12 colored maps.

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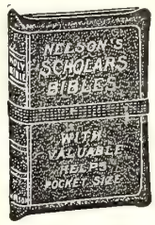

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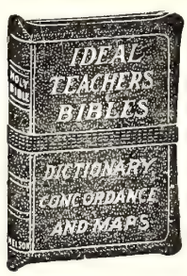

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One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

BY REV. AMOS R. WELLS.

MONDAY.

PRECIOUS PROMISES.

"We are journeying unto the place of which Jehovah said, I will give it you: come thou with us, and we will do thee good, for Jehovah hath spoken good concerning Israel."—Num. 10: 29-36.

When Moses wanted Hobab to go with him, he did not picture the vast desert stretching before him, he said nothing about the fiery serpents, the burning sun, the sparse vegetation, the robber bands, the weary marches, the hostile tribes of Canaan. He was certain that the final result of the expedition would be glorious beyond imagination; he knew that the trials of the way would come upon Hobab only one at a time and would be surmountable, that there was no sense in piling them upon his imagination all at once.

Such confidence every Christian may well have when he urges others to become Christians. No gold mine was ever so profitable as conversation. No investment ever gave such rich returns as Church membership. No expedition ever discovered such wonders as following Christ. With perfect assurance, we can invite men and women, boys and girls, to come in with us. We are presenting to them the most magnificent of opportunities.

Prayer.—With what boldness of beneficence, our Saviour, should we issue Thy invitation! We bless Thee for making us Thy heralds of joy. We are proud that we are Thy agents in doing this unmeasured good to men. *Amen.*

TUESDAY.

SHINING FOREVER.

"They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."—Dan. 12:1-10.

Modern science has shown us that the stars, though they last for ages upon ages, yet have, every one of them, a birth, a youth, an old age, and a death, as truly as man has. The astronomer can analyze the light coming to him from a sun at an unimaginable distance; light which started toward him before Abraham, and can tell in what stage of its life the star was when the light left it, whether it was then a young star or an old one tottering to its grave. No star shines on forever.

But we have the Creator's promise of eternal shining if we turn men to heaven. Here is the real endlessness, to do God's will. The most enduring thing in the universe, the very stars themselves, will grow dim and perish, but the light of God's evangelists will shine ever brighter as the constellations fade away.

Prayer.—Great blessings, our Father, have those to whom we bring Thy love, and blessings as great have we in the bringing. That happy employment introduces them to everlasting bliss, and us to endless glory. For in no other way do we make ourselves at one with Thee. *Amen.*

WEDNESDAY.

SALT THAT STAYS SALT.

"Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted. It is thenceforth good for nothing."—Matt. 5: 13-16.

In the chemistry of divine grace, much account is made of regeneration, but also there is recognition of the possibility of degeneration. Nothing is more hopeless and useless than old salt, salt which once had preservative qualities but which has not preserved itself. It is thrown away, as Christ said, and becomes mere dirt to be packed down by tramping feet.

Such are Christians who lose the divine saltness, Christians who are no longer a savor of righteousness, Christians who can no longer salt others but need themselves to be salted. They are blind leading the blind. They are lanterns gone out. They are guides who have lost the way.

Prayer.—Be Thou our continuance, our Saviour. Be Thou the abiding grace of our lives. Salt us anew as Thou seest we need. And forbid that any who has saved another soul should himself become a castaway. We ask it in Thy name. *Amen.*

THURSDAY.

SURE RESULTS.

"Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."—1 Cor. 15:50-58.

A certain great life insurance company has discovered that one in eleven calls made by its agents results in the taking out of a policy. Be as persuasive as he can, the agent is turned from door after door; but if he persists, he is sure of his reward in time. He is constantly reminding himself that if he has average knowledge, industry, tact and skill, he has only to make ten unsuccessful calls and reap success with the eleventh.

Winning souls to Christ is not unlike selling life insurance. There are many discouragements in the way of evangelism; there is much to render the worker downcast and cause him to give up. But he has before him the example of innumerable successful workers, workers no more devout, no more faithful, no more believing, no more ardent, and no more tactful than he, though he may be only an average worker. He has the same Helper that they had. The promises that were available for them are available for him. The degree of success that they gained, he will gain also; there is no reason to the contrary. His labor will not be vain, in the Lord.

Prayer.—May we always abound in Thy work, O Blessed Redeemer. No discouragements assail us that did not assail Thee. We have far less opposition than Thou didst meet, and the early disciples. May we plod on, ever seeking souls, and we shall surely find. We shall see of the travail of our souls, and shall be satisfied. *Amen.*

FRIDAY.

A PROFITABLE PURCHASE.

"Walk in wisdom toward them that are without, redeeming the time."—Col. 4:1-6.

The literal meaning of "redeeming the time" is "buying up the opportunity," as it says in the margin of our Testaments. Here is a vital text for soul-winners. For in this matter of leading men to Jesus, the main fault of most of us is that we do not see our chances, or, seeing, take them as we should.

Opportunities for soul-winning are to be purchased; they are not to be had for nothing. We can buy them with loving sympathy; we can buy them with thoughtfulness; we can buy them with courage, and we can buy them with prayer. When it seems impossible that we should have any opportunity to win a certain soul, God will give us the opportunity if we ask Him. And we can buy them with faith, which is always legal tender in bargains of this kind.

Prayer.—How eager Thou wert, O Christ, to seize upon every chance, to win men and women! How instant Thou wert, in what men called season and in what men thought to be out of season! Help us to Thy readiness, Thou great Evangelist, that we may help men to Thee. *Amen.*

SATURDAY.

VISIONS AND VICTORY.

"I was not disobedient unto the heavenly visions."—Acts 26:15-20.

The vision of Moses sent him to be a redeemer of his people. The vision of Isaiah made him a prophet of the Most High. The vision of Paul ushered him into his life work of evangelism. So with all visions of God, of Christ: they have apostolic intent and power, they are ordainings to missions.

Where there is no vision, the people perish. Where there are no visions, the individual soul perishes. With the vision comes life, comes energy, comes courage, comes triumph.

What shall we rejoice over when we get to heaven? Our bank account? Our social success? Our election majorities? We shall not give a thought to such things. A single word spoken for Jesus will far outweigh them all.

Prayer.—Lord, make Thy glory appear to Thy children. So fill us with Thy splendor, that we shall know nothing else as supreme. So enrich us with Thy love that we cannot keep it to ourselves. So make us Thy friends that we must become Thy evangelists. For Thy name's sake. *Amen.*

SUNDAY.

THINKING LIKE MOSQUITOES.

"Come ye after me, and I will make you fishers of men."—Matt. 4:17-25.

The latest report of the Rockefeller Foundation, in its thrilling account of progress made in the fight against malaria which is introduced into human bodies by the bite of certain kinds of mosquito, says that "a good malaria fighter must learn to think like a mosquito." He must ask: "Which of many kinds of anopheline mosquitoes shall I try to imagine myself? How far is it possible to fly? When and where is food to be had? Which blood is to be preferred, human or animal? How can I get into a screened house? Where shall I rest after a good meal? Where is the best place to deposit eggs?

That is just what Christ meant when He told those fishers that they must become fishers of men. They must, through knowledge and imagination, put themselves in the place of this man and that woman, just as they had been in the habit of thinking like a fish in the Sea of Galilee. And that is what that beloved modern disciple of the Master meant when he entitled his book about missionary work in Africa, "Thinking Black."

Prayer.—Lord Jesus, supreme Searcher for souls, help us to love, that we may know. Give us love's penetrating power. Give us love's understanding might. Give us love's final conquest. Give us Thyself. *Amen.*

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

MORAL HOBBIES.

By Dr. C. J. Harrell.

"The child (Samson) shall be a Nazarite unto God."—Judges 13:5.

What good thing does the character of Samson teach us? The writer was one day asked this question by one who was not a little disturbed that Samson should occupy so conspicuous a place in the Book of Judges. It is most evident from the story of his life that he is not to be numbered among the illustrious saints of the earth. One is more impressed by his physical prowess than by his moral excellence. But some men teach us by their failures. "By them is thy servant warned." The career of Samson teaches us one thing emphatically—that it is impossible for one to be saved by a single virtue. It is easier for a camel to go through the eye of a needle than for a man who puts his trust in a pet virtue to enter the kingdom of heaven.

The character of Samson is distinguished for one of the outstanding virtues. From his birth he was a Nazarite. The sacred vow of a Nazarite was that he would not touch strong drink. Samson never broke his vow of total abstinence, for which he merits our commendation; but all the while he left himself exposed to many other fiery darts of evil-doings. Samson the Nazarite yielded himself to the enticements of a wicked woman, and led captive by her charms, came to a tragic end.

"What boots it at one gate to make defense
And at another to let in the foe?"

Most of us fail to appreciate how deeply seated is the temptation to overwork one virtue to the neglect of many others that are of equal or greater importance. We are prone to have moral hobbies, as though excellence in one virtue would exempt us from practicing another. One pleads his honesty to excuse his impurity. Another condones his intemperance by pleading his kindheartedness. Another offers his domestic virtues as an atonement for his covetousness. But every moral law is vested with authority, and one cannot choose his virtues. He must defend himself at every point against the encroachments of the tempter. If the line breaks at a single place, the battle is lost. One virtue cannot save a man, but one vice may damn him. "For whosoever shall keep the whole law, and yet offend at one point, he is guilty of all," says James.

We cannot play life's grand symphony on a single string. There are many tones to be blended into the whole, and we must be careful of them every one. To follow Christ in some things and disregard Him in others does not make one a Christian. He calls us to be perfect manhood, wherein is wrought all that is true and beautiful and good. Thie apostle to the Gentiles gives an incomparable summary of the graces that adorn the Christian's life (Gal. 5:22, 23). When measured by this standard of excellence, how inadequate is some one's one virtue! Wherefore, let us bring "into captivity every thought to the obedience of Christ."

Norfolk, Va.

GEORGIA CONFERENCE.

The Georgia State Conference met with the Macedonia Church, October 27-29th. "The best State Conference I have known in the thirty-five years I have worked in Georgia" (Rev. J. F. Blackburn). "The most outstanding Georgia Conference I have known" (Dr. W. Knighton Bloom). And such were the sentiments of all the sixty to eighty delegates and friends of this forward-looking gathering of Georgia Congregationalists.

Dr. H. B. Mowbray, pastor of the college of Demorest, was elected moderator, with C. C. Hamilton, pastor at LaGrange, assistant. Miss Ruth Lot, member of the Macedonia Church, was elected scribe. The opening session was on Monday evening, October 27th. Two keynote addresses were given—one by Rev. C. C. Hamilton, who emphasized the need of awakening to the fact that "Some know not God," and it is our duty to bring Him to light; while Dr. E. H. Willisford, formerly of California, spoke on what we should believe, saying, first in God, second in the Bible, "providing you let me interpret it in the light of modern thought," and third, in Jesus Christ.

Tuesday morning the theme of the Conference, "The Work and Oneness of the Kingdom," was carried forward. Rev. M. J. Sweet introduced the topic by speaking to "Our Common Task—A United Purpose." Rev. A. S. Hess, of Atlanta, spoke on "The One Master." Dr. D. W. Dodge, pastor of Central Church, Atlanta, in a masterly fashion, opened the discussion, himself giving a noble address on the theme.

Perhaps seldom has the note of larger response to our whole missionary program been struck than in the address of Dr. W. Knighton Bloom on "Oneness in Missionary Enterprise."

The "Woman's Work" was ably and most helpfully discussed by Miss Annie Campbell, one of the field workers in South Georgia.

Tuesday evening, President H. C. Newell, of Piedmont College, gave a masterly address on "An Educated Church." It was a far-reaching address and brought the audience to a high appreciation of the necessity of the Church holding high the educational standard if youth is to be served. We need not fear high knowledge. Wednesday morning was given over to business and the discussion of "Training for Service."

The business resulted in the appointment of Rev. M. J. Sweet as "Leader of the Congregational Work in Georgia," acting in the capacity of pastor-at-large to all the Churches. He was also elected registrar and treasurer of the Georgia Conference. In these positions he will be doing very largely the work of a superintendent. It is believed that as pastor-at-large the friendships made in the service come a little bit closer, and any tendency toward officialdom is decreased. Dr. H. B. Mowbray was elected a director and he and Rev. J. F. Blackburn and M. J. Sweet were empowered to fill any vacancy in the board of directors.

In the discussion of "Training for Service," Miss Dora Brackin gave an exceptionally fine introduction to the whole work of religious education. Mr. Blackburn had given an address bristling with points of early Congregational life in Georgia thirty-five years ago and contrasting it with that of today.

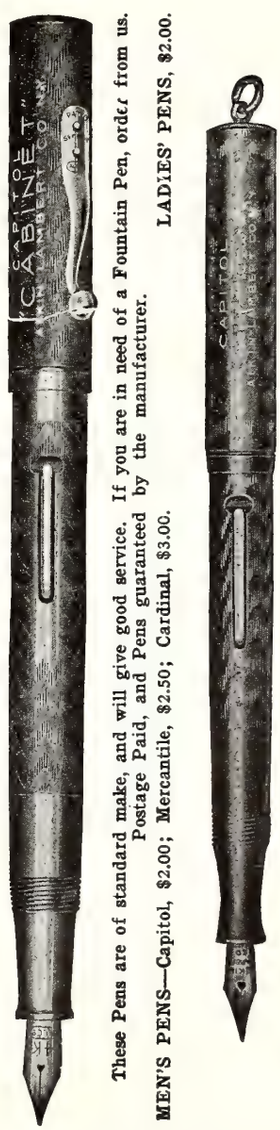
The most impressive service of all was the beautiful commissioning service conducted by Dr. Bloom. Miss Annie Campbell, A. B., M. A., Hartford, was commissioned full-time extension worker. The Communion service closed one of the most spiritually inspiring Conferences we have enjoyed in many a day.

THE GUEST BOOK.

Every Christian in the United States and Canada should use the "Guest Book," which is the promotional and informational agency of the united Christian and Congregational Churches. The book may be used by any Church at any time. It should be used soon, however. They are free for every family that will sign a request for one, promising to read it in the family group. For twenty-eight days you will read one page a day, which, in a most interesting way, tells about twenty-eight phases of our united work.

Our people are delighted with it. Words of hearty approval are received constantly. Keep the actual list of requests in your local Church office. It is a beautiful book and brimful of information and inspiration. If your Church does not have a pastor, either the Sunday School superintendent or the president of the Woman's Society should get busy. Get your full order and send it to the undersigned. No Church, large or small, can afford to miss it. See how nearly you can enlist every family in your Church.

Warren H. Denison,
507 C. P. A. Bldg., Dayton, O. *Secretary.*



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THE CHRISTIAN SUN, 1536 EAST BROAD STREET, RICHMOND, VIRGINIA

Christian Orphanage

Dear Friends:

We wonder if many of us really stop to think what Thanksgiving means to us. We can look back over the year and "count our blessings one by one," and we have so many blessings to be thankful for. If we stop to thnik, we cannot help but realize that God has been good to us and has richly blessed us through the year.

One wonders if we are really thankful for the blessings God so bountifully bestows upon us. When we pray, do we make it a prayer of thanksgiving for the rich blessings we have received, or do we make it a prayer of asking for more blessings? We never forget self and ask the Lord to do something for us; but how many of us pray that God will let us do something for Him to show our thankfulness for what He has done for us? While we are giving thanks for what God has done for us, will we take time to ask Him to let us give a part, at least, to help some little one of His whom He has seen fit to leave dependent, that we may show our love to Him by helping His little helpless one. While we are enjoying our Thanksgiving and the blessings God has given us, will we give one thought of love and sympathy for the little helpless, dependent, fatherless and motherless children? Will we show the depths of our love to the Master, who has given so much for us, by the gifts we make to help His little ones?

The gift of the value of one day's work—just one day out of 365—for your Orphanage to help it in its work of love and charity. If your salary is ten dollars per day, give ten dollars; if it is five dollars, give five; if it is two, give two. It is just a day's work. I know a Sunday School teacher who made a proposition to his class a few years ago to give the best day's income during the following week to the Thanksgiving offering for the Orphanage. His best day's income was something like $100, and he gave it. The other members followed his example. His class sent in a splendid offering that year.

We sometimes think we cannot give so freely—we just cannot afford it. But if something happens and we lose ten times as much, it is gone and we do give it. Jesus said, "Freely ye have received, freely give." More than a hundred children in your Orphanage need help. Will you at this Thanksgiving season give freely to help swell the offering from your Church, and by that act visit the fatherless and widow in their affliction. It is a fine way to help them. You will do a kind and loving deed.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 13, 1930.

Brought forward	$13,617.78

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Hopedale	$ 2.60	
Durham	23.91	
Third Avenue, Danville	3.64	
Happy Home	2.00	
Lebanon	1.22	
		33.37

Eastern N. C. Conference:

Cary	$ 2.77	
Catawba Springs	10.33	
Henderson	3.55	
Wake Chapel	7.83	
Turner's Chapel	1.50	
		25.98

Western N. C. Conference:

Smithwood	$ 3.37	
Pleasant Hill	6.20	
		9.57

Eastern Virginia Conference:

Christian Temple	$16.61	
Suffolk	30.00	
South Norfolk	8.13	
Dendron	4.00	
Antioch	5.00	
Rosemont	13.40	
First, Portsmouth	18.43	
Franklin	16.12	
		111.69

Valley Va. Central Conference:

Linville	$ 7.59	
Dry Run	1.75	
		9.34

Alabama Conference:

New Hope	$ 2.09	
Roanoke	2.30	
Noon Day	1.18	
		5.57

Georgia and Alabama Conference:

North Highland	$ 1.14	
Richland	1.00	
		2.14

Special Offerings.

Cash	$ 1.00
T. M. Allred	1.00
R. M. Rothgeb, Raleigh, N. C.	10.00
C. A. Penn, N. Y. City	50.00
W. A. Lee, support of children	7.50
Lee Newberry, Plymouth, N. C.	20.00
A Friend, Durham	10.00
	99.50

Thanksgiving Offering.

N. C. & Va. Conference:

Shallow Ford	18.63
Grand total	$13,933.57

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2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness *kissed each other.*
11 Truth shall sprin

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9 Behold, "O God our shield, and look upon the face of thine anointed. | a Gen. 15. 1. b Ps. 56. 1. & 57. 1.
10 For a day in thy courts *is* better | 2 or, *all*

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8 ¶ [26]Jĕ-hŏ'-ă-chĭn *was* e years old when he began t

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OBITUARIES.

FARMER.

God, in His infinite wisdom, removed from our midst our sister and friend, Mrs. Roxanna Farmer, on September 10, 1930.

The Woman's Missionary and Aid Society of Pleasant Grove Christian Church, Halifax County, Va., wishes to offer this tribute of respect in loving memory of her.

"Her children arise up and call her blessed; her husband also, and he praiseth her" (Prov. 31:28). There is no more beautiful Scripture in the Bible than this; none could better express the life and character of our sister; no greater tribute could be paid motherhood.

Resolved, First: That our Church and society have lost one of the most intensely devoted and loyal members, faithful and willing, always present, if at all possible, wherever there were services, and to the Church steadfast and unmovable in the faith. Her going has left a vacant place that cannot be filled. We who remain will strive to carry on the work she loved and lived for.

Second: That we extend to her bereaved family, husband, children, grandchildren, sisters and brothers, our deepest sympathy in this dark hour, recommending them to look up to the Heavenly Father for comfort and resignation to His divine will.

Third: That a copy of these resolutions be spread on the minutes and a copy sent to the family and one published in The Christian Sun.

MRS. R. D. THOMPSON, Sr.,
MRS. W. J. PIERCE,
MRS. D. J. SIPE,
Committee.

MORGAN.

Mrs. Margaret Upchurch Morgan, relict of the late Chestley Morgan, well and rather widely known woman, passed away at the home of her son, Jeff Morgan, Durham, N. C., August 29, 1930, at the age of 72 years. Industrious, painstaking, religious, faithful to the charges of Church, home and community, was the life which her children reflect and her acquaintances respect as they rise up and call her blessed.

Beautiful and comforting were the floral offerings and the commenting mood of the immense congregation for her funeral at Martha's Chapel Christian Church, of which she was a member, conducted by the writer and Rev. Stanley C. Harrell.

B. J. HOWARD.

FREEZE.

Hiram C. Freeze was born April 4, 1869, and died October 3, 1930, at the age of 61 years, 5 months, and 29 days. He is survived by his wife, one daughter, three grand children, three sisters, and two brothers. He was a member of the Disciples Church, and lived and died in Shenandoah, Va. A large gathering of sorrowing friends attended the funeral services at the United Brethren Church in Shenandoah, October 5, 1930.

A. W. ANDES.

McDOWELL.

Mrs. Sally Hammond McDowell was born March 14, 1864, and was called to her reward October 2, 1930, at the age of 66 years. She was the daughter of Wiley and Martha Hammond, and was married to William McDowell February 4, 1892, and to this union were born three children—Artby, Lena and Aubrey, all living; five grandchildren. She also leaves two sisters, one brother. She expressed many times that she was ready to go. She was loved by all who knew her, and will be missed by the entire host of friends.

Burial services at Pleasant Union Christian Church by the writer, in the presence of a large audience. The body was placed beneath a beautiful sea of flowers. May the good Lord, who knows best, comfort the bereaved hearts.

B. H. LOWDERMILK.

LOWDERMILK.

Bro. J. H. Lowdermilk passed from his labors to his reward on September 15, 1930, being aged 88 years and 7 months. He leaves to mourn his departure ten children, 98 grandchildren, and 127 great-grandchildren, besides many other relatives and a host of friends.

Burial was at Pleasant Grove, where he had long been a faithful and devoted member. The large crowd and the beautiful floral offering attested the esteem of his friends and loved ones. Burial services by the writer and pastor, assisted by several other ministers.

T. J. GREEN.

ELON COLLEGE

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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

JONES.

Whereas, in the providence of God, on October 4, 1930, Elton Earl Jones, who had been a faithful and loyal member of the I. W. Johnson Bible Class, departed this life to enter upon his eternal reward; we, the members of the I. W. Johnson Bible Class of Oakland Christian Church, offer the following resolutions:

1. That in the death of Mr. Jones, the class has lost an efficient and loyal member; that while we keenly feel that his helpful services will be missed by his class and community, we bow in humble submission to our Heavenly Father's will, knowing that He doeth all things well.

2. To his devoted wife and companion, who mourns his loss, we offer our tenderest sympathy and pray that faith in God may give comfort to her burdened heart.

3. That a copy of these resolutions be sent to his bereaved wife, a copy sent to The Christian Sun for publication, and a copy spread on the minutes of our class records.

MRS. ROLLIE GAYLE,
MISS IDA RUTH COFIELD,
Committee.

SHEPHERD.

Inasmuch as our Heavenly Father has seen fit to remove from our midst in Ladies' Aid and Church services our beloved friends, F. R. Shepherd and his wife, Helen Shepherd:

That while we mourn the loss of our dear brother and sister, we bow in humble submission to God's will, knowing that He doeth all things well.

That their life and influence has been a blessing to us and to the community.

That we extend to their sorrowing relatives, friends and loved ones the assurance of our heartfelt sympathy in their double sorrow, that God's richest blessings may be theirs and that He may sustain them with His love.

That a copy of these resolutions be sent to The Christian Sun for publication, a copy to their family, and a copy spread on the records of our Church and Ladies' Aid Society.

MRS. D. D. SUTTON,
MRS. E. B. MATKINS,
MRS. C. H. GILLIAM,
Committee.

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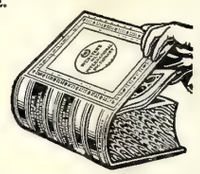

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HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, NOVEMBER 20, 1930. NUMBER 47.

Mrs N T Farmer

•• THE SUN'S OBSERVATORY ••

By Dr. W. C. Wicker.

MESSAGE TO MINISTERS.—

Dr. Henry Van Dyke celebrated his seventy-eighth birthday November 10th, and gave out to ministers this message: "Center your ministry on personal loyalty to Jesus Christ, the divine Saviour. He is the only hope of the world. If we love Him truly, believe Him absolutely, and serve Him faithfully, peace will come." The only hope of the world is in faithful, loyal, devoted service of Jesus Christ for the individual, for the Church, for the human race and for the world, and the minister who devoted himself to His faithful will win in His name.

CHURCH UNION.—

The Methodist Protestant Conference, in its recent session at High Point, N. C., voted to unite with the Methodist Episcopal Church, South. The spirit of Church union is expressive of good-fellowship among the Protestant Churches of America and will result in a closer co-operation among the people of God in combatting the giant evils that threaten our national life. Even though these resolutions for union may not always materialize in organic union among the Churches, the spirit of co-operation will be promoted and the forces of Christianity will align themselves with a solid front against the enemies of the kingdom.

CHRISTIAN BENEVOLENCE.—

Chicago contributed for benevolent purposes during the past year $160,846,000, as revealed by a recent survey. The contributions include those made to Churches, educational institutions, hospitals, dispensaries, public health service, visiting nurses' associations, organized charities, the fine arts, reform organizations, medical research, institutions for children, the aged and the blind, deaf and otherwise deficient; individual gifts to worthy individuals and miscellaneous social and philanthropic activities. The humanitarian spirit even in Chicago is alive because of the spirit of Christianity which permeates society as leaven leavens the whole lump as taught by Christ.

"CHRISTIAN HERALD."—

The *Christian Herald,* which has had such a long and successful history as a weekly, changes to a monthly. Dr. Talmage was a regular contributor to this paper in my childhood, and I read his sermons and contributions with pleasure. This change will begin with next February. The reason for the change is for the purpose of the increasing importance of the advertising service department, which appears to function to better advantage in a monthly publication. The *Herald* has a subscription circulation now of more than 200,000. This is an undenominational paper, and its large circulation is due to its excellent service in the cause of Christ.

BELIEFS THAT GROW.—

Last week, at the fortieth anniversary of his ordination, Dr. William Pierson Merrill, of New York, said, "One faith, above all, has grown more deep and sure all the way—my faith in Jesus Christ, our Lord." He further said, "I can almost say that He has come to fill the whole horizon until all I believe about God and man and Church and life and myself is caught up in the single conviction that he, Jesus, is the wisdom of God and the power of God." As beliefs grow through cultivation, life grows deeper and stronger and sweeter. Cultivate your belief by exercise in good works, and you will come into a closer consciousness of the wisdom and the power of God.

KAGAWA SAYS.—

Visiting China some weeks ago, Kagawa of Japan addressed the general conference leaders of the general assembly of the Church of Christ. He won his Chinese hearers by his first introductory sentences when he expressed his disapproval of and regret for Japanese policies with regard to China in the past, and said: "I love Japan very much, and for that reason I am serving the nation. I belong to God first, and then I belong to Japan." It is reported that he refuses to visit Korea until that country is granted her freedom, lest his message should be hopelessly compromised by the actions of his fellow-countrymen there. His great book on the law of love would be interesting reading for all those who love peace for all humanity.

CALLED AT COLOGNE.—

Dr. Henry Lunn, who was recently honored by a special dinner, celebrating the close of forty years' service in the ministry, at London, said, "That it was in Cologne Cathedral he heard clearly the call to help in building that other holy temple into which each several buildings of God is to be built." He was honored by the presence of men from the left, center and right of the Church, high, low, broad, Anglican and free Church. The Archbishop of Canterbury presided, and with him were classes and conditions. Why all this array and display? Sir Henry Lunn, D. D., was at the same time a Methodist minister and a communicant of the Church of England, and had promoted Christian union for forty years. Those who promote Christian unity and Church union in this day will be honored in the years to come.

UNEMPLOYMENT.—

"Unemployment means insecurity," says Miss Binford, director of the Juvenile Protective Association of Chicago, " and the lessening of self-confidence and the courage of men and women and boys and girls. It means that spirits are broken and that few inhibitions are left. Our child labor laws are breaking down, children are out of school, for they have no food or clothes; men are deserting their families, girls are going into prostitution for purely economic reasons, boys are turning to crime, which is profitable and where jobs seem to be always open. One feels more and more the bitterness in the hearts of those who are facing a situation which they cannot understand and before which they are helpless." Employment is best for the morals and the economic and religious life of the entire nation. Idleness is a menace to society, whether forced or voluntary.

SUPERSTITION.—

Dr. Jefferson, in his lecture on "What Can We Do for Religion?" said, "We can try to keep the spirit of religion sane. It has a tendency to degenerate into superstition. We can use the mind. We can reverence facts. We can stand up for the truth. We can give up old ideas as soon as they have been proven erroneous. We can keep religion thoughtful. The remark often heard that it does not matter what you believe if you do the best you can is insufferably silly. Everything depends on what a man believes. It is its ideas which have kept Christianity alive. We cannot get on without thinking. There is nothing which the Church needs more at the present time than deeper thoughtfulness. We need to think more. Jesus was a thinker. He was a teacher of ideas." If there is any virtue, if there is any praise, think on these things. Keep thy heart with all diligence for out of it are the issues of life. As a man thinketh in his heart, so is he.

GOOD WILL.—

Dr. Fred B. Smith, in his keynote address, as moderator of the National Congregational Council, said, "A titanic contest is on. Upon one side the forces of God, of good will, and enduring peace are aligned; against them are the delayed statesmen and militarists who still believe in the 'ennobling qualities of war' plus the powers of darkness. The final result is in doubt. Another fact is that if the teachers and preachers of peace should cease their efforts, the nations would drift straight into another war. The place and date would be the only unknown elements. . . . The world is waiting for a triumphant Christian Church to be truly Christian by standards of Jesus enunciated in His lifetime and recorded in the four gospels. The utterances of great men have put in concrete form that which many of us believe, viz: that the Christian Church will have to win this issue of world peace if it is ever to be won." Good will alone will win over war and secure world peace.

NOTES-PERSONALS

We learn with regret that the wife of Rev. D. D. Nash, of Hopewell, Va., is seriously ill in the Memorial Hospital, Richmond, Va. We wish for her a speedy recovery.

The North Carolina and Virginia Christian Conference was bountifully and royally entertained at Long's Chapel last week while it held its 105th annual session. Dr. C. H. Rowland presided and was re-elected for the sixth successive time. Rev. Stanley C. Harrell is the recording secretary, than whom no Conference has a superior, and Dr. Waldo Boone, of Durham, is the efficient and capable treasurer. The next annual session of the Conference is to be held at Mt. Bethel Church, in Rockingham County.

The editor learns with deep sorrow the passing away of Bro. Hiram Freeman from his home at Ether, N. C., on November 11th. Bro. Freeman was a charter member and may be said to have been the founder of our Christian Church at Ether, and fostered it with loyalty and loving service all the days of his life. He was a familiar figure at the annual sessions of the Western North Carolina Conference, and no man was more deeply interested than he in all that pertained to Conference growth and Christian Church activity.

Two young women made very impressive addresses before the recent session of the North Carolina and Virginia Conference—Miss Graham Rowland and Miss Jewel Truitt. These young women declared both in public speech and in private counsel that at heart the young people of our day are not bad and have not gone astray, but deeply long for God and are trying to find the way out. It was an inspiration to the Conference to have these two young women speak as they did. One wonders if in our Conferences we are giving sufficient place and importance to our young people and their problems.

In the death of Mrs. L. J. Fonville, of Burlington, N. C., on Wednesday, November 12th, our Burlington Church loses one of its most faithful and loyal members, and the city of Burlington one of its most noble and beloved Christian women. Sister Fonville was, before marriage, a Walker, the daughter of a pioneer and able Christian minister, and was also the sister of Rev. W. T. Walker, who was once editor of THE CHRISTIAN SUN and also candidate for Governor of North Carolina on the Prohibition ticket when prohibition was not popular but was making its great struggle upward in this State. Her husband and a daughter, Mamie, preceded her in death, and there survive two sons—Attorney DeRoy, C. C., and Miss Sadie. The burial was from the Burlington Christian Church Thursday afternoon, November 13th, services being conducted by the pastor, Dr. G. O. Lankford, assisted by Dr. C. H. Rowland, Greensboro, and THE SUN editor. The floral offering was exceedingly fragrant, beautiful and abundant. This faithful woman surely made a great contribution to the day and generation in which she lived, and her loved ones rise up to call her blessed.

If any CHRISTIAN SUN readers wish to get acquainted with at least twenty-eight missionaries of the Congregational-Christian Mission Boards and Churches, they have an opportunity of doing so by addressing a request for "The Guest Book" to Dr. W. H. Denison, Secretary, C. P. A. Building, Dayton, Ohio. This request will bring a booklet of thirty-two pages, with covers and maps, giving a sketch of the lives and activities of twenty-eight men and women whose lives are dedicated to the service of their Lord on mission fields at home and abroad. By reading one sketch a day for four weeks, one gets acquainted with these fine souls and consecrated workers. A recent writer in the *Congregationalist and Herald of Gospel Liberty* says of the "Guest Book": "I have read my 'Guest Book' through and through. For thirty days, men and women of every color and race have been my guests. They have talked to me of their work, their trials and their triumphs. I have shared their joys and their problems, and again and again I have wished that I could help. And now my chance has come. My gift may be ever so small, or ever so large, but it will all help; and so I shall have a part not only in maintaining the present work, but, I hope, in making the advance which the work so sadly needs this year. With my gift will go a prayer that God will richly bless and multiply his work in which I have taken this extra share. So now, before I forget it, I will place my extra gift in this envelope, and mail it at once, as a proof of my loyalty to the work of the kingdom in the name of Jesus Christ."

HOLLAND.

The first Sunday in November was our first services with the Holland Christian Church after an absence of ten years from this particular pastorate. It was a peculiar joy to return to this field and resume our labors of other days. The services during the two Sundays we have been here were well attended and the spirit of reverence in the worship was very impressive to the pastor.

The Church has had three pastors since we were pastor—Dr. J. P. Barrett, Dr. J. H. Lightbourne, and Rev. W. C. Hook. To these brethren we pay our tribute of honor and respect for the splendid progress and achievement made in these ten years. We have met with a very hearty welcome, and found the parsonage in first-class condition, having been painted throughout on the inside, the floors waxed, and new window-shades installed, with various other improvements as needed.

The Ladies' Aid Society served a sumptuous banquet to the Ruritan Club this week and fifty-five covers were laid. From the proceeds of this banquet and other donations the society expects to net about $75. The pastor had the honor to address this splendid group of men from the community.

We anticipate a year of true worship and consecrated achievement, and to this end we direct our prayers and invite the prayerful indulgence of the whole brotherhood.

W. M. JAY.

BEREA.

With the month of October, we concluded our pastoral services with the Berea Christian Church, near Ossipee, N. C. On account of moving to our new field of labor the last of October, we were unable to fill our last appointment of the year, which was the first Sunday of November. We secured the services of Rev. A. P. Hurst for this Sunday, and we have learned since that he made such a favorable impression that he was unanimously called to serve the Church for the coming year. From our own joyous fellowship with these good folks, I bespeak for Bro. Hurst a rich experience at Berea and a fine opportunity to do good.

We shall never forget the unique surprise we had the week prior to our departure, when several carloads from the Berea Church came to our house. Mr. and Mrs. B. M. Bennett were the heralds sent ahead, not to tell us of what was coming, but to throw us off our guard. After a half-hour or so, the whole group arrived. Soon after, Captain Isley presented us with a document designated as a hunting license. The hunt was to take place at once, and, according to directions, the family was sent outside to make the first catch under a maple tree. During that time the house was ransacked, not to get anything, but to hide the numerous things which they had brought. While they had much sport in watching us conduct the hunt according to directions, the joy was not all theirs. We express our sincere thanks to all who contributed and for the pleasant visit together. May God's richest blessings rest upon this people and their new pastor in the coming days.

Holland, Va. W. M. JAY.

MOODY BOOKS.

The Bible Institute Colportage Association of Chicago, founded by D. L. Moody in 1894, continues to distribute its attractive evangelical literature in large quantities to the spiritually needy ones, such as prisoners, mountaineers, lumberjacks, seamen, hospital patients and several other groups. During September and October, the association was able to supply 1,422 mountain schools with 24,820 Moody Colportage Library books, 27,191 evangel booklets, and 40,474 pocket treasuries by reason of contributions to the missionary book fund. The boys and girls in these schools are encouraged to read the books and memorize a number of choice verses. Those who repeat from memory the verses indicated receive as a reward a copy of John, with special helps, or a New Testament for additional verses memorized. In this way, 5,083 scholars thus far earned gospels, and 429 have earned New Testaments. Requests from teachers for additional gospels and New Testaments are being received continually.

One teacher in Kentucky reports: "Each morning the pupils in turn read a chapter out of the pocket treasury. The patrons of the district read the other books, exchanging them, and they are eagerly read. I can easily see an improvement in the deportment of the entire community. We are very thankful for these beautiful gifts."

Another teacher writes from West Virginia: "Words cannot express my deep appreciation for the Testaments. If you could have seen the children's happy faces when I gave them the books, I think you would have felt fully repaid. In some of the homes into which the Testaments went there was no other book concerning religion—not because the people are unbelievers, but simply because there was not money to buy anything of that nature. The parents are as pleased as the children. They also eagerly read the books you sent to us at the beginning of the year."

Christians are urged to pray earnestly that the association will be able to place this helpful literature in at least 7,000 schools during this winter and spring. There is hardly a more effective and economical way of reaching the youth of our land with the messages of life, love and liberty than that employed by the Moody Colportage Association.

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Suffolk, Va. J. EDWIN HARRIS.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor;* REV. F. P. ENSMINGER, *and* REV. M. J. SWEET, *Associates.*

DR. ROBERT MACDONALD returned to the pastorate of the First Church, Miami, on November 9th. Dr. MacDonald was pastor of the Church for part of last winter season and will serve the Church for the season of 1930-'31. Dr. MacDonald has held large pastorates in the East and is a preacher of outstanding ability.

THE PASTOR-AT-LARGE, Rev. Milo J. Sweet, was most happy in meeting with the West Carolina Christian Conference November 5th. He found a Church chuck-full of delegates, mostly men. These Christians find a way to get away from regular business when their Church needs men in Conference. Looks mighty good.

"FUSING TWO CHURCHES" is the title of an interesting article in the *Community Churchman* for November, written by Rev. John R. Scotford, a Congregational minister of Cleveland. It is the story of the Federation of Congregational and Disciples' Churches in Chagrin Falls, Ohio. This federation is the result of twelve years of living and working together.

COUNTRY LIFE ACADEMY, Star, N. C., is proving its faith by its works. Not only does it take care of a fine group of students, but, through its talented Bible teacher, Miss Bryant, a week-night school in Sunday School teaching is given once a week for all the Sunday School teachers in the city and country round about. Miss Bryant is an accomplished Bible student, having graduated from some of our country's best schools in religious education.

DR. H. SAMUEL FRITSCH, after an illness of two months, returned to the pulpit of Union Church, Jacksonville, on November 9th. Late in August, Dr. Fritsch was stricken with a hemorrhage of the retina of the eye, combined with a serious heart condition. During much of the same period, his daughter has been ill also. Both are now recovering health and strength, and Dr. Fritsch was welcomed back to the pulpit by a loyal and happy congregation.

LEADER HONORED: The North Georgia Association, at its recent meeting passed the following resolution concerning one of our most faithful leaders: "The North Georgia District of Congregational Churches wish to express their appreciation for the long and unselfish services of Rev. J. F. Blackburn among the Churches and communities of North Georgia. For thirty-five years he has been known and loved by his fellow-pastors and workers and all with whom he comes in contact. He is especially loved by the young people, in whom he has taken a great deal of interest."

MIAMI BEACH, FLA.: In a letter sent by the pastor, Dr. E. A. King, to the members of the Church and its constituency, the following interesting subjects were announced for the month of November: Morning sermon topics—"How We Know God," "How Jesus Reveals God," "God the Great Companion," "Finding God for Ourselves"; evening sermon topics—"Health, Power and Peace," "The Wonderful Law of Suggestion," "The Will to be Well," "God the Great Physician." The Church observed November 9th as "Loyalty Sunday." The Church is entering upon its tenth year under the pastorate of Dr. King.

UNION THANKSGIVING SERVICE: A striking example of the coming significance of the union between the Christian and Congregational denominations is the great Thanksgiving fellowship meeting to be held at Star, N. C., in the chapel of the Country Life Academy. Five Christian and a like number of the Congregational Churches are invited to share in this service. The Christian Churches are Brown's Chapel, Big Oak, Ether, Biscoe and Shady Grove; Congregational Churches are Star, Providence Chapel, Bailey's Grove, Sophia and Flint Hill. Under the direction of Miss Bryant, the students of the academy will prepare special music and do everything possible to make everybody welcome. Dr. C. H. Rowland, pastor of the Christian Church at Greensboro, is expected to preach the sermon, and at least four other preachers will share in the program.

DR. C. REXFORD RAYMOND, of Pilgrim Congregational Church, of Cattagoona, has recently preached two sermons which have been published in the Chattanooga *Times*. For the first one, the newspaper gives the heading "Calls on Religion to Accept Science." Dr. Raymond deplored the fight made by any part of the Church against science, and particularly against evolution. "Science is what we know, or think we know, about the universe. Religion is our attitude toward that part of the universe which determines our destiny. Religion takes the findings of science and interprets them, asks their meaning and value, what its purpose is and how it is related to our other experience. There is absolutely no need for conflict in religion and science."

The second sermon was on "Science and Immortality." In the sermon, the speaker discusses the extent which science permits people to believe in the life after death. In fact, science does more than admit the possibility of immortality; it gives us facts which encourage us to expect immortality.

DR. J. O. ATKINSON, in an informal address before the Western Carolina Conference of Christian Churches, meeting at Hanks Chapel last week, said: "We really know people only when we know them at their best. And we know Churches in the same way. At the meeting of the American Board of the Congregational Churches, I never saw a more eager hunger for souls, that the world might come to know Him, in my life. I seldom if ever have been so thrilled and lifted as I was in that great meeting. I felt that I was seeing our brethren at their best, and any one in that meeting could but realize we were carried to a great spiritual height in the midst of those great leaders." The occasion was the consideration of the union of our two denominations, and every one present felt that other Churches in communities where there should be but one Church will unite just as soon as they come to "know each other at their best." And so the spirit of co-operative efficiency grows. It is the great way of hastening the coming of Christian civilization. Let us know each other better.

THORSBY INSTITUTE

The library of Thorsby Institute is open free to the public and is used a great deal. It is the only public library in the county. Between seven hundred and eight hundred volumes are given out in a single month. While school is closed during the summer, the library is kept open twice a week.

Miss Fairbank, the librarian, is a Carleton College graduate who has taken library courses at the University of Wisconsin and the University of North Carolina. The library now has about 3,000 volumes. These have been collected since the fire, six years ago, which destroyed about 6,000 volumes.

A recent visitor at the school was Rev. Judson L. Cross, of Boston, who is regional secretary for New England. He expressed himself as much pleased with the work the school is doing and the general atmosphere that prevails.

DR. CROSS' VISIT.

Rev. Judson L. Cross, regional secretary for the American Missionary Association, honored the Southeast with a flying visit of two weeks, ending November 2nd. His itinerary covered parts of Alabama, Georgia and the Carolinas. In Atlanta he met with Dr. Bloom and his staff of workers of Georgia and Alabama, consisting of Rev. F. P. Ensminger, Miss Marguerite Davison, Miss Dora Brackin, Miss Annie Campbell, Rev. F. L. Blackburn, and Rev. Milo J. Sweet. Dr. and Mrs. William T. McElveen were guests at the staff luncheon Thursday noon, November 30th. Dr. Dodge was a visitor at the Conference.

Mr. Cross visited Piedmont College and spoke at chapel there. He went to Elon College and was shown the fine equipment and student body under the leadership of President Harper. He also visited the Alice Freeman Palmer Institute at Greensboro. Doubling back, he visited Salisbury Church and preached Sunday morning, November 2nd, at Albemarle. He was delighted, he said, with the South and remarked he had gathered much material for use in his lectures and addresses in the North.

THE CHRISTMAS FUND.

The Christmas fund of the Congregational Board of Ministerial Relief is once more making its appeal in behalf of our aged and disabled ministers, their widows and families. For twenty-seven years this Christmas fund has supplemented the regular grants that can be made from normal sources—apportionment, individual gifts and income from endowment. These regular grants are pathetically small, averaging only $329 to a minister and $258 to a widow. The Christmas fund aims to place in the hands of the more than 800 pensioners of the national and State boards of relief a generous remembrance on Christmas Day. Any portion of the Christmas fund not distributed by Christmas is kept in a special emergency fund to relieve sickness and sudden distress through the year. Last year the Christmas fund amounted to $75,420 and represented the gifts of more than 7,000 friends of our aged ministers. They ranged all the way from $1,000 down. One of the first gifts this year was made by a small Italian boy, who pressed 5 cents into the hand of his pastor, asking that it be given to some one who needed it. It was forwarded to the Christmas fund, his pastor writing, "I hope that this may be used of God in some unpremeditated way to help this great cause."

Any contribution, large or small, may be sent directly to the Board of Ministerial Relief "Christmas Fund," 441 Lexington Ave., New York City, or forwarded through your Church treasurer. "As we have opportunity, let us do good unto all men, especially unto them that are of the household of faith."

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LEAVES FROM MY DIARY.

(Editorial Correspondence.)

XV.

S. S. Minnekahda, Thurs., July 17, 1930.

From 6 to 8 this A. M., and from 9 to 11 I read in bed a book called "The King's Passport." It is a fascinating story, historical and imaginary, of the doings in kings' courts and queenly palaces, of the dash and the daring, the adventure and the diplomacy in high circles soon after the conclusion of the great World War.

For our devotions this morning, Dr. Coffin read the first chapter of Philippians. This chapter never seemed so realistic and filled with such life and promise as it seemed while Dr. Coffin was reading it. I recall with what emphasis he read verse 21, "For me to live is Christ and to die is gain." And with what beautiful emphasis he expressed verse 29, "For unto you it is given in behalf of Christ, not only to believe on Him, but also to suffer for His sake." All Scripture is beautiful when properly and appropriately read. Dr. Coffin called on me for the prayer this morning. How grateful I am to be able to once more join in worship with my brethren.

At 10:30, Dr. Coffin talked in the ship's library on "Church Union." His audience was large and mixed, but was delighted, so numbers of those who heard him told me. So far as I know, there were no Congregationalists or Christians in the large mixed audience other than Smith and Coffin, yet they believed in what Coffin said, and one preacher of the company came and wanted to know if I agreed with Coffin. Almost any one gives intellectual assent to the idea of Church union, but it takes more than this. It takes a genuine consent of the heart to enter into Church union.

Smith talks to me today about his problems as a man and a minister. He carries the heaviest burden of any man I know in the ministry. He has a great Church and a great people in a great city. But he has a great debt that burdens him and his people. He carries the weight of that upon his heart, and even while his heart aches he must at all times smile and be happy and seek to carry courage and cheer to the hearts of others. If he and his could lift that debt, what a contribution to the Church and the kingdom Smith and his people would make! I feel this morning if I had the money, or could get it, I can think of no better possible investment in kingdom service than that of wiping out the indebtedness on the Christian Temple and say in the words of our Saviour, "Unloose him and let him go." Maybe he will go the faster and the better when finally the weights are taken off. I recall that the Romans in preparing their horses for a chariot race, would tie sand-bags and weights to their horses' heels, and then remove them on the day of the race so that their feet, being the lighter, they might run the more rapidly. This is where and how we get the word "expedient" in our English tongue. It is from two Latin words, "ex" (off of), "pedes" (the feet). "Expedient" means, then, taking the weight away from the feet, that one might be lighter to run more rapidly. I hope to live to see the weights taken away and to see this wonderful, gifted man of God throw the fervor of his great soul into the cause of winning souls and enlarging the kingdom, not only in the city of Norfolk, but throughout the world.

At 4:30 P. M. today, our captain tells us we are in the Gulf stream. The air is warm and balmy, though blowing quite a little gale. The sea is running high and the white-caps on all sides tip the deep indigo blue, and thus the white and the blue, the soft plush blue and the dashing foamy white, make the eye glad and the heart rejoice. God makes His colors perfectly. I sometimes see a house painted with a mixture of coloring that is painful to look upon, or a person dressed in colors that are offensive to the eye. God never mixes colors save in the most perfect way, restful to the eye and beautiful to look upon. There are vital artists, men and women, in the world who never wear colors that do not properly blend. Nature endowed some persons with a sense of color, and it is an endowment from God, because God never fails to mix and mingle His colors perfectly. I watched the sunset across the sea last evening, and for the life of me I could not find a single color that did not blend with the other colors about it in perfect harmony and loveliness. God has created, and often flings out before us, a rich rioting of colors, but the blending is perfect. I reckon if we are permitted to get to glory land and into that house not made with hands, there will be such a blending of happy and beautiful colors that our eyes can spend an eternity upon it and be restful and contented forever.

J. O. A.

NATIONS AND THEIR RULERS.

Nations were once separate units; they are now a closely related Commonwealth. The map of the world is small, compared with a century ago. Distance has been almost annihilated. The world is a neighborhood. This has increased national obligations and opportunities. Responsibility has been transferred from the individual to society. When nations were monarchies, rulers were responsible, and controlled States. The Pharaohs and Caesars did not consult their subjects; neither did Herod. But Democracy has changed the power of rulers, and increased the responsibility of the people. There is no absolute monarchy now, not even in Turkey. Behind the rulers of the world are constitutions to control them. Government derives its just powers from the people, and rulers must respect their rights.

The tragedies in this change in the death of czars and kings are appalling; but it is the penalty of misrule and the abuse of powers. This emphasizes the fact that the world is passing through a crisis in bringing the nations closer together. The world has had theocratic, patriarchal, monarchical governments, and is now passing into democratic government; and the change has put the nations in pains and revolutions.

There is a universal hunger and urge for two blessings: First, world peace. The world is sick of war. Second, rulers who fear God and keep His commandments. Even Turkey has no absolute sovereign, the Nationalists taking the place of the Sultan as ruler of Church and State. Turkey may be a crude democracy, cruel and murderous still; but absolute monarchy in Turkey is dead. It was to be expected that revolutionary monarchy would follow the change; that the reactions were not prepared for peace and good will toward one another. Force and diplomacy have failed to abolish war; but the world yearns for peace. Many efforts have been made to reconcile the nations and prevent war; but, so far, they seem to have failed.

The conferences in Genoa, The Hague, and London failed; and the conference at Lausanne seems to struggle in vain with this great problem. Diplomacy seems to be helpless in the fact of narrow patriotism and greed. Force has failed. The World War left the nations in doubt, and hard times follow in the wake of war. Nations are still afraid of one another, and rulers are powerless while the world waits for God to help. The task of bringing the nations together in peace seems to be the task of the Church. The burden of a ruined world rests on the Church, and her only help is in prayer. Civilization will be wrecked unless God saves the nations from selfishness, lack of confidence in one another, and a deeper consecration to spiritual life.

W. W. S.

SELECTIVE IMMIGRATION.

As a further means of reducing unemployment and hastening the return of affairs to a sound economic basis in this country, it is expected that legislation will be introduced at the next session of Congress providing for strictly selective immigration. This system would give preference to those immigrants who would fill a need in a particular field. And, it is suggested, that the number from each country should be restricted to the present quotas. Under the present system, aliens who first file application and pass the required tests are first admitted.

While such a selective basis of immigration might help solve the problem temporarily, the time is rapidly approaching, if not here, when immigration must be checked entirely. The farms of this country are already overpopulated and production is exceeding the demand. In the industrial fields the same is true.

Therefore, the addition of workmen to fields that are already filled necessarily means increased unemployment, lowered wages and general depression. Those who favor unrestricted immigration into this country must face facts and admit that the absolute restriction of immigration must be adopted in the near future as a self-protective measure.

H.

THE FIGHT AGAINST PROHIBITION

II.

By Dr. Roy C. Helfenstein,
Pastor People's Church, Dover, Del.

The fight against prohibition expresses a heartless and an unsocial attitude of mind. It ignores the purpose and objective of prohibition—to make it impossible for the man to get drink who is unable to resist the temptation; to take the temptation of drink away from youth; to remove the stench of the saloon from the nostrils of society; to protect the interests of the home where fathers squandered their pay-check for drink at the corner saloon instead of spending it for food and clothing; to promote efficiency by sobriety among the industrial classes; to make life safer for all against the menace of drunkenness; in short, to wipe out the curse of the licensed liquor traffic, with all its multiplicity of evils. The prohibition reform is a social reform, purely in the interest of society. And the fight against prohibition is thus an unsocial attempt to oppose the welfare of society for selfish purposes. They declare that their opposition to prohibition is based on its failure to make conditions better than were those it sought to remedy under the saloon regime.

But the benefit prohibition has been cannot fail to be appreciated by all who are unbiased in their judgment and who wish to see. Drunkenness has decreased more than 80 per cent. The savings accounts of the working-classes have grown almost incredibly. The enemies of prohibition blame the present unemployment problem on prohibition, quite forgetting that in the past the unemployment problem, such as that of 1892, in the days of the saloon, was far more baffling. Facts are stubborn things, and the facts are on the side of the friends of prohibition.

Compare conditions today in your own city and community with what they were in the days of the saloon. In those days, women and children did not dare to go on the public streets alone on Saturday night, because of the nuisance of drunkenness—fist fights, shooting scrapes, with their accompanying deluge of profanity.

There are more than fifteen million school children in America today who have never seen a licensed saloon, simply because of what prohibition has done. The United States government, moreover, is no longer participant in the crime of making drunkards. Prohibition has made the liquor business an outlaw and thereby given it its proper classification.

Certainly no one is satisfied with the accomplishments of prohibition. But its friends are thankful for what it has done, whereas its enemies are mad because prohibition has done so much. It is preposterous for the wets to prate about the short-comings of prohibition. Why should people who want more liquor complain about there being too much liquor? They complain one day about there being too much liquor, saying that the prohibition law is a dead letter, and the next day they complain about the prohibition law being too drastic. They say one day that they can get all the liquor they want any time they want it, and the next day they say the prohibition law infringes upon their rights, denying them a personal liberty to which they are entitled. "O consistency, thou art a jewel." Note this: the people who prayed and worked and sacrificed to give our nation prohibition are still supporting prohibition, whereas the same people who opposed this reform at the time it was effected are the ones who are fighting for its repeal.

Certainly the friends of prohibition are not satisfied with what it has done, but they have faith in its objective and its possibilities. Neither are any of us satisfied with what the Churches are doing. But who would contend that because of this failure the Churches should be closed? Neither are we satisfied with the results of our sanitation laws, or of our traffic laws in reducing mortality. We continue to hold them, however, and hope for better results. The most erratic would not advocate abolishing these laws because they are not functioning one hundred per cent.

Not less prohibition, but more prohibition is what America needs. And if the enemies of prohibition were sincere in deploring the bootlegging situation they could put the bootlegger out of business in less than three months by stopping patronizing them. The people who break the law are the only ones who can stop the bootlegging by stopping breaking the law.

Heretofore, we have put all the blame on the bootlegger for the violation of the prohibition law, when the fact of the matter is the man who makes an illicit purchase of liquor is even more guilty than the man who makes the illicit sale, because he is responsible for encouraging the bootlegger in his unlawful business, and moreover he makes the bootlegger's unlawful business possible. Both offenders should be punished by the law, for both are enemies of the law.

THE ELON MILLION-DOLLAR CAMPAIGN.

I have been honored with membership on the "Million-Dollar Campaign" now beginning for Elon College, and also with the chairmanship of the executive committee for this campaign. It has been my privilege to speak in two of our Conferences—the Western North Carolina, and the North Carolina and Virginia—and to encourage our people to put forth every effort to make this campaign the success it will be and ought to be.

When I first mentioned this matter in my own Church, the Graham-Providence Memorial, one of my neighbors asked me why it was that I was boosting Elon College so much when I did not send my own two sons there for their education. I gave him what I think was the complete answer, that these two sons of mine were looking forward to medical careers, and that I gave them the choice of institutions to which they should go for this training. It was a matter of real concern that our college was not qualified in that time in their judgment to give them the preparation they needed. I am happy to say, however, that if they were to go to college now they could spend their undergraduate days in pre-medical work and obtain from it credit in any college in the land. This is true since Elon has become a member of the Southern Association of Colleges and Secondary Schools, the highest honor, as I understand it, that can come to a college in this section.

And then I went on to set forth to this friend of mine what an opportunity we now have to strengthen Elon, so that it would always be able to meet the highest standards of education, and so that our sons and daughters may, with complete confidence, resort to it for their intellectual development.

I have seen this college grow from nothing to what it is. I was on the location committee that met on the present campus when there was nothing there but trees and underbrush, and I marvel at what has been achieved. But what has been achieved should be an incentive to us to go forward to make this institution an instrument to serve the common people in their Christian education.

I am frank to say that when the campaign committee met at Elon College on October 21st, I was not very enthusiastic about the success of this campaign, but I want my brethren to know that I have never attended a more inspirational meeting than the one held on this day in which representatives of the Congregational and Christian Churches cooperated thoroughly and completely in setting up and launching this campaign. I came away from that meeting satisfied that a new day had dawned for the education of young people in the United Church in the South.

During that meeting there was present the president of the General Alumni Association of the college, Mr. F. F. Myrick, a rising young attorney, and he was anxious that some specific project might be assigned the alumni. He inquired particularly about the cost of the campaign, and when he was informed that it would be perhaps $10,000 a year, and when he further learned that the alumni had been giving from $5,000 to $8,000 a year for the past several years, he requested that the Alumni Association executive committee might be permitted to vote on this proposition as the specific project of the campaign.

Since the committee meeting, the General Alumni executive committee have voted, as I understand it, to undertake to do this, and have requested Mr. George D. Colclough to call upon their members to make contributions for this purpose. We are, therefore, pleased to say to every one who gives to the "Million Dollar Campaign" that every dollar they give goes to the campaign, the expenses having been otherwise provided. I never knew of anything like this before, and I rejoice that this has happened to our institution and that Elon's alumni have taken this stand for the college.

Then, again, this committee decided that our Churches and individual members of our Churches in the name of their Churches would not be called upon to give more than they have been giving in the past several years. This means that the Conference apportionments will be kept at $12,750 for Elon, and all our Churches should pay these apportionments in full. In addition to this $24,000, with appropriate quotas assigned to every congregation, will be expected from our Churches, as has been the case since the Southern Convention met in Durham. The offerings in our Sunday Schools received quarterly for the college apply on this, and gifts of individual members in the name of their Church will also apply. I do hope that it will be the pleasure of our people to raise this current expense account during this period.

The million dollars, however, we expect to get from the foundations, one of which has already given us a pledge of $150,000, and from individuals of wealth and generous dispositions who appreciate a Christian college, such as Elon is, and are willing to help an institution which had the foresight, even in its poverty, to place on its campus the first building on any college campus in the world a building devoted exclusively to Christian education.

I am very happy to report that the attitude of the Congregational brethren who met with us on October 21st was beautiful, as has already been stated by Dr. L. E. Smith, who is chairman of the general committee, and I am delighted to report that we have secured the services of Mr. S. C. Heindel, a man of wide experience in college finances, to be associated with our president in the conduct of this campaign. It seems to me that we have organized our campaign to represent both Churches, and with executives in the campaign who represent both Churches, there should be real and universal success.

I am satisfied that the Christian Church, the Alumni Association, the Congregational Church, and the people at large are going to support this "Million Dollar Campaign," and as chairman of its executive committee I pledge my very best to the undertaking.

Junius H. Harden,
Chairman Executive Committee.

CONTRIBUTIONS

SUFFOLK LETTER.

A group of Elon students, numbering more than twenty-five, stopped over in Suffolk on Thursday evening, November 13th, and were entertained at a supper in the Fellowship Hall of the Suffolk Christian Church by the alumni of Suffolk and ladies of the Church. Forty surrounded the long table and seemed to enjoy the meal.

The group was the football team of Elon College on their way to play a game with Apprentice School at Newport News on Friday night. On account of the Fox Hunters' Association being in Suffolk at that time, the big Elliott Hotel was crowded, and they could not get lodging in Suffolk and had to go on to Newport News after the supper.

The supper seemed to be sponsored by Roy and Howard Richardson, as they had led in the entertainment and called out the speakers at the banquet. The young men seemed to enjoy the supper, and it was a well-behaved company of young men. There was no smoking, no boisterous speech, and no rough voice. It is, no doubt, the rule of the team not to use liquors or cigarettes while off for a game; but, even allowing for the rule, the boys deserve a word of compliment for strict obedience to rules. The group was representative, as there were students from Pennsylvania to Alabama, and all between.

The Elon College-Apprentice game was played Friday night, and the score was, Elon 43, Apprentice 0, as reported to the *Virginian-Pilot* of this Saturday morning.

The Suffolk alumni, a few high school boys invited as guests, and the ladies of the Church (some of them alumnae) enjoyed the entertainment and asscciation. This Church hospitality was not, primarily, endorsement and encouragement to football as a game, but to Elon College and her students. The pastor of this Church and ten officials in the Sunday School were students at Elon College. This occasion was, therefore, a renewal of friendship and the exercise of fellowship that embraces States, communities, and the college and the Church. College life is the source of unity in thought, in purpose and life-work, and a fountain of pleasant memories in after years. The Church needs to cultivate, more and more, loyalty to Elon and student support. It is more important to send a son or daughter to Elon than to give money and send to other institutions. After all, human contact in study, in work, and in social relations makes up the largest and most abiding friendships and useful service. The song to "Old Elon" by the young men left a note of love for the college and its work.

W. W. Staley.

ELON LETTER.

This Elon Letter contains the substance of an address prepared for the North Carolina and Virginia Christian Conference, but which there was not time to deliver. The thought I had in mind in this address was to encourage our people in their right, when the "Million Dollar Campaign" is beginning, to rejoice in the decision reached in 1888 to found a college and in the sacrifices that through the years since have perpetuated that ideal and incarnated it in Elon College.

There have been three great critical periods described in our Bible, in the development of the Christian religion. There were the era when the law was being promulgated, the era of the prophets, when the government was passing from that of judges to that of theocratic monarchy, and the era of the establishment of the Christian Church in the first century of Christian history.

In every one of these critical periods God made great use of men who were thoroughly trained and educated. When it became necessary to lead the oppressed children of Israel from under the Egyptians into the promised land which marks the making of the law and its formulation, while there were thousands of people of splendid native intelligence and devout consecration, there was but one man fitted for that crucial time, the great lawgiver, Moses, trained in all the wisdom of Egypt and one of the intellectual giants of human history.

When the disunited tribal organization of the Hebrews faced extinction unless there could be a centralized form of government, again there were no doubt hundreds of splendid men like the judges in former days who were anxious to serve their fellows and to do the will of God. The man, however, chosen for this work was the prophet Samuel. He had not only been brought up according to the best tradition of the times, but he believed so thoroughly in the educational method that he founded the schools of the prophets.

When the Christian era began and there was need to interpret the gospel of love in a world that was imbued with the spirit of force, again there arose in the crucial hour one of the great intellectual giants of the ages, the apostle Paul, of the university town of Tarsus, who had also studied at the feet of Gamaliel, one of the greatest of Hebrew teachers.

It should certainly encourage our people to think on these three eras in the development and advancement of the Christian religion in each one of which God made use of the best-trained intelligence of the time. It should encourage us in this time of depression to do our very best for this campaign that is now in progress and that for the next five years is scheduled to loom large on the financial horizon in our Church.

Not only do we have these positive encouragements to undertake to go forward in the program of education, but we have the negative spur to urge us on in what is known as the dark ages. During this period in the Christian Church, education was neglected and schools fell into disuse and decay. It was not until the renaissance and the period of the Reformation, led by the great Luther, buttressed by the scholarship of the great Melanchthon, that the Christian world came out of the darkness of that dismal period into the period of light and joy and progress that we now enjoy. If the Christian Church has any message based on experience, it is that one of its primary functions is to educate men and women for leadership and service in its ranks.

W. A. Harper.

SCIENCE AND RELIGION.

Every human being has the experience of two worlds—the internal world of thought and the external world of his sense preception. Many philosophers have contended that the inner world is all we have, for in the last analysis all we really know is our thoughts about the outer world.

Science, as we know, is an endeavor to explain and describe the manifestations of nature. It endeavors to describe and explain the affairs of this world and other worlds. Religion is man's supreme search for a human good and his utmost trust in this Almighty power for this world and the next. This desire grew out of human need, and our religion is the outgrowth of human experience. Our conception of God is based upon human need in this twentieth century.

In this astronomical department of the temple of knowledge, you will find charts of the heavens and catalogues of the stars. Here in this very temple, human knowledge has been led out to the infinitely great. We are made to realize that this little world in which we live is a very small place in the house of the Father in heaven. We are told that it takes fifty years for the light to reach us from the North Star. As we peer out of our window on a stary night and see the hosts of heaven in their splendor, we are made to exclaim, What a wonderful universe this is!

The chemist leads material substances a merry dance; he is able to marshal these little atoms, and so tiny are they that no human eye has ever seen them, and yet they obey the chemist. This is the world of atoms, and each atom is a little world in itself composed of wonderful electrons.

In the temple of physical science is revealed the wonders of electricity, light and heat. Here we are told how a ray of light can leave the sun and travel through millions of miles and reach the earth without losing its way. Here we find how God takes care of burnt candles, so that nothing is lost, shall He not take care of me? It is in this department that we learn that the whole universe is composed of things in motion. Sound, light, and heat, and even the hardest substances are made up of atoms which are continually in motion—as if the Supreme Being had infused the energy of His mind into this whole creation and had said in the beginning, Let there be motion.

In the biological laboratory is studied, in the most wonderful way, life in all its forms, from the amoebs through the cell and processes of generation, through the kingdoms of the botanical and animal.

We learn of the mind of man through the study of psychology, and out of this inner world comes all that we are pleased to call civilization. All religion and the Bible originate in a man's soul; all the splendid philanthropy, all the great achievements of the modern world, all the art and poetry and philosophy, come from this little world.

Religion and all true sciences are at one with each other. Any discovery of truth cannot injure eternal reality. When Newton discovered the law of gravitation, even men of intelligence such as the great John Wesley were afraid he was going to drive God out of the world. Science has driven out of the world the gods of the heathen and the smaller God of an earlier generation, but our notion of God has been enlarged by the discoveries of science.

Lelande swept the heavens with his telescope and reported that he found no God there; there was none to be found by the telescope. I suppose that he expected to find God in the form of a man seated upon a throne in some point of space, and he was disappointed. Such a God would be too small for the purpose of an infinite universe. His dwelling-place is in the atoms as well as in the stars. He is present in the storm, fire and earthquake as well as in the small still voice. He is in the beauty of the landscape; He glimmers in every sunbeam; He is the ebb and flow of the tide; the various forces of nature are but a manifestation of His power; He is the energy within all energy, the force within all force, and every lay traces His footsteps. Drive God out of the universe? This makes every land a Palestine. This makes every human soul a tabernacle of the Infinite. This makes God the internal force

of the whole creation, and not something standing on the outside watching it go.

The love of truth which scientific work makes a condition and a contagion could well be copied by the religious thinkers of the world today. The Church has opposed, much to its discredit, every great scientific discovery in the past and has taken a prominent place in the persecution of scientific workers and in frustrating the new light of knowledge. It has failed, or at least it has been reluctant, in seeing that science has been writing the pages of a new Bible; that nature today is revealing more God to us than ever before.

There has been much talk about the antagonism of science and religion. There is no such antagonism; they are co-workers. Nature has a religious heart, and it is perfectly proper that we feel its great throbbing and respond to its appeal. Science is a thing of measurement and balance, a thing of classification and verification, something that is exact, impersonal; religion is a thing of ideal reach, something that is personal, something that considers nature in the light of ideals, hopes and aspirations of humanity.

This power in nature, Paul calls "one God and Father of all, who is above all, and through all and in us all." It could aptly be called the great silence. This is the power that inspires poetry, and music, and art, and science, and philosophy, and religion, and every form of the ideal in human souls. Science, then, gives us facts; religion imparts ideals. Science gives us the laws of nature, religion brings us face to face with the great reality whose workings science traces in these laws. Science teaches us of the use of the intellect pre-eminently; religion, as we see it, teaches us the use of the entire soul, intellect, emotion, volition. Religion deals with the last word of science, its ultimate reality at first hand, and takes note of all that is tender and fine, every heart-beat and divine instinct of the human soul.

Wadley, Ala. S. L. BEOUGHER.

PROGRESS IN CONGREGATIONAL AND CHRISTIAN UNIFICATION.

BY FRANK K. SANDERS, *Sec'y.*

During the sessions of the International Congregational Council at Bournemouth, England, in July, the executive members, Drs. Burton, Coffin, Denison and Sanders, of the Joint Advisory Commission, appointed at Piqua, last October, got together for a meeting, at which the existing situation was reviewed. This commission of fourteen members was created to serve as a body to be available for reference and counsel regarding the many incidental problems certain to arise during the process of drawing the Christian and Congregational Churches into an actual unity. No one can have supposed that this process would be brief and devoid of problems requiring all sorts of solutions. The Advisory Commission was given no authority, and does not even assume a responsibility for initiating action; but it stands ready to serve the two groups of Churches, when requested to do so, in meeting any difficulty growing out of the process of drawing closer together. Many occasions in associations, conferences and local Churches have arisen since Piqua for its good offices.

At Bournemouth the committee tried to estimate the progress that has been made. The two outstanding immediate needs are those of territorial reorganization into State units and locally of departmental adjustment. The Christians have a scheme of general organization which takes little account of State lines; the Congregationalists are organized by States. The "Plan of Union" contemplates organization along State lines, but the process cannot be instantaneous, or a matter of compulsion. The committee reviewed what has happened during the six months since Piqua in New England, New York, Ohio, Indiana, Iowa, Kansas, Nebraska, Missouri and the Southeast. The Southern Convention and the Congregational Conference of the Southeast, at a recent meeting at Raleigh, N. C., voted to unite at once, appointed joint committees, adopted THE CHRISTIAN SUN as a common organ, and took other steps looking toward intimate co-operation. In these other States, notably, so far, in Ohio, a common State organization is being worked out. There are complications, but a willing spirit. In Ohio a Congregational-Christian State Conference was organized in May, with Dr. Hall as joint superintendent. In other States, union meetings have already been held, committees are working out plans of union, associations are seeking to adjust boundaries, joint programs are being arranged, speakers are being interchanged and the organizations of women are conferring in order to understand more clearly the purpose of each other's program, policy and organization.

In departmental and mission affairs, there has been active progress, especially in the exchanging of projects and the issuance of literature. The actual, formal, legal election of representatives of the Christian Churches to our administrative boards is a technical procedure, which is being worked out as rapidly as possible, and in every case these brethren have been given an actual place such as they will receive at the proper dates of formal election. The Secretary for Home Missions of the Christian Churches divides his time between the two groups. The foreign work of both in Japan has been happily united. Means and methods of common promotion of missionary interests are being worked out. The work of religious education in both groups is being furthered by a joint use of secretaries, summer conferences and literature. Plans have been approved by the publishing interests for uniting the Sunday School literature, after October 1st, with the imprint, "Issued under the auspices of the General Council of Congregational and Christian Churches." This action is technically anticipatory, but practically wise.

A joint "Year Book" is under way, as well as the program for the first General Council meeting at Seattle, Wash., next May, and the constitution to be presented for the council's consideration.

At a joint conference of officials of the Congregational and Christian Churches, held in New York City, May 26th, it was voted, "That it is the judgment of this group that such an administrative and promotional merger should be completed by January 1st as will enable a united appeal to be made to all the Churches after that date and the money sent to a common treasurer." This action will go far to bring about the sense of unity that develops so slowly.

The commission sincerely hopes that during this transition period every pastor, as well as every official, will not content himself with looking on to see what is to happen, but do his utmost to make it happen. We are committed to this union; may we not seek in fine, unselfish fashion, every one in his own respective field, to make it a speedy reality.

Any Church or Churches not having called a pastor or contemplating a change, and desires my services, I shall be glad to consider the same. I am open for full time. D. D. NASH.

Box 791, Hopewell, Va.

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Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Bāb'-y-lon *are* fourteen generations; and from the carrying away into Bāb'y-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3⅜x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A PRAYER.

(November.)

Father, for Jesus' sake, make His Church glorious even now. Sooner than outer efficiency, increase inner sufficiency—the soul-caliber that qualifies for the greatest evangelistic outreach. Within Zion bounds, O God, may the Pentecostal pressure of sharing and giving be felt from center to rim, and may stewardship find its place in all of life. Grant to Church officers discernment rightly to interpret and impress stewardship, and lay hard upon the consciences of all who lead the duty and responsibility of securing to the Church and making permanent for its care and expansion, the principle of "God's portion." From self into service, we pray for all, in Jesus' name. Amen.

THE FOREIGN MISSIONARY.

The missionary has long been the most forceful expression of a vital, indomitable Christian faith. Braving every danger on land or sea, he has made his way into all the world to plant the standard of the cross. Into lion-infested wilds on the African veldt, through fever-ridden jungles under the burning Indian sun, over wind-swept wastes of Mongolian plains, into cannibal-inhabited isles of the South Seas, the missionary has made his way in order to carry the message of his Lord. No sacrifice has been considered too great, no sea too wide, no toil too hard for this representative of Christ in his endeavor to carry out the commission of his beloved Master. Battered by wind and sea, scorched by sun and stricken by plague, maligned by foe and misunderstood by friend, the missionary has nevertheless pressed on, that the gospel of the coming kingdom of His Lord might be proclaimed throughout all the earth.—*Watchman.*

ADVENTISTS AND HEALTH.

Mr. W. K. Kellogg, famous corn-flake king, recently presented the Seventh Day Adventist College of Medical Evangelists with an endowment of two million dollars for the erection and operation of a special clinic, to be known as "The W. K. Kellogg Foundation for Cancer Research." For some time Mr. Kellogg has been intensely interested in the progress that is being made by medical science in its efforts to obliterate forever the terrible scourge of cancer. Mr. Kellogg does not belong to the Seventh Day Adventist Church, but for many years he has been intimately associated with a number of men and women of that faith. It is peculiarly significant that when he came to choose the group of men whom he desired to carry out his wishes in connection with the cancer foundation, he chose these men of another religious faith and asked them to conduct this study through the regular organized channels of their denominational medical work.

Among others who have made notable gifts to the medical and mission work of Seventh Day Adventists is Mr. Porter, retired wealthy Denver business man, who recently presented them with a gift of $330,000 which made possible the new Porter Sanitarium and Hospital, which has been just completed in Denver. Before the institution was completed, Mr. Porter added to his generous gift another $45,000 for the erection of a nurses' home. The institution is owned and operated by the denomination through its medical department in accordance with its special principles of healthful living. The gift was made without any stipulations on the part of the donor except that it should bear his name.

The principles of healthful living, for which Seventh Day Adventists have stood for the eighty-odd years of their existence, have been a rich blessing to humanity the world over. No other religious sect places the emphasis upon healthful living that they do. They take literally the Bible injunction that the "body is the temple of the Holy Ghost" (1 Cor. 6:19). They religiously believe that intemperance in any form is sin. They do not draw the line of intemperance with the consumption of bootleg liquor, but extend it to any form of dissipation that impairs the body.

The remarkable work that is being accomplished by these people in relieving the physical suffering of the world, as they seek to relieve the spiritual suffering of mankind, is attracting the attention of some of the world's greatest leaders.—*Watchman.*

MISSIONARY OFFERINGS.

REPORT FOR NOVEMBER 15, 1930.

Sunday Schools.

Previously acknowledged since Sept. 1...	$ 896.36
Randleman, N. C.	3.00
Lanett, Ala.	6.00
Mt. Bethel, Reidsville, N. C.	2.24
Newport News, Va.	12.00
Bethel, Union Ridge, N. C.	2.98
Mayland, Broadway, Va.	1.74
Amelia, Clayton, N. C.	2.70
Concord, Timberville, Va.	3.10
Morrisville, N. C.	3.36
Antioch (R), Moffitt, N. C.	1.00
Total	$ 934.48

Individual and Church Collections.

Previously acknowledged since Sept. 1...	$ 560.64
United Church, Salisbury, N. C.	6.25
Wadley, Ala.	20.00
Concord, Altamahaw, N. C.	11.80
Biscoe, N. C.	2.09
Antioch (C), Cumnock, N. C.	.25
Durham, N. C.	250.00
Christian Light, Varina, N. C.	18.50
Total	$ 869.53

Dollar-a-Month Club.

Previously acknowledged since Sept. 1...	$ 31.00
A. W. Preston, Belew Creek, N. C.	1.00
Total	$ 32.00

Conference Collections.

Western N. C. Conference (home missions)	$ 500.00

Summary.

Previously acknowledged since Sept. 1...	$5,457.33
Sunday Schools, regular	38.12
Individual and Church collections	308.89
Dollar-a-Month Club	1.00
Conference collections	500.00
Total to date	$6,305.34

J. O. Atkinson, *Sec'y.*

C. M. A. TO CONVENE.

The Christian Missionary Association will convene on December 9th, at 10:30 A. M., with the First Christian Church, Norfolk (Berkley), Rev. J. E. McCauley being the pastor.

We trust that you are going to attend this session. We believe a day of real enjoyment and spiritual values will be derived by all those in attendance. You will help us to make a great day by your interest, your contribution, your prayers, your presence. Encouraging reports, to be had from different sources throughout the Eastern Virginia Christian Conference, promise much in our assurance that this is going to be the best annual meeting the Christian Missionary Association ever had; awakened interest, increased contributions, a more balanced representation is assured.

We believe you are contributing toward this, or at least that you will do so, beginning immediately. Are you a member of the organization? Is your Church represented therein? If not, won't you make it your business to see that this shall be done. It will cost you just $10 a year for self or Church, or Church organization or society. If a woman or child, the annual fee is just $5.00. It is never a proper question to ask, "How much of my money shall I give to God?" but rather, "How much of God's money shall I spend upon myself?" Clouds give to earth their water; trees their fruit; all nature gives unstintingly; but, above all things else, God gives beyond measure—shall we not do likewise? "He that spared not His Son, but delivered him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8:32.)

H. C. Caviness, *Pres.,*
C. M. A., Eastern Va. Ch'n Con.

PROGRAM.

Program of the Christian Missionary Association of the Eastern Virginia Christian Conference, Rev. H. C. Caviness, president, to be held with First Christian Church, Norfolk, Va., Rev. J. E. McCauley, pastor, on December 9, 1930.

Morning Session.

10:30. Called to Order.
Devotions—Rev. W. H. Garman.
10:45. Address of Welcome—Rev. J. E. McCauley.
10:50. Response—Rev. R. E. Brittle.
10:55. Enrollment and Collection of Dues.
12:00. Address—Rev. C. E. Gerringer.
12:30. Announcement of Committees.
Adjournment for Lunch.

Afternoon Session.

1:30. Call to Order.
Round-Table Discussion—"How to Make Our Association More Effective," led by Rev. H. S. Hardcastle.
2:00. Reports of Committees and Business Session.
2:30. Election of Officers.
Adjournment.

PROGRAM COMMITTEE.

POUNDED.

When a servant has served a number of years in a certain capacity, he wonders if his services are appreciated. Often he feels as if it might not be better to retire from the field of labor and permit others to see what they may do.

The writer seemed to have run his course at Big Oak, having served that good people for several years, and felt as if he should vacate. But last Sunday our hearts were made to rejoice, and we had reason to be encouraged and to undertake the work of a new year with vigor. After services, our Ford was burdened with a number of good things to eat. Among the articles were potatoes, pumpkins, corn, lard, sugar, peas, beans, syrup, peanut butter and canned fruits of various kinds.

We can only hope that the good Father may richly bless every giver, and that we may have a successful year of Christian endeavor and activity.

E. C. Brady.

AM I MY BROTHER'S KEEPER?

Some twenty-five or thirty years ago, an appreciative patient presented me with a "scrap book," knowing that I was fond of collecting thoughts beautifully expressed. This "scrap book" gave me a good deal of pleasure and real inspiration for years in assembling quotations and periodically reviewing same. For the past ten years my time has been so occupied that the book has been robbed of the usual companionship that it once had, and as a result it became misplaced until a few days ago, when it showed up. I was so delighted in the finding that I ran through a portion of it hurriedly, and came across the following from the pen of Richard H. Edmonds, late editor of the *Manufacturers' Record,* entitled "Am I My Brother's Keeper?" with a footnote requesting, "Please read and hand it to some one else. Keep it going." I regret that this footnote was overlooked by me years ago, and, to compensate for this oversight, I am asking that it be published in THE CHRISTIAN SUN, that it may again take a start and cross the paths of many.

Suffolk, Va. (DR.) J. E. RAWLES.

Above all else, this country needs a nation-wide revival of old-fashioned prayer-meeting religion.

A religion that makes men realize that there is a heaven, there must also of necessity be a hell.

A religion that makes a man realize that every act is recorded on his own conscience, and that, though that may slumber, it can never die.

A religion that makes an employer understand that if he is unfair to his employees and pays them less than fair wages, measured by his ability and their efficiency and zeal, he is a robber.

A religion that makes an employee know that if he does not give full and efficient service, he, too, is a robber.

A religion that makes a farmer who packs bad fruit at the bottom and deceives the buyer by the good fruit on the top, realize that he is a thief just as much as the one who robs a hen roost at night.

A religion that makes a man who robs a railroad of its fare, or its freight bill, know that he robs himself of all right to feel that he is an honest man.

A religion that makes a man realize that by driving too hard a bargain with his servant, his employee, or his merchant, he can be just as much a profiteer as the seller or producer who swindles by false weight, false packing, or false charges.

A religion that will teach Church members who fail to contribute to the extent of their ability to the support of religion that they are robbing God, and that compels them to recognize that if they are paying their pastor less than a living salary they are robbing God and man alike.

A religion that will make the laboring man, who, by threats or by actual violence against the non-union man, strive to keep him out of employment, realize that he is at heart a murderer and is murdering the individuality and the liberty of his fellow-man and is displaying a hatred which, if it has the opportunity, will commit physical murder.

A religion that will make the politician who yields principle for the sake of party, who worships at the feet of any class and sells his soul for political preferment, know that he is not only a coward and a poltroon and unworthy of the respect of any decent man, but which will also make him see that he is helping to murder human liberty, as great a crime as murdering the individual man.

In short, we need a revival of that religion which will make every man and woman strive in every act of life to do that which on the great judgment day they will wish they had done, as with soul uncovered they stand before the judgment seat of the eternal.

Until the people of this nation accept and live this religion, there will be strife where there should be peace; there will be strikes and lockouts and murders where there should be co-operation and harmony, and there will be hatred where there should be friendship and love.

In the Golden Rule, followed in the fullness of the spirit of this kind of religion, there would be found a solution for every business trouble; there would be created friendship between employer and employee; capital and labor would work in harmony and with efficiency—efficiency for the capital and efficiency for the labor, with profit to both.

Religion of this kind is not measured by the hope of a heaven hereafter, but by the full fruition now of "peace on earth to men of good will."

It is not merely the chanting of hymns here or in the world to come, but it is in the recognition and full application by rich and by poor, by learned and unlearned, that each one is indeed his brother's keeper; that we can bring this country and the world back to safety.

A nation-wide acceptance of this, the only true religion in action, would bring business peace and world peace, where there is now turmoil, and men would then cease to seek to gain their aims by lawless acts of immorality, but would, in spirit and in deed, follow the Divine command: "All things whatsoever ye would that men should do to you, do ye even so to them."

One Hundred and Ten Orphans Appeal to You

THE BABY BUILDING.

The Christian Orphanage needs **Ten Thousand Dollars** for its Special Thanksgiving Offering.

Its activities will be measured by the amount you contribute to its support.

What are you going to do about it?

JOHNSTON HALL.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson IX—November 30, 1930.

Zacchaeus the Publican.

Golden Text: "The Son of man came to seek and to save that which was lost."—Luke 19:10.

Lesson: Luke 19:1-10.

The Road from Jerusalem to Jericho.

Not all those who went down the road from Jerusalem to Jericho robbed folks and beat them up as did those who did this to the man in the story of the good Samaritan. Here was one going up from Jericho to Jerusalem who went about doing good, seeking and saving that which was lost. And we are truly his disciples when, like him, we lend a helping hand to those with whom we come in contact on the highways of life.

A Man Small in Stature, Rich in Money, Dwarfed in Soul.

Zacchaeus was a publican, a hated tax collector or tax gatherer, who paid a stated sum to Rome for the privilege of collecting taxes in a district, and then proceeded to extort from his fellow-countrymen as much as he could possibly squeece from them. Zacchaeus did this on a large scale, for he was "a chief publican." And because of the large scale on which he carried on his unscrupulous business, he had become rich. He was small in stature and he was also small in soul. Engaged as he was in a business that lent itself readily to dishonesty, and with his passion for money ever growing stronger, the finer qualities of the man had become atrophied and dwarfed. It is quite probable that he was generally hated by the Jews, and it is just as probable that he had lost his own self-respect.

Seeking to See Jesus, Who He Is.

"And he sought to see Jesus, who He was." It might have been unadulterated curiosity; or again it might have been because Zacchaeus felt that after all this young rabbi might have for him the secret of a finer life. In any event, he wanted to know more about the Master. It is always a hopeful sign when there is awakened within a man a desire to know more about Jesus, or to know what manner of man He is and who He is.

Zacchaeus did not allow obstacles to stand in the way of achieving his purpose. He had probably risen to his high position because of that very spirit. The thing he wanted to do was to see Jesus, who He was. He was too small to see Him if he got in the crowd—he was not tall enough to see Jesus at all. He, therefore, climbed up a sycamore tree, and blissfully unmindful of the attention he attracted and impervious to the ridicule which was probably directed toward him, he patiently waited, knowing that Jesus would have to pass that way.

There are barrier and obstacles in the way of coming to Jesus, but they are not insuperable. Where there is a will there is a way. As some one has recently said, we modern folks seem to have lost the will to believe.

An Overture of Friendliness and Ready Response.

Jesus and Zacchaeus were poles apart in many respects, but there was a common language through which they could understand each other. The Master took notice of Zacchaeus, and He undoubtedly saw in the man's enterprise evidences of finer qualities that lay dormant—lost, unquickened—in the man. He called him down, and without formality invited Himself to Zacchaeus' home. It took courage on Jesus' part to do this, but Jesus always had the courage to put human values first.

There was a ready response on the part of Zacchaeus. That evidence of friendliness, that personal interest in him on the part of this young Rabbi quickened something within this apparently hardened tax collector, so that he made haste, came down, and received Him joyfully. Down in the human heart, crushed by the tempter, chords that are broken will vibrate once more when they are touched by the spirit of unselfish interest and friendliness. In our modern Church life, with its emphasis on plans and programs, we need to keep in mind the place and power of personal friendliness

Carping Criticism.

"He is gone in to lodge with a man that is a sinner." These Jews did not see the main point at all. They themselves were not in the kingdom and they were doing all they could to keep others from entering into the kingdom. They were sticklers for form—it was not the thing for a Jew to eat with a publican, and they showed in no uncertain way their disapproval and displeasure. They tithed mint and anise and cummin and neglected the weightier matters of the law, the merciful heart and the sympathetic spirit. The species is not extinct.

A Little-Big Man.

Zacchaeus was small in stature and he was small in soul, but there was a potentially great soul in him. We do not know what Jesus said; we do not know whether He said anything or not. But something took place in Zacchaeus' life; something so vital that it made him a new man. He was no longer the hard-hearted, bargain-driving, selfish money-grabber; he was generous to the extent of giving a full half of his riches to help the poor. He was no longer the unscrupulous extortioner; he was willing to restore to any one whom he had wronged four times as much as he had taken. Call it what one may, the thing took place in Zacchaeus' life that ought to take place in every man's life when he professes religion. There ought to be a new standard of conduct and there ought to be, as far as possible, a righting of old wrongs. There are a great many people in every Church who need to do the same thing in one way or another that Zacchaeus did.

A Son of Abraham.

To his fellow-citizens of Jericho, he was only a publican, a renegade Jew, a traitor to his country; but to Jesus he was a son of Abraham—there was within him infinite possibilities for finer manhood. Jesus Christ is the world's supreme Discoverer.

Seeking and Saving the Lost.

This was the mission of the Son of Man and the Son of God. It is the supreme business of the Church. The Church has many functions, but underlying them all there ought to be the definite purpose of bringing men to know Him whom to know is life eternal. The Church ought to be first and last and always evangelistic.

CHRISTIAN ENDEAVOR.

By Miss Jewel Truitt.

Sunday, November 30, 1930.

Topic: "Our Responsibility to Spread the Gospel."

Scripture Reading: 1 Cor. 9:6; Rom. 1:14-16.

The daily Bible readings bring out some good thoughts on the topic. Have members of the society look them up and comment on them.

Monday: "His Last Command" (Matt. 28:18-20).

Tuesday: "Give Power in the Work" (Acts 1:8).

Wednesday: "Stewards of God's Work to be Faithful" (1 Cor. 4:1-5).

Thursday: "Jonah Afraid of God" (Jonah 1:1-16).

Friday: "How Responsible are We for the Spread of the Gospel?" (Ezek. 33:1-5.)

Saturday: "He Died for Us." We are to live for God; we are new creatures in Christ; all things are of God; we are His servants to minister to men in His stead because Christ bore our sins (2 Cor. 5:14-21).

Sunday: "Why Spread the Gospel?" (1 Cor. 9:6; Rom. 1:14-16).

The great need is to have the Christian life saved. The missionary task is a way of making all of life, everywhere, more Christian.

We believe that in Christianity we find something that is worth sharing. Other nations and people have their religions, but none of their religions has a Christ like the Christ found in Christianity. He gave us what we think is the best way of life, and He followed that way Himself. Men of all time and ages have gained inspiration from Christ and His teachings. The message of Christ brings healing to sin-sick souls and peace and rest to weary lives. Though the people of India and China and Japan are brave enough and sincere enough to tell our missionaries that they are not interested in our civilization, they say that they want our Christ; Him and His way of life. We have the privilege of giving to them if we will earnestly seek to live as He lived.

We would not have to send missionaries to other countries if we, as a nation, really lived as Christians should live. The rest of the world would soon find out that we were really Christian. Nations would send missionaries to us in order that they might learn how to live the Christian life, just as they now send men to study our educational system. But, although it might not be necessary for us to send missionaries under those conditions, we would probably send more than we now send. We would want to share the good things that we enjoyed.

It is impossible to be a Christian and not share the message of Christ. In the early days of the American Board of Commissioners for Foreign Missions (the Congregational Mission Board), the board was refused a charter by the Legislature of Massachusetts. Members of the Legislature objected to mission work because they said it was useless; the money was needed at home and should not be sent away to other countries; and, besides, we had no religion to spare. Some one made this reply to the last objection: "Religion is a commodity, of which the more we export, the more we have remaining."

The early Christian found that the love of Christ increased in their own lives when they shared this love with others. Christianity increased with dividing. It became more when some of those who embraced it were sent away. These early Christians learned some other things that

(Continued on Page 11.)

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

THE ENLARGEMENT OF PERSONALITY. By J. H. Denison. Chas. Scribner's Sons; $3.00; pp. 340.

What may be described as the anthropological approach to psychology is set forth in this book. The author contends that as a man thinketh, so is he—not strange thinking for those who are acquainted with the Christian Bible. What he means is that we change ourselves by the way we think of ourselves. The book offers proof of this conception and outlines a program by which it is achieved.

THE PREACHER AND HIS MISSIONARY MESSAGE. Stephen J. Corey. Cokesbury Press; $1.50; pp. 221.

Dr. Corey has been so long identified with the missionary enterprise, that any book which he publishes becomes an epoch in missionary thinking. He modestly suggests that it would have been better for a pastor to write this book, and says that he writes it specifically for pastors. However, the charm and straight-forwardness of Dr. Corey's approach make this book a valuable source of information and inspiration to the layman as well as to the minister. It is the type of book we need respecting the missionary problem in this time of crisis for the entire missionary enterprise.

THE DREAM POWER OF YOUTH. By Percy R. Hayward. Harper & Bros.; $2.00; pp. 177.

Dr. Hayward is thoroughly acquainted, as the director of young people's work of the International Council, with the achievements of youth today. He also knows what has been achieved through organization and leadership of youth in the past, and has very definite ideas as to the character of youth, the dependability of youth, and the success that will attend youth when properly related to the kingdom and its program. Dr. Hayward is thoroughly convinced that the dream power of youth holds the prophetic key of the Christian world's progress in its grasp. He is not speaking of day-dreams which pass away effervescently, but of that dream power of youth which dreams pictures of some future achievement and stirs the whole life to commitment to its accomplishment. Not only should youth read this book, but those who work with youth and those who love youth.

CHRISTIAN ENDEAVOR.

(Continued from Page 10.)

we still find true today. The Christian knowledge of God gives power to those who have and share it. It is power. It drives away fear. This message of salvation, love and power is for every person. It is the best message the world will ever hear. It is ours to carry to those who know it not. What will we do about it?

It is our responsibility as Christians to try to spread the gospel of Christ. We have no reason for not doing it. Other generations will have the same difficulties that we face. If we do not carry the gospel to the men of this generation, they will never hear it. The world longs for our voices and for the message that we have. If we do not speak, some will never hear.

General Discussion.

In Korea, converts to Christianity must win some one else to Christ before they can join the Church. Would such a requirement be beneficial for us in our Churches? Do you think it a fair requirement? Why?

What do you think is the best plan to follow in trying to win others to Christ? Would your plan include "foreign and home missions"?

If you were a missionary evangelist, what passage of Scripture would you use in trying to win others to Christ?

Suppose you were not a Christian, what in Christianity would appeal to you? Are there things that would stand in the way of your accepting Christ? What are they? Are these things the fault of Christianity, or the fault of Christians?

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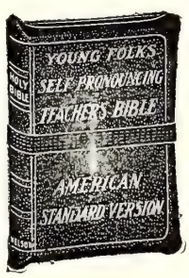

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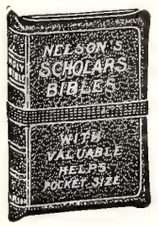

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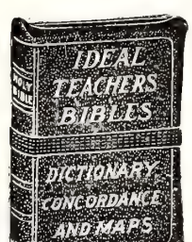

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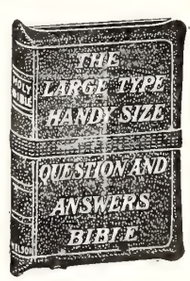

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THE CHRISTIAN SUN

1536 E. Broad Street, - - Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

THANKSGIVING WEEK.

MONDAY.

THE PURPOSE OF THANKSGIVING.

That we may not forget God amid all the vicisitudes of life.

That we may regard our daily mercies as from Him, and not as a matter of course.

That we may be awakened from all indifference to a lively consciousness of Him as the Giver of all good gifts.

That we may realize that we are what we are by His grace, and that we owe Him our lives in return.

Prayer.—Dear Lord God, we desire to give Thee unfeigned thanks for the return of the earth's bounty, and for Thy soul-stay and hope when there has been no bounty, for Thy love and grace which has always been beautiful to us. We desire to turn our thoughts to all Thy blessings which Thou hast given us in friends and favors, in love and mercies, in pleasures and happiness, and in religion and hope. As we approach next Thursday, our annual Thanksgiving Day, day by day, guide our thoughts along those lines which acknowledge Thee and impel our gratitude. *Amen.*

TUESDAY.

HISTORY OF THANKSGIVING.

"Beside the Sabbath of the Lord, when ye have gathered the fruit of the land . . . ye shall keep a feast and rejoice before the Lord."—Lev. 23:39.

The history of Thanksgiving is as old as God's dealings with man. It is traced through the ages from the Canaanites to the judges, when they went out and gathered of their vineyards and made merry. This thanksgiving was first called "The Harvest Festival," but later called "The Feast of the Tabernacles," which was established in memory of the years of the wilderness.

The Greeks held a feast of this kind called Demeter, which is the name of the godess of the harvest and who was the foundress of agriculture. This was held in the month of November and was the occasion of great mirth and much rejoicing.

The Romans held a like feast under the name of Ceres. It was held in the month of October and was called Cerelia. This was an occasion of great ceremony, when they held great processions in the fields and had music and engaged in lots of sports.

The English hold what is called a "Harvest Home Festival." This is traced back to the ninth century. The program consists of special services in the Churches, followed by sports and festivities of all sorts. The Churches are usually decorated with harvest products and flowers.

America's Thanksgiving dates back to 1621, when the first settlers held their memorable Thanksgiving after that memorable year of plenty which saved the nation. But as a permanent celebration, it dates back only to 1863, when, under President Lincoln, it was made a national holiday.

It is essentially a Church celebration founded upon the true and beautiful idea that God governs, provides for, and is the Author and Inspirer of humanity.

Prayer.—Dear Lord, we thank Thee for the faith, patience and godliness of Thy people throughout the ages gone by; for the memorial of Thanksgiving Day in the hearts of the people, and that we still turn to Thee with praise. Make this week one of fullest and sincerest thanksgiving and praise, not only by us, but by everybody. *Amen.*

WEDNESDAY.

"In Him we live and move and have our being."—Acts 17:28.

If the world were a mechanical thing, wound up like a clock to run forever, we would thank mechanics, chemicals, laws of nature, etc., for what it does for us. But if it is the result of God and His beneficent foresight and endeavor, and if the qualities inherent in it are God Himself acting perpetually and persistently for the welfare of man, then we owe our thanks to Him.

In order that we may comprehend what should be the extent of our Thanksgiving this year, let us look to the yield of the harvest which has come to us from the resources of the soil and industry; let us look for the provisions He has made for us where these things have not been in bounty; let us look for the increase in faith which is the impelling power of man; let us look for those hundreds of mercies which have bridged the hard places; let us look for that divine guidance which has enabled our nation to grow in fraternal relations with other people, and let us prepare our own hearts to say, "In Thee we live and move and have our being," and praise Him forevermore.

Prayer.—Dear Father, prepare our hearts to enter into tomorrow's light with full homage to Thee. Help us to count our blessings and be overflowing not only with the knowledge of them, but with gratitude for them. Where there have been dry places and hardships, make us thankful that they have not been too great to be borne. Even in them pity and assistance have been rendered the needy, there have been healings of broken hearts, joys have sprung out of sorrow, and the homeless and unfortunate have been cared for. O Lord, help us to do a lot of thinking about these things and to prepare ourselves to worship Thee aright tomorrow. *Amen.*

THURSDAY—THANKSGIVING DAY.

Lessons for worship: Psa. 65:9-13, 51:67, 103:1-5; Rom. 8:31-39; Rev. 3:14-32.

Be grateful for the eyes that see life's beauty,
Be grateful for the ears that hear life's mirth.
Be grateful for the willing feet and fingers
To help, so much, your progress through the earth.
Be grateful for the speech that you can utter,
Be grateful for the health that you may own;
Be grateful for the strength that helps you onward,
Be grateful for firm flesh and sturdy bone.

Be grateful for those things you take for granted;
They are your greatest blessings from God's hand—
The fine ability to look and listen,
To lively move about, to touch and stand.
Be grateful with the heart and soul and spirit,
And register your gratitude in prayer;
The simple things of every day are able
To make the world, for you, both fine and fair.

—*Margaret E. Sangster.*

Thanksgiving Prayer.—Almighty God, the Sovereign commander of the world, we desire to offer to Thee today the homage and fealty which is Thy due. Thou, by whose hand the universe is sustained, by whose knowledge the clouds drop down their rain, by whose power the earth giveth its increase, and by whose love man is sustained, we praise Thee for Thy bounty in all these things this year. We magnify Thy glorious name for all Thy mercies vouchsafed unto us in health, in truth, in righteousness, in liberty and love; and for the powers that struggle to save our country from lawlessness and violence, discord and confusion, pride and ignorance, and from every evil way. We thank Thee for that power that seeks to preserve peace and unity among the nations and for Jesus Christ who directs the motives of hearts always to victory. We pray that this heritage of the past may be transmitted unimpaired to the generations of the future and that all people may come to know that thou art the loving sovereign Commander, and Saviour, and Deliverer of all.

Grant Thy favor, dear Lord, to the President of the United States and to those who are associated with him in power. Inspire them with wisdom and judgment. Grant Thy favor to all the people of the United States, that peace, harmony and brotherly love may prevail, that families and homes may live right and in harmony, that there may be healing for every breach, and perfection for every adjustment.

Accept, dear Lord, today our offering of thanksgiving and praise, in the name of Him who hath redeemed us, Jesus our Lord, and to Thee shall be the honor and the glory, world without end. *Amen.*

"We thank Thee, Lord, each day we live
That Thou hast spread such homely fare;
Courage and patience Thou dost give,
Bread of the Spirit for our care.

"We thank Thee for Thy shelves low spread,
That even small new souls like mine
May reach on tip-toe and be fed,
And every hungry heart may dine." *Amen.*

FRIDAY.

THANKSGIVING RECESSIONAL.

"I will bless the Lord at all times. His praise shall continually be in my mouth."—Psa. 34:1.

Our thanksgiving is a tribute we lay on the altar of God as a sweet smell to Him. The sanctuary of worship is a symbol of thoughts and lives harmonized with the great "I Am," and it points forward to the time when all that sullies shall be forever cleansed from our souls. It is a foretaste of the glory to come when the kingdoms of this world shall be the kingdoms of God, and man shall learn the divinity of life, the forgiveness of sin, and shall rest in Him. Yes, it is a type of that unending day when thanksgiving shall be no longer confined to a few, or to a special class, race or nation, but when the unity and solidarity of the people shall be realized and the voices of the universe shall resound with the melodies of heavenly choirs ascending as a perpetual incense unto the throne of the king and crown Him Lord of all.

Prayer.—Our dear Heavenly Father, we praise Thee to echo and re-echo the sweetness of Thy love and blessings from this day on, so that every day may be a day of thanksgiving to us. *Amen.*

SATURDAY.

WHO IS SAVED?

"They that walketh uprightly and worketh righteousness, and speaketh the truth in his heart."

"If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." —John 1:7.

These Scriptures draw a beautiful picture of the life of a Christian. The impressive question

(Continued on page 13.)

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

THE UNITED HEART.

By Rev. C. J. Harrell.

"Unite my heart to fear Thy name.—Psa. 86:11.

There is not a nobler prayer in the Psalter than this. There is nothing like it in the Bible. "Unite my heart to fear Thy name." In this petition the psalmist borrows from no one. So beautiful is it, so original, that it should be set down as one of the great prayers of the Scriptures.

The man who wrote it knew the tragedy of a divided heart—a heart torn by rival affections. What civil concord is to a nation; what affectionate agreement is to domestic happiness; what concentration is to the intellect—just that heart unity in the love of God is to one's religious life. There can be no conquering faith unless all the energies of the soul are united and merged in God. Anything less than that is a pitiful subterfuge and the source of all manner of moral failures.

And yet the divided heart is the most common of all faults among Christian people. We serve God with a part of our being; we consecrate a portion of ourselves to Him, but how many really make a serious and persistent attempt to bring every thought and deed into captivity to the mind of Christ? Until the power of God unite our faculties in one controlling purpose, our hearts are like a litter of beasts as one desire contends against another for mastery. Who does not hear a Babel of voices there?

"Within my earthly temple there's a crowd:
There's one of us that's humble, one that's proud;
There's one that's broken-hearted for his sins,
And one who, unrepentant, sits and grins;
There's one who loves his neighbor as himself,
And one who cares for naught but fame and pelf.
From such corroding care I would be free
If once I could determine which is me."

The purpose of religion and the great business of life is to unite every faculty of the soul in God. There is no way of the difficulties of the heart except by making God supreme and rallying every power around Him. Let pleasure and business, and culture, and philanthropy, and religion all converge in Him. If one centers his life about a little thing, he is a crank; if he dissipates his energies in all things, he loses his soul. God alone is able to unite them all to serve eternal ends. All interests that do not converge in Him tear the heart asunder. No prayer more truly sounds the deeps of the soul than this: "Unite every power that I have in Thee." United in Him! Submerged in Him! We in Him and He in us! This is saving faith.

AFTER CONFERENCE.

The district Conferences of the Southern Christian Convention are over, and those who attended are busy at their regular tasks again, yet with a different view of life and its responsibilities. To one of the delegates, returning to her home after two days of Conference, the words spoken by Job kept repeating themselves over and over, and all through the following busy days of picking up the work that had been laid aside during the wonderful Conference day, "He knoweth the way that I take."

Yes, He knows, and when we need the spiritual uplift He permits us to enjoy the fellowship, the blessed inspiration of some conference or other such meeting together with His people.

So it was with this delegate at the Conference drinking in the blessed devotional services and being inspired and instructed by the addresses and reports. The heart-thrilling message of our Mission Secretary which gripped our souls and will not let go; the Communion service which brought us so near to God, making us realize more fully that "the fellowship of kindred souls is like to that above," and the joy unspeakable and full of glory filled our souls.

As we wended our way homeward, we could appreciate somewhat Peter's impulsive plea on the Mount of Transfiguration; but we, like those of old, must go down from the mountain to minister to those in the valley below. Our way homeward led along lonely and dark, narrow and broad roadways, some smooth, some rough, but ever the headlight showed us the way, making us to think of the fiery pillar that led the children of Israel.

Our way in this world, made dark by sin, is still led by the Light divine which ever guides us to the eternal home. And though the road, many times, is rough and tiresome, yet God has placed us in our little corners to shine for Him, even though after our mountain-top experience the cares of this vale of tears press upon us, yet may we ever keep the reflection of the Shekinah glory in our hearts, that it may show through our lives unto others who need just the encouragement that we can give.

The houses along the roadside made us think of people along the journey of life. Some of the houses sent forth rays of light which cheered us on our way, for they seemed so friendly; others could not be distinguished in the darkness, for the shades were drawn so that the light could not shine out. Jesus, the Christ, said: "Let your light so shine before men." Are we letting the light of His glorious gospel of salvation shine forth to those who are fellow-travelers with us, cheering and encouraging their hearts? God forbid that any should cover the light so freely and so gladly given for us to hold.

"Say, is your lamp burning, my brother?
I pray you look quickly and see;
For, if it were burning, then surely
Some ray would fall brightly on me." W.

FAMILY ALTAR.

(Continued from Page 12.)

awakens the yearnings of the soul after the fellowship of God. It sets forth that a Christian is the same within and without. It measures a man according to his relations with God. It impels a man to deal uprightly.

In the eyes of a Christian, vileness, it matters not where it is found, is condemned, and he honors the man who fears the Lord, be he ever so lowly. He does not lay up treasures in earth, but he is thinking of the things that heaven is made of and places his treasures there.

Prayer.—Give us this grace, O God, for Jesus Christ's sake. *Amen.*

SUNDAY.

How Shall I Spend Today?

"Then thy light shall break forth as the morning . . . and thy righteousness shall go before thee, the glory of the Lord shall be thy reward." —Isa. 58:5-8.

There are a lot of folks who show an appreciative sense of God and are members of the Church but who do not sanctify the Sabbath to holy ends. They worship their stomachs, and pleasures, and business, and politics. On the other hand, there are others who so worship God with prayer and song and with the reading and the hearing of His word; who associate with other believers, who abstain from pleasures of the every-day life; who live quietly, meditatively and decently, and who spend the most of the day in thoughts that regulate their conduct by the true Christian ideals—that the Sabbath is their most delightful day.

True Christianity is in the heart's fellowship with God, and to promote this acquaints us with God and causes us to love one another in the Lord. There is more to Sabbath-keeping than the mere observing it as a rest day and a holiday, and keeping from work and sinning. We must look after the mainspring of our lives—the fellowship of the soul with God.

Go, then, all ye, for all ye are brethren, and God will give thee strength. At the entrance of the Sabbath, behold we stand at the fountain, draw for thyself and for all others possible, and scatter the blessings everywhere.

Prayer.—O God, kindle Thy love in us by the power of the Holy Spirit. Let Thy sacred flame burn in us, and make us ripe in fruits of love. *Amen.*

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Christian Orphanage

Every Church and Sunday School in the Southern Christian Convention is appealed to to make a liberal Thanksgiving offering this year. We are calling earnestly and from our heart because we are in need. The Churches and friends have always stood by us. You have made our work lighter because of your love, your sympathy, and your loyal support. When times were good, you stood by us and rejoiced with us in the success the Orphanage had. But this year has been hard financially. The income has been smaller than usual. We could not turn the children out because our money was low. We did not have the heart to do that. We had too much faith in you to do that. You have been loyal to us fourteen years, through all our problems. I cannot believe that you will withdraw your support at this time of need when business depression has hit us so hard. This is a time that it will be necessary for us to sacrifice. It may be necessary for us to do without something we really need or would like to have. Will we do it? Do we really know how to sacrifice? When did we do without anything that we had need of in order to help some one in need?

At this Thanksgiving season, when we consider how good and kind the Lord has been to each of us, should we not in return really want to extend a hand of assistance to those who are really in need? The Christian Orphanage has more than one hundred children in its care, and they are here because it was necessary for them to come to this institution. It takes money to buy food and clothes for that many children. The Orphanage depends on the special Thanksgiving offerings from Churches and friends to help finance it through the winter months.

At this Thanksgiving season, when you are enjoying the good things of life and the offering is taken in your Church, won't you make your offering liberal? Surely you will be generous. The need is so urgent. If you really have to sacrifice to make your offering liberal, don't you believe it will make you the happier and this Thanksgiving season more enjoyable to you? Remember, the little children in the Orphanage are depending on you for the support they need. We have passed through the years of the World War, but we hardly think we have ever had to meet a situation as it exists today. It is a real challenge to the Church folks. Will we meet the challenge?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 20, 1930.

Brought forward $13,933.57

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Long's Chapel	$ 1.59	
Shallow Ford	2.40	
Mt. Bethel	2.25	
Mt. Zion	2.00	
Howard's Chapel	5.00	
New Lebanon S. S.	3.00	
New Lebanon Baraeca Class	2.00	
		18.24

Eastern North Carolina Conference:

Pleasant Grove	$ 7.05	
Piney Plains	7.50	
Youngsville	1.00	
		15.55

Western North Carolina Conference:

Ramseur	$10.28	
Ether	1.24	
Hank's Chapel	2.34	
Randleman	3.30	
Pleasant Ridge	2.81	
High Point	6.87	
		26.84

Eastern Virginia Conference:

Wakefield	$ 2.79	
Berea, Nansemond	10.00	
Windsor	5.00	
Damascus	3.00	
		20.79

Special Offerings.

N. C. and Virginia Conference	$38.50	
Mrs. S. T. Woodson	4.00	
Woman's Mission Board	15.00	
T. B. Roberts	25.00	
W. A. Lee	7.50	
		90.00

Thanksgiving Offerings.

Bowman Gray, Winston Salem	$50.00	
W. A. Newman, Henderson, N. C.	25.00	
A. R. Flowers, Sims, N. C.	1.00	
Irvin L. Alger, Aliquippa, Pa.	5.00	
Mrs. Ben Holden, Louisburg, N. C.	10.00	
		91.00
Grand total		$14,195.99

Rev. Florence L. Squires has returned from her summer residence in Ohio, and is located in Columbia, S. C. It was here she did notable service in missionary instruction and religious education last year. In connection with the Congregational Church there, she was very much in demand. She served several Baptist and Presbyterian Churches in leading the women in branches noted above. She is also a good preacher and does evangelistic work effectively at nominal cost. She can be reached at Box 51, Columbia, S. C.

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16 The LORD *is* King for ever and ever: the heathen are perished out

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Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

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1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better
[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

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Specimen of Type

8 ¶ [2b]Jĕ-hôi'-ă-chĭn *was* years old when he began t

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Specimen of Type

14 Like sheep they are laid in grave: death shall feed on th

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OBITUARIES.

LEE.

Whereas, it has pleased our Heavenly Father, in His great wisdom, to call from labor to reward our greatly loved friend and member, Mrs. M. J. Lee, who has been a faithful worker in this society since its organization; therefore, be it resolved:

1. That we bow in humble submission to the Divine will, knowing that He doeth all things well and that our loss is her gain.

2. That we try to follow her example by always giving our best service to this work which she loved.

3. That we offer our heartfelt sympathy and prayers to her loved ones and bid them look to Him from whom cometh our help.

4. That a copy of these resolutions be sent to the bereaved family, a copy sent to The Christian Sun for publication, and one be spread on the minutes of our society.

MRS. E. L. BOWDEN,
MRS. R. L. ODOM,
Committee.
Woman's Missionary Society and Ladies' Aid Society of Berea Christian Church.

EDWARDS.

Our community was made sad on Friday, October 3, 1930, when the spirit of Mrs. Frank Edwards took its flight to the home beyond. While in declining health for more than a year, she was confined to her bed for only four days. Mrs. Edwards was the wife of Rev. Frank Edwards, of the Baptist Church, and was a member of New Bethel Baptist Church. She was a tender and devoted mother and greatly loved by all that knew her. In her going, the Church, home, and friends sustain a great loss.

The funeral service was conducted from her Church on Sunday, October 5th, at 3 P. M., by her pastor, Rev. J. F. Mitchener, assisted by Rev. E. R. Nelson and Rev. H. E. Crutchfield, and her own dear husband. Standing beside the casket and the last to look upon her, the bereaved husband faced the audience and spoke as Christ's ambassador. After spending thirty-eight years as her bosom friend and companion, he urged every one to accept Christ as their Saviour. It was a sad but glorious occasion. The funeral procession of one mile long reached the Church to find every seat taken except those reserved. The floral offerings were unusually beautiful.

She leaves to mourn their loss a devoted husband, two sons, four daughters, two sisters, four half-sisters, four half-brothers, several grandchildren and a host of relatives and friends. She has left to us the unfinished task of carrying on His work. May we labor with the zeal that characterized her noble life.

MRS. R. J. NEWTON.

BABB.

Mrs. Barcia E. Babb, widow of the late Robert E. Babb, died at her home, near Holland, Va., October 26, 1930, in the eighty-fifth year of her age. The funeral services were conducted at Holland Christian Church by the writer, assisted by Rev. R. E. Brittle, and the body interred in the Holland Cemetery.

Mrs. Babb leaves four children: Mrs. J. W. Russel, Gates, N. C.; Miss Gertrude E. Babb and Harry R. Babb, R. F. D. Holland, and Mrs. B. J. Fowler, Route 3, Franklin, and four grandchildren. The deceased had been a member of Cypress Chapel Church since childhood, and passed away in that humble faith and trust which had been hers through life. May our kind Heavenly Father comfort and keep her loved ones.

N. G. NEWMAN.

TUCK.

Mrs. Flora Lee Tuck, daughter of Capt. Henry and Margarette Tuck, was born September 2, 1864, and died Saturday, September 27, 1930; age 66 years and 25 days. In 1884 she married Riley Tuck, who died several years ago. Seven sons and one daughter survive: Balum, Perm, Henry, Enzie, Hobson, Ned, Ted, and Mrs. Mary Young, all of Virgilina; there are nine grandchildren.

Sister Tuck had been a member of Union Church for fifty years and was an excellent Christian. She was a devoted mother and kind neighbor. Her loved ones are sad at her departure, but are comforted in the hope of her having entered the rest of the faithful. The writer conducted the burial service at the grave in Union Cemetery on Sunday afternoon, September 28th.

C. E. NEWMAN.

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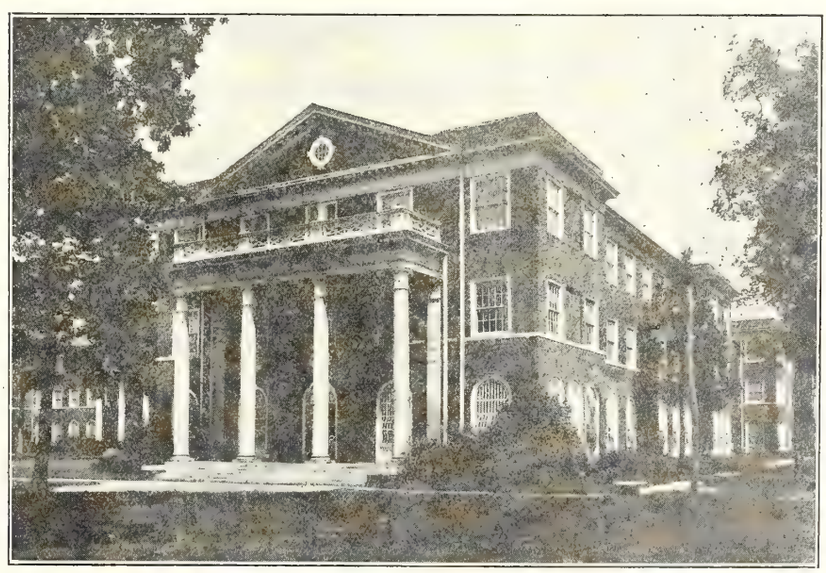

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When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

WHITE.

We, the members of the Home and Foreign Missionary Society of the Rosemont Christian Church, feel that we have suffered a great loss in the passing from this life, on October 13, 1930, of Mrs. Ira L. White, one of our faithful and much-loved members. Our hearts have been saddened for several months because of her intense suffering. However, we feel that God doeth all things well, and in her going, those of us who remain will be brought closer to Him. Therefore, be it resolved:

1. That we bow in submission to God's will.

2. That the memory of her life will be constant inspiration and help to us.

3. That our deepest sympathy to her loved ones is hereby extended.

4. That a copy of these resolutions be sent to her family, a copy to The Christian Sun for publication, and a copy recorded on the minutes of our society.

MRS. H. C. HEDLY,
MRS. O. S. SMITH,
MRS. J. F. MORGAN,
Committee.

MARRIAGES

RAY—COPELAND.

On September 25th, Eddie Clarence Ray and Miss Beulah Copeland, along with a few relatives and friends, drove to our residence, in Hemp, where they were united in marriage. Immediately after the ceremony they started to their home in Kentucky, where Mr. Ray has a position with a telephone company.

Mrs. Ray is the accomplished daughter of Mr. and Mrs. W. P. Copeland, of Eagle Springs, N. C., R. F. D. 1. She taught school in her native county for several years.

Here is wishing them all the joy and longevity of life and happiness that the future may hold for them.

E. CARL BRADY.

Our business in life is not to get ahead of other people, but to get ahead of ourselves.—Maltbie D. Babcock.

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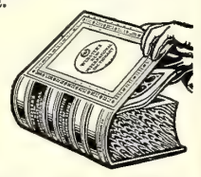

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¶ 17 From that time Jē' to preach, and to say, "I the kingdom of heave

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HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, NOVEMBER 27, 1930. NUMBER 48.

THE SUN'S OBSERVATORY

Mrs N T Farmer

By Dr. W. C. Wicker.

SCHOOL IN HONOLULU TO BE REBUILT.—

Iolani School, one of the oldest educational institutions for boys in Honolulu, will be rebuilt at a cost of from $500,000 to $700,000. It is an Episcopal school, and funds will be sought in the United States among the Episcopal Churches.

COMMUNITY CHESTS.—

Detroit, the great industry city, hard hit by the depression, launched, a few days ago, its community chest drive. The Fisher Brothers, builders of Fisher bodies for automobiles, are major contributors to that drive. Their normal gifts annually amount to $100,000. This year, on account, as they expressed it, of the inability of many people to give at all, their gift has been increased to $125,000.

DIVORCE EVIL.—

The State of New York, contrary to its reputation, in 1929, had the lowest divorce rate of all the States in the country, with one divorce to 23.6 marriages. Nevada heads the list, with one divorce to every 2.3 marriages. The former is doubtless due to the fact that the Roman Catholic Church does not so easily grant divorces, and the latter because divorces are so easily obtained in Nevada that many go there from other States to secure divorces.

INDIA.—

Dr. E. Stanley Jones is receiving a wide hearing in a series of meetings in India. He has spoken in more than a dozen colleges and schools of India, besides Church meetings. At Madras, a twenty-day series was arranged for, and he had a hearing from 700 to 1,000 the first week, chiefly non-Christians. Two to four hundred persons remained each evening for consultation and questions. Personal interviews and personal evangelism is the ideal way to deal with people on religious questions.

CRISIS IN PALESTINE.—

The Jews of New England share the general disappointment and indignation of their race at the recent decision of the English mandatory government. Governor Frank G. Allen, of Massachusetts, on October 23rd, in a statement to the press, declared that the closing of the door of Palestine to the Jewish people is closing the gates of hope to them. They do not go to Palestine; they return. They love America too much to return to Palestine to remain there. America gives them greater opportunity.

PEACE PROGRAM.—

Dr. Charles M. Sheldon, at the instigation of Fred B. Smith, moderator of the Congregational Churches of the United States, and others, has undertaken a nation-wide program of lectures on international peace and the movement for the abolishment of war. He has already addressed meetings in Oklahoma and will be in the far west until mid-December. The peace movement will result in great good in the prevention of war if Churches and preachers will advocate peace in times of peace and practice their preaching in times of war. The best antedote against war is the expenditure of the cost of war for peace conditions.

INTER-RACIAL MEETING.—

A hundred leaders of the principal white Church groups of Virginia met October 29th in St. Paul's Episcopal Church, Richmond, where Jefferson Davis and Robert E. Lee attended in Civil War days, and discussed racial relations and plans for their improvement. Leading colored speakers discussed schools, health and housing, courts, etc. White speakers considered what Church people could do to better conditions. Dr. Ben R. Lacy, president of Union Seminary, of Richmond, presided over the meeting, and Dr. R. R. Moton, of Tuskegee, made an address. Racial rancor is one of the barriers to the universal good will and the coming of the kingdom of God.

CRIME RATE.—

During the first nine months of this year, in the United States, marked increase of crime in general and particular, an increase in murders. In a survey just completed by the Department of Justice, it is revealed that the average of murders has risen from three a day at the beginning of this year to five a day in September. In that period, Chicago led all other cities, with a total of 282 murders, an average of about one a day. Philadelphia was second, with 109; Detroit, third, with 104. Burglaries in this period averaged about 150 a day, with more than fifty hold-ups every twenty-four hours. The Christian forces of the world have much to do yet.

BETTER CONDITIONS.—

According to Professor Irvin Fisher, of Yale, drinking under prohibition has decreased between 80 and 90 per cent. Much wet fervor is used to prove that the Constitution of the United States is no place for prohibition law, and yet, according to Judge Andrew A. Bruce, president of the American Institute of Crimnology, the Constitution already lays upon the States forty-four separate and distinct prohibitions of one kind or another. According to some of the most brilliant writers in Europe and America, prohibition alone is responsible for the leading industrial position of the United States in the world. They predict that in the next twenty years the present lawbreaking will have ceased.

PORTO RICAN HEALTH.—

Of the population of Porto Rico, which is a million and a half, the tuberculosis death rate last year was over four times that of continental United States, and that from malaria more than twice as many. In this exceptionally healthful land, besides these 35,000 suffering from tuberculosis and 200,000 from malaria, there are 600,000 infected with hookworm, resulting from the wretched economic conditions there. Now, far-reaching plans are under way to rehabilitate the country, to get the people back to the farms, where they can raise fruits and vegetables with governmental assistance in modern, scientific ways. With these projects must go health work and child feeding. Some 40,000 undernourished children are now being fed through the country's efficient school system, with the Porto Ricans themselves co-operating according to their ability.

"CO-EDUCATION."—

Dr. L. P. Jacks, editor of the *Hibbert Journal,* maintains that the body and mind must be trained together and that the present method of separating athletics and studies as is done in American schools is not the ideal method of education. He said that we do our thinking with more than the brain. Modern competitive athletics teach a man to run at maximum speed; co-ordinated physical and mental training would enable him to walk with a minimum fatigue. The technique of such education has been best worked out in Sweden, "the most cultured nation in the world." In an English factory, where the system has been introduced among the employees, the day's toil is borne with less fatigue and a new sense of physical vigor gives zest for evening and cultural courses. Such education would completely change the theory of exercising the strong for the amusement of the weak.

SOUL CLINICS.—

At Pittsburgh, soul clinics are held daily in the Diamond Bank Building. People keep coming in, asking what is the matter with them. Modern psychology is combined with deep religious convictions to set these people straight. The case records of these interviews would make a valuable book. The interesting thing is that people do come, and that they are positively helped. Hundreds of volunteer workers are in the ranks, and so many requests for meetings come in that they have difficulty in meeting the needs. Here is a movement which offers profitable study and imitation by other cities. Doubtless this quiet, spiritual, psychological method of Christian service holds rich deposits for other cities all over the world. Such personal evangelism by trained Christian workers offers hope to soul-sufferers resulting from sin, emotional complexes, moral delinquencies and spiritual repressions.

NOTES-PERSONALS

Any Church will be unhappy if it lives beyond its means; and any Church will be happy if it lives to the full measure of its means.

God is looking for men on whom He can put the weight of all His love and power and faithful promises. When God finds such souls, there is nothing He will not do for them.

Mrs. W. A. Warner and Mrs. Edward S. Ryan, of Hopewell, Va., were in Richmond on Tuesday, visiting with Mrs. D. D. Nash, who is somewhat improved at this writing. While in the city they visited THE SUN office.

Rev. D. M. Spence changes his address from Ocean View, Va., to Lillington, N. C. Brother Spence is one of our well-prepared, consecrated and able young ministers. He is now open for work in Churches that may wish his service.

Rev. J. D. Dollar, Lanett, Ala., of the Georgia and Alabama Conference, writes: "Our work starts off in a splendid way here for the new Conference year. We have the best organization, and are getting the best co-operation that we have ever had. Our Sunday School and Church attendance has increased wonderfully, and we are expecting a good year at Lanett."

The Eastern North Carolina Conference, in annual session last week, ordained to the ministry Rev. J. H. Lee, R. F. D., 3, Raleigh, N. C.; licensed Revs. Sam B. Wilson and Wray Dickens, and authorized the licensure of Numa Franks, son of Rev. J. E. Franks. Rev. D. M. Spence has recently moved within the bounds of this Conference, and these brethren are ready for work in that Conference or in others needing their service. Another licentiate of the Conference is Rev. H. C. Hilliard, now in Elon College, and who is also ready to take work.

The universal week of prayer, as appointed by the Federal Council of the Churches of Christ in America, is Sunday, January 4th, to Saturday, January 10, 1931, inclusive. The one subject running through all the prayer topics of the week is "World Evangelization." The program, as printed, seems a most interesting one, and the Churches and missionary societies will certainly profit by observing the week of prayer and using the program, copies of which may be secured at $1.50 per hundred from the Federal Council of the Churches of Christ in America, 105 East Twenty-second Street, New York City.

Miss Ethel Freddle writes: "Sunday, November 16, 1930, was observed as 'Memorial Day' at Mt. Bethel Christian Church, Rockingham County, N. C. Rev. F. C. Lester, of Waverly, Va., but a son of Mt. Bethel, was present and delivered two sermons. In the morning he used as his text, John 14:1, 'Let not your heart be troubled; ye believe in God, bleieve also in me.' In the afternoon he used, John 3:1, 'Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God?' Both subjects were handled very well indeed. The Church and cemetery were made beautiful by autumn flowers. Special music was furnished by friends from the Reidsville Christian Church. A fine Christian fellowship prevailed through the entire service, and the day was enjoyed by all."

Walking in the light means walking with Christ, for He is our Light. Perhaps no truer description of a sincere Christian life would be given than this. The association is a sacred one, and yet we need not be afraid. The glory of His face will be veiled because we could not bear its brilliance, even as the disciples on the Mount of Transfiguration could not behold the glory of their Lord. But we will be conscious of His presence and hear His voice and hold His hand and try to walk in His footsteps. Loneliness will be gone. Fear will be conquered by love. Sorrow will be as the shining of the bow in the cloud. We will not ask to see the distant scene. And there will come a peace which can only be found when we walk with Him.—*Floyd W. Tompkins.*

On Sunday, November 23rd, the Suffolk Christian Church observed its seventieth anniversary. The following program was greatly enjoyed by those present at the morning service: Organ prelude (processional), Schuber; doxology; invocation, Rev. W. W. Staley; hymn 442; responsive reading No. 1, Rev. H. S. Hardcastle; hymn 447; prayer, Rev. H. S. Hardcastle; anthem, "Fear Not Ye, O Israel," Dudley Buck; Scripture, Psa. 122, Rev. W. W. Staley; quartet, "In the Light of His Face," Mrs. Telza Miller, Mrs. Randolph Chapman, Mr. Robert Speight, Mr. W. T. Matthews; announcements and offering; solo, "How Lovely are Thy Dwellings," Mrs. Vernon Holland; history of the Church, Dr. W. W. Staley; anthem, "I Waited for the Lord, Mendelssohn; hymn 448; benediction; postlude, March in E.

The Eastern North Carolina Conference, the last of our Southern Convention Conferences of the year, was held last week at Catawba Springs, Wake County, N. C. Dr. W. C. Wicker, Elon College, is president of the Conference; Prof. L. L. Vaughan, Raleigh, secretary, and Bro. W. J. Ballentine, Fuquay Springs, treasurer. These officers served the Conference efficiently and were re-elected for the coming year. The Conference was royally entertained by the people of the Church and community, and the days were delightfully spent as pastors and delegates and visitors took counsel together in the house of the Lord. The spirit of the Conference was delightful, and the fellowship sweet. All were pleased to see that faithful soldier of the cross, Rev. G. R. Underwood, Pittsboro, N. C., sufficiently restored to health as to be able to attend and take part in the deliberations of the Conference.

It is learned with genuine pleasure that a generous friend of the American Board has supplied Dr. M. J. W. White, of the Cagayan Hospital, Philippine Islands, where Bro. White is a medical missionary, with an X-ray machine. Bro. White has been handicapped in his great work for the relief of human suffering because he had no X-ray, and his heart has been made glad. He and Mrs. White have just finished their first year in the Philippines, and they write that they have had a wonderful year of work and success, with perfect health, and that the Lord has surely and abundantly blessed them. Dr. White, the son of Deacon M. J. W. White, of Norfolk, Va., prepared himself well before going out as a medical missionary, and is well equipped and trained for the great service to which he has dedicated his life.

In his report and address to the Eastern North Carolina Conference last week, Rev. T. Fred Wright, chairman, said there were three methods of evangelization in use at the present time—educational evangelization (through the Sunday Schools, Christian Endeavor Societies, etc.); mass evangelization (through the annual revival conducted by the pastor or minister assisting him); and personal visitation evangelization. Of the three, Bro. Wright emphasized from his point of view and experience the last-named as seeming to be the most effectual for our day. This, he declared, has a two-fold blessing and benefit. First, to the person who goes out on a visit to win a soul to Christ, and, secondly, to the one who is thus won by such a visit in the quiet of the home or the place where the visit is made. Mass evangelization cannot be abandoned, the speaker urged, but should be used as a power-house or starting-point, and that individual Christians must go out after the unsaved if they are to be reached effectually in our day.

Among the outstanding addresses at the Eastern Conference, Catawba Springs, last week was that by Dr. J. Edward Kirbye, Raleigh, N. C., under the discussion of the report on education. The report had recommended the Elon "Million-Dollar Campaign," and, in the absence of President Harper, Dr. Kirbye addressed the Conference. He showed a familiarity with the college life of America and the history of education, particularly of Church-owned colleges, that was exceedingly refreshing and inspiring. We little reckon with the marvelous contribution to our civilization and to Christianity that the Church-founded and Church-owned institutions have made. Dr. Kirbye declared that at least one-half of the students now in the colleges, universities and secondary schools for higher education in America were in those institutions owned and supported by the Churches, and that these institutions had in the past made, and were at the present making, a contribution to Christianity and the cause of the kingdom that could not be estimated in dollars aand material substance.

One of our firm believers in tithing and stewardship is the consecrated and resourceful pastor of our Reidsville Christian Church, Rev. J. H. Dollar. Under date of November 20th, a letter entirely personal from Bro. Dollar, and certainly never intended for print, carries this interesting paragraph: "I have been saying a great deal at times since I have been here about tithing. I hold it to be the only remedy to our financial troubles. I have felt that the time was ripe to make a move. Last Sunday I announced that all those who are tithing, together with those who are willing to study it and who would be willing to follow the leadership of the Spirit, to be our guest for a time tonight, the purpose of the meeting being to study tithing with a view of our practicing it. I am glad that eighteen responded and came. After prayer, the meeting was opened for inquiries and information as to the methods by which one might determine the tithe, etc. We studied it and answered several questions. The interest was good. After the discussion, I asked if it was deemed wise to organize a 'Tithers' Study Club' to meet monthly and have and hear programs and discussions on the subject. It was decided to organize such a club, which shall meet each fourth Monday evening at the Church. The pastor was asked to become director of study, with Bro. Monroe Rascoe as assistant, and with Mrs. Herman Kernodle as secretary. Pamphlets were given out at the close of the meeting, and those who received them are to report on their contents at the next meeting of the club, which will be next Monday night. We plan to invite those who wish to study with us, and we feel that great good is to come from the work. The organization will be perfected at the next meeting."

CONGREGATIONAL NEWS

Rev. E. C. Gillette, *Editor;* Rev. F. P. Ensminger, *and* Rev. M. J. Sweet, *Associates.*

THE NATIONAL COUNCIL will meet in Seattle, Wash., June 25th to July 2nd. This is a change of date, the original plan having been to begin on June 30th. The change is made to avoid a conflict with the national meeting of the Elks.

MRS. A. P. VAUGHN, wife of the pastor of the Congregational Church of Avon Park, Florida, has recently undergone a serious operation at the hospital in Tampa. The many friends of Dr. and Mrs. Vaughn will be glad to know that she is making satisfactory recovery.

WINTER PARK CHURCH recently suffered a great loss in the death of Deacon C. H. Ward. Deacon Ward was eighty-three years of age and one of the pioneer residents of the city, having lived there forty-five years. He has been an honored and beloved member of the Church almost since its beginning.

MR. & MRS. ROBT. G. WILLIAMS have returned to their winter home at Lake Worth, Fla. Mrs. Williams was formerly associated with the State work as director of young people's work, and was well known as Miss Mary Ann Jefferys. Mrs. Williams is now president of the Florida Federation of Congregational Women.

REV. O. H. DENNEY, who has been acting as summer supply minister of First Congregational Church, Miami, has moved to Coral Gables, where he will assist the pastor of the Coral Gables Church, Rev. Don G. Henshaw, as director of parish activities. This will enable Mr. Henshaw to assist President Ashe, of Miami University, in some special activities.

A FORUM for the discussion of current events will be conducted on Sunday evenings at the First Congregational Church, Miami, by Dr. Robert MacDonald, pastor of the Church. This forum was inaugurated on a recent Sunday evening, with a marked increase in attendance and interest. The questions considered were live and pressing current world problems.

ORANGE CITY, FLA.: A special supper and meeting in the interest of missions was held in this Church under the leadership of the superintendent, Rev. E. C. Gillette. The other speakers were Dr. Edgar S. Rothrock, of Holly Hill, formerly superintendent of Ohio, and Miss Dorothy Allen, of Rollins College, a student summer service worker in Georgia. The pastor of this Church is Rev. Thomas H. Derrick. The Church is making plans for the entertainment of the State Conference in April.

LAKE HELEN, FLA.: The ladies of this Church recently held a thankoffering meeting, which was largely attended and an offering of $75.00 was received for the apportionment. In addition, there were special gifts amounting to $200.00, part of which was for the apportionment and part for other benevolences and special needs of the Church. Dr. Edwin C. Gillette, superintendent for Florida, was the guest-speaker. The pastor of the Church is Dr. Scott F. Hershey. Dr. Hershey has been giving an interesting series of sermons based on the book, "Who Moves the Stone?"

CHARLES FULTON, son of Dr. Lillian B. Fulton, pastor of the Congregational Church at Lake Worth, delivered a lecture on "Prohibition as a Young Man Sees It" at the Sunday-night forum at the West Palm Beach Church. The Church was filled and words of high commendation for the address were spoken and also written. Mr. Fulton has been a student at Washington and Lee University, and is teaching for a year in the junior high school of West Palm Beach, expecting to return next year to pursue his college course. He is available in other Churches in the region for this address.

NORTH AMERICAN H. M. CONGRESS will be held in Washington, D. C., December 1-5. Among the Congregationalists attending from the Southeast will be Dr. Fred P. Ensminger, Rev. Milo J. Sweet, Dr. Edwin C. Gillette, Miss Marguerite Davison and Miss Priscilla Chase. Among the important subjects to be discussed will be "Undenominational Relation and Co-operation," "The Overhead in Home Missions," and "The Financial Policy, Buildings and Equipment and General Policies." The matter of reduction of competitive Churches will undoubtedly be the matter of greatest consideration.

DR. PIERCE GOES TO NASHVILLE.

Dr. Jason Noble Pierce, pastor of the First Congregational Church, Washington, D. C., has accepted a call to the Collegeside Church, Nashville, Tenn., with an appointment on the Atlantic Seminary Foundation to the chair of preaching in the Vanderbilt School of Religion. Dr. Pierce has been for ten years pastor of this great Church, and during the presidency of Calvin Coolidge he was known as the "President's pastor." All those interested in Congregational development of the Southeast will be gratified to learn of his acceptance of the Nashville call.

Educators recognize the great and growing influence of the group of colleges and universities at Nashville, Tenn., as the most potent educational influence in the South. Within a stone's throw of each other are Vanderbilt University, Peabody College, Scarritt College, Y. M. C. A. Graduate College, Ward-Belmont College, enrolling upwards of five thousand students; while across the city lies Fisk University, whose president, Dr. Thomas Elsa Jones, is a trustee of Collegeside Church to which Dr. Pierce has been called.

Collegeside Church is a new enterprise, located in the heart of this group of colleges. Dr. William E. Barton, one of the most distinguished preachers and writers in America, became its minister two years ago. The Church has a splendid parish house fronting the campus, and holds its services of worship in the auditorium of Peabody College. Because of protracted critical illness, Dr. Barton has been compelled to relinquish his work, and Dr. Pierce is called as his successor.

In addition to the pastorate, Dr. Pierce is called on the Atlanta Theological Seminary Foundation to the chair of preaching in Vanderbilt University School of Religion.

To this chair, Dr. Pierce will bring a large experience as a preacher and as a Church administrator. His fine friendliness in broad human sympathies will be a great factor in his relationship with the students preparing for the ministry.

Dr. Pierce's resignation as pastor of the Washington Church was accepted with appreciation of his devoted service to the Church, and he will be able to assume his new duties in Nashville December 1st.

HOW CHURCHES ARE ADVANCING.

Eight important questions about the Churches in the United States are asked and answered in a book recently published, which seems to have reliable facts and figures. The source is the Federal Census of Religious Bodies compiled by our government's Census Bureau in 1926. The book that explains it is "The U. S. Looks at Its Churches," by C. Luther Fry; Institute of Social and Religious Research; $2.50.

The eight questions and partial answers follow:

1. What proportion of Americans belong to the Church? Out of every 100 persons over thirteen years of age in the United States, fifty-five are Church members. Only 52 per 100 are in rural Churches, and 58 per 100 in cities are in Churches. Five women are Church members to every four men.

2. To what denominations do people belong? There are 212 denominations listed in the census, not counting Buddhist temples, Mohammedan mosques and other Oriental religions. More than half of the denominations have less than 7,000 adult members. The Roman Catholics lead, with 13,300,000—three out of every ten adult Church members are Roman Catholics. Second is the Methodist Episcopal Church, with 3,700,000. The South Baptist Convention comes third, with 3,300,000. Jewish congregations have 2,930,000. Negro Baptists have 2,900,000; Methodist Episcopal Church, South, 2,190,000; Presbyterian Church in U. S. A., 1,800,000; Protestant Episcopal Church, 1,300,000; Disciples of Christ, 1,275,000; Northern Baptist Convention, 1,230,000; the Congregational Churches are approaching, but have not yet reached, 1,000,000.

3. How are Churches geographically distributed? Of course, the Churches are most numerous where the most people are, but it seems that in proportion to population Church members are most numerous in the East and South, less so in the Middle West, and still less in the Far West. Neither the Roman Catholic nor Jews constitute a majority in any States. In nine Southern States Protestants are more than half the population. In Utah more than 82 per cent are Mormons or Latter Day Saints.

4. How rapidly are Churches growing? Church membership is keeping pace almost exactly with population increase. Denominations increase, and at the same time Churches decrease through mergers and local federations.

5. Is the Sunday School declining? Steadily increasing, but at a lower rate than some year ago. The total number is larger—over 21,000,000 compared with 24,740,000 in the public schools. Week-day and daily vacation religious schools increase. Roman Catholic Sunday Schools decline, but their parochial schools, in which religion is taught, increase rapidly.

6. To what extent are ministers academically trained? Nearly three out of every eight ministers in the eighteen leading white denominations and three out of four of the three leading negro bodies are not graduates of either college or seminary. The Roman Catholic priests are proportionately better trained than Protestant ministers.

7. What is the value of Church property? The Church property in the United States was eported valued at $3,840,000,000 in 1926. This is clearly less than the facts, as many were not reported. To these figures also should be added $500,000,000 for parsonages alone, which was included in the census, but not included in figures above. Adding further, the Roman Catholic parochial schools and Jewish Talmud Torch schools, the total rises to $7,000,000,000.

8. How much do Churches spend? In 1926, the Churches reported expenditures of $817,000,-

(Continued on Page 14.)

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LEAVES FROM MY DIARY.

(Editorial Correspondence.)

XVI.

S. S. Minnekahda, Friday, July 18, 1930.

I was up at 11:45 A. M. today. There were many callers at room 54, and the morning was exceedingly pleasant. The conversation turned on one's call to the ministry. Dr. Coffin related his own experience. He was brought up on a farm in Iowa, and there, in the open spaces, got impressions that have stood him in good stead and never departed. Years ago, Dr. Coffin received direct and unmistakable answer to prayer. Even now in extremity he does, but does not carry as many matters in detail to God in prayer as he did in previous years, as he feels that God wants him to work out all he can. His first impression, as a boy and seemingly an answer to prayer, was that of being a physician. Then one day an old ignorant but a very pious man said to him, "Maybe God wants you for Himself and His ministry. If He does, you yield, and it will be well with you." That suggestion went home, and he was not able to get away from it. Then for two years in college and while preaching at Churches nearby, he fought it through, still being concerned, but in great hesitation and doubt. Dr. Coffin is a mystic. He believes in Communion, close and silent, with God. Now, very often he spends one or two hours alone, usually in his house, with God. These periods are spent without book, pen or paper at hand, but solely in meditation and in reverential frame of mind and in prayer, and from such seasons he always comes out strengthened for his task whatever it is. Dr. Coffin believes in prayer.

Another visitor of the same hour was a woman across the hall from room 56. She has been in college three years and has two years yet. She is going on a visit to her sister in Long Island, N. Y. She lives in England and goes out every week-end and preaches. She is a Congregationalist. She believes in the gift, and in the direct and overwhelming Person and power of the Spirit. She deplores the loss of spiritual life among college students of the present in her country and wishes to know of us Americans if this same condition prevails in colleges in the United States. She says that students become so busy with study and preparation that they crowd God out and thus grow lukewarm and begin to doubt. She thinks college authorities are to blame, as they should, in the name of the Church, whose they are, keep alive the spiritual as well as the intellectual pursuits. Teachers in colleges seldom in class direct the minds of their pupils to the necessity of spiritual development and purusit. She believes that colleges, Church colleges especially, should deepen and quicken instead of tone down or destroy the spiritual life. She is a fine conversationalist, and after a visit in America she hopes and expects to return to England and pursue her studies in the finest preparation she can get for the ministry to which she has dedicated her life.

Dr. L. E. Smith gives his experience in being called to the ministry. He was nineteen years old, and when the call came to him to preach he knew he must prepare. Fortunately, he had the courage and the good sense to overcome his embarrassment, and entered the sixth grade in school. He was a grown, stalwart young man, and it was exceedingly embarrassing to be in class with youngsters of ten and twelve. He stayed in the grades eighteen months, picked cotton on Saturdays, chopped cotton, worked and preached in the summer, and then came to Elon College. While in Georgia studying in the grades of the public schools and also while in Elon College, every Church he took seemed to improve, add to its membership, to pay him well for what he did and respond liberally to all the enterprises of the Church. This encouraged him and made him believe that God had unmistakably called him to preach. He entered college with $100.00—the amount paid him for revival services and work in Georgia during the summer prior to his going to Elon. He left Elon four years later with all of his debts paid and $1,000 in bank. This all came as salary for his preaching. During this time he gave little heed to the salary and the income, but gave all heed and strength to preaching the gospel and building up the Churches which he served while a student. He sought in season and out of season during these years to live close to God and let God use him to prove whether or not he was truly called to the ministry.

This is a wonderful day out at sea. The sun is shining. The sea is calm and sweet. There is health in the briny breeze. To sit in an easy chair on deck of a ship in the balmy sun and look out over a calm, boundless sea is an unspeakable joy. The sea as well as the heavens "declare the glory of God."

I cannot quite get used to women smoking cigarettes. I just asked a lady in a deck chair close by what was the character of her work. She said she was a social worker, giving her life to social uplift and betterment in New York; that she was employed for this purpose and was doing all she could to improve social conditions of her city and community. And yet I note that she smokes incessantly. As one cigarette is finished, she lights another. Other ladies all about on shipboard are smoking also. Some one has said, and I think truly, that men always smoked because of his inferiority-complex. He wants to make himself feel a little bigger and better than he is, and his smoking is an acknowledgment of his inferiority. Now women have begun to acknowledge their inferiority-complex, which seems to me a great pity, because they are not inferior except as they make themselves so by adopting habits which help make men inferior. Some one said, or wrote, a long time ago that when God made woman He did not take a piece out of man's head from which to make her, that she might rule over man; nor out of his foot, that she might be trampled on by man; but a rib was taken from under the arm of man, that he might protect her; from very near the heart of man, that he might love her; and from the side of man, that the two might walk together side by side, on equal terms, neither being inferior to the other. It seems a pity for women to adopt a symbol of man's inferiority-complex, viz: the befouling of their lungs, mouth and breath with nicotine and the unsavory odor of dead tobacco.

The captain (and commander) of our ship is a Lutheran, but he likes all denominations. He seems to be more of a churchman than a seaman, though he evidently knows his ship and the sea which he has sailed for nearly a half-century. He thinks Dr. Coffin is great on the subject of "Church Union," and wishes that all the Churches could hear and heed the talk Dr. Coffin made in the assembly-room a few days ago.

Our ship has come 379 miles in the last twenty-four hours, and we are now 2,090 miles out at sea. There are many children on board our ship from fourteen months to five years of age. They run all over and about the boat at their pleasure. One not accustomed to such, fears that a little tot might fall overboard, but parents and seamen seem to have no fears and the children have great fun.

THE BASE OF PROGRESS.

Ex-President Coolidge has been writing some exceedingly illuminating articles, each 150 words in length, for the New York *Herald-Tribune*. In a recent number, Mr. Coolidge comes to grips with the real factors of progress in these words:

"This country was not made on the theory that we should 'eat, drink and be merry, for tomorrow we die.'

"Its founders were more accustomed to prepare themselves with fasting and prayer that might meet sources of obligation to live through the morrow. They had their feast days, too, for they found great happiness in their work, but these were times of thanksgiving and praise.

"Instead of falling back and falling down on the claim that the world owed them a living, they moved forward and moved up on the principle they owed the world a duty in providing for themselves.

"They sought to live in things of the spirit. They put first things first. They set small store on things that are temporal, but strove mightily for things that are eternal.

If this nation is to endure, we shall have to continue to walk in their light. We cannot give all our thought to material success. We cannot be relieved of all hardships. We should not faint at the first obstacle.

"We must accept the lot of finite beings and, with deeper faith and higher courage, work out our own salvation through our own sacrifice."

Any student of history must agree with Mr. Coolidge that those who make real progress in this world seek to live in things of the spirit. In fact, there is no progress other than that which is moral and spiritual. Ancient civilization had great wealth, many of them reveled in luxury and abundance. They deemed that with material wealth they were making progress. They were headed for their doom, however, for back of ma-

terial is the moral, and unless material progress is based on the moral and the spiritual it is not progress. The founders of America and those on whom progress depend are the moral and spiritual leaders of our land. If we, as a nation, have made any progress the past half-century, it is not because we possess more wealth than our ancestors, but because we handle that wealth better, morally and spiritually. J. O. A.

SELLING CHRIST.

I have seen the "Passion Play" three times within the past month. Twice it was presented with slides and an illustrated lecture; the other time it was presented by a cast of German characters, who are touring this country, presenting the play in the light of their own interpretation of the last week of the Lord's stay on earth. The privilege of seeing these different viewpoints has caused me to be a little more careful in the study of the life of Judas. In the play, he is one of the outstanding characters. As I read the accounts in the gospels, I find that he is one of the outstanding characters. As I study His relations to the lives of men, I find Him to be one of the outstanding characters; for in each of these instances He is portrayed as selling Christ. He sold Him not on the spur of the moment, but as a result of an accumulation of events in His life which gave Him a chance to make good but failed. The transaction as recorded in Matt. 26:14, 15, "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you, and they covenanted with him for thirty pieces of silver," was a result of failing to heed the teaching of the Master of former days. Judas had heard the Master say, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." He had heard Jesus say, "Ye cannot serve God and mammon." But little by little, Judas let the cancer of unrighteousness eat its way into his own soul until he could barter with the enemies of Christ for a very small sum.

As was true of Judas, the same is true of individuals of today. We think thirty pieces of silver was a very small sum to sell the Master for. We feel that if we had been there we would not have sold Him. But some of the same people who condemn Judas most severely will sell Christ for even less than Judas did. It is selling Christ anew to sacrifice a Christian principle for temporal gain. To nourish the selfish interest of one's own self at the expense of others' welfare is selling Christ at the cheapest price. To live for self and see the interest of the Church of Christ neglected, is another way of selling our Saviour. To live to satisfy our own personal desires rather than to live for the cause of Christ is selling Him on the cheapest terms.

Judas heard the teachings of Christ, but rebelled against them inwardly until he could finally sell his Master for the small sum of thirty pieces of silver. By refusing to obey the higher impulses that come to us, we can get to the place where it is an easy matter to ally ourselves with the enemy and sell Christ for a mere pittance.

Following Christ was not what Judas expected it to be, therefore he sold Him. He did not obtain the temporal power, gain the social prestige or find in this new relation what he had hoped to find. How true to real life of all ages this character is! So many do not find it as they expected before. Those who would follow for selfish interest, sell out and come to naught. But those who come truly seeking Christ and trusting Him until then, find even more than they had anticipated. J. E. McC.

HISTORY OF THE SUFFOLK CHRISTIAN CHURCH.

By Dr. W. W. Staley.

In 1859, friends of the Christian Church decided to erect a house of worship in the town of Suffolk, and organized a Church. The following persons were named as a board of trustees: Rev. W. B. Wellons, Rev. W. H. Boykin, Thomas J. Kilby, R. C. Wells, Willis S. Riddick, Richard L. Brewer, Robert B. Brinkley, James A. Parker, and Robert M. Darden. W. B. Wellons was chosen president and treasurer of the board.

A subscription list was opened, and within a few months enough money was pledged to justify the trustees in proceeding with the work. Rev. W. B. Wellons, Thomas J. Kilby, and Jesse B. Brewer were appointed as the building committee.

In 1860 a contract was made with Thomas J. Kilby for the erection of a brick house of worship on the east side of Main Street in Suffolk, and the house was completed March 1, 1861, and dedicated March 11, 1861, the sermon being preached by Pastor Wellons from 1 Chron. 29:5. The Church was really organized in November, 1860, with the following charter members: W. B. Wellons, Sarah S. Wellons, Rives Chapel Wells, Julia A. Wells, James A. Parker, Lucy Ann Parker, Robert B. Brinkley, James Pugh, Frances Pugh, Mary A. Higgins, Sarah E. Norfleet, James A. Turrentine, Thomas J. Kilby, Ann M. Kilby, Willis S. Riddick, James A. Norfleet, Emma Norfleet, Caroline V. Riddick, Thomas S. Kilby, Annie E. Cutchin, Louise Norfleet, W. T. Duke, Louisiana Turrentine, Elizabeth Ward.

At the first meeting of the Church, Rev. W. B. Wellons was elected pastor; Thomas J. Kilby and R. C. Wells, deacons; Robert B. Brinkley, secretary; Willis S. Riddick, collector and treasurer; Josiah Smith, sexton. The five Cardinal Principles of the Christian Church were adopted. The Church was received into the Conference at Cypress Chapel in November, 1860.

In April, 1861, a Sunday School was organized, with Robert B. Brinkley and James A. Turrentine as superintendents, but both of them were called into service, as the Civil War had just begun; hence, the Sunday School did not operate until the close of the war. Robert B. Brinkley fell in battle at Hanover Junction, in May, 1864, as captain of a Cypress company.

June 11, 1862, Rev. W. B. Wellons had to leave Suffolk on account of the war and his loyalty to the Southern cause. His brother, Rev. James W. Wellons, held services in the Church until November, 1862. The Church was then used by Federal army chaplains for a time, and later as a hospital until November, 1865. After that, Dr. Wellons returned to become pastor again at a salary of one hundred dollars a year. He continued as pastor from 1866 until October 24, 1876, when he resigned on account of failing health; and upon his resignation and personal request, Rev. Jesse T. Whitley was chosen as pastor, and he continued as pastor until February 28, 1879. During the pastorate of Dr. Wellons he did a great work, became a leading advocate of temperance, and, through The Christian Sun, introduced the cultivation of peanuts as a farm crop. He was a great preacher, a great editor, a great reformer, and became a national figure in the field of temperance.

Rev. Jesse T. Whitley was succeeded by Rev. William T. Walker, of North Carolina, who served until November, 1882. Walker was succeeded by Rev. W. W. Staley, who served from November, 1882, to November 1923, and Rev. H. S. Hardcastle has served from November, 1923, and has been elected for 1930-'31.

In 1884, the addition of a Sunday School room 30x30, and a pastor's study 21x13 was erected in the rear of the Church, a connection made so that the main Church and the Sunday School-room could be used as one, and the Church was renovated, a new organ placed in the gallery, and new pavement and iron fence on the front at a cost of $2,075.40.

In 1892-1893, the whole Church was torn down and a new Church erected at a cost of $40,000, and a seating capacity of 800, and a new Jardine pipe organ was installed at a cost of $3,500. This Church was dedicated on January 28, 1894, Rev. Dr. C. J. Jones, of Memorial Temple, Norfolk, Va., officiating and preaching the sermon. It was a great occasion, a great congregation, and a great service.

The addition of three Sunday School rooms and toilets were initiated October 27, 1905, and reported by C. A. Shoop, chairman of the committee, on July 30, 1913, as completed and paid for.

In 1926-1928, a third addition was made to the Church of fifty-two rooms at a cost of $120,255.25. The total number of rooms is now sixty, and the cost about $200,000. As a Church and departmental Sunday School building, it has no superior, though others have cost more money.

The following are the officials of the Church from its foundation:

Trustees.—Rev. W. B. Wellons, Rev. W. H. Boykin, Thomas J. Kilby, R. C. Wells, Willis S. Riddick, Richard L. Brewer, Robert B. Brinkley, James A. Parker, Robert M. Darden, W. H. Jones, John T. Nurney, Thomas H. Hines, James R. Baker, James M. Caulk, John F. Latzia, A. T. Holland, C. A. Shoop, George W. Nurney, B. F. Cutchin; present board—W. W. Ballard, J. E. West, E. E. Holland, H. Woodward, Sr., Dr. J. E. Rawls.

Deacons.—Thomas J. Kilby, Rives Chapel Wells, Frank H. Rawles, James M. Caulk, Wm. H. Gay, Wm. H. Barnes, S. Junius Carr, V. S. Kilby, John T. Nurney, D. B. Dunbar, W. S. Riddick, C. R. Busby, E. C. Holloway, Jesse E. Rawles, J. B. Dempsey, G. W. Bonnewell, Jesse T. Whitley, John Z. Yates, H. M. Parker, J. W. Roberts; present board—T. W. Artman, J. C. Felton, W. E. MacClenny, A. T. Holland, Dr. J. E. Rawls, J. D. McClenny, Dr. D. L. Harrell, Richard Klages, G. A. Piland, E. H. Rawles, John S. Felton, H. P. Murphy, J. M. Darden.

Secretaries.—Jesse T. Whitley, B. F. Cutchin, Thomas H. Hines, James R. Baker, Henley M. Parker, John Monell, John King, M. M. Watkins, J. D. McClenny.

Treasurers.—Willis S. Riddick, John F. Lotzia, B. F. Cutchin, P. J. Kernodle, James M. Caulk, H. Woodward, Sr., Claude E. Eley, E. H. Rawles.

Sunday School Superintendents.—Robert B. Brinkley, James A. Turrentine, D. B. Dunbar, P. J. Kernodle, C. A. Shoop, D. C. Lewis, W. S. Beamon.

Pastors, terms of office, members received:

Pastors.	Years.	Members.
W. B. Wellons	16	447
Jesse T. Whitley	3	15
William T. Walker	3	20
W. W. Staley	41	1,238
H. S. Hardcastle	7	230
Total membership received		1,950
Present membership reported		1,303
Dead or withdrawn		647

On Sunday, October 8, 1916, a life-size oil portrait of Rev. W. B. Wellons, D. D., the founder of this Church, was unveiled and presented to the

(Continued on Page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The public meetings of the Jews were not only religious, but festival. The Passover was called the "Feast of the Passover." The Feast of the Tabernacles was also kept as a real feast. The Feast of Pentecost was likewise a time of eating as well as worship. The Jews gathered from all quarters and brought their lambs and cattle, and these were slaughtered and prepared for food and the worshipers enjoyed the feasts. In the early days of this country, all-day meetings were held and big dinners were served on the ground, and people enjoyed the meal and the house of worship. Always feasting has been enjoyed and friendships have been cultivated. Hospitality is a part of the Christian religion, and it has been cultivated in the home, the Church, and the social organizations that have sprung from the Church of Jesus Christ. Eating together really binds people together in a way that nothing else does. Banquets are fruits out of the garden of Christian teachings and practices of Christian individuals and organizations.

On Friday night, November 21st, in harmony with the above idea and in the spirit of Christian fellowship, the Baracca Class of the Suffolk Christian Church held a banquet in the Fellowship Hall of the Church, a group of women from the Woman's Home and Foreign Miscsionary Society served a turkey supper with accessories that harmonized and all enjoyed the appetizing meal. One hundred and thirty-five members of the class and guests sat down together by the long white tables. Dr. I. W. Johnosn invoked the divine blessing and then the feast began. T. Cover Johnson is president of the class, and Col. E. E. Holland is the teacher, and R. C. Harrell is the treasurer. The class has done some splendid charity work, and maintains a good attendance with good results. At the banquet, songs were sung, interesting stunts performed, brief messages delivered, and the two hours filled with innocent fun and whole-hearted enjoyment, in harmony with the teachings and spirit of Jesus Christ. The total number present, including the ladies who served, was one hundred and fifty. If all the class could have attended, the number would have been over two hundred. The Sunday School is a wonderful agency for the exercise of the Christian spirit in a social, intellectual, financial and spiritual way, and has the capacity and opportunity to win babies, young people and mature men and women to Jesus Christ and His Church. One weak spot that needs healing, and that is the neglect of attendance upon the preaching service on Sunday after the Sunday School closes. The adult class that will cultivate going from the Sunday School to the Church service until it is one hundred per cent in both will get on the honor roll for time and eternity. That is a challenge that should stir all that is wisest, best, and most Christian in the hearts of a fine Baracca Class. The great banquet could not have been enjoyed if Jesus had not come, and men and women had never gone to Church.

W. W. Staley.

ELON LETTER.

Success in education depends on a correct philosophy of life and procedures congruent therewith. If we are to conform to certain desirable ends or objectives as conceived by the faculty or board of trustees of the college we attend, education is one thing. If we are to develop and express our life capacities in terms of the gospel of Jesus as we understand that gospel, then education is another thing. If "personality" is the most precious concept in the world, education is one thing. If mass production and alikeness are the objectives sought, education is another thing.

We know that human beings are born with certain capacities based on unlearned tendencies. We also know that human nature is modifiable by the educational process.

What shall educators do in the face of these facts? Shall they put over certain ideas, ideals, programs of life on their pupils? Or shall they assist their pupils to self-realization in the light of the Christian standard of life? Will they aid personality to fruit in Christian character? Or will they mould life according to their own views and interpretations? Will they, in a word, aim at conformation or transformation?

Certain big business interests, concerned for the perpetuation of the status quo, sensitive to profits rather than to human welfare, are determined to subject our educational system to review and to say what shall and what shall not be taught in our schools. Almost weekly utterances come to me indicative of such intention.

How different the method of Jesus as a Teacher! He did not suppress any capacity of any one of his disciples. Neither did he always encourage free expression of it. He frequently redirected its use, so that transformation took place. Peter was a cursing fisherman, with an urge for passionate verbal expression. Jesus' method did not eradicate this capacity, this tendency. It redirected it, while conserving it, caused it to function on a higher plane. And so on the Day of Pentecost, this cursing fisherman is a Christian evangelist, leading thousands to conviction of sin and repentance by his talent of passionate and vigorous speech.

Matthew was a publican, advancing his own interests at the expense of his fellow-Jews by cooperation with the alien and oppressive Roman government. He was a self-server. When he comes out of the school of Jesus, he writes the most humanitarian of the gospels, and in its 25th chapter gives us the most vivid description ever penned of the social gospel, the gospel that makes service of others central in life. A server still, but not a self-server. His inborn capacity has been sublimated, has come to functioning on a higher plane.

This is true education. Its test is not what the pupils know or what they believe nor what skills they have acquired, but what they have become and are. It is the acid test of educational procedure. Its essence is not in conforming, but in the transformation that has been achieved by the entire renewal of the mind. It develops personality and it fruits in character, and if it be Christian education it fruits in Christian character, the disposition to act in every life situation as Jesus would act.

W. A. Harper.

PIEDMONT JUNIOR COLLEGE.

The American people have ever been interested in education. Sixteen years after the pilgrims landed, they founded Harvard College, which was the beginning of higher education in America, and for over a century it furnished education for the professional classes. Secondary education for the masses is a contribution of the nineteenth century.

The twentieth century is interested in collegiate education for the masses, but this does not necessarily imply education in masses. The great universities of the country are interested primarily in specialization and research. These institutions are swamped with thousands of immature youth, and parents are hesitating to lose their children in the university mass.

The answer to this situation is the junior college. This offers a more widely diffused opportunity for two years of college work in smaller units—an institution where closer contact is possible with instructors more interested in teaching than in research, making transition easier from high school restrictions to university freedom.

There are more than four hundred junior colleges in the country, with more than fifty thousand students. The movement is in its infancy, but it is beginning to occupy a unique position in the American educational ladder, unmistakably higher than a glorified high school; distinctly lower than the scholarly specialization of the university.

The junior college graduate compares favorably with the university-trained freshman and sophomore when they meet on common ground in the junior and senior years. A detailed report was made of over three hundred graduates of thirty-seven different junior colleges who had entered Stanford University. They were compared with groups who had received their freshman and sophomore training at the university. After the first quarter, the junior college group showed a distinct superiority in actual class-room accomplishments, a superiority which increased regularly with each successive quarter until the end of the senior year. At graduation, twice as great a proportion of junior college students received final honors as the university-trained students, and almost twice as many remained at the university for graduate work.

Another study from the athletic standpoint of over seventy thousand students in California's three largest universities showed that a much greater proportion of students from junior colleges made places on varsity athletic squads than those who entered the university as freshmen. Such avidence indicates that the junior college is making good, both scholastically and athletically. It is a permanent addition to higher education, and educators and the general public see in it a major movement for improvement in American education—the development of an institution which promises to popularize and democratize collegiate education.

Wadley, Ala. S. L. Beougher.

ENGLISH LAW.

The way England curbs the use of firearms among the criminal elements was strikingly illustrated recently when a burglar who fired one shot at two policemen, but did not hit either of them, was sentenced to ten years' imprisonment on the charge of "shooting with intent to do grievous bodily harm." In passing sentence, the judge made this comment: "Police officials are engaged in duties that require protection by law against attempts to intimidate or incapacitate them by firearms. It would be an unfortunate thing in this country if the use of firearms became common. I feel it is the duty of the court to visit such conduct with condign punishment. I hope this sentence will have the effect of deterring others from carrying loaded revolvers while pursuing their vocations of burglary." And policemen do not carry guns in England. Yet armed bandits are almost unknown in that country. It is not healthy to imitate the American brand of gangsters over there.—*Methodist Protestant-Recorder.*

FIRST THANKSGIVING PROCLAMATION.

Few Americans know that the original presidential Thanksgiving proclamation was lost for over a hundred years; that it was found at an auction sale in 1921; that it was bought by the Library of Congress for $300.00; and that it now reposes in the archives of that institution—one of the most valuable documents in the world. The Division of Information and Publication of the George Washington Bicentennial Commission, in a statement issued recently, relates the story in the House of Representatives:

"Resolved, That a joint committee of both Houses be directed to wait upon the President of the United States, to request that he would recommend to the people of the United States a day of public Thanksgiving and prayer, to be observed by acknowledging, with grateful hearts, the many signal favors of Almighty God, especially by affording them an opportunity to establish a Constitution of government for their safety and happiness."

Harmless as this resolution seems, there were objections to it. In reading the annals of Congress of that period, we find that Representative Aedanus Burke, of South Carolina, thought we should not mimic Europe, where they made a mere mockery of Thanksgiving.

Representative Thomas Tudor Tucker, also of South Carolina, argued that it was not the business of Congress to ask for a national day of Thanksgiving. "They (the people) may not be inclined to return thanks for a Constitution until they have experienced that it promotes their safety and happiness."

These objections, however, were over-ruled; the resolution was passed and sent to the Senate for concurrence. The Senate approved and appointed its committee to wait on the President. The joint committee was made up of Ralph Izard, of South Carolina, and William S. Johnson, of Connecticut, from the Senate; Elias Boudinot, of New Jersey, Roger Sherman of Connecticut, and Peter Sylvester of New York, from the House.

Washington complied with the request, and, on October 3, 1789, issued his proclamation, calling for a national day of Thanksgiving on Thursday, November 26th.

The original proclamation of Thanksgiving, and, indeed, the first presidential proclamation ever issued in the United States, reads as follows:

"By the President of the United States of America.

"Whereas, it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor; and, whereas, both houses of Congress have, by their joint committee, requested me 'to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many signal favors of Almighty God, especially by affording them an opportunity to establish a form of government for their safety and happiness.'

"Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of the great and glorious Being who is the beneficent Author of all the good that was, that is, or that will be. That we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation; for the signal and manifold mercies and the favorable interpositions of His providence which we experienced in the course and conclusion of the late war; for the great degree of tranquility, union, and plenty which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted—for the civil and religious liberty with which we are blessed and the means we have of acquiring and diffusing useful knowledge; and in general for all the great and various favors which he hath been pleased to confer upon us.

"And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of nations, and beseech Him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our national government a blessing to all the people by constantly being a government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness to us), and to bless them with good government, peace and concord. To promote the knowledge and practice of true religion and virtue, and the increase of science among them and us, and generally to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

"Given under my hand at the city of New York the third day of October, in the year of our Lord, 1789.

(Signed) "GEORGE WASHINGTON."

Any Church or Churches not having called a pastor or contemplating a change, and desires my services, I shall be glad to consider the same. I am open for full time. D. D. NASH.
Box 791, Hopewell, Va.

C. E. CONVENTION.

A Christian Endeavor Convention of the Western District of the Virginia Union was held at Woodstock, Va., on November 1st and 2nd. Christian Endeavorers from the major post of the Shenandoah Valley attended this fine convention. New officers were elected, with Miss Margaret Richards, of Winchester, as president. She also holds the office of young people's superintendent in the Virginia State Union. The high points in the convention were the C. E. school of methods, addresses by C. E. State and international leaders, and the playtime-supper banquet. The delegates who attended this convention received true Southern hospitality in the small city of Woodstock.

Convention leaders and speakers: Mr. Stanley B. Vardesall, superintendent of Christian vocation, International Society of C. E.; Mr. W. Roy Brey, Southern secretary, International Society of C. E.; Mr. C. E. Barfield, president Virginia C. E. Union; Mr. W. H. Baker, treasurer Virginia C. E. Union; Mr. Wood, former president of Mississippi C. E. Union; Mr. Floyd Hines, social and recreational superintendent of Virginia C. E. Union; Mr. V. L. Phillips, former president of New Jersey C. E. Union and president of Shenandoah College, Dayton, Va.

JOHN A. VANDEHOOF,
Lexington, Va. *Sup't of Publicity.*

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ALL SELF-PRONOUNCING

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COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.
AND the third day there was a marriage in Cā'nā of Găl'i-lee; and the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104.	Dark Blue Silk Finished Cloth, with edges colored to match, gold titles	$ .50
2103K.	Morocco Grained Binding, flexible limp, gold edges and titles	.60
2114.	French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges	.85

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2103KP.	Morocco Grained Binding, limp, gold titles, round corners, gold edges	.70
2114P.	French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges	.90
2115P.	French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges	1.10

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red.

13RL.	French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges	.90
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One advantage of this India paper is that the leaves do not cling together.

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Specimen of Type

ST. MATTHEW 2 *The three wise men*

carrying away into Bā'by-lon *are* fourteen generations; and from the carrying away into Bā'by-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

500JX.	Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges	$1.00
501JPX.	French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included	1.50
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CHAPTER 23.
THEN spake Jē'sus to the multitude, and to his disciples,

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The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

4102P.	Black Silk Finished Cloth, gold titles, round corners, red burnished edges, with Psalms	$ .90
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4115P.	French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included	1.90

RED LETTER GEM TESTAMENT

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Specimen of Type.
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All styles sent postpaid at above prices

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

(November.)

Father, for Jesus' sake, make His Church glorious even now. Sooner than outer efficiency, increase inner sufficiency—the soul-caliber that qualifies for the greatest evangelistic outreach. Within Zion bounds, O God, may the Pentecostal pressure of sharing and giving be felt from center to rim, and may stewardship find its place in all of life. Grant to Church officers discernment rightly to interpret and impress stewardship, and lay hard upon the consciences of all who lead the duty and responsibility of securing to the Church and making permanent for its care and expansion, the principle of "God's portion." From self into service, we pray for all, in Jesus' name. Amen.

WORLD SERVICE SCHOOLS.

One of the splendid new terms which is coming into our Christian Church vocabulary in our plans of working with Congregational Churches is "World Service School." Every week, Sunday Schools are taking the action which makes them merit this name, and we are trusting that every Church in the Southern Christian Convention will soon have a "World Service School."

Missionary education is an essential part of religious education. It ought, therefore, to be included in the work of the Church school. The "World Service" plan is a plan for including missionary education in the program of Congregational and Christian Church schools. It has been adopted in the interest of a more effective missionary education in the local Church.

Any Church school may enroll as a World Service School if it agrees:

1. To include missionary education in its religious education program.

2. To include in its regular benevolences Congregational and Christian missionary work.

3. To appoint one or more leaders or correspondents to receive program material from the Department of Missionary Education and World Friendship to make reports to that department and to use the materials to the best possible advantage.

The above sentences have been quoted from a leaflet entitled "World Service Schools," which gives full information regarding the plan, and which may be secured from Dr. J. O. Atkinson, Elon College, N. C.

After your school or whatever body is responsible for making such decision, has considered the matter and voted to adopt the World Service plan, you should send in your enrollment to Dr. J. O. Atkinson on a card which will be furnished. This enrollment will be sent to our mission office, in Dayton, and arrangements will be made at once for you to receive the very suggestive and interesting missionary program material which is prepared for World Service Schools. You will find special programs for the general Sunday School and also special material for junior and primary groups.

The advantages in enrolling as a World Service School, as given in the leaflet, are five:

1. It gives a school a sense of fellowship with other Congregational and Christian Church schools.

2. It brings to a school regularly missionary programs and missionary suggestions.

3. It brings to each school, from time to time, valuable educational material in the field of world friendship.

4. It lessens a danger which confronts every school which is not enrolled and which, therefore, does not receive World Service material—the danger of omitting missionary education from its program entirely.

5. It gives to the various State and national offices the names of one or more leaders in each Church whose interest in missionary education can be depended upon.

Will you give this matter immediate consideration in your Church? There will be a meeting of the Missionary and Education Committee soon after the middle of December, and at that time we hope to present a creditable list of Christian Church World Service Schools. We hope yours will be among them.

(MISS) LUCY M. ELDREDGE.

Dayton, Ohio.

MISSIONARY OFFERINGS.

Sunday Schools.

Previously acknowledged since Sept. 1...	$ 934.48
Monticello, Brown Summit, N. C.	8.80
Leaksville, Luray, Va.	1.74
Spring Hill, Waverly, Va.	1.00
Rosemont, Norfolk, Va.	13.60
Wadley, Ala.	3.12
Happy Home, Ruffin, N. C.	.75
Berea (Nans.), Driver, Va.	6.75
High Point, N. C.	2.85
Philathea Class, High Point, N. C.....	3.00
Mayland, Broadway, Va.	1.19
Mt. Carmel, Zuni, Va.	1.92
Liberty, N. C.	1.74
Providence-Memorial, Graham, N. C.....	15.74
Bethlehem, Altamahaw, N. C.....	4.75
Berea (Norfolk), Hickory, Va.	3.28
Cary, N. C.....	3.08
Franklin, Va.	6.88
Third Avenue, Danville, Va.	3.24
Pleasant Hill, Liberty, N. C.....	4.44
Total	$1,022.35

Individual and Church Collections.

Previously acknowledged since Sept. 1....	$ 869.53
United Church, Birmingham, Ala.	6.66
Total	$ 876.19

Dollar-a-Month Club.

Previously acknowledged since Sept. 1....	$ 32.00
W. M. Goodwin, New Hill, N. C.....	1.00
Total	$ 33.00

Specials.

Previously acknowledged since Sept. 1....	$ 494.45
Catawba Springs, Raleigh, N. C.....	3.17
Hopewell, Va.	25.12
Rosemont Ladies' Bible Class, Norfolk, Va.	12.50
Total	$ 535.24

Summary.

Previously acknowledged since Sept. 1....	$6,305.34
Sunday Schools, regular	87.87
Individual and Church collections.....	6.66
Dollar-a-Month Club	1.00
Specials, November 22, 1930.....	40.79
Total to date	$6,441.66

J. O. ATKINSON, *Sec'y.*

MISSIONARIES MASSACRED.

Since the days of Carey, Judson, Livingston and other heroes of the faith who went out for their Lord more than a century ago, missionaries have been massacred. There has not been a decade in more than 100 years during which some faithful servants of God on the far-flung battle-line for righteousness and truth have not fallen at the hands of those they were seeking to help. They, like their Lord, were crucified in the crusade for righteousness and man's salvation; and yet these faithful followers of the Lord and soldiers of the cross are undaunted and still penetrate to all parts of the earth, loving not their lives unto the death.

These reflections are called to mind as the papers last week brought to us, who are at ease in Zion here in America, the sad news of the massacre of a man of God and his little daughter, two and a half years of age, and a devoted lady missionary in the wilds of South America. The bare facts of this massacre reveal to us a sacrifice for our Lord, such as we think of in the far past, but seldom witness in our easy-going age. It is through such servants as these that the blood-stained banner of the cross is carried on. We would like every CHRISTIAN SUN reader to carefully read and meditate upon the following, which reads like a page of daring and heroism from the Church history of long ago:

"An assault by the savage Nhambiquara Indians was made, late in October, upon American missionaries serving under the Inland South American Missionary Union, of New York, at Juruena, Brazil. Rev. Arthur F. Tylee, his daughter, Marion Neill, two and a half years of age, and Miss Mildred Kratz were slain. Mrs. Tylee, formerly Ethel M. Canary, of Memphis, Tenn., was painfully injured, but is recovering. The bodies of the slain were buried at Juruena by a fellow-missionary, Albert E. W. McDowell.

"The mission station at Juruena was opened by Mr. and Mrs. Tylee five years ago. It is located two thousand miles inland, fully five hundred miles from a railroad, and is a well-nigh impenetrable jungle. The missionaries had been steadily winning the favor and friendship of the primitive people whom they had in every way sought to help. An epidemic of pneumonia had caused the death of several natives, and letters from the seat of trouble, received within recent weeks, justify the inference that the unfriendly chief, or witch doctors, aroused the superstitions of the natives, placing the blame upon the missionaries, the massacre resulting.

"Mr. Tylee was nobly furnished for service, a graduate of Amherst College, with further training at the University of Besancon, France, and the Harvard School of Law. He fitted himself for his missionary ministry at the Moody Bible Institute, Chicago, where he and his wife each were graduated in 1922. Miss Kratz, also a graduate of the Moody Bible Institute, took her college training at Coe College, Cedar Rapids, Iowa, and had been graduated in nursing by the Augustana Hospital, Chicago. She had but recently come to this field of service when the tragedy occurred. The names of these devoted workers will be remembered as of the noble company who loved not their lives unto the death."

We are indebted to W. M. Runyan, of the Moody Bible Institute, Chicago, for these facts.

J. O. A.

A vital part in the world we live in, a head and a hand for its work, a heart for its needs, its joys, its burdens, and faith for its outlook—these are the best gifts that can be ours for healthful and happy days.—*J. R. Miller.*

MONTHLY MISSIONARY PROGRAM.

Women's Societies.

Service of worship (for a spirit of service).
Map talk on Africa.
Roll call, on Africa.
Introduction of guest from Africa.
The African in the United States.
Prayer.

This program is based on the "Guest Book," with which you are all familiar by now, and the suggestions for same will be found in the last September issue of THE SUN. If you do not have access to this issue of THE SUN, send to Mrs. Emma S. Powers for the "News Bulletin," and in that you will find plenty of helps. (If any society wishes the "Guest Book," send request to Dr. J. O. Atkinson, Mission Secretary, Elon College, N. C. The "Guest Book" is furnished gratis to any society or member agreeing to use it.)

Young People's Societies.

Program for Chapter 2, "Mango Village."

1. Business session.
2. Study course:

(1) Review of text, "Star of India," preface and chapter 1.

(2) Leader's introduction to lesson 2 and explanation of caste among Hindus, pages 12-15 (5 minutes).

(3) (a) A visit to Mango Village on a wedding ten days. Some member pretending he is a tourist (page 15). A glimpse, etc., to page 21

(b) A Hindu wedding, second tourist (pages 22-25).

(c) Outside village walls—the "Mahars," third tourist) page 25 to last paragraph page 27).

(4) Locating Mango Village, assignment for next lesson, and concluding remarks preparatory to worship program, leader (pages 27 & 28) and the leader's talk as suggested at the bottom of this page.

3. Worship service—theme, "Villages in Which Jesus Rests."

(1) Instrumental prelude, "Abide With Me."

2. Call to worship, "Ye are the light of the world. A city that is set on an hill cannot be hid. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (Matt. 5:14, 16).

(3) Hymn, "Love Divine, All Love Excelling."

(4) Scripture, Luke 10:38-42; John 12:1-3, and Luke 24:50-53.

(5) Solo, "Gracious Spirit, Dwell With Me."

(6) Prayer.

(7) Offertory.

(8) Hymn, "The Lord be With Us."

Leader's preparatory talk:

We have seen a Hindu village. We have compared our own communities with Mange, and have seen the difference in social conditions. Christianity is the power lifting and blessing our villages and cities. But how we neglect Christ! Does our community invite Jesus to dwell and rest with us? consider Bethany, a small village out from Jerusalem. Here Jesus visited many times because of the calm peace. Jesus found love, contentment, thrift, conservative luxury—in short, all the elements of a refreshing welcome in Bethany. It was in Bethany that Jesus wept when His friends wept, and brought comfort and joy in place of tears. Here He was happiest. It was to Bethany that Jesus retired when the strain of "Passion Week" was so exacting. And after death had been swallowed up in the victory of the Resurrection, it was from Bethany that Jesus ascended into heaven. If each of us invites Jesus into our hearts, He will dwell in our communities, and how He will bless us! He will so illumine our village that the light will shine all the way to India and brighten the villages there.

Willing Workers or Junior Society.

Theme: "Heroes of India."

Decorations: Create atmosphere with top monkeys, parents, schools.

Hymn: "It Makes No Difference, East or West."

Scripture: John 10:10.

Prayer: Dear Father, we would help those who need our help. Train our hands and minds, Lord, for Thy service, and today we especially ask Thee to be near the boys and girls in India. They are living in troublesome times. May Thy will be done in that great land. In Jesus' name. Amen.

Leader: Tell about the castle system in India and why the trouble in India today, etc.

Leader: We have two stories today about Indians who became Christians and what happened. First, a true Robin Hood story, "Story Jumbulinga" and "Chundra Lila."

Leader: What did we discover in these stories?

Leader: Selection of Scribe and writing treasures.

Report of service committee on post-cards and secrifice work.

Leader: Have map drill.

Closing service: Have group tell what India sends to us and what they get from us and what India needs.

Show pictures of India.

Game.

SOUTH GEORGIA CHURCHES.

Some time ago a good sister was "jacking me up" about not writing to THE SUN. She said that the paper would be better supported if our pastors would contribute oftener. I told her that I was busy and did not have time for much of that and I thought that such fellows as Dr. Atkinson, Bro. Johnson, Bro. Hunt, "John" Dollar, and others should do that. They do not have to work like I do. However, if the people want a report from my work, in view of the fact that it does not gleam with brilliant success, here goes.

I am glad to report that my work goes steadily forward. In spite of the financial depression, my Churches raised more money than they have in any previous year since I have been on the work. I serve Enigma, Antioch, Ambrose, and Vanceville. The membership of the four Churches was increased by twenty-one. We were disappointed in our preaching help at Enigma, which forced the pastor to do all the preaching except one sermon by the pastor of the Baptist Church and one by Bro. Estes, of the Holiness Church. Great crowds gathered promptly. The co-operation of the local pastor was beautiful. A gracious revival was the result.

Rev. T. J. Ponder, of Waycross, did the preaching for us at Antioch very acceptably. Great interest was manifest. Many old settlers expressed themselves by saying that it was the best meeting that Antioch had had in many years.

We held our meeting at Ambrose in union with the Methodist people. Rev. G. D. Hunt did the preaching in a forceful way. Rev. Mingledorph conducted the devotionals, and I conducted the singing. The spirit of union was beautiful and a great revival was the result.

Bro. Hunt also helped me at Vanceville and seemed to be at his best. So great was the interest that the people refused to allow it to close and continued for two days and nights after Bro. Hunt had gone. A great revival resulted here also.

We have a Woman's Missionary Society, a union Sunday School and a union prayer meeting at Enigma. We have a Christian Endeavor Society at Antioch. We have a live Sunday School, Woman's Missionary Society and Christian Endeavor Society at Ambrose. We have a live Sunday School and Woman's Missionary Society at Vanceville.

I enjoyed Rev. J. A. Blanton's article in THE SUN some time ago greatly. He is a personal friend of mine. For many years he was president of the South Georgia Free Will Baptist Association, ceasing to be only when he would not consent to serve longer. Possibly no man wields a greater influence for good in this part of the country. Why can't our Free Will Baptist brethren come into this union? There is no reason why they should not.

We are praising the Lord for the success we have had, and are praying for a greater year in His name this year. I greatly enjoy the Congregational page in THE SUN. May the Lord bless every pastor and every member of our constituency in a wonderful way another year, and help us to rise to our opportunities, for ours is a wonderful opportunity now.

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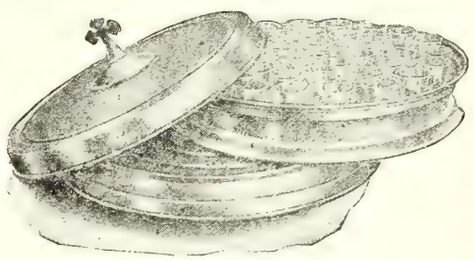

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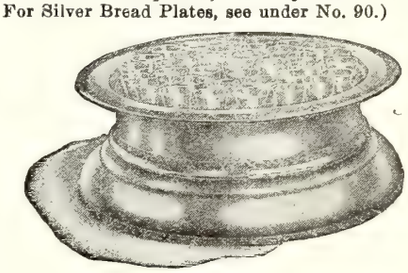

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THE CHRISTIAN SUN
1536 East Broad Street, - - Richmond, Virginia

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson X—December 7, 1930.

Stephen.

Golden Text: "They chose Stephen, a man full of faith and of the Holy Spirit."—Acts 6:5.

Lesson: Acts 6:1-7:60.

In Stephen, we find an outstanding character of the New Testament, and a representative Christian of all time. Comparatively little space is given to him, but he has left an indelible impression on Christianity. And his indirect contribution to Christianity has been even greater than his direct contribution for his faithful witnessing, and his martyrdom undoubtedly led to the conversion of Paul, who, next to Jesus, was the most towering personality in all Christian history. As Augustine has said, "If Stephen had not made a speech, the Church would not have had Paul."

A Deacon.

Stephen was not a deacon in a technical sense as we find the word used later in the New Testament, but for our purpose we can refer to him as a deacon. With six other men, he was appointed on a committee of seven to see to it that justice was done in the distribution of food among both the native and the Greek-speaking Jewish Christians. Stephen was chosen because of certain qualities. He had a good reputation in the community, and people had utmost confidence in him. He was full of the Holy Spirit—there was a deep spiritual note about his life, a winsomeness of personality that was the flowering of a vital knowledge of Christ in his heart. He was a man of wisdom—he had practical judgment and common sense. He was a man "full of faith"—he had an enthusiastic, because it was a deep, faith. He believed in the abiding reality of spiritual things. In short, Stephen was a somewhat unusual man, combining in himself a rare combination of unquestioned integrity and righteousness and sweetness and winsomeness of personality, and also possessing practical wisdom and sound judgment.

A Preacher.

They selected Stephen to minister to material things. But that was his side line. His main business, as he interpreted it was to witness. He felt that he must first of all bear witness for Christ, and anything else was secondary. And God had given him special gifts. He had a logical mind and a warm heart. He had found the secret of power and he spoke with persuasiveness and with authority. And yet he had a fine spirit that gave tone and vitality to all that he said. He was a little too keen and he was a little too liberal for those Jews to whom he spoke, and because they were not able to meet him in argument and in moral character, they proceeded to resort to physical force. They stirred up the people, trumped up false charges against him, and brought him before the Sanhedrin—the supreme court of the Jews. They charged him with blasphemy—a personal charge, and with dangerous and false teaching.

An Apologist or Defender.

The word as used here does not mean that Stephen apologized for his actions or his teachings, that he admitted that he was wrong. It rather means what the root meaning of the word suggests, "a defense of" himself and his teaching. The word apology comes from two Greek words meaning "in behalf of" and "to speak." Stephen was the first of that long list of Christians, especially in the early Church, who spoke in behalf of, who defended Christianity.

Stephen's apology or defense is a masterpiece, both in arrangement of material and in directness and in spirit. A close study reveals the fact that he refutes both the charges against himself and against his teaching. He shows how God first appeared to Abraham the "father of the faithful" outside of what they looked upon as "holy land." He showed how Moses—and Moses was a name to conjure with by those who laid so much emphasis upon the law—had himself said that God would raise up Jesus as a Prophet whom they were to hear. He showed how Jesus, this prophet to whom Moses had referred, had emphasized the spiritual aspect of religion, making both worship and religious practice a matter of inner spirit. And then, with a directness that was startling and a courage that is inspiring, he told his hearers that all along the line they had resisted the Spirit of God. It was plain speaking, but he knew it was the truth and the truth that they needed.

A Martyr.

His words—because they knew that what he had said was true—aroused them to a wild fury. Sticklers as they were for the law, they proceeded to disregard the law in their burning desire to do away with him. Without passing sentence on him, they dragged him out of the city—they were careful not to kill him in the city—and, laying their clothes at the feet of a young man named Saul, they stoned him to death. And it is quite likely that they threw a few stones after they knew he was dead just to vent their spite and their hatred. Through it all, Stephen exemplified the spirit of His Master. There was a calmness and a sense of poise that was manifest to all that saw him. In the hour of crisis there was permitted to him a vision of the risen Christ, standing at the right hand of the Father, and with child-like simplicity and faith, Stephen committed his spirit unto his Master. And then, like his Master, he prayed for them that did him wrong. Jesus had said, "Ye shall be my witnesses." Stephen was a faithful witness. It might be said in closing that the word from which we get the word witness is the same word from which we get our word martyr. Is it not possible that there are all too few of us bearing witness for Christ because we are not willing to pay the price?

CHRISTIAN ENDEAVOR.

By Miss Jewel Truitt.

Sunday, December 7, 1930.

Topic: "The Best Christmas Gifts."

Scripture Reading: 2 Cor. 8:1-5.

For a discussion of the topic, it would be well to think about the beginning of our celebration of Christmas. The following paragraph gives a little of the historical background of our present-day customs.

Some writers say that the observance of Christmas began about the year 150 A. M. This statement is not given as an historical fact. Christmas began to be observed, although at different dates, in the fourth century. In the Eastern Church, dates in April or May and January 6th were observed as Christmas. The Western Church early chose December 25th as the time for observing the birth of Christ. By the fifth century, the Eastern Church had adopted this date. December 25th was probably chosen for the celebrations in order to offset some of the big celebrations of the pagan Churches which came about this same time of the year. For this same reason, there were written the "manger songs" and carols. And later the Christmas tree, with its lights and gifts, came into being. As the Christmas celebration became more and more a time for universal celebration, special dishes and customs added themselves to the other customs. Thus our Christmas.

Discuss the question: "Why I like to give Christmas presents." Do you think your reasons would apply to the average person who gives at Christmas time?

List on the blackboard the things that should guide one in the selection of gifts for the Christmas season. Discuss these points. Just how much should the idea of "useful gifts" enter into the consideration of gifts? Explain the desire to give something beautiful at Christmas. To whom should we give our gifts? Why?

Ask each member of the society, if the group is not too large, to tell of the Christmas present that he or she received which brought him more happiness than any other present. Let each one give the reason why he appreciated one gift more than the others. How do the lines,

"Not what we give, not what we share,
For the gift without the giver is bare"

apply to Christmas gifts?

"Art thou lonely, O my brother?
Share thy little with another!
Stretch a hand to one unfriended,
And thy loneliness is ended.
So both thou and he
Shall less lonely be,
And of thy one loneliness
Shall come two's great happiness."

—*John Oxenham.*

If your society would like to give a Christmas gift to your Church that would be appreciated and valuable, you can do it by working a few hours at a task you will enjoy. Secure a good Christmas play or pageant, one that will bring the real story of Christmas, and give it as a part of your Christmas program. Miss Jewel Truitt, Waverly, Va., will be glad to help you in the selection of suitable plays and pageants for Young People's Societies for Christmas. Write her today.

The topic for next week is, "How to Make Others Happy."

QUIET HOUR.

Christian Endeavorers have the privilege of being comrades in the observance of quiet hour. Comrades of the quiet hour make it the rule of their lives to set apart at least fifteen minutes of every day for meditation and direct communion with God. This quiet hour meditation usually comes in the early morning before the day's work is begun.

Members of your society should be given an opportunity by the president or the chairman of the prayer meeting committee to join the comrades of the quiet hour. Enrollment cards may be secured from Mr. E. P. Gates, 41 Mt. Vernon St., Boston, Mass.

Each week the Christian Endeavor notes in this paper will include the quiet hour Scripture readings, in order that those who read these notes may keep in step with their Christian Endeavor comrades of the quiet hour. The readings for this week are: Monday, 1 Cor. 13:1-13; Tuesday, Eph. 1:15-23; Wednesday, 1 Sam. 18:1-4; Thursday, 2 Cor. 9:15; Friday, Psa. 42:1-5, and Saturday, Heb. 12:1, 2. Jewel Truitt.

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

SIN AND THE NEW PSYCHOLOGY. Clifford E. Barbour. The Abingdon Press; $2.00; pp. 269.

Sin is not done away with by the new psychology, only technically described, according to Dr. Barbour. The book strikes a note that psychology has long needed, and strikes it well.

The new psychology, the author contends, is psycho-analysis. Surely if any psychology can eliminate sin, psycho-analysis can. But it doesn't, and that is the charm of it. Sin is a fact, and even psychology cannot abolish a fact.

Sin is the transgression of the standard accepted by the individual or his group as having ethical and moral validity for life. When this standard has been consciously violated, conscience condemns the guilty party. He can repress the sting of this accusing mentor, but it will linger in his unconscious mind and plague him. To rid himself of the sense of guilt, he must confess his sin and seek forgiveness—confess it to Christ and seek God's forgiveness—confess it also to the injured fellowman and seek his forgiveness.

A man may sin unconsciously, in which event he is not guilty, though he suffers the consequences of this sin—a broken and incomplete fellowship with God. When later his comprehension of the Christian standard advances and he sees he unwittingly sinned in the past, let him repent, but especially let him follow the gleam of his larger light.

A man who is suffering from a psychosis, a diseased mind, needs a physician; but the man who is suffering from sin needs God.

A saner book in the realm of religious psychology has never been written. Dr. Barbour clearly shows that there is no real conflict between the new psychology and Christianity. Psycho-analysis he demonstrates, but adds the weight of its evidence to the eternal truths originally revealed by Jesus. A scholar strengthens Christian faith with an apology for Christianity that does not apologize.

RELIGION IN LIFE ADJUSTMENTS. By Samuel Nowell Stevens. The Abingdon Press; $1.50; pp. 147.

"The elder passion to save men's souls has gone long since," according to the author, but this does not necessitate the passing of pastoral ministration. For "here in our day is a new basis for an old passion. The minister as pastor may come to the aid of men and women who are in the process of becoming souls. Let the minister intelligently approach this great task with new tools and modern understanding, and the dynamic power of an earlier day will be regained."

That there is undoubted need of this new approach to the pastoral relationship is evidenced by the fact that a survey of any parish will reveal such maladjusted personality situations as lonesome people, aged persons out of touch with life, flaming youth, persons making vocation choices, vocational misfits, persons handicapped by poverty, blindness, deafness, lameness, etc., chronically ill persons, egotists, skeptics, cynics, fearful and worried persons, materialists, the commercially-minded, persons in home and family situations sadly maladjusted. Has religion any balm for these aching hearts? Are we hopeless as Christians in our desire to serve in such situations?

Not at all. Religion has great and wholesome therapeutic value for such maladjusted persons. To one who is loved and trusted as the pastor is, or should be, such sufferers as we have described will in confidence pour out their souls' secret in confession. If the psychoses in particular cases have proceeded too far or if the hidden causes of the maladjustments are so deeply repressed in the unconscious mind that the sufferers themselves are unaware of them, then a trained psychiatrist may be necessary to bring them to light. When the sufferer, either by confession or by the findings of the psychiatrist, however, stands revealed in the presence of his pastor, what an opportunity is presented to remake life in terms of the Christian challenge and program! Prayer and faith work wonders in such situations, achieving what expert psychological practitioners are incapable of doing when they lack the spiritual tools in which the minister is professionally and experientially habituated. In such situations, the older passion to save souls becomes sublimated in the ministry of religious recreation of the soul.

But the chief service of religion in life adjustments is not in the realm of therapeutics, but in the realm of prevention. The integrated personality is not in danger of maladjustment. The Church, through its program of religious education, should enable persons to orientate themselves egotically, socially, and rationally. The individual has an urge toward self-expression, another toward social oneness with his own kind, and a third toward unity with the world as a whole.

Religion, as involving the whole being and with its prerogative of evaluating all experience, both present and past, offers to men his only dependable chance to satisfy these three basic urges of his being. Religion, therefore, is debased when it becomes a defense mechanism, and is maligned when it is described as the refuge of the ignorant, the stupid, or the cowardly. For religion, rightly understood, is the synthesis of those spiritual values which yield to integrated personality in the individual man and a progressive spiritual reconstruction of the social patterns in terms of which men live in society.

The book is a suggestive rather than a scientific treatise. In his basic positions, however, the author stands on solid foundations. As an introductory discussion, the book will serve to send the reader, who would be proficient in the use of religion for life adjustments, to the source materials listed in the bibliography and to other works of equal importance, or better still, to seek opportunities for clinical experience.

It is a book you will not agree with in toto, but which has many good suggestions and which, above all, will make you think and search for further light.

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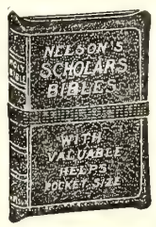

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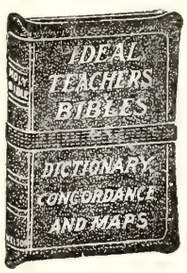

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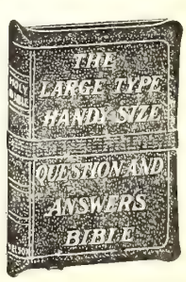

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THE CHRISTIAN SUN

1536 E. Broad Street, - - Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

BY DR. AMOS R. WELLS.

MONDAY.

HIDDEN SACKCLOTH.

"And the people looked, and, behold! he had sackcloth within upon his flesh."—2 Kings 6: 24-30.

The King of Israel was sorely moved by the fearful sufferings of his famine-stricken people, and when a particular instance of horror came to his attention and he rent his clothes, the bystanders perceived that underneath he wore sackcloth; so the people knew his hidden grief.

Longfellow once wrote sympathetically: "If we could read the secret history of our enemies, we would find in each man's life sorrow and suffering enough to disarm hostility." Even the highest in their pride, if we could look beneath their armor, would be seen wearing sackcloth. So let us move tenderly among men, knowing that though misery does not often flaunt itself or beg for fellowship in grief, the unutterable need is still there, hidden below the surface.

Prayer.—May we be strong to help, O Heavenly Partner in human distress. May we find in Thee the one surcease of pain, the one remedy for anguish, the one everlasting joy. And, having found it for ourselves, may we share it with all around us. *Amen.*

TUESDAY.

PLEASURES CONTROLLED.

"They are choked with cares and riches and pleasures of this life."—Luke 8:9-15.

Our Lord's parable of the good seed choked among the thorns of worldliness found a sad parallel the other day in Lynn, Mass., when a toy balloon which a boy was inflating suddenly burst and the tin whistle at the opening was breathed in and stuck in his throat. The poor little fellow had passed beyond recovery before a doctor could be brought.

In a less obvious but equally real fashion, very often we children of a larger growth choke on our toys. Many different playthings kill us—money, ambition, pride, vanity, power, frivolity, passing pleasures—but all of them are as transitory as a toy balloon, and each of them is likely to choke up.

Prayer.—May we examine ourselves, Infinite Judge, in the light of Thy judgments. May we discover our true tendencies, may we see our lives as Thou dost see them. And if we are living for the emptiness of the world, turn us, we pray Thee, toward the real satisfactions—Thy joys that endure and grow. *Amen.*

WEDNESDAY.

OUR RIGHTEOUSNESS.

"My righteousness I hold fast, and will not let it go."—Job 27:1-7.

In the great drama of Job, the proud man may see himself as in a clear mirror. Job was almost invincible in his persistent pride. Job was royally sure he was right. Job knew his own heart, or thought he did, and in it saw nothing impure. Job scanned his whole life carefully, or thought he did, and found no unworthy action. Job charged the Lord with unrighteousness because, in the midst of the fearful disasters sent from heaven, he was sure of his own righteousness. That righteousness the patriarch held fast and would not let it go.

Not all of us are so outspoken as Job, but in our hidden souls are we less hesitant to upbraid the All-Wise, the All-Loving? Do we hold our righteousness less tenaciously than Job held his?

Prayer.—Thy pure eyes behold us, O All-Seeing One. Thy vision pierces to the uncleanness beneath all our confident shows. Force us into Thy judgment hall. Strip off our self-conceit. Make us Thine by way of the truth. We ask it in the name of Thy Son, and in His lowliness. *Amen.*

THURSDAY.

CHEAP LABOR.

"They that plow iniquity, and sow trouble, reap the same."—Job 4:1-9.

An economist quotes the advertisement of a certain chamber of commerce, urging men to establish their business enterprises in its city, adding, "We offer free factory sites and plenty of cheap labor." Cheap labor, says the economist, is dear in the end. It means hopeless labor, sodden and degraded labor, inefficient labor, quarrelsome and unproductive labor. "Free factory sites" in such a community cost too much. God never asks any one to serve Him for naught, but always pays liberal and amazing wages. The wages of sin, however, are nothing; nay, they are worse than nothing—the wages of sin are death!

Yet no one ever sinned but he expected big profit from it. But instead, he has seen only the black mischief and red iniquity which he sowed. God is never mocked. From the beginning of the world, it has been ordained that whatever a man sows, that he shall reap.

Prayer.—Lord of the harvest, choose our seed for us and direct our sowing. Drive the devil from our land. Become our Blessed Partner, with Thy rain and sun and the fruitful elements of the soil and air. Then, when the angel reapers come, they will carry off a glorious harvest to fill the barns of eternity. *Amen.*

FRIDAY.

ENTERPRISING AGE.

"Even to old age I am He, and even to hoar hairs I will carry you."—Isa. 46:1-7.

It is said that when the British War Office decided Quebec must be taken, they called in the generals one by one and proposed the plan. The oldest of them said it could not be done. The middle-aged declared the task was so hard that it was almost impossible. Every one of them declined the commission. At last they came to Wolfe, the youngest of all the generals. He said, "I will do it or die in the attempt."

This is thought to illustrate the characteristic qualities of youth and age, but the distinction is largely traditional. For every fervid and daring young man, you may find a coldly prudent and crassly conservative youth, and for every fearful and over-prudent old man you may find one of dashing and imperious ardor. Those whose early years were with God find that He is the same even to old age. Courage and confidence do not grow less with the years, but rather increase.

Prayer.—Thou, our King, art our reliance. We will begin our days with Thee, sure that Thou wilt go with us all the way. We will set out with Thee on the road of the morning, certain of reaching with firm step the goal of the evening. "All the way our Saviour leads us." *Amen.*

SATURDAY.

STRONG BELIEF, STRONG LIFE.

"The word of God, which also worketh in you that believe."—Thess. 2:13-20.

Paul, the apostle of faith, is also and of necessity the apostle of works. He constantly links together belief and life. If men believe in Christ, they will work for Christ. And this is not merely a matter of the head, it is a matter also of the heart. Men are constantly deprecating what they call "mere intellectual belief," when there is no such thing to deprecate. If one could have a mere intellectual belief that twice two is four, and then deliberately add two and two to make five, he would prove that he was an arithmetical infidel.

Let us, then, test our beliefs by our deeds and feelings. Do we think we believe that Christ is the Son of the Almighty God, the Saviour from sin, the Lover of good and truth and beauty, and at the same time do we live ugly lives, selfish lives, false lives, lives that are sad and lonely? Thereby we shall know that we have no such belief as we supposed we had.

Prayer.—Lord, we believe; help Thou our unbeleif. Perfect our beliefs. Render them vital in our living. Help us out of assumed beliefs into felt beliefs. May we not cheat ourselves, making ourselves the victims of silent hypocrisy. In Thy name. *Amen.*

SUNDAY.

THE ONE FOUNDATION.

"The priests that bare the ark of the covenant of Jehovah stood firm on dry ground in the midst of Jordan."—Josh. 3:14-17.

One of the worst traffic jams that ever occurred in Boston was caused by a heavily laden coal truck which broke clear through the newly laid asphalt on one of the busiest and narrowest of the crowded city's down-town streets. It was three hours before the truck could be extricated, and for more than an hour traffic in three directions was stalled for many blocks.

The exasperating event pictures what happens in any life which attempts to carry heavy loads of responsibility and labor without securing the firm foundation of faith in Jesus Christ. There is sure to be a breakdown in such a life, when all its operations come to an embarrassing stand-still. On the other hand, when one's life is underlaid by sound reasoning, solid belief, and assured faith, then its working is steady and swift. The mishaps of life do not distract it, the frets and fumes of life do not drag upon it, but it rejoices in constant advance and sure results. God's people know the full meaning of the promise, "Underneath are the everlasting arms."

Prayer.—Thou art our firmness, O God! Thou art our stability, O Son of God. Thou art from everlasting to everlasting, and Thy children abide constantly in Thee. For Thy wheels are never clogged and Thy swiftness is never stayed. *Amen.*

O'KELLY MEMORIAL.

Total cost of material		$1,275.00
Previously acknowledged	$1,144.41	
J. F. Hilliard, Cary, N. C.	1.00	
Eastern N. C. Conference	20.45	
		1,165.86
Balance to be secured		$ 109.14

J. O. ATKINSON, *Treas.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE UNIVERSALITY OF PRAYER.

BY REV. FLOYD BALLARD.

Jesus was a man of prayer. He believed in the efficacy of prayer. He Himself prayed and He taught others to pray also. Christian people have been slow to recognize the authority of Jesus as a teacher, but slower still have we been to follow His teachings. "Master, we know Thou art a great Teacher," are the words spoken to Jesus in recognition of His authority. But did Jesus really mean it when He said, "Men ought always to pray?" It is no longer a question of pedagogical authority, but of our willingness to obey.

It is not necessary for one to look long or far to discover that phase of our religious life called prayer is being sadly neglected. The loss of attendance at Church prayer services, the disappearance of the family altar, and the apparent neglect of private devotion which grows increasingly more serious in a world with so complex a civilization, are all evidences of disobedience to the teaching of Jesus. Shall we continue to neglect our prayer life and thus conclude that the suggestion which Jesus gave to the world while on earth has no vital relation to the present age? Shall we say that prayer is merely subjective in its effects, and only as it produces certain psychological effects on the mind of the individual does it become vital? Is prayer something with which we can control God at will and bring to pass anything we may desire? These and other questions, equally as grave, face the individual in a modern world. What shall our answer be?

In search for an answer to the issue raised, let us look first into the history of prayer. Jesus did not instigate a movement of prayer. The prophets that preceded Him prayed, Abraham prayed, Jacob prayed, Elijah prayed, the priest that conducted the services in the temple prayed. Jesus was not, then, the instigator of prayer. He only came to fulfill the law of prayer. Sabatier said, "The history of prayer is the history of religion." Prayer is as old as the nations of the earth. It is an age-long custom. It is found everywhere, in all ages, and among all people. The heathen prayed, the Hindu, the Mohammedan, the followers of Zoraster all prayed. The Christian people of the earth do not have a monopoly on prayer. It is the common heritage of all mankind.

In the second place, prayer not only had its origin outside of Jesus, but it is a natural phenomena of life. James the psychologist, in speaking of prayer, says, "The reason we pray is simply that we cannot help praying." Prayer originated then with a first cause, which we would name God. It is an instinct of man. Therefore, we have no reason to believe it will cease to function in practice. Man will never outgrow prayer. Along with increased knowledge and understanding of God and the working of the divine will, will come an increase in the practice of prayer. Jesus doubtless had proven the worth of prayer in His own experience when He said, "Men ought always to pray."

Jesus was not primarily a historian, but He knew the history of human nature. He knew the value of prayer to the individual and to society. Jesus was not primarily a psychologist, but He could perceive of the psychological reformation wrought in the individual who prayed without ceasing. Jesus was not primarily a philosopher, but he understood the nature of prayer and practiced a philosophy of it we could well afford to emulate.

In the next place, looking at prayer in the light of the past and its relation to man, we find it is latent in the life of every one. Men may and do abandon prayer for a while, but when some crisis arises they immediately resort to prayer. During the recent World War, a striking example of this was demonstrated. Both individuals and society united in prayer for a common end. The Church held special prayer services, mothers prayed for their sons, wives uttered petitions for their husbands, fathers knelt before the throne of prayer as never before. It may take the scene of the garden of Gethsemane to drive men to prayer, but when it comes they, without hesitation, yield. It seems to be spontaneous in their nature. We do not stop to question the value of it or to analyze the function of prayer; we simply kneel, and "out of the depths we cry unto God."

If prayer is then latent in human nature, and we acknowledge its naturalness, why do we neglect to pray? The fact that prayer is a tendency, we are prone to let it become spasmodic. Jesus, doubtless, had in mind this problem when He said, "Men ought always to pray." The tendency to pray at times is not sufficient. There is great danger in neglect to discipline, to develop and to understand these tendencies. There is the danger of prayer becoming a selfish motive, unintelligent, occasional, spasmodic, a cry in time of need. The need in Jesus' day was that men might always pray. It is the need in our day.

Finally, looking at prayer from the viewpoint of history, it has been practiced, adopted and urged upon others. Jesus, too, followed this course. First, He practiced it daily in His own life; second, He adopted prayer as a practice for those who would follow Him, and last He urged prayer upon others. This has been the doctrine of the Church. Prayer is included as a part of each and every service of worship conducted by the Church. It has been adopted by both Catholic and Protestant; it is the practice of the Jew as well as the Gentile. It has been urged upon others through the teaching agencies of the Church. It has been accepted as a part of our religious heritage with little or no consciousness of its real value. The time is now ripe when prayer should be reinterpreted in the light of a scientific age and not accepted as mere tradition. It should continue in practice, but on a sound basis. It should be adopted, but its adoption will be based on a scientific, psychological and philosophical understanding of the true meaning of prayer as a spiritual dynamic. It should be urged upon others, but we can do it only in so far as we can demonstrate by our own prayer life that we have taken Jesus at His word and believe it to be the only true philosophy of prayer to follow. Unless we can demonstrate by our own acts which are stimulated by and through a life of prayer, and thus prove that prayer is more than tradition, more than a tendency, more than a form and more than a mystical communion with some invisible being we call Deity, prayer will cease to function in these realms.

Christ loved the religion that prayed and glowed in the closet, and that radiated its influence out into the street; but a mere street-religion He hated.

HISTORY OF SUFFOLK CHURCH.

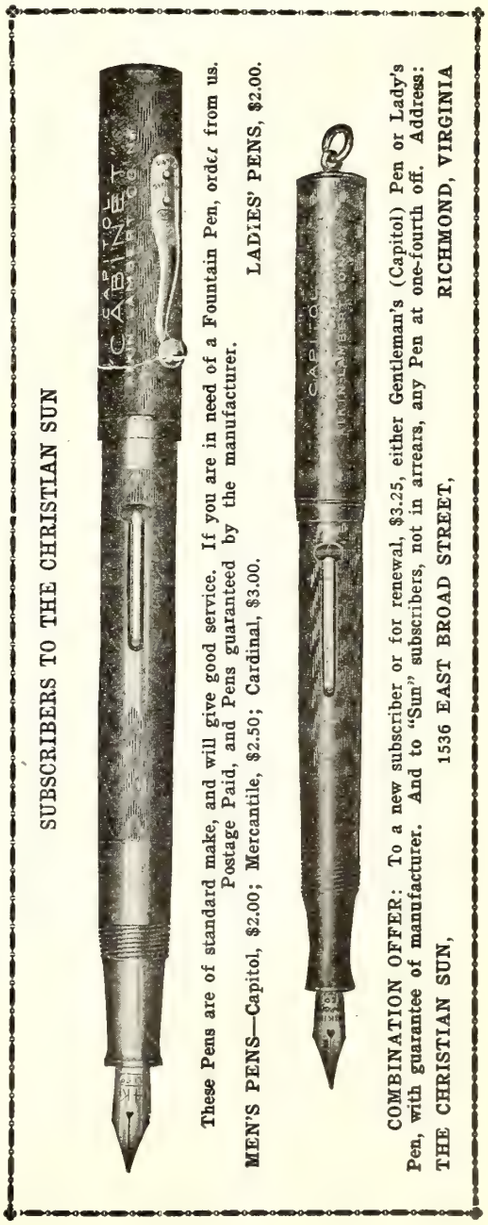
(Continued from Page 5.)

Church as the gift from Mr. John T. Griffin, a banker, of Portsmouth, Va., and a great admirer of Dr. Wellons. The portrait was painted by Mr. Mac Robbins Long, son of Judge B. F. Long, of Statesville, N. C.

Many individual and union revival meetings have been held in this Church, from which many members have been received into the Churches of Suffolk and much real spiritual value added to the life of the city.

In the early history of the Church, the record showed male members present and then females; sometimes men, and then women present. Members were arraigned before the Church for nonpayment of dues, dancing in public and drinking. Studied in all its aspects, the Church of today is far ahead of those early days when rigid rules took the place of Christian atmosphere and public influence over men in all the walks of life. Seventy years is the normal life of man, but not of the Church; the older it is, the better and stronger it should be.

The choir of this Church has always been efficient and faithful, which has added much to its worship and permanent growth. The psalms are in the middle of the Bible and the choir is in the heart of the Church. Praise ye the Lord. Amen.



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Christian Orphanage

Dear Friends:

When this letter reaches you, you will probably have had your Thanksgiving dinners. We hope you had a real good dinner and enjoyed it. We trust you enjoyed it better because you had already contributed or that you have fully decided to make a liberal contribution to help make the little children in your Orphanage happy at this Thanksgiving season. They have appealed to you because of the fact they need your help. The Orphanage needs ten thousand dollars as a special Thanksgiving offering. Will you do your part in raising this amount?

Other denominations are very liberal in their thankofferings each year in the support of their orphanages, and send them many thousands of dollars to feed and clothe the fatherless. Let the Christian Church at this Thanksgiving season show their love by their liberality.

Our Churches can contribute this amount and be the richer. Let every Church member make a liberal offering and the amount will be raised. Our richness of joy in the next world will not come to us from the wealth we may accumulate and leave behind; but it will come from the good use we made of it in helping others. Have we used what God has placed in our care as we should, or have we let self come first? How about it?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 27, 1930.

Brought forward $14,195.99

Sunday School Monthly Offerings.

N. C. & Va. Conference:		
Bethlehem	$ 7.04	
Reidsville	5.13	
Berea	2.90	
Greensboro, Palm Street	6.00	
Salem Chapel	2.00	
		23.07
Eastern N. C. Conference:		
Bethel	$ 2.32	
Mt. Auburn	3.00	
Beulah	10.00	
Christian Light	2.95	
Wentworth	13.42	
Shallow Well	4.00	
		35.69
Western N. C. Conference:		
Biscoe	$ 1.95	
Liberty	1.74	
Providence Memorial	11.54	
		15.23
First, Richmond	$ 8.48	
Hopewell	1.60	
Spring Hill	1.00	
		11.08
Valley Virginia Central Conference:		
Antioch	$ 3.51	
Palmyra	.80	
Leaksville	1.41	
		5.72
Alabama Conference:		
Wadley, Sept.-Nov.		4.50

Thanksgiving Offerings.

N. C. & Va. Conference:		
Mt. Bethel		17.35
Eastern N. C. Conference:		
Clayton		4.80
Valley Va. Central Conference:		
Newport		9.30

Thanksgiving Offerings.

Herbert Scholz, Macon, N. C.	$ 5.00	
Mrs. J. E. Vincent, Suffolk	10.00	
Mrs. R. H. Morgan, Chapel Hill	7.00	
Mamie K. Jerkinson, Wise, N. C.	2.50	
Mrs. E. J. Brickhouse, Norfolk, Va.	30.00	
A Friend	10.00	
A Friend	10.00	
Ira R. Robinson, Southern Pines	5.00	
Stella Sharpe, Kernersville, N. C.	15.00	
Riverside Hosiery Mills, Haw River	10.00	
L. Ripley, Reidsville, N. C.	1.00	
Nicholas Weber, Irvington, N. J.	100.00	
Alfred W. Haywood, N. Y. City	50.00	
Mr. & Mrs. H. W. Phillips, Hardeeville, N. C.	100.00	
J. N. Williamson, Jr., Deland, Fla.	50.00	
		405.50

Special Offerings.

Cash item	$ 2.50	
E. P. Whitsell, potatoes	.25	
Cash item, old tractor parts sold	20.00	
Cash item	1.00	
R. J. Miller, Reidsville, N. C.	50.00	
Cash item	1.00	
		74.75
L. S. Holt Endowment Fund		150.00
Grand total		$14,952.98

HOW CHURCHES ARE ADVANCING.

(Continued from Page 3.)

000, including local expenses and benevolences. Legacies and income from endowments are not included. These would bring up the total, we are told, to over $840,000,000. Eighty per cent goes for local support.

Who can doubt the Church is a going concern —and increasingly so?—*Congregationalist.*

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Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

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2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better
a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all*

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8 ¶ Je-hoi'-a-chin *was* years old when he began t

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Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

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OBITUARIES.

LONG.

Joseph Thomas Long passed from time to eternity at the home of his daughter, Mrs. A. A. Riddle, Raleigh, N. C., November 13, 1930, in his 84th year. He is survived by two children, a son and a daughter. He was a member of New Providence Christian Church and had been for a number of years.

The funeral services were conducted from the home of his son, Mr. J. Dolph Long, Graham, N. C. The writer was in charge of the services, assisted by Rev. Dr. Thomas F. Opie, Burlington, N. C., and Rev. Dr. J. E. Kirbye, Raleigh, N. C. His body was laid to rest in the New Providence Christian Church Cemetery. A number of friends and relatives were present and the floral tributes were beautiful. May the dear Master comfort those who mourn.

P. H. FLEMING.

Burlington, N. C.

NICHOLAS.

The town of Virgilina and the surrounding community have recently experienced great sorrow and an irreparable loss in the death of Josie Tuck Nicholas, who died at the Hill Top Sanitarium on the afternoon of Sunday, October 5, 1930, after an illness of several weeks. She was the daughter of the late Dr. John and Flora Tuck, of Virgilina, Va. Her husband, Charles H. Nicholas, a veteran of the Spanish-American War, died several years ago in Danville, Va.

Mrs. Nicholas is survived by one daughter, Mrs. Hope Nicholas Adams, wife of Dr. Adams, of Winchester, Va.; two grandchildren, Keister and Octalonie; one brother, L. O. Tuck, of Louisville, Ky., and three sisters, Mrs. C. A. Brooks and Miss Nora Tuck, of Virgilina, and Miss Bessie Tuck, of Richmond, Va.

The funeral was conducted by the writer, assisted by Revs. Bray and Johnson, of the M. E. Church, and Rev. E. R. Harris, of the Baptist Church, from Calvary M. E. Church, Danville, Va., and interment was in the North Danville Cemetery by the side of her husband and infant daughter. A number of relatives and friends from Virgilina and Danville attended the service. The floral designs were numerous and beautiful.

The deceased was my next-door neighbor for fourteen years, and as such there was none better. She was kind, generous and sympathetic towards all. She experienced continually that higher joy of giving to and doing for others. She loved the beautiful things of life.

C. E. NEWMAN.

STRADER.

Thomas H. Strader, youngest son of Adam M. and Temple Ann Strader, was born in Alamance County, N. C., July 16, 1893, and departed this life on November 1, 1930, being 37 years of age. He was ill only a few days. His death was a great shock to his family, his Church and the entire community.

He is survived by his wife, two little girls—Annie Ruth and Helen Marie—and by two brothers, Frank J. and Jerry D., and by one sister, Mrs. Wesley D. Lee, all of Burlington. He became a Christian when only a boy, uniting with the Burlington Christian Church, in which he spent his entire Church life. He was a most worthy, loyal, active member of the Church, interested in every department of the work. A regular attendant upon the preaching of the gospel, faithful in Sunday School, Christian Endeavor, and in the mid-week services of the Church. He was superintendent of msisions in the Sunday School. As a man, he was quiet, unassuming, but firm in his faith and a great believer in prayer. He has a Christian home. The family altar was a part of his daily program. A good friend and a devoted husband and father.

His funeral was held in the Burlington Christian Church by his pastor, the writer, and was attended by a great concourse of sorrowing relatives and friends. His body was laid to rest in Pine Hill Cemetery.

As his soul rests in peace, may the grief-stricken family be comforted in their deep sorrow by the presence of Christ and the hope of the resurrection unto life eternal.

G. O. LANKFORD.

We need to watch for prayers as well as for answers to our prayers. It needs as much wisdom to pray rightly as it does faith to receive the answers to our prayers.—A. B. Simpson.

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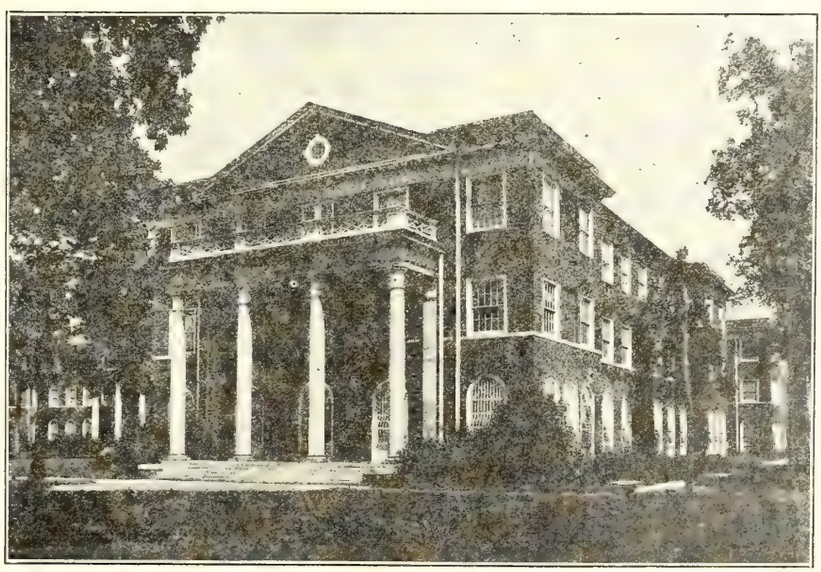

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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

RITENOUR.

Arthur C. Ritenour was born May 2, 1880, and died at his home, near Dry Run, September 29, 1930, aged 50 years, 4 months, and 27 days. Bro. Ritenour was a kind, good man, a member of the Dry Run Christian Church, having united with the Church during my early ministry there about nineteen years ago. With a calm faith in God, he approached the end, which he knew for several years could not be far off. He is survived by his aged mother, six children, two brothers, and two sisters. Funeral services at the home, September 30, 1930.

A. W. ANDES.

PICKARD.

The sudden death of Mrs. Samuel M. Pickard came as a shock to her friends and relatives, September 22, 1930. Mrs. Pickard was born April 6, 1869. She was the daughter of W. W. Boswell and Mary E. Boswell and spent her early life in Caswell County. On January 19, 1888, she married Samuel M. Pickard, who died several years ago. They lived in Burlington for a number of years before moving to Chapel Hill.

Mrs. Pickard was a faithful member of the Christian Church. All with whom she came in contact knew her for what she was—a loving mother, a generous friend, a kind and charitable neighbor. The good she did and the results of her life live after her.

A real loss has been suffered by her death, and to her children—Mrs. P. H. Perry, Mrs. Grady Leonard, Miss Maggie Pickard, and Mr. Charles Pickard—we express our sincere sympathy.

MRS. W. M. PUGH.

The writer knows of no one more genuinely loved and respected by more nearly all of one's acquaintances than was Mrs. Nannie Boswell Pickard. We who knew her shall continue to rejoice in the abiding influence of her wonderfully sweet and godly life. She was a Christian in spirit and in deed. Revs. Eugene Olive, Excell Rozelle and W. D. Moss, pastors of the Chapel Hill Baptist, Methodist and Presbyterian Churches, respectively, assisted the writer in the funeral service.

B. J. HOWARD.

Chapel Hill, N. C.

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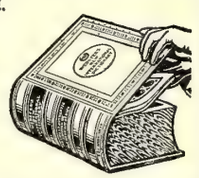

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, DECEMBER 4, 1930. NUMBER 49.

THE SUN'S OBSERVATORY

Mrs N T Farmer

By Dr. W. C. Wicker.

MRS. HILLIS PASSES.—

The widow of Dr. Newell Dwight Hillis, former pastor of Plymouth Church, Brooklyn, died in Bronxville, N. Y., on November 13th. Mrs. Hillis was an active worker and leader in Congregational mission affairs up to the time of her death. Her book, "The American Woman in Her Home," published in 1911, had a remarkably wide sale. The books of her distinguished husband were written in classical style and were read by a wide clientele. The workers fall, but the work goes on.

LARGE MISSION GIFT.—

A mission gift of $50,000 by Mr. and Mrs. Henry Pfeiffer, of New York City, as an expression of friendship between the United States and South America, has been made to the Methodist Board of Foreign Missions for the erection of a dormitory at Colegio Americano Ward, i. e., Ward American College, Buenos Aires, Argentina. If some of our people will open their hearts and purses with similar generosity for the million-dollar endowment of our own college, it will make the constituency of the college happy.

MARRIAGE SACRED OR SECULAR.—

Statistics for the first half of this year show that of the 149,080 marriages in Italy during that period, 144,121 were performed by priests under the sanctity of the Church. Only 4,886 took place before a civil magistrate, fifty were performed by rabbis, and 23 by ministers of Protestant denominations. Marriage is either a religious institution or it is not. It is sanctioned by religion or it is not. It should be considered as one of the most sacred and most binding obligations of those who enter into marriage, and when it is so considered and so conducted there will be fewer divorces.

WORLD ALLIANCE.—

Dr. William P. Merrill, pastor of the Brick Presbyterian Church, New York City, was reelected president of the World Alliance for International Friendship Through the Churches at the annual convention held in Washington, D. C.,; Dr. S. Parks Cadman, of Brooklyn, Mr. Clifford W. Barnes of Chicago, and Judge Florence E. Allen of Ohio Supreme Court were elected vice-presidents. With these great leaders at the helm, the ship of international friendship should sail to all seas and visit all lands and establish the kingdom of peace on earth. Christianity alone will solve the problem of world peace.

PEACE vs. WAR.—

On Armistice Day, Coffeyville, Kansas, conducted a celebration service by conducting a peace contest in oratory on world peace, and the close was a climax in the reading of the pact for the renunciation of war. The legion offered the prize for the winning oration. The college furnished the speakers. The Church created the service, supplied the inspiration and the materials and secured the publicity. There could not have been a more fitting service held as memorial service for Armistice Day. All Christian colleges and Churches could better enter such a celebration than to encourage further way by athletic contests.

MEDICAL MISSION.—

The Presbyterian Church is creating a great medical mission in Pittsburgh, Pa., and have just broken the land for two units in the plan. It was decided to spend at once about $2,500,000. About $500,000 for the eye and ear hospital, two millions for the general hospital. There plans for the two hospitals are part of a general plan involving ultimately an investment of from six to fourteen million dollars. Applied Christianity is what the world needs today, and that kind will convince the world of the reality of the message of Christ. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

RURAL CHURCHES.—

Bangor Seminary has established a new rural department, with Ralph S. Adams in charge. He was formerly superintendent of the department of country life of the Home Mission Board of the Reformed Church in the United States. The colleges and theological seminaries do well to prepare the recruits of the Church for the needs of rural Churches. Most of the preparation and most of the writers of books for the preparation of the leaders of our Churches seem to give more attention to workers for city than rural Churches. We need to save the rural Churches and the rural people. With us, the rural Church is vital to our future and the rural people furnish the vital strength of our city Churches.

GRANGE DRY.—

At the annual convention of the National Grange, held in New York, beginning November 12th, Louis J. Tabor, master of the grange, said that the eighteenth amendment is the greatest moral reform of the country and asserted that the Grange stands absolutely dry. If all the fraternities, secret societies, organizations and Churches which teach temperance as one of their moral teachings would stand squarely in support of the eighteenth amendment, there would be no doubt that the few wet forces that would be left would not have enough hope for a change to put up a fight. Too many teach one thing publicly and practice another privately. Conventionality and respectability often muddle reality in the practice of our professed principles.

FEDERAL COUNCIL OFFERS AID.—

The industrial relations secretary of the Federal Council, James Myers, offered Col. Arthur Woods, chairman of the National Unemployment Committee, the aid and council of the Churches in a document presented on November 12th. The Federal Council is understood in this document to have a series of special recommendations as to how individual congregations throughout the country might be brought into line with the government's emergency program. Christian workers, where there are large numbers of unemployed, should write for copies of this document and make practical application. A hungry man cannot support his family on theory about religion. He needs religion applied immediately. Application is more convincing to the hungry man than logic as to the reality of religion.

MEN'S WORK.—

The International Congress on Men's Work, to be limited in attendance to 1,000 delegates, appointed by twenty-two denominations, will meet at Gibson Hotel, Cincinnati, December 11-12th. A half-day will be given to the following subjects: "The Place of the Church in Modern Life," "Religious Movements Among Men," "Programs for Men in Local Churches," and "The Meaning of Christ in Personal Life." It is hoped that the Congregational-Christian Church will have representatives there and reap the benefit of these discussions. If the Churches can really enlist the men of the Church in some worth-while work, as the women are in many of our Churches, the Church will become a wide-awake institution. Why may the men of the Church not become as wide awake in religion as they are in the civitan societies?

HOLY SUNDAY.—

How shall we spend Sunday? Newark, N. J., is entering upon a new idea. A newark newspaper announces that the first bull fight to be held in the United States will take place there on Sunday, November 30th. A fighting ring built in the baseball park with a diameter of 150 feet, and four blooded bulls, imported from Madrid, will be on hand to entertain the spectators. A native of Brooklyn, N. Y., who has recently returned to this country from Spain, after unparalleled triumphs in the bull rings there, will have charge. The Brooklyn bull-fighter will be assisted by two Spaniards. There will be the requisite number of horses to be gored. Sunday football, golf, prize-fighting and other brutalities are not sufficient. Which way are we headed anyway? The Church and the Christian religion and the Church college have a great task to perform in cleaning up the morals of the American people.

NOTES-PERSONALS

It is pleasant to report that Rev. Alfred W. Hurst, the beloved pastor of Elon Community Church, who has been ill for four weeks, is now convalescent.

Rev. J. H. Warren, pastor of the Ocean View Church, makes a hopeful report of his first month at Ocean View, there being a considerable increase in Sunday School and Church attendance. The opportunities at Ocean View are very promising, and the outlook, Bro. Warren thinks, is hopeful.

Order your "Peloubet's Select Notes" or "Tarbell's Teachers' Guide, 1931." These are adapted for use in primary teachers' classes as well as junior, intermediate, and senior classes. Send check with order to THE CHRISTIAN SUN, 1536 East Broad Street, Richmond, Va.

Hopewell Christian Church has extended a unanimous call to Rev. A. B. Kendall, D. D., now of North Girard, Pa. Dr. Kendall is no stranger to the South, having become well acquainted with our Southern constituency while pastor of our Burlington Church, where he made many friends.

Superintendent C. D. Johnston, circulation manager of THE CHRISTIAN SUN, advises that now is a mighty good time for a few hundred good folks, whose subscription to THE SUN has expired, to renew. They need THE SUN and THE SUN needs them, and the printer must have his money. Please renew.

Dr. Daniel Poling, head of the Christian Endeavors of the United States, but perhaps better known because of the Sunday afternoon broadcast under the auspices of the Federal Council of Churches, spoke to an appreciative audience on Monday, the 24th, in the Richmond City Auditorium. The First Christian Sunday School orchestra gave a half-hour concert preceding his address, and the chorus singing was under the direction of Mr. Baker, of our Newport News Church.

The Suffolk Church had a great day on Sunday, November 23rd. It was the celebration of the seventieth anniversary of the Church, which was founded in 1860. The succinct history of the Church, as presented by Dr. Staley in last week's CHRISTIAN SUN and read by him on the anniversary, tells but little of the contribution this Church has made to our denomination, to righteousness and to the kingdom of our Lord. There are liberal and loyal souls, numbers of them, in this good Church, who never fail to respond liberally to the needs and the demands of the various enterprises of the Church. In it are some of our ablest and most loyal and progressive laymen, and their influence is felt throughout the denomination. Dr. Staley's abundant and fruitful life has made its impress on that great people, and they in turn have helped to make Dr. Staley the liberal and resourceful man that he is. In Rev. H. S. Hardcastle, a most competent and beloved successor as pastor has been found, and the loving spirit of confidence and esteem between the pastor and the pastor-emeritus is heartening and inspiring to all who know them and love the way of righteousness. The Suffolk Church, pastors and people do great things for God and humanity, because they keep their eye and their heart fixed on the great, good objectives for which the Church militant is laboring, toward which the Church triumphant moves.

WINCHESTER, VA.

The Woman's Missionary Society held the annual thankoffering service the fourth Sunady evening in November. Rev. Wayne Bowers was present, on invitation of the society, and preached a splendid sermon on "The Word," using as his text John 17:17: "Sanctify them through Thy truth: Thy word is truth."

Mr. Bowers was for several years a missionary in Spain, under appointment of the American Board. He gave several illustrations to show the general ignorance of the Bible on the part of the people. He also showed the effect of the Word when read and understood, emphasizing the great need of missionary effort in that country.

He also spoke interestingly of the work of the Congregational Church in general, stating that the American Board was the first board organized in America.

Our people show an increasing interest, we think, in missionary effort. We are, of course, far from the goal, both in interest and achievement, but we are moving forward, which fact seems encouraging.

R. L. WILLIAMSON.

A SURPRISE.

On November 8th we held our last quarterly conference at Ingram Church, Va. The reports from the various departments revealed that the Church was getting along real well. The deacons stated in their report that we had the largest Sunday School in the history of the Church. This was very encouraging to all and especially to the pastor. I may say we are hoping, in the near future, to have four new Sunday School rooms added to the Church.

At the close of the conference, the pastor was invited out to view his car. It was a great surprise when I reached the car to find it filled as full as could be with a large pounding. We will not attempt to enumerate the many things we had, but will say that we had an abundant supply of just such things as one would need to supply an empty pantry. This was one of the largest poundings the pastor has ever received, notwithstanding we have received some large ones in the past.

I want to take this means of thanking all the good folks at Ingram for their kind remembrance of Mrs. Sorrell, O'Kelly and myself. May God richly bless each of them and add to them daily such things as may be needed.

Danville, Va. M. T. SORRELL.

PROGRAM.

Program of the Christian Missionary Association of the Eastern Virginia Christian Conference, Rev. H. C. Caviness, president, to be held with First Christian Church, Norfolk, Va., Rev. J. E. McCauley, pastor, on December 9, 1930.

Morning Session.

10:30. Called to Order.
Devotions—Rev. W. H. Garman.
10:45. Address of Welcome—Rev. J. E. McCauley.
10:50. Response—Rev. R. E. Brittle.
10:55. Enrollment and Collection of Dues.
12:00. Address—Rev. C. E. Gerringer.
12:30. Announcement of Committees.
Adjournment for Lunch.

Afternoon Session.

1:30. Call to Order.
Round-Table Discussion—"How to Make Our Association More Effective," led by Rev. H. S. Hardcastle.
2:00. Reports of Committees and Business Session.
2:30. Election of Officers.
Adjournment.

THE FOE PROHIBITION FACES.

A small group of American multimillionaires, actuated by a desire to evade their proper share of the financial burdens of the Federal government, constitute the newest and most powerful foe of prohibition, Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism, told the Ohio conference of the Methodist Episcopal Church at Oxford, recently.

"While we still face, on the battle line, the old foes of prohibition, including the former brewers, the old distillers, the saloon gang of former days, the barflies of the underworld, as well as the more respectable friends of the old liquor traffic, these forces, weakened as they have been in the public mind by a century of education and enlightenment, could not accomplish much in direct opposition to the present policy of government," he said.

"These anti-social forces in recent years, however, have been augmented by a half-dozen multimillionaires, interested from another point of view, thus tending to submerge the liquor issue in the larger issue as to whether a small oligarchy of a few multimillionaires, controlling vast business interests, may dictate political action to the Federal government and determine the nation's policy on a great social problem.

"The evidence uncovered by the United States Senate lobby investigation committee and the testimony of the wet leaders in that investigation, demonstrate beyond a doubt that the eighteenth amendment and the prohibition law are making marvelous headway in actually decreasing the manufacture, sale and consumption of beverage alcohol, and that this fact is responsible for the tremendous propaganda efforts of this small group of financial wizards. The clear objective appears to be either to coerce or subsidize the press, to blind the public with a barrage of wet propaganda, and to compel great business enterprises even in matters of social welfare to do the bidding of these few men who control great systems of industry and finance.

"This evidence throws a flood of light on the recent extreme wetness of certain national weekly magazines, which, in their earlier years, were stanch advocates of prohibition, and which have been household weeklies in the homes of preachers, teachers and leading professional and business men throughout the nation.

"The novel and interesting idea which these barons have fostered is to have the income tax of great corporations taken from their broad shoulders and placed upon the backs of the industrial workers of the nation. The fact that those industrial workers would need to spend for beer alone probably $5,000,000,000 annually in order that the government might collect such a tax is a mere incident for these wizards of finance, as is also the whole question of the terrific indirect economic cost to the nation of such a policy and the general social and political consequences thereof.

"These few men associated together today are said to control forty billions of dollars of American wealth and industries employing more than three million men and women. Incidentally, it appears that one of these corporations has perfected the largest and finest distilling equipment in the world, which equipment might easily be called to extra service if either the government sale system or a license system could be substituted for prohibition. No brewer, distiller or saloon-keeper in the old days ever more definitely personified the spirit of greed.

"Tyranny in popular government ofttimes makes its entry with a loud voice, shouting in patriot tones and demanding that the people shall have their liberties. William Pitt understood this as well as the science of government when he said, 'Where law ends, tyranny begins.' "

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor;* REV. F. P. ENSMINGER, *and* REV. M. J. SWEET, *Associates.*

ST. PETERSBURG, FLA.: On Thanksgiving evening an augmented choir gave a beautiful rendition of Haydn's "Creation."

HOLLY HILL, FLA.: Under the leadership of the pastor, Dr. Edgar S. Rothrock, the Young People's Society has been reorganized and is having fine attendance and interest. Thirty-eight were present last Sunday evening.

DR. NEIL McQUARRIE left his daughter's home in Atlanta, November 25th, for Deland, Fla., where he will visit another daughter and try to recover his health sufficiently to enable him to go on with his work at Columbus about January the first.

MR. LEWEY ROBISON, Church editor of the Birmingham *Post* and a member of our Birmingham United Church, was elected to the State Legislature at the recent election. He came from the parish in South Alabama, of which Rev. N. A. Long is pastor.

REV. J. F. BLACKBURN is visiting several of the South Georgia Congregational Churches these two weeks in the interest of missions. Incidentally, he is fraternizing with many of his old friends with whom he has been associated for about thirty-five years in Church work.

A NUMBER of the Alabama Congregational Churches are making earnest and sacrificial efforts these hard times to raise the missionary apportionment. We feel that they will not fail, even in this difficult year, when credit has been cut off by banks and crops have brought so little.

REV. EDWIN E. WHITE, of Pleasant Hill, Tenn., believes that deeds are as important as words when the community-house unit of his Community Church needs completion. Recent days have seen him toiling in his overalls on the building, in company with the workmen.

JAMES T. LUNSFORD, of Hackleburg, preached recently at the United Church, Birmingham, and about twenty-five of his old friends were out to greet him and to hear him. Brother Lunsford is an important figure in Hackleburg, being chairman of the school board and engaged in several community movements.

PRES. E. F. GREEN, of Country Life Academy, Star, N. C., was recently called home from his work in the North on account of the severe illness of Mrs. Green. There seemed to have been a shock. She was unconscious for a long while. It was reported that Mrs. Green was some better and there are hopes for her recovery.

REV. J. A. GANN, while teaching in the Hackleburg schools, has been supplying our Church there. The Rev. James P. Lunsford, of this Church, made a spirited campaign for Congress during the last election, but was with the party receiving the lesser number of votes. At one time, his prospect for success in the campaign seemed good.

THE FRIENDS of Rev. J. P. Blackwell, of the Indian Creek Church, Ala., sympathize with him in the loss of his wife, who had been declining in health since spring. He recently supplied for Rev. M. L. Thrasher, at Antioch Church, where he was formerly pastor, and was notified of the sudden death of his wife by telegram as he was preparing to speak. He was prostrated by the sad event.

DR. GEORGE MORGAN WARD, who for over thirty years, has been the pastor of Poinciana Chapel, at Palm Beach, and was formerly president of Rollins College, is spending a few weeks at his summer home in Tampa and recently preached at the Tampa Church. Dr. Ward returns for the season at Poinciana Chapel, but during part of the season Dr. Hugh Black, of Union Seminary, will preach.

A NEW CHURCH has been organized by the Rev. M. L. Hargraves just south of Haleyville, Ala., and near his home. It will be known as the Rocky Creek Congregational Church. One of its foundation principles is to give an offering in the Sunday School once each month to missions. It was a pretty sight to see two of the men who were to become Church officers immersed in the pond, and to witness the installation of deacons.

WINTER PARK: Three hundred and twenty-nine Christian Endeavorers, representing the Orlando district, held an enthusiastic meeting recently at the Congregational Church, Winter Park. Marcus Fagg gave the address on Saturday night. Dr. Clarence A. Vincent preached the sermon on Sunday morning, and Dr. Karl Lehman gave the address on Sunday night. These addresses and sermon were vigorous and stirring and dealt with the vital matters of character and relationships of today.

A MISSIONARY TEAM, consisting of Rev. Walter Metcalf, of Tampa, and Superintendent Edwin C. Gillette, D. D., visited Avon Park and St. Petersburg, in each instance the occasion being the annual thankoffering meeting promoted by the Woman's Missionary Society. At Avon Park, there was also given a very interesting missionary pageant, composed by Miss Alice Davidson, a member of the Church. Miss Davidson was not present, as her mother's funeral had been held in the Church that afternoon.

JACKSONVILLE, FLA.: Among the many union Thanksgiving services held, one of special interest was the service at Jacksonville, held at the Jewish Temple, in which the following Churches united: Congregational, First Baptist, First Methodist, Snyder Memorial Methodist (North), Jewish Temple, and Uniter Liberal. The sermon was preached by Dr. E. O. Heath, pastor of the First Methodist Church. These union services have been an annual affair for a number of years, and credit for them is largely due to Rabbi Kaplan, of the Jewish Temple.

PRINCIPAL SAMUEL ELDER, of Pleasant Hill Academy, in Tennessee, is a man of fine family traditions and culture, who has left the Harvard circle to work on the Cumberland Plateau. Some one who was commiserating him about his sacrifice of advantage, learned that he did not consider it any sacrifice at all, but rather a pleasure to be working for people to whom he might be useful. He is bringing his fine personality to bear upon the student life. One of his plans is to introduce to the student body some of the citizens of Tennessee who have achieved success and to have them tell the Pleasant Hill group of their work.

A LARGER PARISH: The Churches of Macedonia, Trinity, Sardis and Liberty are working out a plan of grouping which promises to make this a unique and outstanding field of cooperating Churches. It is hoped and believed that Duncan's Creek will soon find it possible to join this group, but at present it is hardly free to do so. When, and if, she does, this parish will constitute a star of five points, and when a strong man is chosen for pastor, there will begin a work of untold possibilities. The pastor-at-large, Rev. Milo J. Sweet, recently visited all these Churches with Mr. James Mahaffey, of Macedonia.

ALABAMA Congregationalists are much pleased at State-wide union with the Christians in the Alabama Conference of Congregational and Christian Churches. The Congregational local associations will be carried on as before, and the Christians will have an additional meeting, as their former Conference will function after the manner of the Congregational Associations, while they will, in addition, have the State meeting with the larger group. As business is chiefly done in the local meeting, the programs under way can be carried out as usual. A happy development of the situation is the acceptance of the Christian Church, Dingler's Chapel, as a part of his circuit by the Rev. Joseph Bean, Congregationalist. Rev. J. H. Hughes, pastor of the Pisgah Christian Church, must have been surprised and pleased when he was asked to take over the leadership of the Mountain Grove Church, of Steppville. The local people chose approved men who were nearby in these fraternal adjustments.

COLLEGESIDE CHURCH.

It was a great shock to the congregation of Collegeside Church, Nashville, to realize that their beloved first pastor, Dr. William E. Barton, had been stricken by illness and could not return to lead them. The university atmosphere was agreeable to Dr. Barton. Numbers of the college people from this leading intellectual center of the Southeast had been attracted by Dr. Barton and pleased by his strong messages. Among them was a newspaper-man who said that Collegeside Church was as great in its way as any institution in Nashville. It was no small achievement to bring this movement into activity, but the leader and the band of devoted Church-folks, largely from the faculty of Vanderbilt University, saw victory as the result of their efforts.

Now they have called to the pastorate of the Church, Dr. Jason Noble Pierce, of the First Church, Washington, D. C. We think of Washington as a part of the Southeast on account of Dr. Bloom's "Washington Window," and also because of Dr. Pierce's fraternal service in our area and in particular in the Carolinas. His fraternal spirit wins him friends instantly. A note of his service of ten years in Washington, where he received President Coolidge into the membership of his Church, is given separately. The Collegeside Church of Nashville and the fine Tennessee fellowship are glad to welcome this leader of national reputation, significant accomplishment, and fraternal spirit.

Our whole life should be one of thanksgiving. Thanks for all God's blessings is only just tribute. We may be sorrowful; but notwithstanding that fact, we ought to be thankful. There is no greater blessing than a thankful heart. We owe a debt of gratitude which we should always be paying, never ceasing to our latest breath.—*From Thoughts for the Thoughtful.*

E-D-I-T-O-R-I-A-L
EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LEAVES FROM MY DIARY.

(Editorial Correspondence.)

XVII.

S. S. Minnekahda, Saturday, July 19, 1930.

Dr. Smith went out before 6 A. M. to see the sunrise. A cloud obscured, but the reflection and coloring, he says, are wonderful. We are in my room talking at 7:30. Of a sudden, I said, "Smith, our boat has stopped and is now standing still. Something has happened." And then we heard a sharp order ring out from the captain's quarters high above deck; then the yell of seamen taking up the order: "Yonder she is; down with the lifeboats!" Immediately, I say, "Smith, the lady who sat in front of us at 4 o'clock tea yesterday has leaped overboard; I told you that woman was upset and not herself." Smith threw his slumber-robe on and, in slippers, rushed out on deck. I could hear the quick call of seamen. I heard the buoy and the lifeboat splash in the water, and then all was still. I kept my bed and awaited in quiet results and report. In twenty minutes Smith was back. "Yes, the nurse in charge turned a second to get some article for her patient, the woman we saw at tea yesterday, and out the door that poor distraught young woman dashed, and then the long leap from the big ship's deck into the blue deep, more than 1,000 miles out at sea." They have hauled her in, Smith reports. The rescue work of captain and seamen was quick, heroic, superb. The captain called out the orders from his high position. The seamen —able, trained, fearless and capable—worked like courageous desperadoes, inspired by a sense of saving a life and also by the command of their captain. They reached the lady, still floating, hand out to her an oar, and she lays hold of it. Slowly, gently, they draw her to the side of the dory, and then with strong arms and gentle hands, grasp the helpless creature by the arm and hauled her over into the lifeboat. Four quick oars, like swan wings, bring the dory to the side of our great ship. The strong rope ladder goes down from deck to sea level. Two able seamen, the rescuers, take the limp form of the would-be suicide in their arms and begin the long and perilous ascent on that rope ladder to safety. She is laid on deck, still breathing. Doctor and nurses take charge, and soon she is in her room, dry clothed and seemingly in her right mind. Our great boat begins to quiver again with life, and slowly but steadily regains her speed. "It was all a sight to look upon," said Smith. "I have heard of such, but never before looked upon a rescuing party at their perilous work." What a state of mind one must be in to make a leap for death like that from the high deck of a great ship into the ocean of infinite depths, with sea monsters, greedy of mouth and hungry of appetite, all about. Our good captain says he has been sailing the seas for forty years, but this is the first person he has rescued alive. The sea happened to be calm and there were no sharks or whales about.

I am writing in my diary at 6:30 P. M. What a wonderful day this has been! Not enough surge of the sea to make the good ship quiver, still a good breeze to keep one comfortable in the shade.

We came on board one week ago today, and while we have covered about 2,400 miles, we have yet 800 to go. But the sea has been so friendly, the passengers so agreeable, and the sailing and the breezes so wonderful, the food so splendid, the music so great, the good books in the library so abundant and to one's taste (I have read a book a day since coming aboard), that our cup of gratitude is filled to overflowing, and the heart lifts itself naturally in gratitude to God who cares for people on the deep as He cares for them and provides for their comfort and happiness everywhere. I marvel constantly at the sea—so blue, so boundless, so big, so majestic. It baffles one to try to comprehend it. On all sides, and far away, just the blue deep below; then the horizon and the blue sky above. The sunset now is glorious, indescribable, and too engaging and absorbing to give further time now to writing, even in a beloved diary.

S. S. Minnekahda, Sat., P. M., July 19.

The ship requires, so the captain tells me, thirty-six stokers (firemen) to furnish her twelve great fireboxes and boilers with coal. They work in relays, each eight hours out of the twenty-four, twelve at a time. I went out a while ago on lower deck, and the twelve stokers, smoked, begrimed, and perspiring, were out getting the cool breeze and the balmy sun after having remained shoveling coal in front of a firebox for eight hours. Their work had been far down, even beneath the surface of the sea, where it was hot and where they were unseen and unheard, possibly unthought of by us on the upper decks who were sailing away amid balmy breezes in comfort and in luxury. But the stokers were necessary, and they had done their work and we were the beneficiaries. It goes like that in life. Many, many men and women work away at their irksome and laborious task all out of sight of the bustling, hurrying, pleasure-seeking throngs, unforgotten, unthought of, but they are essential if the wheels of civilization roll on. I have seen people like that in the Church. They do their work of any sort assigned them, from sexton to collector and choir leader, all quietly, unobtrusively and constantly, but they are necessary if the Church is to live and go forward.

These stokers handle with their shovels 3,800 tons of coal on each trip. This coal is bought in London at $1.00 a ton cheaper than it can be bought in the United States, thus the ship effects a saving of $3,800 in buying its coal in London instead of in New York or Boston. It takes 300 men to handle the ship, to keep it in good order and going. They are a busy and an alert crew, and have little time of their own during the hours they are on duty. J. O. A.

WOMEN AND TEMPERANCE.

From the beginning, the mothers and wives of our country have been the most potent factors in the movement for temperance and prohibition. There is possibly no organization outside of the Church in our land today with so noble and worthy a record as that of the Women's Christian Temperance Union. In season and out of season it has labored, often through discouragement, trial and hardship, toward the one end of making our country and our homes safe for their fathers, their husbands and their brothers. In a recent meeting of this honorable organization, the decision was reached to inaugurate an educational campaign to teach and to demonstrate to the youth of the land the benefits of temperance and the evils of drink. Among the items of the program are those of holding a series of twenty regional conferences throughout the country and a world-wide week of prayer for temperance and various other activities which were in vogue before prohibition came, in order to educate the people in the way of temperance and sobriety.

A fund of $10,000,000 is to be called for and raised for advertising and educational purposes. The wets, the bootleggers, the ex-saloon-keepers are donating and spending their millions to counteract the movement toward temperance and sobriety. The wets have been wise in their day and way by urging in season and out of season their propaganda for the abolition of temperance laws. It is high time the drys were doing something in concert to educate the present youth of our country, as millions were educated prior to prohibition days, as to the evils of intemperance and the values of a saloonless land. All hail and success to the Women's Christian Temperance Union, who sounds the clarion call in no uncertain tone and calls for a forward movement in educating the people in the ways of sobriety and order and against the evils of drunkenness and disorder. J. O. A.

EDUCATION.

Among savage nations, education rises no higher than training the body for hunting and war; if further instruction, it comes through the priests of their religion. In Egypt, religion and education went hand in hand. Jews were always noted for education, and it was largely religious. In Greece, the claims of the State were supreme in education, and prominence was given to gymnastics and music.

In early Rome, education was influenced by the home, and when Christianity came in it was taught in the home, and then followed religious schools, and down to the present religion-controlled Roman schools.

Modern education in all its branches had its origin in Christianity. Jesus was the great teacher, and wherever His gospel is taught, education takes root and produces all kinds of schools, though many of them ignore the springs from which they come. This tendency has crept into institutions so quietly that many schools that stand for Christian education have come under the con-

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THE C. E. PRAYER MEETING.

By Mrs. W. B. Williams.

(Read before and published by vote of the Eastern Virginia Sunday School and Christian Endeavor Convention.)

The Christian Endeavor Society is a world-wide movement, engaged in recruiting and training young people in service for Christ and the Church. There are four million active members of Christian Endeavor today. They are in every country of the globe. They come from nearly a hundred denominations. They speak hundreds of languages and dialects. But the single aim in which they are united is to live better lives and do better service "for Christ and the Church."

Christian Endeavor is interdenominational, international, and inter-racial. It is a universal youth movement of nearly a half-century standing. Christian Endeavor will celebrate its fiftieth anniversary at San Francisco, Calif., next year, with a "Golden Jubilee in the Golden State at the Golden Gate."

Christian Endeavor has four basic ideals, which are:

1. Confession of Christ.
2. Service for Christ.
3. Loyalty to Christ's Church.
4. Fellowship with all of Christ's people.

The motto of Christian Endeavor is, "For Christ and the Church," and when we take our pledge we say, "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do." Is not this a wonderful way for young people to undertake their work, "trusting in the Lord Jesus Christ for strength"?

Christian Endeavor insists so strongly upon the value of the prayer meeting, because it is the chief and almost the only agency of the Church for accomplishing certain definite and very important results. The results we may gain from the prayer meeting are:

1. Original thought on religious subjects.
2. Open committal to the cause of Christ.
3. The helpful expression of Christian thought and experience.
4. The cultivation of the spirit of worship through public prayer and singing.
5. The guidance of others along all these lines of service and life.

Christian Endeavor has its social and literary features, but it centers around the prayer meeting. Many prayer meetings are not planned; they just happen, and good prayer meetings do not "just happen." The person with the most executive ability should be the society president; most tactful person, chairman of the lookout committee; and the chairman of the social committee should be a young lady, because girls usually have more time to plan socials than men; but the chairman of the prayer-meeting committee should be the most consecrated person in the society.

In order to have a good prayer meeting, it should be well prepared. The chairman of the prayer-meeting committee should appoint the leaders in advance and post their names on the bulletin-board. Each member of the society should be supplied with a topic card, which can be secured from the International Society at $2.25 per hundred. If the person knows when he is to lead and what the topic is, it is a very easy matter for him to gather material from time to time and before the *Christian Endeavor World* arrives, two weeks in advance of the meeting, he will have his program nearly completed, and will only have to go to the *C. E. World* for details and additional thoughts.

The work of the prayer-meeting leader is important because the success or failure of the meeting is largely in his hands. The meeting may recover if he gives it a poor start, but it is not likely to do so. On the other hand, if he gives it a good start, it is quite certain to be a good meeting.

Any one who loves the Lord Jesus Christ and wishes to do His will should lead a Christian Endeavor prayer meeting. This spirit in a leader is far more important than wisdom or experience or ability of any kind.

One thing the leader should remember is that one new plan is the making of a meeting, and one new plan is enough. Have special music, outside speakers, or have a unique program. Always try to have something special, because the "ideal prayer meeting" is not a "thing of chance." You may go into a meeting unprepared, and yet enjoy the service; but if it is a good meeting, somebody has put prayer and thought and work into it. "Heaven may be had for the asking," says the poet, but the ideal prayer meeting cannot. It is as true here as elsewhere that "whatsoever a man soweth, that shall he also reap."

But not only is it up to the leader to prepare, but it is up to every member of the society to prepare for the success of the meeting. They should deny themselves daily, for a godly life is the best preparation for an ideal meeting. Every member of the society should gather up spiritual strength all the week and concentrate it upon the prayer meeting, making it the supreme hour of the week.

And let us remember that the prayer meting has an object as well as a subject. What is that object? It is not simply to have an interesting or lively meeting. A service may be interesting, lively, or even vivacious, and yet be so devoid of spirituality as to suggest only "sounding brass" and "tinkling cymbals."

The real object of the Christian Endeavor prayer meeting is to awaken spiritual emotion, to bring the soul face to fact with God, to kindle the fires of devotion, and make every heart ready to say, "O God, Thy will be done!" This is the true object of the prayer meeting: to bring every soul to the point where it is willing to do its duty, so that decisions may be made, and results may be secured, right then and there. So whatever the subject of the meeting may be, never lose sight of the object.

The prayer-meeting room should be cheerful, neat and clean. Have a bright rug on the floor, appropriate pictures on the wall, flowers on the table, and the chairs neatly arranged. And ventilation is also important. No one wants to sit in a stuffy room for an hour, neither does one want to freeze. So be sure about the heat in winter and the air in summer.

Have a "smile-'em-up" committee at the door to welcome strangers, and ushers to distribute the audience wisely. Don't seat all the members on one side of the room and all the visitors on the other. If an usher meets the people with a kindly greeting, the strangers will immediately feel at home, and if care is taken in seating him near one of the most cordial members, he will be sure of a second welcome.

Then, too, have the members ushered up front. Don't leave half a dozen chairs vacant up front for the pianist to occupy when she is not performing her duties, or leave so much space for any distinguished guest who may arrive.

If it is worth while to arrange special programs for Christian Endeavor meetings, it surely is worth while to let people know about them. This might be called the advertising age. Landscape and sky line, street car and vacant lots, newspapers and magazines are all employed to convince you of things you need. So the time has come when publicity must be used in the affairs of the kingdom if we are to commend our goods and hold the market against our competitors.

So let us advertise our meetings. "If a dog bites a man, you know that is not news, because it is common-place. But if a man bites a dog—" The unusual happening is news. The usual happening presented in an unusual way is also news. The letters in the word "news" come from the initial letters of "north," "eact," "west," "south," because news is to be found everywhere. It can be found in the weekly prayer meeting. Each event offers at least two stories, one before and one after.

In gathering material, be sure and learn the five "w's"—who, what, where, when, and why.

Stale news is not news; be ahead of time always. In writing a story, tell it all in the first sentence, and make that sentence as short as possible. Then elaborate the most important facts first, and then the least important facts last, so if it has to be "cut," the most essential facts will not be left out.

But the newspaper is not the only way to advertise your society. Make posters, send out novel invitations, make pep talks at Sunday School, have a notice in your Church calendar, and there are many other ways.

The leader should never express disappointment because of a small attendance. If invited to a banquet in honor of the President of the United States, would you complain in his presence because some of the minor guests were absent? Neither is it any compliment to our Master to admit a feeling of disappointment at the size of meeting in which He is present.

And the ideal meeting is one in which all take part. If any one is silent, some message may be lost that God had entrusted to that soul for delivery, and it is not for the messenger to say that his Master's message is unimportant. No believer should be satisfied until he is able to express the feelings that the Spirit awakens in his heart.

The speakers should always have a good talk prepared, but not make them too long. Christian Endeavor is a training-school which exists for expression and it is distinguished by the fact that a large number participate. We can set an example of brevity ourselves and commend brief, pointed testimonies.

Another way to improve the meeting is to improve the music. Explore the hymn book for new songs. A wise selection of hymns sung rapidly will appeal to Endeavorers. Young people like hymns that are both spirited and reverent. A good pianist and song-leader who can carry a tune will help commendably.

And announce the topic early in the service, to clarify it in the minds of the Endeavorers and to inform visitors. A good way would be to place it on the blackboard.

A good leader will always start the meeting on time. Be punctual. A good many leaders have either bad habits or poor time-pieces. They may have both. What reason can a leader have for being late at a prayer meeting? The service is appointed for a given hour. The leader certainly should be aware of the fact, and not come into the room five minutes late. And why, after he arrives, should he spend another five minutes looking up hymns or searching for the Bible lesson which he is to read?

So let us always begin our meetings on time. Even if there are only a few. If the leader isn't there on time, let a member of the prayer-meeting committee start the song service. If you begin starting on schedule time, people will get tired of being late. It is well to close on time, too, rather

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

This is Thanksgiving Day, and it was observed in Suffolk by a "Union Thanksgiving Service" in the Christian Church, the Methodist, the Baptist, Presbyterian and Christian Churches joining in the service. An offering for charity was taken, and that is divided equally between the Churches taking part in the service. Rev. Carl B. Craig, pastor of the Presbyterian Church, preached a good sermon from Psalm 103:1, 2. The Christian Church choir furnished the music, the leader, Mrs. Vernon Holland, sang a solo, accompanied by Mrs. C. R. Wallace, the organist. The Church was full and the offering was liberal. Rev. H. S. Hardcastle had charge; Rev. W. W. Staley offered the invocation; Rev. H. E. Cromer, Methodist, offered the prayer; Rev. H. J. Goodwin, Baptist, read Psalm 103, and the congregation joined heartily in the hymns.

The earliest Thanksgiving in America was observed by the Pilgrim fathers at Plymouth in 1621. Congress recommended days of thanksgiving annually during the Revolution and in 1784 for the return of peace, as did President Madison in 1815. Washington appointed such a day in 1789, after the adoption of the Constitution, and in 1795 for general benefits and the welfare of the nation. It has been observed annually in New York since 1817; and since 1863 the Presidents have issued proclamations appointing the last Thursday in November as Thanksgiving Day. The Governors of the States also issue proclamations annually, requesting the people to assemble in their respective places of worship to give thanks for the harvests and blessings of the year; and it ranks as a legal holiday.

The religious significance of Thanksgiving Day runs through more than three hundred years, since 1621. The early settlers were thankful for life, liberty, for food, and all the blessings that had come to them, as they believed, from God. It was real giving of thanks to them, and it should be so to us.

It is unfortunate for the nation that baseball, football and other games should take the place of religious meetings for so many thousands of people. When sport takes the place of religion, the nation is in danger of decline. What the educational institutions need to realize is their obligation to the Church and the government, for they spring from these and are nourished by them. Think of 25,000 people going to a football game on Thanksgiving Day and paying $2.00 a ticket, making $50,000, and then giving nothing for the poor. Arithmetic and human sympathy condemn such a use of such a day. What this nation needs is more religion and a higher regard for proclamations issued by the President of the United States and the Governors of the forty-eight States. Leaving out religion, citizens should regard such proclamations and consider their obligation to the unfortunate. When the nation pauses in reverence and thanksgiving at the call of the President and Governors, it will be a better day.

W. W. STALEY.

ELON LETTER.

The remittances which have been received for the quarter ended November 30th from the Sunday Schools, by Conferences, are as follows:

Eastern Virginia Conference.

Berea	$ 3.65
Burton's Grove	1.12
Christian Temple	35.16
Damascus	2.44
Dendron	3.00
First, Norfolk	2.15
First, Portsmouth	10.00
First, Richmond	8.65
Holland	10.00
Holy Neck	7.80
Mt. Carmel	1.88
New Lebanon	2.50
Rosemont	12.00
South Norfolk	12.89
Spring Hill	1.01
Suffolk	21.94
Union (Southampton)	1.29
Union (Surry)	3.00
Wakefield	2.92
Waverly	12.25
Webster	2.50
Total	$ 158.15

North Carolina and Virginia Conference.

Apple's Chapel	$ 1.98
Berea	2.38
Elon College	4.17
Greensboro, First	10.04
Happy Home	2.20
Kallam Grove	.70
Lebanon	1.50
Liberty (Va.)	.75
Long's Chapel	1.31
Lynchburg, Va.	2.22
New Lebanon	2.15
Pleasant Grove	1.63
Pleasant Ridge	1.23
Rocky Ford	1.00
Total	$ 33.26

Western North Carolina Conference.

Burlington	$ 12.98
Biscoe	2.06
Graham	2.10
Liberty	3.92
Pleasant Hill	2.50
Pleasant Ridge	2.20
Randleman	2.55
Total	$ 28.31

Eastern North Carolina Conference.

Amelia	$ 3.19
Cary	3.20
Fuller's Chapel	1.04
Liberty (Vance)	2.92
Morrisville	.54
Mt. Auburn	10.00
Youngsville	1.00
Total	$ 21.89

Virginia Valley Central Conference.

Antioch	$ 5.00
Bethel	2.00
Bethlehem	1.47
Linville	5.15
Mayland	1.05
Mt. Olivet (G)	.82
Timber Ridge (W. Va.)	2.32
Winchester	2.50
Woods' Chapel	1.20
Total	$ 21.51

In sending out the letter to Sunday School officials and pastors in regard to the offering for the 30th, it was suggested that, inasmuch as the fifth Sunday is so close to Thanksgiving Day and the offering for the Orphanage, and since the college does not wish in any way to conflict with the success of that offering, it might be feasible and desirable for Sunday Schools that contemplate taking the offering for the Orphanage on that day to take the college offering either on the fourth Sunday or on the first Sunday in December.

It is certainly gratifying that the Sunday Schools are co-operating with the Convention and the college in taking these quarterly offerings, and it is hoped that whenever an offering is taken some one makes a statement in regard to the value of the college in the program of our Church in training its leadership both for pulpit and pew.

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE.

Leif Ericson landed on this continent 500 years before Columbus, stayed a while and then went back from whence he came. He discovered a new world, but mankind was no richer for it, because he never did anything about it. He gained no territory, no wealth, and but little local fame, and is almost unknown today.

Five hundred years later, Christopher Columbus landed on the shores of the new world with his three ships, but he did not go back without doing something about it—he went through with it. He took possession in the name of Spain and arranged for settlers. He started a great rush of adventurers and treasure-seekers, and today his name is a household word.

In the twelfth century, a monk named Roger Bacon invented gunpowder, predicted the airplane and discovered a hundred different laws of chemistry and physics that have since been of immeasurable value to the scientific world. But he never did anything about them—never took them into the practical world of life, but wrote them down in ciphers, so that none but the few who worked with him could understand them. As a result, gunpowder did not come into use in Europe until more than a hundred years later, and his scientific discoveries had to be rediscovered. Those men who made the rediscoveries are famous as benefactors of mankind, but Bacon's name is known only to scholars.

All through life you will find men, companies, conventions and Churches who, like Leif Ericson and Roger Bacon, they start things but never finish them. And all through life you will find people who have wonderful ideas, but they never do anything about them. These men and women never become the world's benefactors.

Consecrated men and women of best intentions founded the college at Wadley, Ala., believing that it would develop into a great institution in a very few years, but it has probably not come up to their expectations, and all because of the lack of interest and enthusiasm of our Church folks. Some have wrought well, and if it had not been for their untiring interest, we would have no Piedmont Junior College today. We cannot understand why our recent appeals have gone by unheeded. We must have funds at once if the college work is to go on. How can we hope to continue without the full support of the Church? We know that we have not the warm-hearted, sympathetic appeal that the cause of missions and the Orphanage have, but the college has just as vital and definite place in the Church as these and should receive the same whole-hearted support.

Many have said that they expected to do something for the college later on, but we are hoping that they can send some money now, as our teachers must live if they continue to teach. None want to fail to finish what we have started. I feel we are going to do something about it. Why not now?

Wadley, Ala. S. L. BEOUGHER.

CHRISTIAN CHURCH AND PROHIBITION.

There is no question today as to the position the Church should and must take on this much-discussed problem. The Church, more than any other agency, is responsible for the eighteenth amendment becoming a factor in our American life. The Anti-Saloon League and the W. C. T. U. are children of the Church. When these two children became full grown and had demonstrated their ability to do things, the parent stood behind them while they waged and won a battle for the abolition of the saloon.

With the passing out of the saloon, hundreds of immense breweries and whiskey distilleries closed their doors, most of them to open later in more respectable and worth-while lines of manufacturing. Many men who owned stock in these breweries and distilleries have since found themselves with a lot of worthless paper on hand. They don't like that. They didn't like being put out of business by "a lot of crazy women and religious fanatics." When you touch a man's pocket-book, you get next to his heart—you arouse his fighting spirit. A year or two ago these disgruntled liquor people decided they would put up a fight to get liquor back. The Association Against the Eighteenth Amendment was organized. A few millionaires who have been equally sore because they were deprived of their "personal liberty," were called upon for the necessary financial backing to put the fight over. They "came across." The enormous sums of money being spent by this Association Against the Eighteenth Amendment are not contributed, as is generally supposed, by the opponents of prohibition throughout the country, but by seven millionaires, three members of the same family. It is this little group who, through subsidized news papers, is proclaiming to the world daily that prohibition is a failure and that the masses are rising up in arms against it. It is marvelous what money can do, and how, through its use, public opinion can be swayed. And therein at present lies the danger.

While all the Churches, with the probable exception of the Catholic, took active part in the fight to abolish the saloon, they are not all taking the part they should in helping to preserve what it took us fifty years to gain. The Methodist Church is taking a firm stand and is really accomplishing something. In both the Southern and Northern branches of this denomination there is a board on "Temperance and Social Service." These maintain offices in Washington, employ a number of people, and keep in constant touch with every move of the wets as well as keep an eye on Congress.

There are likewise boards on "temperance and social service" in the several conferences of the Methodist Church. The report of this board at the recent session of the Virginia Conference, held in Norfolk, was a revelation to those of us of other denominations who were fortunate enough to be present and hear it. Certainly the Methodists are "on the job," so far as the defense of prohibition is concerned. Why is it that our own denomination, along with the others, is not doing more? Is it that we do not realize the seriousness of the situation? There is no question but that the malicious and insidious propaganda now being put out by the wet press of the country is having its effect. To the man who reads only these wet papers and who himself is not any too firmly grounded in the faith, it is not difficult to conclude that the whole country is rapidly becoming converted to the evils of prohibition. It is this kind of propaganda that carries. The weak-kneed fellow likes to be with the majority, right or wrong.

The purpose of this article is to state as strongly as I possibly can the importance of the Christian-Congregational Church getting in on this fight in a way that will make our influence felt in no uncertain way. The writer maintains that the Southern Convention should have a board functioning similarly to that of the Southern and Northern Methodist Churches. The committees on moral reform in our different Conferences amount to very little so far as actual results are concerned. In some of these reports given in the "Annual," the subject of prohibition and temperance are scarcely touched upon.

I should like to suggest to the presidents of the different Conferences that the work of these committees be made uniform and more definite. Why not delegate to these committees during the coming year the work of organizing temperance societies in the local Churches. Certainly such a society is just as important now in the Church as any other; probably more important than some, so far as our young people are concerned. Why not get back to the days of pledge-signing? A live temperance society in the local Church, in these days of available material, would have no trouble in putting on a most interesting program once a month, and would exert a wonderful influence in the community.

During the past year I have given the greater part of my time to the educational work of the Anti-Saloon League. I have kept in touch with what the other side is doing, and I am frank to say that unless our ministers get busy and the local Churches fall in line, as certain as the sun shines, we are going to lose some of the ground we fought so hard and long to gain. Money is talking in this campaign the wets are putting on. The wet press does not hesitate to malign and slander any minister or Church that undertakes, as they say, to "dabble in politics." The most hated and dreaded organizations in America today, so far as the wet forces are concerned, are the Anti-Saloon League, the W. C. T. U., and the Methodist Church. There is no level to which they would not stoop, no device they would not employ to close the mouths and stop the presses of these three organizations.

Norfolk, Va. S. M. SMITH.

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11 Truth shall sprin

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9 Behold, "O God our shield, and look upon the face of thine anointed. | [a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1.
10 For a day in thy courts *is* better | [2] or, *all*

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8 ¶ [2][b]Jĕ-hŏi'-ă-chĭn *was* e years old when he began t

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A PRAYER.

(December.)

Dear Jesus, Prince of God, all hail! Thou, whom the Father didst send, of whom the angels sang, whom now we worship and adore, gifts to Thee we bring, gifts for use. Ability, time, means, self, we lay upon Thy altar of love. O make them Thine, we pray. Love only, Father, brought to earth Thy Son, the Holy Babe in manger laid. Bow our heads, bend our knees, lift our hearts, loose our tongues, that, to Him, the Prince of Peace, the conquering King, the lowly Saviour, universally and eternally shall ascend the honor and homage and praise and thanksgiving due His holy name. For His sake. Amen.

MONEY.

The world-wide financial depression is being felt throughout the Church. Every interest of organized religion is affected. Salaries of ministers are being cut, contributions to world causes reduced, and in consequence essential activities are slowing down.

The situation throws the whole question of Christian stewardship into high relief, and calls upon Christian people, especially Church members, to reappraise their financial obligations to the work of the kingdom of God in the world.

Why is the Church the first institution to suffer from financial stringency?

Because many local institutions are based on a shifting financial foundation. A few rich men pay the major part of the pastor's salary and the other running expenses. A few generously inclined givers largely support the benevolences. So long as prosperity lasts and these persons are able to make their large contributions, usually out of their surplus, everything runs along smoothly. In such conditions, members of an official board or a pastor would have to be more than human to dig into the real facts of the situation and uncover the unsound foundations of their work. But a Church based on any such support is built on the sand, and when the floods come, as come they will, collapse is sure to follow.

Too much of the work of the kingdom has been supported by the large gifts of a few rich and generous givers. Expansions have been planned, new enterprises staked out because a small number were interested and willing to underwrite the costs.

But the local Church and our world enterprises are not safely and securely based except as they rest upon the contributions of interest and money of large numbers of people. Only in a multitude of conscientious givers is there safety.

Another reason affects the rank and file of givers. And it is not to their credit. They regard religion and the Church as luxuries, and luxuries easily dispensed with. At the first sensation of shrinking income the cut falls where it is felt the least by those who make it. Scale of living must be kept up. The automobile must not be allowed to rust in the garage, and an institution so essential to the highest well-being of the town as the movies must not be allowed to dwindle. Let the Church take the cut, for the Church will probably weather the storm some way and with returning prosperity rebound to its former position.

Countless members of our Churches and official boards do not take such views. With them the Church is the last interest of their lives to take the cut. Even in our easy-going times, the spirit of sacrifice is willingly accepted, and such as do accept it undergird the Church with an unfailing support. If it were not for such, a tragedy would be enacted and spiritual loss and physical suffering far beyond our power to measure, result.

This may not be the "psychological moment" to press the claims of stewardship upon Christian people, but sometimes things must be said and done just because it is the worst possible time to say and do them.

Certainly this is the time for every person of means who has encouraged the Church to make advances involving financial obligations to ask himself whether he can afford to make a cut which will involve the slowing down of Christian enterprise, and work great hardship in the cases of many who are defenseless and who will suffer in silence. Such persons can well afford to draw upon principal rather than permit advances to be turned into retreats, rather than allow themselves to profit in dollars at the expense of the minister's or missionary's loyalty to his life-work.

Certainly it is the time for every member of the Church and friend of Christian enterprise honestly to face the question of stewardship as it applies to his own life and affairs, and settle it on a basis that is absolutely fair and generous to organized religion.

Ministers, missionaries, religious workers the world over are entitled to brotherly treatment. Many of them are not getting it today. There are certain glaring inequities in our present system which cannot stand the searching light of New Testament ethics. These must be brought out into the open, dealt with and removed.

But just now the Church is facing a crisis, and if business conditions do not speedily improve, the crisis may prove to be a tragedy. It can be met and passed through successfully if all will frankly face the situation, and each will bear the full measure of responsibility that rests upon him.

To "pass the buck" is an act of cowardice. To face the difficulties and meet them in the gallant spirit of our Christian evangel is to turn threatening disaster into victory.—*Western Christian Advocate.*

"HE NEVER PREACHES ON MISSIONS."

An occasional sermon on missions is not sufficient. The very universality of Christianity necessitates making the missionary implication the very substance and heart of all the preacher's teaching. He cannot do less than put the New Testament emphasis upon this great theme. It is essentially and vitally a missionary book. There are some pulpits where the setting and background of every sermon is the world mission of the Church. These pulpits have a peculiar unction about them. In every service the world responsibility for Christ is made prominent. There are other pulpits in which these great matters are seldom referred to, and one would not glean from a six months' attendance on their services that the Church had any task which necessitated a world program.

The missionary cause will not run itself. It is just as dependent upon a preaching program that will educate and quicken as is the local life of the Church. The world mission of Christianity should have as large a place in the pulpit planning as local evangelization or the building of the spiritual life of the congregation. It is vital to both of these phases of congregational development. Three-fourths of the people in almost any Church do not read any missionary literature whatever. How helpless they are unless the preacher brings them the message! Again and again I have heard earnest people say, "My pastor never preaches on missions." The hearts of the people are hungry for these messages if they are presented rightly. There never was so much material available to aid the preacher as now.

Whatever the reason for a slackened missionary interest, it must be remedied. It will not avail anything to lay the responsibility of slackened interest and funds on missionary organization and ask, "What is the matter with the Board of Missions?" The missionary organization is but the Church membership in action.—*"The Preacher and His Missionary Message," Stephen J. Corey.*

MISSIONARY OFFERINGS.

Sunday Schools.

Previously acknowledged since Sept. 1....	$1,022.35
Randleman, N. C.	1.80
Lebanon, Semora, N. C.	1.67
Biscoe, N. C.	2.25
Dry Run, Seven Fountains, Va.....	1.75
Holy Neck, Holland, Va.	8.00
Windsor, Va.	2.50
United Church, Lynchburg, Va.....	2.42
Mt. Auburn, Manson, N. C.....	4.80
Bethlehem, Suffolk, Va.	3.25
Ingram, Va.	5.00
Turner's Chapel, Sanford, N. C.....	1.80
Piney Plains, Cary, N. C.	1.00
Haw River, N. C.	11.90
Wentworth, McCullers, N. C.	3.94
Mt. Olivet (G), March, Va.....	7.00
Wakefield, Va.	4.00
Woods' Chapel, Mt. Jackson, Va.	1.00
Mt. Pleasant, Overhills, N. C.	1.54
Ether, N. C.	1.00
First Church, Portsmouth, Va.....	16.05
Shiloh, Kemps Mills, N. C.....	1.78
Pleasant Ridge, Ramseur, N. C.....	3.63
Durham, N. C.	15.97
Timber Ridge, High View, W. Va.....	3.36
Total	$1,129.76

Individual and Church Collections.

Previously acknowledged since Sept. 1....	$ 876.19
Zion, Sanford, N. C.....	18.60
F. O. Leonard, Jonesboro, N. C.....	3.00
Total	$ 897.79

Specials.

Previously acknowledged since Sept. 1....	$ 535.24
Mebane Sunday School, Mebane, N. C....	2.00
Total	$ 537.24

Summary.

Previously acknowledged since Sept 1.....	$6,441.66
Sunday Schools, regular	107.41
Individual and Church collections.....	21.60
Specials	2.00
Total to date	$6,572.67

J. O. Atkinson, *Sec'y.*

O'KELLY MEMORIAL.

Total cost of material		$1,275.00
Previously acknowledged	$1,165.86	
Woman's Bible Class, Burlington.	5.00	
Eastern Virginia Conference.....	100.00	
		1,270.86
Balance to be secured		$ 4.14

J. O. Atkinson, *Treas.*

MONTHLY MISSIONARY PROGRAM.

Women's Societies.

Service of worship (for a spirit of service).
Map talk on Africa.
Roll call, on Africa.
Introduction of guest from Africa.
The African in the United States.
Prayer.

This program is based on the "Guest Book," with which you are all familiar by now, and the suggestions for same will be found in the last September issue of THE SUN. If you do not have access to this issue of THE SUN, send to Mrs. Emma S. Powers for the "News Bulletin," and in that you will find plenty of helps. (If any society wishes the "Guest Book," send request to Dr. J. O. Atkinson, Mission Secretary, Elon College, N. C. The "Guest Book" is furnished gratis to any society or member agreeing to use it.)

Young People's Societies.

Program for Chapter 2, "Mango Village."

1. Business session.
2. Study course:

(1) Review of text, "Star of India," preface and chapter 1.

(2) Leader's introduction to lesson 2 and explanation of caste among Hindus, pages 12-15 (5 minutes).

(3) (a) A visit to Mango Village on a wedding ten days. Some member pretending he is a tourist (page 15). A glimpse, etc., to page 21

(b) A Hindu wedding, second tourist (pages 22-25).

(c) Outside village walls—the "Mahars," third tourist) page 25 to last paragraph page 27).

(4) Locating Mango Village, assignment for next lesson, and concluding remarks preparatory to worship program, leader (pages 27 & 28) and the leader's talk as suggested at the bottom of this page.

3. Worship service—theme, "Villages in Which Jesus Rests."

(1) Instrumental prelude, "Abide With Me."

2. Call to worship, "Ye are the light of the world. A city that is set on an hill cannot be hid. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (Matt. 5:14, 16).

(3) Hymn, "Love Divine, All Love Excelling."

(4) Scripture, Luke 10:38-42; John 12:1-3, and Luke 24:50-53.

(5) Solo, "Gracious Spirit, Dwell With Me."

(6) Prayer.

(7) Offertory.

(8) Hymn, "The Lord be With Us."

Leader's preparatory talk:

We have seen a Hindu village. We have compared our own communities with Mange, and have seen the difference in social conditions. Christianity is the power lifting and blessing our villages and cities. But how we neglect Christ! Does our community invite Jesus to dwell and rest with us? consider Bethany, a small village out from Jerusalem. Here Jesus visited many times because of the calm peace. Jesus found love, contentment, thrift, conservative luxury—in short, all the elements of a refreshing welcome in Bethany. It was in Bethany that Jesus wept when His friends wept, and brought comfort and joy in place of tears. Here He was happiest. It was to Bethany that Jesus retired when the strain of "Passion Week" was so exacting. And after death had been swallowed up in the victory of the Resurrection, it was from Bethany that Jesus ascended into heaven. If each of us invites Jesus into our hearts, He will dwell in our communities, and how He will bless us! He will so illumine our village that the light will shine all the way to India and brighten the villages there.

Willing Workers or Junior Society.

Theme: "Heroes of India."

Decorations: Create atmosphere with top monkeys, parents, schools.

Hymn: "It Makes No Difference, East or West."

Scripture: John 10:10.

Prayer: Dear Father, we would help those who need our help. Train our hands and minds, Lord, for Thy service, and today we especially ask Thee to be near the boys and girls in India. They are living in troublesome times. May Thy will be done in that great land. In Jesus' name. Amen.

Leader: Tell about the castle system in India and why the trouble in India today, etc.

Leader: We have two stories today about Indians who became Christians and what happened. First, a true Robin Hood story, "Story Jumbulinga" and "Chundra Lila."

Leader: What did we discover in these stories?

Leader: Selection of Scribe and writing treasures.

Report of service committee on post-cards and secrifice work.

Leader: Have map drill.

Closing service: Have group tell what India sends to us and what they get from us and what India needs.

Show pictures of India.

Game.

EASTERN VA. MINISTERIAL PROGRAM.

The Eastern Virginia Ministerial Association of the Christian and Congregational Churches meets Monday morning after every third Sunday in the Navy Y. M. C. A. Building, Norfolk, Va. There are on roll twenty-four ministers, and an average of eighteen attend the meetings. In addition to a worked-out schedule of study and discussion, a good hour of fellowship is always enjoyed. Newly elected officers are Rev. J. E. McCauley, president; J. F. Morgan, vice-president; Joseph W. Fix, secretary and treasurer.

PROGRAM FOR 1930-'31.

December, 1930.—Devotions, Rev. J. N. Cutchin; "The Book of Isaiah," Dr. N. G. Newman; "The Preacher and His Perils," Dr. W. W. Staley; "A Sermon Outline," Rev. R. E. Brittle; discussion and closing.

January, 1931.—Devotions, Rev. W. H. Garman; "The Book of Jeremiah," Rev. J. E. McCauley; "The Preacher and His Sermonizing," Rev. H. S. Hardcastle; "A Book Review," Rev. J. W. Fix; discussion and closing.

February, 1931.—Devotions, Rev. C. E. Gerringer; "The Book of Ezekiel," Rev. H. C. Caviness; "The Preacher and His Preaching," Rev. Charles Eldred Shelton; "A Sermon Outline," Rev. F. C. Lester; discussion and closing.

March, 1931.—Devotions, Rev. J. M. Roberts; "The Book of Amos," Dr. W. M. Jay; "A Book Review," Rev. M. F. Allen; "The Preacher and His Recreaation," Rev. O. D. Poythress; discussion and closing.

April, 1931.—Rev. E. B. White; "The Book of Hosea," Dr. W. D. Harward; "The Preacher and His Reading," Rev. J. H. Warren; "A Sermon Outline," Rev. J. W. Fix; discussion and closing.

May, 1931.—Devotions, Rev. T. N. Lowe; "The Book of Zachariah," Dr. I. W. Johnson; "The Preacher and the kingdom," Dr. L. E. Smith; "A Book Review," Rev. C. E. Gerringer; discussion and closing.

Your committee has given careful thought and attention to the construction of this program, and believes it will be profitable to the association if careful preparation on the part of each participant is made. The committee urges that each member give thoughtful study to the theme assigned him, and be present at the designated meeting for presentation.

Respectfully submitted,
I. W. JOHNSON,
J. W. FIX,
N. G. NEWMAN,
Committee.

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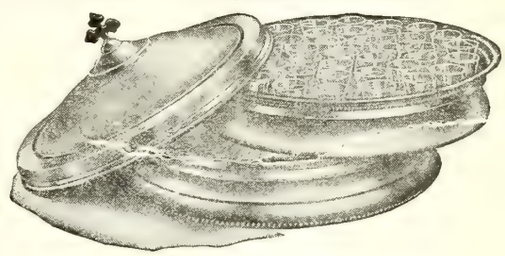

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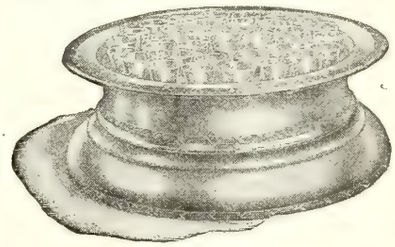

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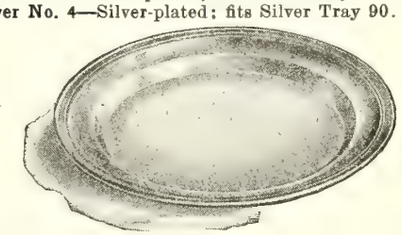

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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XI—December 14, 1930.

Saul of Tarsus.

Golden Text: "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them as dung, that I may gain Christ."—Phil. 3:8.

Lesson: Acts 22:3-15.

Paul's Place in Christianity.

"Next to the Lord Jesus, Christianity owes more to the Apostle Paul than to any other one person. He it was who fashioned the Christian religion into the principal doctrinal forms in which it was held by the Church for centuries, who secured for it its first wide hearing before the Gentiles, who planted its Churches in a score of the strategic centers of the great Roman Empire, and who presented to the world an example of such boundless energy, devotion, courage, and self-sacrifice as to inspire admiration in all and to beget those same qualities in thousands of Christian believers. The debt of the Christian world to Paul could hardly be over-estimated. He found Christianity a provincial religion, unorganized, unpopular among the people of its origin, unknown to the world at large, without a literature, and with exceedingly few influential adherents. At his death, after not more than thirty-four years, largely through his influence and activity and that of his personal adherents, Christianity was world-wide in extent, had obtained a secure foothold in most of the important centers of the Roman Empire, was the religion of many thousands of Gentiles as well as Jews, some of its adherents belonging to the highest circles, and had called into existence the larger part of its sacred literature." What manner of man was this?

Paul's Birth and Childhood.

Paul was born in Tarsus—"no mean city," as he says—in Cilicia, Asia Minor. It was a commercial city and the seat of a university of renown. Paul was a Hebrew of the tribe of Benjamin, a Pharisee, and a Roman citizen. It is quite probable that his parents were well-to-do. He had at least one sister. (Acts 23:16.)

It is quite likely that in addition to the training which Paul got as a Jewish boy, he also attended the university at Tarsus. Later he took some special work under Gamaliel, one of the most famous Hebrew teachers or rabbis of the day. He was also trained in a trade, that of weaving Cilician goats' hair into a coarse fabric which was used in the making of mats, shoes, and tents.

Paul's education was essentially religious. He had a mastery of the Scriptures, as his later writings show. Because of his spirit and because of the cosmopolitan character of Tarsus, Paul had an understanding of Gentile thought and an insight into human nature in its universal aspects. He had a world-vision as the gift of his birthplace and birth-right.

Paul's Career as a Pharisee and Persecutor.

Paul was a Pharisee of the Pharisees. And because he thought that "those of the way" as the early Christians were called, were no respectors of the law which he loved so well and which was the basis of his religion, he persecuted them with a vigor and a venom that made his very name a terror. In his blind hate, he even started out to Damascus to stamp out the heresy in that ancient city.

Paul's Conversion.

But Paul the Pharisee never reached Damascus. On the Damascus road he had that vitalizing vision which wrought such a miraculous change in his life. He met the Risen Christ, he heard His voice, he yielded himself to Him. From that incident there came a new man, Paul whose one supreme passion was to know Jesus Christ and whose one supreme purpose was to make Him known to others. That this conversion was a most important fact, both in the life of Paul and in the history of Christianity, is evidenced by the fact that we have three accounts of it in Acts, two of which are given by Paul himself. The best thing to do is to read the accounts of this stirring event in Acts 9, 22 and 26. They need no interpreter. To those whose minds and hearts are open to the divine, they tell their own story.

Paul's Career.

Paul had a dynamic career. He retired for a period of meditation, attempted to preach in Damascus, but was driven out of the city, went to Jerusalem and attempted again to preach, but was driven out of the city again. He went then to the region of Syria and Cilicia and spent perhaps ten years there in what was probably intensive evangelistic work. His work attracted the attention of Barnabas from Antioch later, and after a year in that city, Paul became the foremost apostle to the Gentiles. His missionary journeys and his missionary labors are among the most constructive and most thrilling activities ever chronicled. He invariably compelled assent or aroused opposition. As some one once said, he always had a revival or a riot. His energy and his enthusiasm were unlimited, and his vision was world-wide.

Paul's Character.

Paul, to a remarkable degree, embodied in his life the qualities of the Master Himself. Beyond, or rather back of the traveler, preacher, teacher, organizer, letter-writer, there was the man—a man who was wholly given up to his Lord, with all the wealth of his emotional nature, with all the energies of his physical being, with all the power of his mind, absolutely devoted to Jesus Christ. Truly, for him to live was Christ. It was this that gave him power. And that he had power with God and with men cannot be gainsaid. Even today, after nineteen centuries, his letters have a perennial freshness and charm, and to those who study them they yield new meaning and power.

CHRISTIAN ENDEAVOR.

Sunday, December 14, 1923.

Topic: "How to Make Others Happy."

Scripture: Eph. 4:31, 32; 5:1, 2.

The meeting this week will be based on prose quotations and poems. Give out these "thoughts of others" to the members of the society who will discuss them in the meeting. Give out the quotations a week before the time for the meeting. Each participant in the meeting will use his quotation as a basis for his own thought or talk. Let the quotations serve as "thought starters."

Happiness begins at home, so let's start our thoughts with "home happiness." This quotation is from the *Christian Guardian.*

Making Home Happy.

The Christian home is the nearest approach to heaven possible in this world, and if our homes fail to remind us of heaven, we may be certain that there is something amiss with the type of Christianity which is represented there.

We have known people who had every other kind of religion but home religion. They were good at looking after other people's children, but failed in caring for their own. They were capable in business, helpful in the Church, ornamental in society, but failures in the home, and the real reason seemed to be that it required a good deal more grace to be a Christian at home than it did to be a Christian elsewhere. And yet Christianity was meant to make home happy, and so happy that for all time to come it would remain the earthly type of the heaven which lies beyond the veil. Let us get the kind of religion which will make our home life radiant with unselfish joy.

The Happy Home.

I have peeped into quiet parlors where the carpet is clean and not old, and the furniture is polished and bright; into rooms where the chairs are neat and the floors carpeted; into kitchens where the family live, and the meals are cooked and eaten, and the boys and girls are as blithe and joyous as the sparrows overhead, and I see that it is not so much wealth, or learning, or clothes, or servants, or toil, or idleness, or town, or country, or station, as it is tone and temper that render homes happy or wretched. And I see, too, that in town or country, good sense and kind feeling and God's grace make life what no teachers, or accomplishment, or society can make it.

The Happiness of Giving.

Many people feel that to give more love than they receive is a misfortune. As a matter of fact, the misfortune is to receive more love than we give. It does not make us happy to be loved, but if we love truly we are sure of happiness in proportion to the strength and purity of our love.

Happiness is Inside You.

The really good things, the big things, are inside and not outside the man; the big thing is not luxury, but contentment, not a big house, but a big satisfaction. Show that happiness is one of the "inside things."

Friends and Happiness.

"The happiest business in all the world
Is that of making friends."

—*Selected.*

Share Happiness.

"Happiness was made to be shared."—*Racine.*

Was It You?

Some one started the day aright—
Was it you?
Some one made it happy and bright—
Was it you?
Early this morning, we are told,
Some one smiled, and all through the day
This smile encouraged young and old—
Was it you?

Quiet Hour Meditations.

Monday: Be kind (Col. 3:12-17).
Tuesday: Be patient (James 1:3, 4).
Wednesday: Be willing to help (Mark 2:1-5).
Thursday: Be forgiving (Matt. 18:21-35).
Friday: Be gentle (Titus 3:1, 2).
Saturday: Be true (Prov. 11:13).

SUNDAY SCHOOL HELPS.

Teachers' helps in the study of the "International Sunday School Lessons for 1931" are now ready for distribution. "Peloubet's Select Notes" and "Tarbell's Teachers' Guide," each priced $2 per copy, will be mailed post-paid to Christian Sun readers. Inclose check with order, and address The Christian Sun, 1536 East Broad Street, Richmond, Va.

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

ADVENTURES IN MONEY RAISING. By Cornelius M. Steffens and Paul P. Faris. The Macmillan Co.; pp. 277; $2.50.

Measured simply as "an outline of presidential duties and experiences for the University of Dubuque," as described by its sub-title, this is a book of comparatively narrow interest. As the portrayal of a phase that is almost typically a part of the history of the American college or university that has not had the benefit of public funds in its founding and early development, it tells a story that many will read with interest.

It is not a manual for the professional money-raiser, for it contains little or nothing that is new to him. College presidents and others upon whom has been laid the task of financing worthy enterprises will read it with sympathetic understanding. Many thousands of substantial citizens should read it to realize more fully the toil and faith, the sacrificial devotion, of those unsung heroes who have built and are still building Christian institutions for the education of American youth; it is but one of the tales of sustained Christian courage, of resourcefulness, of dogged persistence, that should be told to those whose favored precepts relate to "saving for the rainy day." Such men as Dr. Steffens are not savers but givers, yet many generations will gather generous dividends from that which they build.

There are interesting chapters on "The Student Counselor," "Why People Give," and "The President's Wife," and some entertaining paragraphs dealing with contacts with well-known individuals, especially with the eccentric but warm-hearted philanthropist, Dr. D. K. Pearson.

Of the co-authors, Dr. Cornelius M. Steffens is now president-emeritus of the University of Dubuque, and Paul Patton Faris is a well-known writer and teacher.

THE EQUALITY OF ALL CHRISTIANS BEFORE GOD. By Peter Ainslie. Macmillan; $2.00; pp. 227.

The Christian Unity League is different from Christian bodies that gather to discuss union. Membership in this body is personal, not representative. Any Christian is eligible and speaks only for himself. This book presents the addresses given at the Christian Unity Conference of the Christian Unity League, held in New York City, November 13-15, 1929. It is significant that every person who was scheduled to appear on the program was present and took the part assigned. In addition to these addresses, any one of which is worth the price of the book, is an introduction by Dr. Ainslie, the president and founder of the Christian Unity League and apostle not only of Christian unity, but of Christian brotherhood and love as well. There is also added a chapter descriptive of the Communion service held in the chapel of Union Theological Seminary, written by Rev. S. D. Chown, of Toronto, Canada.

At its New York conference, the Christian Unity League revised and formally adopted its pact of reconciliation, which we herewith print in full:

"We, Christians of various Churches, believing that only in a co-operative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the spirit of Christ and the needs of the world. We, therefore, desire to express our sympathetic interest in, and prayerful attitude toward, all conferences, small and large, that are looking toward reconciliation of the divided Church of Christ.

"We acknowledge the equality of all Christians before God and propose to follow this principle, as far as possible, in all our spiritual fellowships. We will strive to bring the laws and practices of our several communions into conformity with this principle, so that no Christian shall be denied membership in any of our Churches, nor the privilege of participation in the observance of the Lord's Supper, and that no Christian minister shall be denied the freedom of our pulpits by reason of differences in forms of ordination.

We pledge, irrespective of denominational barriers, to be brethren, one to another, in the name of Jesus Christ, our Lord and Saviour, whose we are and whom we serve."

Here is a book that emphasizes that pact and that you will want to read. You will want to forget Bishop Manning's forbidding the conference to celebrate the Lord's Supper in St. George's Church. You will want to breathe the wonderful spirit of the conference, which the book portrays. The reviewer can vouch for that, because he was there and rejoiced in heart as never before over the prospect of a reunited Christendom.

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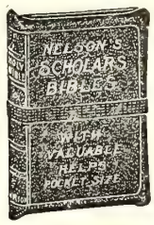

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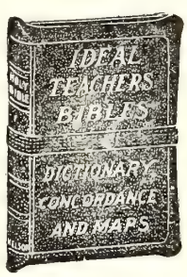

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

INNOCENT MEN.

"Walk with wise men, and thou shalt be wise; but the companion of fools shall smart for it."—Prov. 13:20-25.

The newspapers are giving many accounts nowadays of passengers on bootleg trucks who, when arrested, claim to have been there just by chance. One such case was recently reported. The driver of a truck transporting liquor was arrested, and his two passengers with him. One of these said that he was on his way to get a disabled truck when he asked for a "lift." The other was the proprietor of the line of trucks, who said he was out in order to inspect his truck drivers, unknown to them, and see whether they were doing their duty or not. These stories did not sound plausible to the judge, and the "passengers" were compelled to furnish bail for a later hearing.

"Innocent passengers" are often too innocent. They should remember that every one is supposed to know with whom he is traveling, and on what errand the vehicle is bound. Form an evil friendship, and you become involved in your friend's misdeeds. Join a dishonest firm, and you are a partner in its cheating, though you do not cheat. God's law as well as man's law supposes that you have eyes and a mind and the ability to assert your independence. "The companion of fools shall smart for it," though he himself may be the most learned man on earth.

Prayer.—One of the parents will offer prayer, asking that all in the room may take heed of their acquaintances and friends, and form only those alliances of which Christ also may be a member. Close with the Lord's Prayer.

TUESDAY.

WITHOUT BLEMISH.

"Now unto him that is able to guard you from stumbling, and to set you before the presence of His glory without blemish . . . be glory forevermore."—Jude 17:25.

We are sadly conscious of the flaws in our character, but in Christ we are flawless. We know that we are weak, but in Christ we are strong. We are ashamed of our many follies, but in Christ we are wise.

Dr. A. J. Gordon once said: "Sanctification is making real in our lives our condition in Christ. If we are sanctified in Christ, it is our business to be sanctified in ourselves. Make the real state correspond to the ideal." In other words, we are simply, through faith, to live out the promises which Christ has made us. We are simply to be the best that He has made it easily possible for us to be.

It is a wonderful thing to be without spot or blemish or any such thing. We are wont to think that this can be said of no one but Christ. It is the fault of every Christian if it is not true of him also.

Prayer.—O Thou, Perfect One, admit us into Thy perfection! Help us to remove the status, to heal the scars, to make all pure and beautiful in our souls. May we nevermore be satisfied with ugliness. May we nevermore acquiesce in deformity. *Amen.*

WEDNESDAY.

THE HOUSE OF GOD.

"Present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."—Rom. 12:1-8.

Few Christians realize the connection between health and holiness. When Paul told us to present our bodies a living sacrifice, he meant that we are to keep them pure and sound physically as well as spiritually, just as an animal offered in sacrifice must be of the very best, free from all blemishes, and not the weakling of the flock or herd.

James Buckham, who wrote so many wholesome poems, once versified this thought for us. He said:

"Take care of the body, the house of the soul,
If you would its inmate keep hearty and whole.
No leak let there be, where wrong thoughts may steal in,
No window left open to black gusts of sin."

So let us see to it that we are, in body as well as soul, fit for the indwelling of the Holy Spirit.

Prayer.—One of the parents will offer a prayer, asking that all may be more heedful of their health, both physical and spiritual, keeping all their powers meet for the Master's use. Close with the Lord's Prayer in concert.

THURSDAY.

A WATERED GARDEN.

"Thou shalt be like a watered garden."—Isa. 58:9-11.

The explanation of this text is: If a man will bow to the will of God, renounce all unbelief, live of God's mercy, and practice it toward others, he shall have the Lord's abundant blessings; his own soul shall have sweet solace and refreshing. Did you ever doubt that the promise, "Ask and ye shall receive," to be true? This Scripture explains just the condition of heart and soul that must exist before that promise can be fulfilled.

It fills the soul with exultation to realize that there is a plan of religious experience where the Lord will guide us continually and unceasingly through the whole life and beyond the gates of death. "He shall satisfy thy soul in drought and make fat thy bones." When your heart is tired and your bones ache; when your strength is weak and your effort withers into fruitlessness, God will satisfy your soul, give you strength and make you a blessing. You shall be like a watered garden, and a spring whose waters do not fail. The Lord hath said it, and He shall not fail.

Prayer.—Give us, O God, Thy Holy Spirit, that we may know Thee, believe in Thee and live in Thee. This we ask for Jesus' sake. *Amen.*

FRIDAY.

THE LORD'S COMPASSION.

"I have compassion on the multitude."—Mark 8:1-9.

God satisfies the wants of all alike, the wicked and the good. But the faithful receive His Spirit in another spirit than do unbelievers. A Christian sanctifies all things he receives to the honor of God, by his word and by prayer. It is in this way that he experiences the love of heaven and eternity, thus, though food may be furnished by the ordinary processes of nature, the Christian knows that his life is a miracle and that it is wrought out by the hand of God. One may live among a thousand and have but little of this world's goods to himself, but he knows that he is fed of the Lord, receives blessings from his hand, and has much to distribute to others.

This account is written, that we have more faith in Him, and be rid of anxiety. The Bible has many shining examples of this. Elijah and the widow is one of them.

Prayer.—Lord Jesus, let us ever be with Thee, live continually of Thy wonders, and fear no want. *Amen.*

SATURDAY.

LIFE'S GREATEST TRAGEDY.

"The end of those things is death."—Rom. 6: 19-23.

Unconverted persons are certainly agents of the devil and yield their influence in opposition to Christianity. They do things secretly which they would be ashamed to be known. They cannot realize that their secrets are known to God, nor do they realize how deplorable it is that their souls, which should be the temple of God, is the dwelling-place of Satan. This makes the life, which should be the house of God and is gloriously fashioned for good, employed in iniquity. "The end of these things is death"—eternal separation from God.

Yet this is not the greatest tragedy. The greatest tragedy is that Christians become faithless, and in that way serve Satan themselves. A Christian's sense of loyalty should be so keen that his whole conduct should bear witness that he has been freed from sin and that he has been made a member of God's family. Then, he would realize that he will reap in due season. "The wages of sin is death, but the gift of God is eternal life."

Prayer.—God give us Thy Spirit. Where Thou art, there is liberty and love and loyalty and holiness. These we ask for Jesus' sake. *Amen.*

SUNDAY.

VICTORY OVER THE DEVIL.

"Bless them that curse you. Bless, and curse not."—Matt. 5:44.

"Recompense no man evil for evil."—Rom. 12:17.

Do good to them that vex you, and then you have gained victory over the devil. Here the Holy Spirit points out how we may, without fail, secure to ourselves a life of happiness.

Trust in Him, commit thy way unto Him, cling to Him as a child would to its father in the dark; let thy troubles and difficulties fall upon Him, and He shall bring it to pass; He shall bring forth thy righteousness as the noonday.

Prayer.—Help us, O Lord, to trust in Thee and to find delight and rest in Thy will. *Amen.*

The British government of the Gold Coast, W. A., has adopted for the natives of that province the educational methods developed by Tuskegee Institute, according to Sir Frederick Gordon Guggisberg, former governor of that colony, who was a recent visitor to the South. "Booker T. Washington has not only helped you here in America," Sir Gordon declared, "but his influence has reached out overseas. We have borrowed and adopted his ideas." The visitor expressed himself as greatly pleased with the progress made by American negroes in education and the achievement of prosperity.

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

"HARD TIMES" AND THE KINGDOM.

By Rev. H. S. Hardcastle.

We are hearing a great deal about "hard times" on every hand. Undoubtedly we are hearing too much about hard times, for times are not as hard as some folks would have us believe, and even if times are hard, it is not going to help to talk in a pessimistic way about them. But after all is said and done, there is undeniably a period of financial stringency and a condition that makes for hard times. Unemployment, drought, failure of crops, low prices, the collapse of the stock market, and many other things are phases of these so-called hard times. One thing is certain: things are not what they ought to be. It might be in point, then, to consider these "hard times" in their relation to the kingdom of God. What significance, if any, do they have for the kingdom of God? Does the kingdom of God have any contribution to the solution of the problem of hard times"?

In the first place, it needs to be said that hard times are due in part, perhaps in large part, to a violation of the spirit of the kingdom of God. In their efforts to account for the present situation, men have attributed these hard times to many causes or factors. Over-production, the invention and development of machinery, unwise tariff regulations between countries, chain stores, centralization of wealth, the eighteenth amendment, the drought, the Republican party—it would be the other way around if the Democratic party were in power—the inevitable aftermath of the World War—these and many other causes and factors have been given as the background of these hard times in which we find ourselves. Now, it is undoubtedly true that some of these factors, or combinations of these factors, have entered into the situation. But may it not be true that deeper than all of these is the violation of the spirit of the kingdom of God! May it not be that these things are but expressions of a spirit that is a violation of the spirit of the kingdom?

Now, the prophets declared very plainly and very insistently that national calamities had come as judgments from God upon a people who had broken their covenant with Him, and who had violated the principles of justice and righteousness. They saw in these calamities simply the inevitable penalty and price which human folly and sin involved. And again and again they asserted that there could be no satisfactory solution until Israel had forsaken his evil ways and had returned unto the Lord. This was the distinctive contribution of these prophets, or at least one of the most distinctive contributions which they made to religious life and thought. May it not be that much of our hard times is but the inevitable penalty involved in the violation of the principles and the spirit of the kingdom of God?

Lawlessness, extravagance, speculation, Sunday desecration, materialism, mere love of pleasure, idolatry, self-complacency, formalism, neglect of the house of God, and many other things which are characteristic of our modern life sooner or later bring the hard times which are always characteristic of the "way of the transgressor." The truth, "Be sure your sins will find you out," applies to nations as well as to individuals. We will not get very far in the matter until we recognize the fact that there are many things wrong in our national and individual life, and until we resolutely set ourselves to walk in the way of righteousness.

In the second place, these "hard times" present a challenge to the Church as the divinely appointed institution of the kingdom of God." Jesus said, "On this rock I will build my Church." The Church is a divine institution. This does not necessarily mean that the Church and the kingdom of God are synonymous. But it does mean that the Church is the divinely appointed institution of the kingdom, and is designed to be an instrument in helping to establish the kingdom. Just so far, then, as hard times are due to a violation of the spirit of the kingdom, the Church has a challenge. It must not, it dare not be indifferent or careless in the matter. It has a message and it has a mission. Its message is Jesus Christ. He alone has the key to the situation. Its mission is to make His Spirit operative and effective in human life. This does not mean that the Church is to get into politics or into industry or into a hundred and one other things, but it does mean that the Church must insistently and persistently preach the ideals and principles of Jesus Christ as related to these things, and that the Church must practice the application of the spirit of Jesus in all the relationships of life. The present situation demands clear and direct preaching and teaching, and friendly and Christ-like action.

And finally, hard times call for the spirit which is characteristic of the kingdom of God. There must be first of all the spirit of humility. America has grown proud and self-sufficient. She has, in a large measure, become a worshiper at the shrine of science and materialism. She has been beguiled into a false and a fatal sense of security and self-sufficiency by her material wealth and by her material achievements. But over and against this spirit there stand those abiding words, "Blessed are the meek, for they shall inherit the earth." America needs to humble herself. But there does not seem to be any noticeable spirit of humility in the American mind today. Our hard times have caused depression, but they have not yet begotten humility or deepened devotion. And Roger Babson, the famous statistician and adviser of "big business" dares to say that there is not going to be any marked improvement in conditions until there is a genuine revival of religion.

The times also demand the spirit of faith and courage. Suffering has a legitimate place in a man's life, even in the best of men. Depression and national ills have a place in a nation's life. They must be faced, as has been suggested, in the spirit of humility, but they must also be faced in the spirit of faith and courage. The Church should sound a note of hope; it should rekindle the fires of devotion wherever they have burned low or burned out; it should quicken men with new faith and new courage. It should give impulse to finer living and larger service.

Above all things, there must be the spirit of self-sacrifice in the interests of the kingdom of God. Times may be hard, but the claims of the kingdom must still come first. The injunction, "Seek ye first the kingdom of God," applies both in good times and in hard times. It is no time for retrenchment. As one studies the situation, one feels that in many cases men do not give, not because they do not have, but because they are not willing to deny themselves for the sake of the kingdom. We have not caught the spirit of the Christians of the Churches of Macedonia who, says Paul, "in great trial of affliction, and out of their deep poverty, gave not only to their power, but beyond their power." He adds the rather illuminating statement, however, that they had first of all given themselves to the Lord. We do not give our material possessions because we have not given ourselves. The present situation calls for the spirit of self-sacrifice in the interest of the kingdom. This is the law of the Christian life.

EDITORIAL.

(Continued from page 4.)

trol of intellectuals who neglect the Christian values of education for the whole man, and Christian ideals drop out of the program.

The recognition of Christian character and Christian principles in human associations and service is the chief reason for a Church college, and Elon College claims as its motto, "Christian Character First and Always." If it maintains that profession, it is worthy of patronage from all families of the Southern Christian Convention, and of the Conferences.

The chief subject taught in Mohammedan schools is the Koran. False religions are stricter in teaching their faiths than Christian schools; and that accounts for weak biblical teaching from pulpits compared with former years. The schools are largely responsible for sermons based on other sources than the Word of God. W. W. S.

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Dear Friends:

If you have not already made your Thanksgiving offering, please remember the little children in your Orphanage at this Thanksgiving season. They appeal to you for bread; will you see to it that they have bread?

List of clothing sent in since our last report: Catherine Sloan's S. S. Class, Mrs. Glass, teacher, High Point, N. C., 2 boxes clothing; Mrs. Swannie Euliss, Greensboro, N. C., for Thompson girls, 1 box clothing; W. A. Lee, 1 box clothing for Billy; Mrs. Ina S. Weaver, 1 box clothing for Lavalette; I. T. McAdams, R. 3, Mebane, N. C., 1 pair second-hand slippers for boy; Mrs. Olivia Horner, clothing for Rainey; B. A. Sellars & Sons, Burlington, N. C., 1 box clothing; Catherine Sloan's S. S. Class, Mrs. Glass, teacher, High Point, N. C., 1 pair oxfords; Mrs. L. E. Carlton, box of clothing for Edith Virginia Bryant; Catherine Sloan's S. S. Class, Mrs. Glass, teacher, High Point, N. C., 1 box clothing; Howard's Chapel S. S., 1 box useful articles; Gladys Rowland, 1 box clothing for Vera Rowland; Mrs. Rodgers, Greensboro, N. C., clothing for Ethel Rodgers; Mrs. J. T. Daughterey, Norfolk, Va., overcoat, shirt and socks; Mrs. Virginia Maynor, dresses for Rebecca Maynor; Mrs. J. A. Kimball, Manson, N. C., 2 quilts; Mrs. Virginia Maynor, Durham, N. C., 1 coat for Rebecca Maynor; Ladies' Aid Society, Ramseur Christian Church, Ramseur, N. C., 1 quilt; Mrs. E. W. Beale, Zuni, Va., 1 coat and 1 shirt; Mrs. B. E. White, Waverly, Va., 3 girls' dresses; Mrs. B. F. Frank, Ladies' Aid Society, Antioch Church, Harrisonburg, Va., 1 quilt and cover; Mary Alice Weeks, Holly Springs, N. C., 1 coat and 1 suit; Mrs. C. H. Dickey, Burlington, N. C., 1 box clothing for Lilly Mae Hunter; Missionary Society, Linville, Va., 1 box dresses, caps, coats, etc; Miss Sadie Boyd, Paces, Va., 2 quilts; Mrs. Lorena Alphin, clothing for Pauline Alphin; Mrs. W. S. Ayscue, Henderson, N. C., 1 dress and 1 boy's overcoat; S. S. Class of Young Ladies at Elon College, clothing for Geneva Cox; Woman's Missionary Society, Ambrose, Ga., 1 box clothing; Mrs. C. W. Parker, Portsmouth, Va., 1 overcoat, 1 pair gloves, 1 pair shoes; Philathea Class, New Lebanon Church, clothing for Dahlia Ellis; Mrs. W. H. Boone, Durham, N. C., 2 men's suits, dress and shoes; Bellwill Cotton Mills, Wilmington, N. C., 100 yards gingham; Pomona Mills, Greensboro, N. C., 1,501 yards gingham; Cone Export and Commission Co., Greensboro, N. C., 6 yards outing, 50 yards cotton flannet, 30 yards chambray, 25 yards gingham; Revolution Cotton Mills, Greensboro, N. C., 422 yards outing; Consolidated Textile Corp., Ossipee Mills, 315 yards outing, 163 yards shirting; Minneola Manufacturing Co., Gibsonville, N. C., 114 yards outing.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 4, 1930.

Brought forward $14,952.98

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Apple's Chapel	$ 2.86	
Third Ave., Danville	3.24	
United, Lynchburg	4.05	
Haw River	8.50	
Monticello	8.20	
		26.85

Eastern N. C. Conference:

Liberty, Vance	$ 6.11	
Pleasant Hill (J)	9.87	
		15.98

Western N. C. Conference:

Zion		1.43

Eastern Virginia Conference:

Holy Neck	$10.00	
Bethlehem	5.00	
		15.00

Valley Virginia Central Conference:

Winchester	$ 5.00	
Mayland	1.54	
		6.54

Alabama Conference:

New Hope		1.53

Special Offerings.

Cash item	$ 1.00	
Ladies' B. C., Liberty Vance S. S...	6.45	
Z. H. Cox, High Point, N. C.....	30.00	
Mrs. Maynor, support little girl....	10.00	
		47.45

Thanksgiving Offering.

N. C. & Va. Conference:

Apple's Chapel	$23.19	
Haw River	55.20	
Monticello	14.55	
		92.94

Eastern N. C. Conference:

New Lebanon	$ 3.00	
Youngsville	3.08	
Pope's Chapel	5.17	
		11.25

Western N. C. Conference:

Antioch (R)	$ 3.00	
Union Grove	10.25	
New Center	3.35	
		16.60

Eastern Va. Conference:

Oak Grove	$ 4.00	
Holy Neck	106.28	
Centerville	18.00	
Hopewell	7.76	

Valley Va. Central Conference:

Winchester	$ 8.85	
Mt. Lebanon	2.00	
Mayland	5.50	
		16.35

Alabama Conference:

Beulah	$ 2.50	
Lowell	3.76	
		6.26

Georgia and Alabama Conference:

Ambrose	$ 7.25	
East LaGrange	1.00	
		8.25

Individual Offerings:

H. G. Connor, Jr., Wilson, N. C.....	$10.00
Mrs. H. A. Culver, Lake Worth, Fla.	1.00
P. S. Sailor, Brooklyn, N. Y.....	1.00
Ralph Appleton, Newport News, Va.	1.00
C. A. Hughes, Elon College, N. C...	5.00
H. Shelton Smith, New Haven, Conn.	10.00
Mrs. H. E. Pearce, Franklinton, N. C.	5.00
Mrs. Margaret Wilkins, McLeansville	5.00
Mrs. H. F. Samuel, Danville, Va....	1.00
Dr. & Mrs. W. C. Wicker, Elon Col..	10.00
A. D. Pate & Co., Burlington, N. C..	5.00
James Sloan, Redlands, Calif.....	100.00
Miss Etta F. Fleming, Middleburg..	10.00
Mrs. M. S. Lowe, High Point, N. C..	1.00
Golden Rule Class, Raleigh, N. C...	10.00
Ladies' Aid Society, Driver, Va.....	25.00
W. N. Reynolds, Winston-Salme....	500.00
Missionary Circle 5, Burlington ...	1.00
Mrs. H. C. King, Burlington, N. C.	1.00
Mr. & Mrs. E. B. Huffines, Elon Col.	2.00
Naomi Boyce, Washington, D. C...	20.00
Miss Violet McCollum, Summerfield	1.00
H. C. Holt, Selma, N. C.....	5.00
C. W. Franklin, Cary, N. C.....	10.00
Men's Bible Class, Norfolk, Va.....	30.00
Primary Department, Norfolk, Va..	20.00
Mr. & Mrs. A. B. Jarvis, Norfolk, Va.	5.00
Mrs. Cameron Morrison, Charlotte..	25.00
S. A. Holleman, High Point, N. C...100.00	
	920.00

Grand total $16,275.45

During the last three years, the Methodist Board of Temperance and Prohibition has enrolled 500,000 Negroes as signers of the pledge of total abstinence from intoxicating liquors. Three-fourths of the signers were students in schools and colleges. This work has been under the direction of A. R. Howard, who has carried on a program of temperance education through the high schools and colleges, as well as by personal contacts. On a recent day he delivered seven addresses in Jackson, Miss., and secured 2,360 signers to the pledge.

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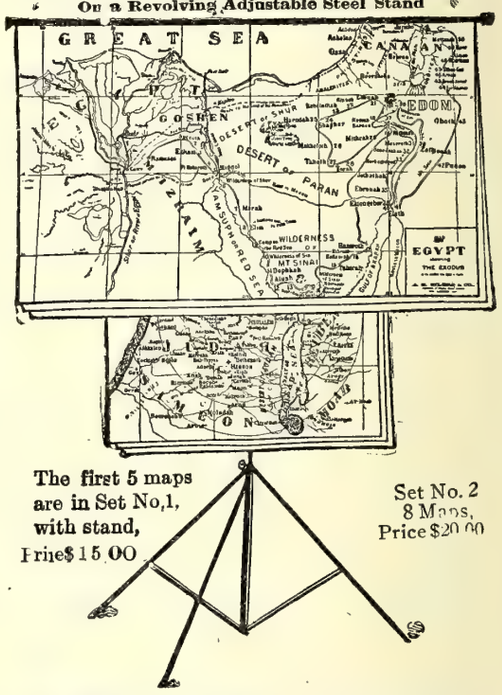

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THE C. E. PRAYER MEETING.

(Continued from page 5.)

than drag the meeting out past the time and into the Church services. Remember, prompt closing has an effect on prompt opening.

In our Christian Endeavor prayer meetings, let us make more use of "prayer." Let us use the five kinds of prayer. Of course, it is not necessary to use each of the five kinds in every meeting, but let us remember there are five kinds and we want more than just the opening prayer and the benediction in each meeting. Let us have sentence prayers in every meeting.

It is well to have a "prayer" prayer meeting once in a while. I know of one society that announced the meeting as a "prayer" prayer meeting and invited all the Sunday School and the members of the Church. They sung hymns relating to prayer. Had a talk on "Prayer" by the leader, explaining when to pray, how to pray, and what to pray for. They had five different Endeavorers each to explain one kind of prayer, and after each explanation had an example. They had a tableau, "The Beautiful Garden of Prayer." The platform was decorated like a garden, and a girl dressed in a flowing white robe knelt in the garden while that beautiful old hymn was sung as a duet. Candles were used for lighting; and immediately after the singing, the pastor made a talk about Jesus in Gethsemane. The picture, "Jesus in Gethsemane," could not be secured, so the leader used the one "On the Way to Gethsemane." The meeting was closed with a plea for comrades of the quiet hour.

Christian Endeavorers take it for granted that prayer is necessary in the life of a Christian, and that it is effective in producing results in their own lives and in the lives of others. So Christian Endeavorers must learn to pray for definite things in the prayer meeting and expect results.

For prayer is the heart of worship. Prayer is the closest communion which exists between man and God. Prayer is not a matter of flattering God, nor does God ask that when we pray we continually call attention to our sins and shortcomings. The essence of prayer is seeking God's will for our lives and making His will our own. Samuel of old uttered the perfect prayer when he called, "Speak, Lord, for Thy servant heareth."

The leader should make more use of the Bible in the prayer meeting. Open the meeting with a psalm quoted in concert. Have the leader distribute several slips of paper containing texts that he will call for during his remarks. Devote five minutes to volunteered memory verses. In the Scripture lesson, have the Endeavorers read a verse and then comment on it; also have alternate reading between the leader and a member of the society.

Some societies have acquired the habit of passing out slips to be read in the meeting. If you must pass out slips, let them take the form of questions to be answered, and not material to be read in the meeting. Let us have individual expressions in the meeting, and do our reading at home as far as possible.

The leader should put extra preparation on the special meetings of the year, such as Christmas, Easter, Thanksgiving, the birthday of C. E., Mothers' Day, etc. There should be candle-light services, sunrise services, twilight services, and always have a consecration meeting once a month. Also arrange at least one decision service a year. Pray for the salvation or rededication of each member.

But, the best way to improve the prayer meeting is to live its purposes during the week days. The real test of the prayer meeting comes after it has closed. If it makes you stronger and more determined to do the right, it is a helpful and worth-while service. We improve our prayer meetings by letting our words in the meeting and our lives among our fellow-men be in harmony. Let us be consistent, trusting in the Lord Jesus Christ for strength.

Live the prayer meeting through the week by acting upon what you have said there. The greatest harm that one can do to Christian Endeavor is to say one thing in the meeting and do the opposite during the week.

The way in which we can be of the most service to mankind is to draw men away from their sins and to Christ. And when people see that we have joy, peace, wisdom and strength, and know that it is because we are a Christian, they, too, will want to become a Christian.

Newport News, Va.

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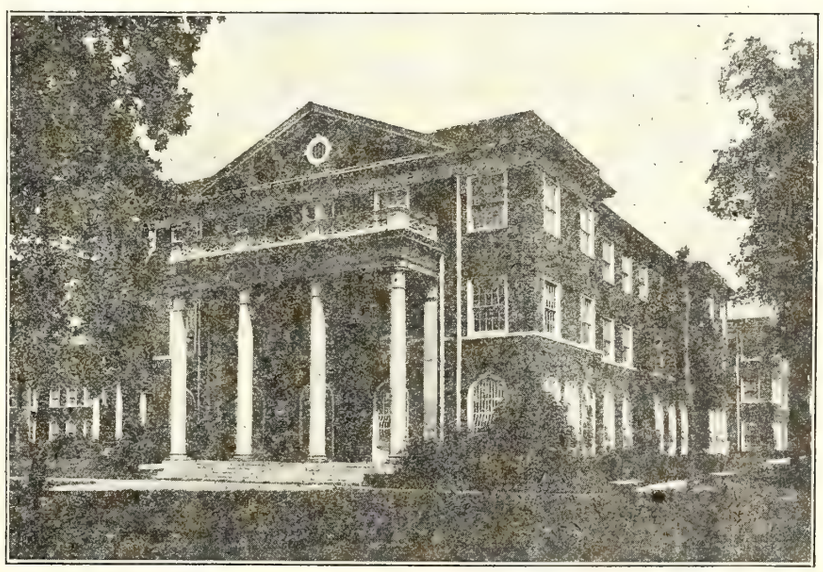

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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

OBITUARIES.

FONVILLE.

Mrs. Sarah Walker Fonville, relict of the late Lindsey J. Fonville, second daughter of Rev. George G. and Mary Sellars Walker, passed to the heavenly life from her home in Burlington, N. C., November 12th, 1930, at the age of 74 years. Rev. W. T. Walker, an able minister in the Christian Church, was her brother. Another brother, Isaac N. Walker, and a sister, Mrs. Virginia Ann Anderson, preceded her in death. She is survived by one brother, George B. Walker; by two sons, DeRoy R. and Claude C., and by one daughter, Sadie, all of whom reside in Burlington. Three grandchildren and one foster-grandchild also survive. One daughter, Mamie E., died a little more than two years ago.

Mrs. Fonville was educated at Graham Normal Institute, and was always interested in the cause of education. She had a particular interest in Elon College, to which all four of her children were sent, and three of whom graduated there.

Early in life, Mrs. Fonville accepted Christ as her Saviour and joined Concord Christian Church. Upon her removal to Burlington with her family, about forty years ago, she united with the Church here, where she remained a most faithful and loyal member throughout her life. Hers was a vital Christian experience. Her faith was simple and serene, her trust was deeply and securely anchored, and her hope was steadfast to the end. A good neighbor, an unselfish friend, a Christian wife and mother.

The funeral services were held from the Church of which she was a member, with her pastor in charge, assisted by Dr. J. O. Atkinson and Dr. C. H. Rowland. Interment in the local cemetery.

She rests in peace in a triumph which is complete. May her loved ones be comforted in their sorrow.

G. O. LANKFORD.

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, DECEMBER 11, 1930. NUMBER 50.

Mrs N T Farmer

THE SUN'S OBSERVATORY

By Dr. W. C. Wicker.

RELIGIOUS CO-OPERATION.—

The forty-fifth anniversary of the founding of Kenwood Interdenominational Church, Chicago, late in November, had more than unusual significance. The Church was founded with 37 members, representing five denominations. Today it has 1,203 members, representing 22 fellowships. There are now about 2,000 Churches of interdenominational character in the country.

BIBLE SUNDAY.—

"One Book for All People" is the theme selected by the American Bible Society for "Universal Bible Sunday," which occurred this year on December 7th. The society has mailed to thousands of pastors a brochure on this theme from the pen of Rev. James I Vance, of Nashville, Tenn. This will stimulate many people to read the Bible more, study its contents, and follow its teachings.

DR. CADMAN RESIGNS.—

Recently Dr. S. Parks Cadman, of the Congregational-Christian Church, resigned from the chairmanship of two philanthropic organizations —the Golden Rule Foundation and the China Famine Relief. Dr. Cadman explained that he had reluctantly resigned from these responsibilities because of the pressure of other tasks and on the advice of physicians. It is marvelous that he can do so much, any way, but it is a distinct loss to any organization to lose his leadership.

WEEK OF PRAYER.—

Announcements have been made relative to the "universal week of prayer," January 4-10th, promoted by the Federal Council of Churches of Christ in America, in co-operation with the evangelical alliance of Great Britain. The general topic is "World Evangelization." Copies of the program and the call may be obtained from the office of the Federal Council, 105 East Twenty-second Street, New York. Concerted prayer by all the Churches in Christendom will bring results, since all Christians believe in the efficacy of prayer.

BETTER ECONOMIC CONDITIONS.—

Washington reports that the economic situation in October showed a small increase of employment in textile, tobacco, and paper industries, but with sharp drops among vehicle manufacturers, leather manufacturers, and iron and steel companies. Twenty-three of fifty-four industries surveyed increased employment during October. The economic conditions will gradually adjust themselves, and that adjustment has begun already. Prices and labor will reach the level of the cost of raw material, but money will have a greater purchasing power.

BLIND MUSICIANS.—

More than 1,000 blind organists and choir directors are employed in the Churches of France, as compared with about 25 in the United States. This is only one among the many occupations in which the blind may advantageously be given employment. President Hoover has invited 52 nations to participate in a world conference on work for the blind, to be held in New York City in April, 1931. Such a conference will stimulate people to give the blind more employment, but we should not wait for the conference. Give the blind something to do that they can do well, and they will respond readily.

"HOME FIRES BURNING."—

Across the Hudson from New York City lies Jersey City, with a population of 350,000. Just now, Jersey City's Chamber of Commerce is sponsoring a nation-wide program to establish its place in the sun as an efficiently governed city and a good place in which to make a home and rear a family. The facts back up the claim, and it would be the greatest thing in all American cities that chambers of commerce could to undertake a similar movement. The moral and religious life of any city is its greatest asset, and no movement is greater than that to improve the moral and spiritual atmosphere of our cities.

YOUTH.—

There comes a report from Canada that there is a steady increase of young people who volunteer for Christian service. At this time there are nearly 50,000 girls in pre-seminary training in school for such service, and more than 25,000 boys. What is called the "revolt of youth" is an expression, not of evil tendencies, but rather a reaching out like the tendrils of a vine for reality, religion and freedom to express life in creative effort. The urge, energy, instinct of freedom, creative intelligence of youth is seeking for reality, for God, for self-expression, and self-realization. This tendency should be stimulated and directed in out-reach after God and religion.

MENCKEN RELIGIOUS.—

The editor of *Harper's Magazine* says that H. L. Mencken is more religious than he gives himself credit for being. "He believes in freedom of thought and speech and the utmost freedom of conduct that is consistent with living in organized society. He is strong for facts and has not much use for faith. He is a great deal more useful hitting what he calls religion in the eye than are thousands of vociferous persons who are trying to regulate the lives of others in what they call religion." In this statement of his belief, he makes no mention of Christianity, and no doubt he is religious as some of the pagans are religious, but Christ taught a way of life by example and experience, and we must follow Him to be Christian.

"ADVANCED THOUGHT."—

In a recent sermon by Dr. J. D. Jones, famous British Congregationalist, he states that while he is "all for progress in Christian thought," he does sometimes get disturbed by the length to which some of the "advanced" men go. "If I had a criticism to pass upon the thinking and preaching of a good many of our younger men today, it is that they treat so lightly the witness and experience of the Christian Church throughout the centuries. . . . We have changed our modes of thought, we have expanded our ideas, but Christianity is still the good news God was in Christ." We should not forget that God revealed Himself through Christ and that He is Christ-like to us.

CHURCH UNION AGAIN.—

The official representatives of five Presbyterian Churches and reformed bodies moved a step nearer organic union last month in their meeting in Pittsburgh. It was voted that union might be achieved on the basis of the Westminster confession of faith, the longer catechism, the doctrinal statement of the United Presbyterian Church, the Heidelberg catechish, the canon of the Synod of Dort, and the Belgis confession.

A common polity was framed as follows: "That the Lord Jesus Christ is the supreme and sole Head of the Church. That the Word of God is the ultimate source and authority in Church government. That the Church's nature, relation and function are spiritual, and spiritual only. That witnessing for Christ is the continuous business of the Church. That the evangelization and the Christianization of the world is the aim of the Church. That we accept and practice the Presbyterian system as the method or form of Church organization and government, believing it to be in harmony with the Scriptures."

Other matters looking to the formation of a union were referred to the committee for further study and action. Something of the same liberty and latitude as that used in the Congregational-Christian Church will be extended to the separate branches seeking union. With the elaborate statement of creed which has been outlined, and with other difficulties to follow before the committeee have completed their work, it seems that the completion of their union is far distant. If they would adopt the simple Way of Life as revealed in Christ, without human creeds, it would be much easier to unite. They seem to hold to simplicity of organization and polity, but insist on the complexity of doctrine and speculative faith. Paul believed and taught freedom from the law in the interest of a liberal Christianity.

NOTES-PERSONALS

Why not renew now for THE CHRISTIAN SUN and, incidently but very appropriately, send it a year also to a friend as a Christmas present? That will be a gracious act and one that will be appreciated a whole year.

As we go to press, we learn with deep regret of the death of Mr. George Darden, son of Mr. and Mrs. J. M. Darden of Suffolk, Va. Our sympathy goes out to his mother and father and to the other members of the bereaved family.

Rev. J. H. Warren, pastor of Ocean View work, has received four new members during the month of November. The attendance at Church services during the month increased nearly three-fold, and the attendance at Sunday School increased 100 per cent, going from fifty-two on November 2nd, to 109 on November 30th. Bro. Warren is hopeful of the outlook.

Rev. P. T. Klapp, Elon College, N. C., has been ill and a shut-in now for six weeks. Having been active in the ministry so many years, Bro. Klapp misses and longs for the contacts and activities of the ministry he so much loves. Here is a veteran of the cross who has been true and faithful through the years. It will be gratifying to him now that he is confined to his room to get a card or a letter from his friends. This will carry cheer and sunshine to the sick-room and will be appreciated.

A good woman, who has on her heart a desire to enlarge the kingdom of her Lord and render service in His name and for His sake, writes as follows: "Find enclosed $5.00 for missions, to be credited to Mt. Bethel Church. I made this money selling Christmas cards." That, indeed, is a sound and seasonable decision. It was our Lord who gave us Christmas, and in His name we celebrate. Surely nothing is more appropriate than this effort to make known to others, who have not it, the love, the life and the joy which His gospel has revealed to us.

Rev. T. Fred Wright sends us the following: "We will dedicate our three new Sunday School rooms at Shallow Well on Sunday, December 14th, at 11 o'clock. Our people have worked faithfully and given liberally, as we have raised for building Sunday School rooms and remodeling the Church about one thousand dollars, and, with donations of labor and materials, we have about thirteen hundred dollars' worth of improvements. The last dollar of indebtedness was paid off the first of this week, and we expect to dedicate on December 14th."

The Woman's Board of the North Carolina Christian Conference was in all-day session at Burlington, December 2nd, making out the details and plans of the Conference work for the coming year. Those present were Mrs. C. H. Rowland, Greensboro, president; Mrs. S. C. Harrell, Durham, vice-president; Mrs. J. P. Barrett, Elon College, secretary; Mrs. W. R. Sellars, Burlington, treasurer; Mrs. W. H. Carroll, Burlington, superintendent of spiritual life. The annual Conference voted a goal of $5,000 for the coming year, and the board did its best to apportion same to the societies, so that the goal may be reached. Visitors at the meeting were Dr. C. H. Rowland and Mission Secretary J. O. Atkinson.

AN EDITORIAL STORY.

There seemed nothing unusual about Jones. His pastor reached that conclusion soon after he had taken charge of the congregation. There were other men in the Church who exhibited some rather striking characteristics. Several were men of unusual talent, but Jones manifested no more than ordinary intelligence.

A few were wealthy, but it seemed that Jones had prayed, "Give me neither poverty nor riches," and that his prayer had been answered. Some were aggressive, bustling business men, headed for the rank of captain of industry, but Jones just plodded along at a steady gait, never in the lead but never having to be carried.

The pastor sized them all up and decided that he had a goodly number of men who could be depended on as liberal supporters of the Church and earnest promoters of the kingdom, but he did not include Jones in the list.

There came a day when the pastor's estimate of Jones received a shock. A considerable deficit had been reported by one of the Church agencies and the pastor started out to secure the co-operation of his select list of men in helping to meet the deficit. He was on his way back to his study to think over the events of the morning.

They had been far from encouraging. One after another the men on whom he had counted had refused their aid or had put him off with flimsy excuses. One would like to help, but he had just bought a new automobile and really did not have the money available. Another had some payments due on a promising investment and felt unable to contribute.

As the pastor turned the corner, he met Jones. It did not occur to him to invite Jones to help on this special contribution, and he was about to pass with a few words of greeting when Jones said, "You're not looking well this morning, parson. Anything wrong?"

The pastor assured his questioner that there was nothing wrong with his health and then admitted that he had been out in behalf of the missionary deficit and had met with little encouragement.

"I've been thinking about that," said Jones. "I read about it in the Church paper and I thought our congregation ought to help make up that deficit. Wish I was a rich man, but I ain't. Anyhow, I figured up about what I ought to give and brought a check with me. I wish you would use that to help along."

He handed the pastor a check as he spoke. The latter thanked him and they separated. Not until they were some distance apart did the pastor look at that check, and he could scarcely believe his eyes when he saw it was drawn for fifty dollars.

Several times after that the pastor had occasion to invite his people to assist in some worthy enterprise outside of the regular channels or to increase their gifts for the normal expenditures of the Church, and, as all pastors do, he found that a large number of his well-to-do members were better supplied with excuses than with cash.

But after his first experience, the pastor would invariably call on Jones, and just as invariably Jones would have a check ready. Sometimes it was just a small sum, sometimes unexpectedly large, and always Jones would explain that he had been reading about the matter in the Church paper and that he had "figured out about what he ought to give."

Was Jones rich, after all? The question was a natural one, but the men who knew assured the pastor that, while he had a comfortable income, Jones was not rated as a rich man.

"Yet," said the pastor, "when you men are unable to do anything, Jones always has the cash; how do you explain it?" They couldn't explain it, and one day the pastor made bold to ask Jones himself.

"Jones," he said, "when I came here I sized you up as an ordinary type of man, but I have reached the conclusion that you are the most remarkable man I ever knew. You say you are not rich, and others confirm what you say; yet times without number when the wealthiest men have not been able to help in some Church enterprise you have had the money ready for me, and you seem always to have reached a decision as to just what amount you should give for a particular purpose. What's the explanation?"

"Simple enough," said Jones. "You see, I've been a tither all my life. I don't feel that it is obligatory on a Christian to give a tenth, nor that it is obligatory on him to stop with a tenth; but I think the tenth is a pretty good rule, so I keep a careful account with my business and regularly I put apart in a separate fund one-tenth of all I earn.

"I keep that as a trust fund for the Lord's work. Sometimes I give to the Church from other funds, but I never use this particular fund for any purpose except Christian service. I count it as a trust fund and consider that my whole duty concerning it is to decide just what portion ought to be used for each cause that may be presented.

"My greatest help is my Church paper. It tells me about all of the activities and needs of the Church. I think about them all, determine which is most important and then use my trust fund as I believe the Lord would have it used, a little for some purposes and more for others. But because of my plan, I always have some cash on hand.

"Men who have much more than I, count all of their money as belonging to them, and so they spend it as they please. If you strike them at the right time they willingly help, but often they have promised all available funds for other purposes. I count at least one-tenth as the Lord's money, and I never touch the Lord's money except for the Lord's work."

The pastor went away saying to himself, "I wish there were more like Jones."—*Western Christian Advocate.*

MISSIONARY MEETING.

The Monticello Missionary Society held its monthly meeting on Friday night, November 7, 1930. The meeting was in charge of the president, Mrs. W. F. Burton. The devotional exercises were conducted by Miss Russel McKinney, and the prayer was led by Mrs. T. F. Faucette. The remainder of the program consisted of a reading by Mrs. N. G. Walker and a discussion by Mrs. W. F. Burton on the subject, "More for Missions, and Why."

Mrs. D. E. Michael was elected corresponding secretary, after which the meeting adjourned and refreshments were served.

(MRS.) D. E. MICHAEL.

NOTICE.

I would be pleased to assist in the organization of a Christian Endeavor Society at any Church which does not have a society at the present time. I would also appreciate an opportunity to appear on the regular program of any Christian Endeavor Society. At the present time my schedule is open the first Sunday night in each month and all of each fifth Sunday. My address is Duke University, Durham, N. C., Box 4367.

ROBERT LEE HOUSE, *Pres.,*
Eastern N. C. S. S. & C. E. Convention.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor;* REV. F. P. ENSMINGER, *and* REV. M. J. SWEET, *Associates.*

AVON PARK, FLA.: The Sunday School of Union Congregational Church is publishing a mimeographed paper which is well produced and full of interesting information about the school and the classes. This Church on Sunday evening, November 30th, gave a beautiful musical service, the local choir being assisted by soloists from Bartow.

REV. M. L. HARGRAVES has the practice of holding a Sunday School institute at some point in connection with his broad field on the fifth Sundays of the month. Local speakers are brought in to the meeting, which is open to all denominations. A printed program is published and distributed well in advance of the day. The institutions are well attended.

CONGREGATIONAL HAND BOOK: The Congregational Hand Book for 1931 is ready for distribution, and samples are being sent to the pastors. This issue of the Hand Book is full of useful and helpful information with regard to Congregational matters, and also has a fine series of prayer-meeting topics prepared by Dr. Gilroy, who will each week publish in the *Congregationalist* an editorial comment upon the topics for the week. The book is of great usefulness and should receive hearty distribution.

THE CHRISTIAN ENDEAVOR movement is gaining strength in the rural Churches of Alabama. On a recent Sunday, the vice-president of a rural society was observed carefully preparing a program for several hours. Lack of reference material makes it necessary that the leaders in the work shall work it all through beforehand and then distribute the assigned parts. The meeting which resulted from this preparation was largely attended and well carried out. Miss Marguerite Davison, the local pastors, and the officers of the C. E. Societies are responsible for the growth of this interest.

THE GEORGES have consented to stay with the First Church, Memphis. The congregation has elected him pastor for life. Thinking that it might be best for the people to have a variety of pastors, Dr. George told them that he thought that eleven years was their share of him. They wished more. In this pastorate the Church has been much strengthened by members received and by the quality of the ministry to the congregation and city. Dr. George is regarded as one of the chief clergymen of Tennessee's metropolis. The Georges are at home in the fine parsonage which he built alongside the brick colonial-style Church.

MISSIONARY MONEYS contributed for the purpose should in no case be used for another. Church treasurers and business committees are morally bound to send to the State Conference office, for distribution among the several missionary agencies, every dollar that the people of the Church have contributed to Congregational missions. Moreover, this should be done promptly. The State Conference missionary societies have to pay their bills month by month exactly the same as does the local Church. They are the agents of individual Congregationalists for bringing in the kingdom of God as is the local Church. Let it be a matter of honor, therefore, to see that the entire amount raised for missions reaches the State Conference office on or before January 10th, when the books close. If necessary, borrow money in order to do this.

AN ATTRACTIVE DIARY is offered by the Commission on Missions, in order to stimulate the practice of budgeting by Church members by the suggestion of a good system of allotment and accounting. The 1931 "Diary and Budgeting Account Book" contains 62 pages, with gilt edges, bound in red leatherette. It is vest-pocket size and contains the diary, the budgeting account and suggestions for budgeting, calendars, postage rates, first-aid instruction, and space for addresses and memoranda. The diary would sell for 50 cents in a book store. They make good Christmas presents for business men. How many do you wish at 25 cents each, postage paid. Order from Drs. Ensminger, Sweet, or Gillette.

STEELE, ALA.: Near the tri-cities—Gadsden, Alabama City, and Attalla—is a small place, Steele, and towering above this town is Chandler's Mountain, with an altitude of 1,900 feet above sea level. The plateau on the mountaintop is as wide as three miles and is eight miles long. Corn and cotton are grown in the soil. There are three Churches on this height. For three years, the Rev. Annie C. Moats has been pastor of the Congregational Church and has preached in the Methodist Church once a month. There is good co-operation among the people. Our work has been built up by Mrs. Moats. Rev. Jos. P. Bean has taken charge of the work again.

DR. S. PARKES CADMAN, pastor of Central Congregational Church, Brooklyn, N. Y., will deliver a series of addresses during "Religious Emphasis Week," to be observed at the University of Florida February 25th through March 3rd, it was announced by President John J. Tigert. Mr. Cadman, who is well known to the American people through his radio programs on Sunday afternoons, is of English birth and received his early college training at Wesleyan College, Richmond, Surrey, England. He has been pastor of Central Congregational Church since 1901. From 1924 to 1928 he was president of the Federal Council of Churches of Christ in America and radio minister of the same organization since 1928.

REV. JOHN MADISON TROSPER, veteran pastor in the Kentucky fellowship, is now caring for Pilgrim Church, Corbin, as well as for the Evarts Church. Born at Woodbine, within three miles of Corbin, he has now returned to be near his aged parents at Woodbine. Bro. Trosper had had few parishes. He was in school work at Nat, Ala., and pastor at Thorsby, and then went to Evarts for a service of more than ten years. Following his work at Stearns, he returned to Evants for another five years, and some of the Evarts people are now hesitant to have him give part of his time to Corbin. Mrs. Trosper, who has been in school, as well as in Church work, is an indefatigable a worker. Under their leadership, one of the young men of the Evarts Church started out to study for the ministry. He is the Rev. William H. Clem, of Hemingford, Neb. Mrs. Clem also worked with the Trospers. She was Miss Jane Eleanor Bobbitt, and was the community worker at Evarts. Miss Helen Dizney, registered nurse and head nurse in the Esther Barton Hospital of the American Board at Taiku, Shansi, China, spent her early girlhood at Evarts, while her father was principal of Black Mountain Academy. These all are mountain folks who are an example in service.

THE BRAINERD MISSION.

Robert Sparks Walker, a member of Pilgrim Church, Chattanooga, has worked sixteen hours a day for five months on his historical book dealing with the Brainerd Mission, and the book is now complete and being examined for publication. While this was a labor of love by our estimable Churchman, it should mean much else to our Church history. Brainerd will become one of the religious and historical shrines of the South.

The work which the American Board carried on for the Cherokees and Creeks touched a region as well as the central point at Brainerd, near Chattanooga. In the historical paper telling of the first Congregational Church organization in Tennessee, and the educational and religious work among the Indians between 1810 and 1840, Mr. Walker mentions Turkeytown, near the present town of Center, Ala., where Cyrus Kingsbury met a general council of the Indians, Chief Glass, a Cherokee dignitary, helped to choose the mission site.

The Board did this work to meet the remarks of critics that the American Indians, as well as East Indians, needed the gospel, after it had established two missions abroad. With Brainerd as the center, other missions and schools were Carmel, Hightower, and Haweis, in Georgia; Creek Path and Willstown, in Alabama, and Candy's Creek in Bradley County, Tenn. The early articles of the Church at Brainerd were lofty, and one can understand why the Indians came twenty, sixty, and 120 miles to attend services there. In 1837 the Indians were moved to the west of the Mississippi. The Church had then 110 members. Many of the missionaries went with the Indians and missions and Churches were continued in the new region. Every Southeastern Conference and Association should be informed regarding Brainerd as soon as the forthcoming book is printed.

COTTON PATCHES FOR THE CHURCH.

Some of the north Alabama Churches have adopted the plan of the planting and tending of a cotton patch by the Church congregation for the benefit of the Church. Last year the Mt. Grove Church had ten acres in cultivation. At the close of the Church year it had paid its pastor in full.

For the coming year, three Churches, ministered to by Rev. Walter H. Curl, have undertaken these projects. The Liberty Grove Church, which has been dormant, is to have two acres in cotton on both sides of the settlement. The Friendship Church, of Caddo, is to have two patches of three acres each, and land, seed and fertilizer are to be provided. Mt. Moriah Church, of Moulton, is to have two tracts of four acres each. The co-operative work comes about partly through its promotion by the Rev. Matthias D. Morgan, moderator of the Association.

BRO. FLOWERS' WORK.

Rev. A. R. Flowers has spent about two and one-half months in sections of South Carolina, and we feel that it behooves us to express our deep appreciation for the splendid work he has done, especially among our young people. His lectures during this time have been instrumental in leading about eighty of these young people to take a decided stand for Christ and the Church. Bro. Flowers has worked in five different States this year, and communications from these different States prove that he is a real inspiration to many of our ambitious young people in their efforts to prepare themselves for the duties of life, and we shall be very glad to have him in our district any time he can come our way.

Turbeville, S. C. R. M. MILLETT.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LEAVES FROM MY DIARY.

(Editorial Correspondence.)

XVIII.

S. S. Minnekahda, Sunday, July 20, 1930.

They say that last night was rainy, blustery, and one of high seas and bulging billows. I knew nothing of it. I slept the sleep of the grateful and composed, while sleepless eyes and skilled hands manned and manipulated the great ship in security, constantly driving us at tremendous speed toward home and loved ones. I arose at 10 this A. M. and looked out on a restless, rolling sea, with its white and blue intertwining and blending into each other. At 10:30, Dr. Coffin preached a moving and a mighty sermon. He took for his text the 44th chapter of Isaiah, and now, late in the afternoon, not having taken any notes, I can only pencil in my diary the outstanding points in the sermon. In the chapter read, man (primitive man) is pictured protecting himself, then feeding himself, and then after he had protected, warmed and fed himself, he takes what he has left of the food or wood, and makes of it a god and bows down to it. "He heweth him down cedars and taketh the cypress and the oak. . . . then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god and worshipeth it: he maketh it a graven image and falleth down thereto." So wrote Isaiah. This is the world's trouble today. It uses its material substance for protection and food and raiment, and then makes of what is left a god of gold, or silver, and worships that material substance.

However, Isaiah's description shows that the desire for religion is as elemental as the desire for food or shelter. Along with the craving for protection and nourishment, God put in man also a longing for that which is more than food or protection. Man's danger is in putting other things first. It is not things, nor the possession of things, but the principle with which we handle things, that makes us superior, if we are superior, to our forefathers. If our forefathers handled and managed their material substance with higher ideals, nobler impulses and better principles than those with which we handle things, then they were superior to us. If we have improved in our ideals and principles of handling the material substance that God has given us, then we are an improvement on our forefathers. We think of our wealth in terms of what it has cost. Sometimes it has cost our whole mind and strength and has absorbed our soul. In such instances, when we say a man is worth $100,000, we tell the literal, the sad and tragic truth. We are superior to the past, not in the things we have, but only in the superiority of principles and ideals by which we use those things. Moreover, many of us do like the primitive man that Isaiah describes, viz: We take out of life its pleasures, its luxuries, its comforts, and then hand God only the residue. Jesus Christ warned us against this when He said, "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you." Dr. Coffin's plea is that since we have an elemental longing for God and the divine, that we put God's kingdom first into our thinking and into our living and not just give Him "a hand-out" after we have filled ourselves to the full with luxury, ease and abundance. It was a great sermon and made a profound impression on the great audience that met in the ship's large dining-room which had been changed since the morning meal into a place of worship, of praise and of prayer. Sunday is a good day on our ship. There was a sermon at 10:30, which, seemingly, nearly all passengers heard, and then there were Sunday School, especially for the children at 2:30, and a lecture at 3 P. M.

And the sun is shining in all its glory and gladness. At 4 P. M., when the services of worship for the day are over, I find out on deck that the sea breeze is cooling, life-giving and buoyant. The sea heaves and rolls in graceful billows. One seems to be in another and a different world. How beautiful, how blessed, how glorious this holy Sabbath out on the far, far, rolling sea, where all is reverence and quiet and restful and full of the presence and the power of God. Our captain tells me he has been at sea for forty years, and that he now feels far safer out on sea than he does on land. He does not enjoy trying, on land, to escape being run over by autos or getting knocked down and dragged out in the pushing throng. He will take his chances every time far out on the sea, even with the winds blowing a-gale, the tempests howling, and the billows beating. I have learned that human nature is a very adaptable sort of thing. We get used to our homes, our community, our daily tasks, and think our lot cast in the most pleasant places. I recall now, as I write this line in my diary, that one of our workers in Carroll County, Va., described to a large audience in eastern Virginia living conditions as they obtain in mountain cabins and remote districts, and the lack of comforts and modern conveniences. After the services, a very intelligent man of the audience asked me the point-blank question, "If conditions are like that in the mountains, why in the world don't those people move?" My reply was, "You could not move them with a derrick; and if you will not consider me disrespectful, I would like to know why don't you move?" We get used to the locality and the conditions under which we live, and you could not move us for the world. This is why the old Greek writers said that the people of Sparta sprung up from dragon's teeth. The gods killed some dragons and sowed their teeth in the niggardly soil of Sparta and a very hearty race sprung up there. They would not move. They could not. They were tied to the soil from which they sprang. God made human nature that way. Some of us who have lived in the country all our lives would not live in great cities if they would give us mansions. And many who are accustomed to the great cities, with their noise and bluster, would not live in the country for all the millions you could offer them.

Our worthy captain tells us he will never, never be a land-lover, and hopes that God will see fit to let him die out at sea on his ship, so that he may find his last resting-place beneath the waters and the billows on which he has spent the years of his earthly toil and pilgrimage. As for me, I prefer to be buried on land.

Our orchestra, at the lunch hour today, played beautiful and appropriate music. It played those hymns that are sweet and sacred to the human heart and somehow lifted the soil toward things high, noble and sublime. A radiogram today tells us that the United States weltered in heat on Saturday, the 19th; Chicago had a temperature of 103; Washington 117 (?); out at sea it was exceedingly pleasant.

I find that not only the sea is moody and changes its mind quite often, but the weather at sea is also moody and reserves to itself the right of immediate change. On deck, at 4:30, it was balmy and breezy and comfortable. In a half-hour I fished out and put on an overcoat and went under a warm steamer rug. Other passengers do likewise. And yet we are only about four hundred miles out from New York, where they tell us the whole city is weltering in heat.

At dinner tonight, the captain dining with us, the conversation turns on the difference between life at sea and on land. The good captain argues the superior advantages and blessings of life at sea and gives his reasons for wanting to spend all his days and be buried at sea. One reason he prefers a sea burial is for the sake of economy. He says that folks who live on land spend a small fortune trying to get a decent burial, by the way of a fine casket, hearse and flowers and such. At sea, a very neat but inexpensive casket will do, and as it slides over the side of the ship into the deep, amid the solemn hush and reverence of the seamen, who look on, there is little cost or expense to any one, and this tabernacle of clay gets out of the way, the soul having taken its flight to the upper or the nether world.

Dr. Coffin would not object to being buried at sea. He says: "The body has been a good old house; now he is done with it, let it be cremated or dropped quietly into the sea and get out of the way, since it is no longer inhabited or needed." Smith and I prefer a burial in the usual way with us of the land. Possibly this is because of custom. At any rate, through our worship and reverence today, the fact has been emphasized that the soul is more than, and superior to, the body, and when the soul can no longer use this body and it ceases to function, why worry about the clay, when the soul has gone to be with the God who made it? Our captain thinks that Dr. Coffin's sermon of the morning was great, and he hopes from this day to so handle his ship with such superior principles and ideals as to prove himself worthy of the Captain of his soul; and when the gong sounds and "taps" are given from this body of clay, he will go out to meet the good Captain who laid down His life and gave Himself "that whosoever believeth in Him should not perish, but shall have everlasting life." J. O. A.

SCOPE OF THE MISSIONARY ENTERPRISE.

No doubt many CHRISTIAN SUN readers think of the missionary enterprise as being a rather meager affair and of small moment. We gain this impression from looking at the little we do for missions and the insignificant contribution we make to missions. It may help us to assemble the figures and look at what is actually being accomplished. Out in the non-Christian lands there are today 29,188 foreign missionaries, and in addition to these, 151,735 native workers. These are all of the evangelical faith, conducting Christian work, preaching, teaching and seeking to win souls to Christ in 4,598 stations and in 50,513 outstations. There are 36,246 Churches, with a membership of 3,614,154 communicants representing Christianity in the darkness of the non-Christian world. Counting all adherents, the number is 8,342,378, to say nothing of the other millions who are impressed and influenced by the missionary on the field. There are out there 50,079 missionary schools, ranging from kindergartens to great universities, with 2,440,148 pupils. Of this number, more than 25,000 are in college grades. In addition to all these which are doing evangelistic and Christian education work, there are 858 hospitals, with 1,686 dispensaries, which treated in one year 4,788,258 patients in the name and spirit of the Great Physician. The Bible is printed and is being distributed in 853 languages and dialects at the rate of over 25,000,000 copies a year. There are in these mission fields and in a part of foreign mission work 104 leper asylums, 32 schools for the deaf and blind, and 361 orphanages. We little reckon when we are giving to foreign missions that we are really giving to that which plants and supports Christian education, benevolent and friendly activities and charitable organizations.

Many thoughtless and heartless critics of the foreign missionary enterprise withhold their gifts and ease their conscience by saying it takes too much of the dollar to get the other part over there; some even going so far as to say that it takes a dollar to carry the other dollar to its destination. This, in face of the fact now well established and fully known of those who investigate, that there is no enterprise on earth conducted with such economy, such accuracy and with such marvelous results as the foreign missionary enterprise. In this enterprise we see the power of our Lord at its best, the work of the Church at its best, Christianity at its best. It should be borne in mind that our Saviour Himself is responsible for the missionary enterprise and instituted the Church that it might share with Him the burden and the joy of this, the mightiest task ever undertaken among the children of men. J. O. A.

O'KELLY MEMORIAL.

Total cost of material		$1,275.00
Previously acknowledged	$1,270.86	
Dr. S. L. Beougher, Wadley, Ala.	5.00	
Accumulated interest	.70	1,276.56
Balance in bank		$ 1.56

(NOTE: SUN readers will be delighted to know the O'Kelly Memorial Fund has been secured in full, Dr. S. L. Beougher, president of Piedmont College, donating the last $5.00. We are grateful, indeed, to Dr. Beougher, and to all who have made their contributions to this fund. The O'Kelly Memorial is certainly a beautiful and timely one and will stand through the long years to come to recall to the minds of those who come and go through Elon College the name and the memorial of him who years ago was, indeed, the apostle of religious liberty.) J. O. ATKINSON,
Treas. Memorial Fund.

THE ELON MILLION-DOLLAR CAMPAIGN.

AN OFFICIAL ANNOUNCEMENT.

The million-dollar campaign committee charged its executive committee with the duty of employing field workers for the campaign. The committee has been casting about since the 21st of October, when we had our famous "set-up" meeting at the college to find a suitable person for this work. We have not been hasty in reaching our conclusion, and we do not thing we have made any mistake.

Let me say before I go further, that we have at no time considered employing any professional money-raiser, or high-powered campaign salesman. We have been looking for a straight-forward, religious man, who had had experience in this type of work, and who would be reasonable in his requirements for compensation and thoroughly satisfactory in his methods of approach to ministers and individuals.

Mr. Charles V. Hurd, a member of the Christian Church, has been employed for this purpose. Mr. Hurd has had experience in raising money for Davidson College, Davidson, N. C.; Queens-Chicora, Charlotte; Montevallo College, Montevallo, Ala.; the Georgia State Sunday School Association, Atlanta, Ga., and also in other relationships. We have carefully investigated his record, and we believe that he is the type of man we need for this position.

Mr. F. L. Jackson, treasurer of Davidson College, says: "Mr. Hurd is a man of high Christian character and ideals, and I believe he would make you as good a man for soliciting in rural Churches as you could find anywhere. Our relations with Mr. Hurd were always pleasant. We found him agreeable to suggestions, and if we were going into another campaign I see no reason why we would not be willing to use Mr. Hurd."

President O. C. Carmichael, of Montevallo College, says: "Mr. Chas. V. Hurd did very good work for us as a field man, and we would employ him again as such if we were in a money-raising campaign. We recommend him to you."

President W. H. Fraser, of Chicora-Queens College, says: "Mr. Hurd is an excellent field man. He works hard and makes good. We were well pleased with his service."

Mr. R. D. Webb, of the Georgia State Sunday School Association, says: "Mr. Hurd recently worked for us in an intensive three months' campaign. He did excellent work, and we were more than pleased with his service. During this campaign he worked in the city of Atlanta. We would have no hesitation in employing him again."

The committee believes in setting forth the whole facts in the case. Mr. Hurd's duties will be to visit all Churches of the Congregational and Christian persuasion of the Southeast, and, in co-operation with the pastor and local leaders, raise, through individual gifts, the quotas that have been suggested and which we herewith reprint in full.

Mr. Hurd will need the co-operation of ministers and the local leaders in this work, and we bespeak for him not only co-operation, but deep sympathy on the part of all.

You will note that we are not asking our Churches to do anything more during this campaign than they have been doing in the name of their Churches. The alumni of the college are to raise the expenses of the campaign, and we expect to get the million itself from foundations and persons of generous disposition who are willing to give over and above the quotas assigned to the Churches.

I wish to say in closing that the committee is to compensate Mr. Hurd for his services at the rate of $200.00 a month and his expenses of travel. I request, on behalf of the committee and of the college, that all our ministers and Christian workers will welcome this Christian gentleman and give him all the help within their power.

CHRISTIAN CHURCH QUOTAS.

Valley Virginia Central.

Antioch	$ 115.00
Bethel	30.00
Bethlehem	130.00
Christian Chapel	15.00
Concord	45.00
Dry Run	50.00
East Liberty	25.00
High Point	20.00
Island Ford	15.00
Joppa	20.00
Leaksville	140.00
Linville	115.00
Mayland	55.00
Mt. Lebanon	45.00
Mt. Olivet (G)	70.00
Mt. Olivet (R)	30.00
New Hope	90.00
Newport	95.00
Palmyra	35.00
St. Peter's	15.00
Timber Mountain	25.00
Timber Ridge	70.00
Washington	35.00
Whistler's Chapel	25.00
Winchester	140.00
Woods' Chapel	35.00

Eastern Virginia.

Antioch	$ 365.00
Barrett's	135.00
Berea (Nansemond)	190.00
Berea (Norfolk)	140.00
Bethlehem	295.00
Burton's Grove	70.00
Centerville	45.00
Christian Temple	1,130.00
Cypress Chapel	255.00
Damascus	145.00
Dendron	115.00
Elm Avenue	50.00
Eure	150.00
First, Norfolk	490.00
First, Portsmouth	125.00
First, Richmond	190.00
Franklin	330.00
Hobson	20.00
Holland	425.00
Holy Neck	375.00
Hopewell	25.00
Isle of Wight	80.00
Ivor	35.00
Johnson's Grove	100.00
Liberty Springs	260.00
Mt. Carmel	230.00
Mt. Zion	35.00
New Lebanon	60.00
Newport News	285.00
Ocean View	25.00
Old Zion	545.00
Oak Grove	45.00
Oakland	215.00
Rosemont	235.00
Suffolk	2,115.00
Salem	35.00
South Norfolk	470.00
Spring Hill	70.00
Union (Southampton)	115.00
Union (Surry)	45.00
Wakefield	80.00
Webster	170.00
Waverly	295.00
Windsor	115.00

North Carolina and Virginia.

Apple's Chapel	$ 285.00
Belew Creek	135.00
Berea	120.00
Bethel	105.00
Bethlehem	285.00
Concord	55.00
Danville	135.00
Durham	460.00
Elk Spur	15.00
Elon College	460.00
Greensboro, First	460.00
Greensboro, Palm Street	120.00
Happy Home	135.00
Haw River	155.00
Hebron	170.00
Hines Chapel	240.00
Hopedale	35.00
Howard's Chapel	60.00
Ingram	200.00

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

The annual session of the Executive Committee of the Federal Council of the Churches of Christ in America was held in the New York Avenue Presbyterian Church, Washington, D. C., December 2-3, 1930. The meeting was one of interest, receiving reports and discussing subjects of vital importance to the present condition and future obligation of the Protestant Church to human society not only in this country but throughout the world. Among these questions were Christian education, evangelism, international justice and good will, race relations, the liquor problem, mercy and relief, and the question of world peace and prohibition.

When more than a hundred delegates from all over the United States, at their own expense, come together to consider prayerfully and intelligently these great problems, it shows, at least, the religious interest taken in the welfare of humanity. Dr. Walter L. Lingle, president of Davidson College, N. C., was president; Dr. Rivington D. Lord was recording secretary; Dr. Charles S. Macfarland, who has been general secretary for twenty years, resigned and read a historic sketch of his labors and the work of the Federal Council, which was very heartening and prophetic. The world is moving toward the abolition of war, and the Churches are leading the way. The loyalty of this great organization, composed of thirty denominations, to the eighteenth amendment, as the soul of prohibition, is a force that wet opposition cannot overthrow. Drs. F. G. Coffin, Warren H. Denison, Martyn Summerbell, H. H. Short, Roy C. Helfenstein, and this scribe, represented the Christian Church.

During the same time, though longer, December 1-5, 1930, the North American Home Mission Congress met in the Calvary Baptist Church to consider home missions in all its aspects and opportunities. The five days given to the problems in this field were days of intense interest, information, inspiration, and a revelation of failures, neglect, and obligation for greater work. In that meeting, eight hundred men and women, representing Churches, societies, States and cities, compared plans, purposes, and prospects, and revealed a growing desire for closer co-operation on the part of different denominations in the interest of the kingdom. The spirit of unity is increasing all the time, and the longing for still greater unity crops out through addresses and discussions. The soul of Protestantism believes in unity and the demand for greater efficiency in mission service moves toward greater unity and more unified co-operation. Great addresses were delivered, great reports were made, and a greater effort to preach Christ is the purpose for the future. The harmony in this great congress was even greater than in some meetings of a single denomination. No one seemed to have any selfish end to serve, only the interest of the kingdom. The same members of the Christian Church who were members of the Executive Committee of the Federal Council were also members of this body, with Dr. Minton added. The two outstanding addresses were delivered by Dr. H. Oliver, moderator of United Church of Canada, and Dr. John R. Mott.

W. W. Staley.

PIEDMONT JUNIOR COLLEGE.

The supreme need of the pulpit today is an educated and consecrated ministry; the supreme need of the pew is a consecrated membership; and the supreme need of each individual is a consecration full and complete of all we have and are to the work of saving the world. Our Church machinery is ponderous and of the most improved character; our array of formal ceremonies are imposing, but the fire of enthusiasm burns low, the power is weak, the music is dull and spritless—a baptism of the Spirit upon the pulpit and pew would add more to the efficiency of the Church and the power of the pulpit than all the titles ever conferred by human schools. This baptism of the Spirit can never come until all the tithes are brought into the storehouse; in other words, the windows of heaven cannot be opened until all we have, and are, is consecrated to God.

This consecration of the entire life—physical, mental, and spiritual, with all that we may acquire—must be carried on perpetually. We cannot consecrate ourselves in advance. What I am must be consecrated now, for I shall be different tomorrow from what I am today, and unless I am better in every way, stronger, richer, and more Christ-like, something has failed me, or I have failed in the application of forces and conditions to my life. What I shall be tomorrow depends upon what I am today, and what I am today is the aggregate result of all the influences of all my past life. What we are now, what we have now, what we can do now, must be consecrated to God and His service. We could not consecrate it before we had it. I cannot consecrate a manhood I have not developed; I cannot give a dollar that is not mine; I cannot lay upon the altar something I have not got, and may never get; but what I have must be given to God at the time I have it.

This full consecration will give to life one supreme purpose. The whole range of thought is lifted to a higher plane, and the entire life receives tone and power. It will set up a new standard of excellence, give a new definition of achievement, and a new measure of success. The one supreme purpose will be to achieve under the Jesus' standard of moral excellence. He said, "Whosoever would become great among you," and "Whosoever would be first among you, let him be your servant." Let this principle be applied to all human endeavor: that success is measured by the amount of service rendered, and not the amount one may get for himself, and you will have the finest expression of the Christian idea.

When a Christian public opinion has accepted the standard of Jesus and decided on this new prize, when men in business understand that to be counted great and eminent they must be in the fullest sense a servant, when each person in the truest sense can feel the forec of the words of Jesus: "I am in the midst of you as he that serveth," there will come a new day to the Church and its institutions. The good of all is the good of each—of this we can no longer deceive ourselves. To seek selfish ends is to forfeit the love and gratitude of men and to lose life. To win gratitude and love is to earn earth's highest award.

Pure religion is more than a doctrine, more than sentiment, ritual, code of action, or ceremony. We often hesitate to do what we could, because we cannot do what we want to do; but what we have must be consecrated. A little, thoroughly consecrated to God, means more for humanity than all the world may have if unconsecrated. It is not power that lifts the world; it is consecrated power.

S. L. Beougher.

HEAR A BUSINESS MAN.

Mr. Roger Babson, the most widely known trade statistician in America, sends out a letter to the "trade," bankers, merchants, business men, in which he preaches a real sermon. Read it:

"In my special letter, dated October 6th, I suggested that later the nations would recognize the economic value of accumulating spiritual wealth, but that they are not now in the mood to do so. Reports, which have since come to me, lead me to believe that such a time may, however, be much nearer than I had then thought. Apparently, people today are not only tired out physically, but are discouraged. They lack that faith which is essential to personal or national progress. Accompanying this lack of faith is a disrespect for law, order and experience. Children are self-sufficient of their parents; and parents are self-sufficient of their God. In fact, faith, to be effective, must be backed up by righteousness. Faith cannot be bought or quickly obtained when in trouble—like medicine. Faith must be acquired slowly, before it is needed—like education. Faith comes through patient devotion, right living and service to others.

"A great mass of wage-workers, executives and young business people have never before witnessed a severe business depression. Ever since Germany dclared war in 1914—with the exception of a short readjustment period after the war ended—there has been a constant demand for labor. Not only was the supply of available labor reduced by the war; but an extra amount of labor was needed for rehabilitation work. Moreover, the willingness of American and other investors to purchase liberally foreign bonds has provided the funds for such rehabilitation. Today, the situation is entirely different. A new generation—too young to enter the war in 1914 to 1918—has swamped the labor markets of every country; the rehabilitation work has largely been completed; and owing to the reluctance of investors to buy more foreign bonds, no money is available for new work.

"In view of the steady work and easy profits which the above-described condition made possible, this new generation has felt sufficient in itself. Sabbath schools and Churches have been neglected, family prayers have been given up, and Sunday has been made a common holiday. Hence, unlike previous generations, a large percentage of the people now unemployed, or losing money in business, have no faith upon which to fall back. They have no spiritual wealth upon which to draw and they are tired out physically.

"What is true of individuals is also true of nations. This is especially illustrated by conditions in England. England's courage and stability during the past centuries have been due to her religious faith. Although this faith has often exhibited an intolerance which is a blot on her history, yet even these acts were reactions from an abnormal and misled religious belief. This faith, however crude as it was, provided the foundation for England's power, growth and prosperity. Furthermore, the lack of religious faith may be the real cause of England's present economic difficulties.

"More religion—rather than more legislation—is the need of the hour. The solution of Britain's economic difficulties will come, as in the past, when a great religious revival sweeps the nation. This revival may be of a different form from those of 1880-1890, but its essential purpose—namely, to arouse the faith, purposes and ambitions of men to service—must be the same. Yea, I expect to see such a revival sweep Europe and America during the next decade. It seems inevitable to any one who studies religious and economic history."

CHALLENGE OF THE HOUR TO CHURCHES

By Bishop Wm. F. McDowell, *Ch'n Washington Committee of Federal Council.*

(An address of welcome delivered at the opening session of the annual meeting of the Executive Committee of the Federal Council of Churches, held in Washington, D. C., December 2-3, 1930.)

The Protestant Churches in the Capital welcome the Federal Council of the Churches of Christ to the Capital. At the same time, we welcome the return of Congress and pray that the coming of both bodies may be in the name of the Lord. Each has a vital relation to the kingdom of Christ. The relations are not the same, but each is vital. If either fails, the kingdom will suffer. If either is controlled by small politics or devotes itself to small policies or is governed by small ideals, the world will be worse off. And the world does not need to be any worse off than it now is. The call of the hour yonder under the dome and here in the Church where Lincoln worshiped is for statesmanship equal to any the Church or State has seen in the centuries.

The Federal Council seems especially called just now to make a richer, fuller contribution of what may be called spiritual statesmanship than it has ever made. We can depend upon Congress for certain things; certain very noble things. I am not of those who think or speak flippantly of Congress, but we cannot depend upon Congress for the things that make the very life of the Churches of Christ. However much we desire it, we can hardly expect Congress to be as concerned to know the perfect will of Christ for today and to identify itself with Him in His purposes and plans as the Churches of Christ must. We are very likely to see the duties of Congress more clearly than we see our own, and to be more aware of the faults and shortcomings of Congress than of our own. But a clear vision of other people's duties is not the largest achievement of a body like ours, so that I think our supreme concern here this week is not what Congress shall hear and heed from us, but what we shall hear and heed from the living Christ whose name we bear.

It is the natural fate of a body like ours to become absorbed in its policies and its activities, sometimes even to develop its chief assurance and affirmations in realms somewhat apart from its own true center. We are too prone to try to handle the significant affairs of the day with hands that are both withered. The Churches of Christ can easily consume themselves on the secondary thought highly useful interests and neglect the first things of life and the kingdom. Life itself runs down, like a watch, being useful and doing its duty. It needs ever and again to be brought face to face with its standards, to be renewed by fresh contact with its real sources of power, to see whether it is off the key, or to speak with immediate and direct words. Life needs evermore a closer contact with God, clearer vision from God, a deeper fellowship with God and a wider understanding of God. We are coming here as Churches of Christ in America, but both America and the Churches have all too meager and shallow a life in God. The anniversary of Pentecost passed over us and through us all too superficially. It has not left upon the Churches or their sons and daughters a mark that will be talked of through the years as that early experience did when the Church was young.

We may make here this week great affirmations upon many subjects. We ought to make them upon such themes as world peace, world morals, liberty under law, human life and human relations. But we shall miss our high calling unless we chiefly make mighty affirmations in the relms of religious life and experience, the will of God for human character and society, the redemption of life from evil by Jesus Christ and the filling and irradiating of life by the Holy Spirit. In these realms we can speak with authority, in these realms as nowhere else, here as no one else can or will. These are the gates that we can open and none can shut. And we are not opening any gates unless we are opening these.

I must speak frankly, my dear brethren. I believe the world wants from us, expects from us, needs from us, deserves from us, a great word from God, the God of our Lord Jesus Christ. "This God of whom our lives are scant." Here is where American life is breaking. "God is not in our thoughts." We are not seeking to make American a disciple of Christ, to swear it to Him by a new sacrament of baptism, to lead it to observe all the things that He commands. I am not sure that the early Christians out-thought the world on every subject, but they did out-think it as to the meaning of God in human life. They had seen the fact of God in Jesus Christ and had not died, but lived. They saw the life that was the light of men. And I can see no way out for us except God's way as shown in Jesus Christ. If we take for granted that the American mind and the mind of Christ are hopelessly incompatible, and that we need not seek to make them one, then all our ideals as Churches of Christ are changed, if not lost.

Members of the Federal Council, we are glad you are here. We want to feel your influence, to read and approve what you may say in resolution and speech. But I speak for this, your Capital, when I say that chiefly we want to remember, when you have gone, that new heavens opened while you were here, that we saw you sitting together in heavenly things in Christ Jesus, that we saw Him sitting in your midst with a new light upon His face. We would like to remember that we heard a new sound as of a rushing, mighty wind, that we saw cloven tongues like as of fire, and that with a new human understanding we heard again of the living God.

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10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

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8 ¶ [2][b]Jĕ-hôi'-ă-chĭn *was* e years old when he began t

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

(December.)

Dear Jesus, Prince of God, all hail! Thou, whom the Father didst send, of whom the angels sang, whom now we worship and adore, gifts to Thee we bring, gifts for use. Ability, time, means, self, we lay upon Thy altar of love. O make them Thine, we pray. Love only, Father, brought to earth Thy Son, the Holy Babe in manger laid. Bow our heads, bend our knees, lift our hearts, loose our tongues, that, to Him, the Prince of Peace, the conquering King, the lowly Saviour, universally and eternally shall ascend the honor and homage and praise and thanksgiving due His holy name. For His sake. Amen.

SHALL WE QUIT?

There is much criticism of missionary work. It is a work carried on through heartaches, divisions, misunderstandings, and sometimes bitter disappointment. Often one interested feels like saying, "Let's quit." But shall we? To this question, the facts force us to say, "No, we will not quit," and for three reasons:

First: God instituted the missionary work and laid upon His Son the missionary task. And has never quit. The simple fact is that the Son of God instituted the Church, that it might be a missionary force. This is the elemental work of the Church. And the Church is the only institution on earth that undertakes the missionary task. In all other enterprises and tasks of the Church, the world about us will help through fraternal orders, benevolent societies and a friendly State. The Church alone, however, undertakes to carry the gospel to the uttermost parts, and sponsors and supports every missionary on the field today. The Church has faltered, has often been indifferent, has had splits, schisms and divisions enough to discourage the most sanguine, but God has never quit. He called Paul to be a missionary. The world and those who did not believe in missions made it very hard for Paul, and his best-laid plans were often thwarted. He suffered beatings, shipwrecks, imprisonment, perils by sea and by land, and finally martyrdom. They killed Paul, but God never quit. When the first modern missionaries were sent out by the American Board more than one hundred years ago, they took their lives in their own hands and were persecuted, imprisoned, threatened, many of them martyred, murdered. It was a dark day, seemingly, a doubtful outlook, but God never quit. From the time the American Board was organized in 1810 till this good hour, there has not been a decade in which missionaries on the field, working unselfishly and devotedly for their Lord, have not been murdered. But God never quit. He never has quit! He never will until those in the uttermost parts, as well as we ourselves, have had an opportunity of knowing Him, "whom to know is life eternal."

Second: We shall not quit because the missionary enterprise reveals more faith in man and in God than any other enterprise ever instituted on earth. When we give a dollar to a charity or benevolence nearby, we know and see exactly for what that dollar is spent; little faith is required. But when we lay a dollar on the altar to go to fields afar, to bear a message of love for our Lord, that requires faith—faith both in those we do not know and will never see, and also in God for whose sake and in whose name the dollar is given. From the beginning till now, the missionary enterprise is the child of faith, and requires faith for its very life and support. When the first missionaries went out, they preached for years without a convert; and when missionaries go out now, they toil on, often for months or years, without visible results. They labor in faith. They believe in the power of God to save to the uttermost, and in this belief they exercise a faith not required in the support of any other institution or enterprise known to man. We shall never quit. Our faith in God will not let us quit. God began the missionary work. He alone is responsible for it. And He never quits.

Third: We shall not quit because the missionary enterprise has been made sacred by the blood of more martyrs and heroes than that of any other enterprise or institution known to man. Every history of missions—and there are many—written for the least two centuries could have been written not with ink, but with blood; the blood of those who laid down their lives, murdered and martyred on the field of service for their God. The missionary enterprise through every decade of its history has been marked by the blood, by the death of those who knew the perils that they faced, and yet gave all, dared all, laid down all, not loving their lives unto the death, for the sake of their Lord. Sacrifice—the sacrifice of life, of social privileges and pleasures, of the ties that bind to home and loved ones, the sacrifice of all earthly pursuits near and dear to the heart of man, have been made in the missionary enterprise. We cannot quit, unless we play false with the blood of Him who died that we might live, and the blood of the martyrs who offered themselves, that, through them, the gospel might be preached.

The missionary enterprise, then, is the most sacred, the most holy, the most divine of any enterprise known to man. God instituted it, and His zeal carries it forward. (Isa. 9:7) "The zeal of the Lord of Hosts will perform this." He has never quit. Shall we?

J. O. ATKINSON.

WORLD FIELD AND SPIRITUAL SALVATION.

Finally, the Church needs a world field for its spiritual salvation. Some one asked Phillips Brooks what he would first do if he were called to be pastor of a broken-down Church—a Church that had lost its building, was not able to support a pastor, and was torn by internal dissension. He hesitated only a moment and then replied, "I should get all the people together, preach the greatest sermon I could on world-wide missions, and take the best offering I could get for work in heathen lands." Many official boards would seriously discuss the sanity of a preacher who would do that sort of thing under those circumstances. Here is a Church which cannot take care of itself, and a man comes along and tells it the first thing needed is to help take care of a work across the sea. From every worldly viewpoint, it would be a great blunder, but God does not look at things from a worldly viewpoint. Phillips Brooks never spoke a greater truth. He knew that selfish, discouraged Church, almost ready to give up the fight, had need of one thing above all else. That Church needed the Spirit of Christ, and Phillips Brooks knew that the best way to get that Spirit was by way of the ends of the earth. He knew if he could get those people interested in the man across the sea, they would be interested in the man across the street. If that little Church began to have fellowship with Christ in the salvation of the whole world, it would save itself. Its difficulties and selfishness at home would vanish as it entered into the supreme need of the Church in the homeland; to be possessed with the world-passion of Jesus. That would help it settle Church difficulties of every nature. The *Christian Century* says, "Viewing the modern missionary enterprise dispassionately, it is probably well within the facts to say that, whatever blessing it may have brought to the objects of its concern, it has brought an even greater blessing to the Church which has launched and maintained it."—*"The Preacher and His Missionary Message," by Dr. Stephen J. Corey.*

MISSIONARY OFFERINGS.

Sunday Schools.

Previously acknowledged since Sept. 1....	$1,129.76
Howard's Chapel, Wentworth, N. C.....	1.00
Youngsville, N. C.	1.00
Mt. Bethel, Summerfield, N. C.....	2.04
Holland, Va.	10.00
Henderson, N. C.	4.06
First Christian, Greensboro, N. C.....	20.89
Ramseur, N. C.	8.05
Elm Avenue, Portsmouth, Va.....	11.54
Newport News, Va.	10.00
Reidsville, N. C.	6.26
Oakland, Suffolk, Va.	11.00
Mt. Zion, Mebane, N. C.	1.03
Wadley, Ala.	1.77
Bethlehem, Timberville, Va.	2.94
Liberty, Nathalie, Va.	1.65
Total	$1,222.99

Individual and Church Collections.

Previously acknowledged since Sept. 1....	$ 897.79
Sanford, N. C.	15.00
Damascus, Chapel Hill, N. C.....	8.00
Mrs. J. T. Stewart, Summerfield, N. C....	5.00
Total	$ 925.79

Dollar-a-Month Club.

Previously acknowledged since Sept. 1....	$ 33.00
Mrs. Joe Cagle, High Point, N. C.....	1.00
Total	$ 34.00

Summary.

Previously acknowledged since Sept. 1....	$6,572.67
Sunday Schools, regular	93.23
Individual and Church collections.....	28.00
Dollar-a-Month Club	1.00
Total	$6,694.90

J. O. ATKINSON, *Sec'y.*

ANNUAL REPORT.

Annual report of the treasurer of the North Carolina Christian Woman's Missionary Conference for year ending September 30, 1930:

Women's Societies.

Amelia .....$	9.60
Antioch	4.60
Bethlehem	8.07
Bethlehem Aid	5.00
Berea	3.80
Burlington	916.58
Catawba Springs	26.10
Chapel Hill	50.00
Caraleigh	5.60
Danville	10.00
Durham	277.77
Elon College	304.00
Fuller's Chapel	7.20
Grace's Chapel	10.85

Graham	30.00
Greensboro	351.50
Haw River	9.05
Hebron	10.00
Henderson	100.00
High Point	13.15
Howard's Chapel	10.00
Ingram	21.95
Liberty, Va.	10.00
Liberty (Vance)	100.00
Long's Chapel	5.00
Lynchburg	25.65
Monticello	25.10
Mt. Auburn	90.00
Mt. Zion	7.00
New Lebanon	8.30
New Hope	6.60
Palm Street, Greensboro	10.00
Parks Cross Roads	2.80
Pleasant Grove	30.00
Pleasant Hill	23.40
Pleasant Ridge	56.00
Piney Plains	30.00
Providence Memorial	30.00
Raleigh	150.00
Ramseur	55.00
Randleman	9.60
Reidsville	125.00
Sanford	127.70
Shallow Well	75.00
Shiloh	15.65
Turner's Chapel	53.00
Union Ridge	40.00
Virgilina	69.51
Wake Chapel	85.00
Youngsville	15.30
	$3,465.43

Young People's Societies.

Bethlehem	$ 3.79
Burlington	250.00
Burlington, Junior	100.91
Durham	50.76
Elon College, Junior	25.00
Graham	8.09
Greensboro	90.00
Greensboro, Junior	15.00
Henderson	5.00
Long's Chapel	2.00
Pleasant Hill	10.00
Ramseur	5.00
Turner's Chapel	4.00
Wake Chapel	1.00
	570.55

Willing Workers.

Bethlehem	$ 1.15
Burlington	51.11
Durham	35.00
Durham, Junior	20.30
Elon College	25.00
Greensboro	25.00
Reidsville	15.00
Virgilina	12.30
	184.86

Cradle Rolls.

Bethlehem	$ .60
Burlington	25.00
Durham	30.00
Elon College	25.00
Greensboro	15.00
High Point	2.00
Liberty (Vance)	5.00
Long's Chapel	1.00
Park's Cross Roads	4.25
Piney Plains	5.00
Raleigh	10.00
Ramseur	3.16
Sanford	3.53
Turner's Chapel	3.00
Wake Chapel	10.00
	142.54

District Meetings.

Alamance	$ 16.00
Guilford	14.00
Halifax	5.30
Lee, Chatham	7.00
Randolph	5.00
Vance, Warren	5.00
	52.30
Conference offering	27.42
Grand total	$4,443.10

Disbursements.

1930.		
Jan. 14.	Paid Mrs. H. S. Hardcastle, Tr.	$ 523.23
Apr. 14.	Paid Mrs. H. S. Hardcastle, Tr.	1,303.35
July 15.	Paid Mrs. H. S. Hardcastle, Tr.	852.16
Sep. 9.	Paid Mrs. H. S. Hardcastle, Tr.	10.00
Oct. 21.	Paid Mrs. H. S. Hardcastle, Tr.	1,754.36
	Total disbursements	$4,443.10

TREASURER'S REPORT OF CURRENT EXPENSE FUND.

Nov. 20, '29.	Balance from last year	$ 64.22
Oct. 17, '30.	Refund from Mrs. J. J. Henderson	2.00
	Total Balance and receipts	$ 66.22
1929.		
Nov. 20.	A. D. Pate Co., printing	$ 2.25
29.	W. P. Fowler, Board meeting	3.45
Dec. 2.	Mrs. C. H. Rowland, stamps	2.00
	Mrs. J. J. Henderson, stamps	2.00
	Mrs. W. H. Carroll, stamps	2.00
	Miss Mulholland, stamps	2.00
	Miss Cotton, stamps	2.00
1930.		
Jan. 7.	A. D. Pate Co., printing goals	10.15
7.	Mrs. W. R. Sellars, Tr., stamps.	2.00
Mar. 1.	A. D. Pate, ptg. receipt 3 books.	4.50
Apr. 14.	Mrs. W. R. Sellars, stamps	2.00
May 27.	Mrs. R. N. Rothgeb, stamps	1.00
Sep. 3.	A. D. Pate Co., prtg. paper for Mrs. Rothgeb	2.35
24.	Mrs. A. M. Shepherd, stamps	2.50
Oct. 2.	Mrs. W. R. Sellars, stamps	2.00
22.	Central Publishing Co., programs	3.75
	Total	$ 45.95
	Balance in bank	$ 20.27

MRS. W. R. SELLARS, *Treas.*

MONTHLY MISSIONARY PROGRAM.

Women's Societies.

Service of worship (for a spirit of service).
Map talk on Africa.
Roll call, on Africa.
Introduction of guest from Africa.
The African in the United States.
Prayer.

This program is based on the "Guest Book," with which you are all familiar by now, and the suggestions for same will be found in the last September issue of THE SUN. If you do not have access to this issue of THE SUN, send to Mrs. Emma S. Powers for the "News Bulletin," and in that you will find plenty of helps. (If any society wishes the "Guest Book," send request to Dr. J. O. Atkinson, Mission Secretary, Elon College, N. C. The "Guest Book" is furnished gratis to any society or member agreeing to use it.)

Young People's Societies.

Program for Chapter 2, "Mango Village."

1. Business session.
2. Study course:

(1) Review of text, "Star of India," preface and chapter 1.

(2) Leader's introduction to lesson 2 and explanation of caste among Hindus, pages 12-15 (5 minutes).

(3) (a) A visit to Mango Village on a wedding ten days. Some member pretending he is a tourist (page 15). A glimpse, etc., to page 21

(b) A Hindu wedding, second tourist (pages 22-25).

(c) Outside village walls—the "Mahars," third tourist) page 25 to last paragraph page 27).

(4) Locating Mango Village, assignment for next lesson, and concluding remarks preparatory to worship program, leader (pages 27 & 28) and the leader's talk as suggested at the bottom of this page.

3. Worship service—theme, "Villages in Which Jesus Rests."

(1) Instrumental prelude, "Abide With Me."

2. Call to worship, "Ye are the light of the world. A city that is set on an hill cannot be hid. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (Matt. 5:14, 16).

(3) Hymn, "Love Divine, All Love Excelling."

(4) Scripture, Luke 10:38-42; John 12:1-3, and Luke 24:50-53.

(5) Solo, "Gracious Spirit, Dwell With Me."

(6) Prayer.

(7) Offertory.

(8) Hymn, "The Lord be With Us."

We have seen a Hindu village. We have compared our own communities with Mange, and have seen the difference in social conditions. Christianity is the power lifting and blessing our villages and cities. But how we neglect Christ! Does our community invite Jesus to dwell and rest with us? consider Bethany, a small village out from Jerusalem. Here Jesus visited many times because of the calm peace. Jesus found love, contentment, thrift, conservative luxury—in short, all the elements of a refreshing welcome in Bethany. It was in Bethany that Jesus wept when His friends wept, and brought comfort and joy in place of tears. Here He was happiest. It was to Bethany that Jesus retired when the strain of "Passion Week" was so exacting. And after death had been swallowed up in the victory of the Resurrection, it was from Bethany that Jesus ascended into heaven.

Willing Workers or Junior Society.

Theme: "Heroes of India."

Decorations: Create atmosphere with top monkeys, parents, schools.

Hymn: "It Makes No Difference, East or West."

Scripture: John 10:10.

Prayer: Dear Father, we would help those who need our help. Train our hands and minds, Lord, for Thy service, and today we especially ask Thee to be near the boys and girls in India. They are living in troublesome times. May Thy will be done in that great land. In Jesus' name. Amen.

Leader: Tell about the castle system in India and why the trouble in India today, etc.

Leader: We have two stories today about Indians who became Christians and what happened. First, a true Robin Hood story, "Story Jumbulinga" and "Chundra Lila."

Leader: What did we discover in these stories?

Leader: Selection of Scribe and writing treasures.

Report of service committee on post-cards and secrifice work.

Leader: Have map drill.

Closing service: Have group tell what India sends to us and what they get from us and what India needs.

Show pictures of India.

Game.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XII—December 21, 1930.

Timothy.

Golden Text: "From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Tim. 3:15.

Lesson: Acts 16:1-3; Philippians 2:19-22; 2 Tim. 1:1-6, 3:14-16.

(Note: The Christmas lesson, Luke 2:1-20, may be used instead of this lesson about Timothy. The writer of these notes has chosen to write these notes on the lesson about Timothy, not because the Christmas lesson is not first in importance, but because material on the Christmas lesson is to be found in many places, while those who use the lesson on Timothy will probably welcome a few facts about this representative young man.)

A Boy Well Born.

Timothy had a good start. His father was a Greek, and therefore, from the Jewish standpoint, a heathen, but he might have been a man of good character, nevertheless. Be that as it may, Timothy's mother was a godly woman, a Jewess, a woman evidently of fine culture and sterling character. Paul refers to the unfeigned faith that dwelt both in Timothy's mother and his grandmother. Their influence and their manner of life entered into his life.

Timothy was also blessed with religious training. Paul says that "from a babe" he had been instructed in the writings or Scriptures. Timothy's mother knew the supreme importance of starting when children are young. From the time, therefore, that Timothy was a babe, she taught him the Scriptures, which were of course the Old Testament. Wise is that mother who from early childhood fills the mind and heart of the growing child with the stories and the lessons from the Word of God. Children may not be able to understand everything—who of us is there who does?—but there will be a deposit of sacred truth in that young life that will make for character in later days.

A Young Man with a Good Reputation.

It is quite probable that when Paul made his first visit to Lystra he won Timothy's mother to Christ, for when he returned on his second visit she is referred to as a "Jewess who believed." Either through Paul's own efforts or through the efforts of Eunice, his mother, Timothy had become a Christian when Paul returned the second time. It is the greatest thing in the world to lead a young person to Jesus Christ. As parents and Sunday School teachers, that is our first and supreme task. Failure here is fatal.

This young man had made a good impression on his home town. It is stated that he "was well reported of by the brethren." It is a great asset to have a good reputation. Every young person and every older person should see to it that they live in such a sincere, upright way that they shall have a good reputation in the community. Reputation is not the final test of character, but it is a fairly good test. Let every young person guard his good name.

A Man of Christian Character.

Timothy had a good reputation because he was a young man of unquestioned integrity of character. His life had been built upon a solid foundation. He was courageous—Paul said that he had witnessed a good profession before many witnesses; he was loyal—again and again Paul refers to him as one on whom he could depend; he was ambitious to improve himself—Paul reminds him of the gifts that God has given him and encourages Timothy to develop his gifts; he was dependable—Paul could entrust important work to him in full confidence that he would do it; he was unselfish—he looked out for the interests of others and of the kingdom, even at a sacrifice of his own interests. Every young person should try to pattern his life after the example which Jesus Christ has given us. The making of a life is the most important thing that any man ever does. Making a living should come second to making a life.

A Minister of Unselfish Spirit.

Paul says that he had no other one whom he could send on an important errand to the Philippians, for the others sought their own, and not the things which are Jesus Christ's. But Timothy had been proved. He was an unselfish minister who could be depended upon to look after the state of others. Timothy sounds a high note here for every man who aspires to be a good minister of Jesus Christ.

A Friend Faithful to the End.

Timothy stuck by Paul. There was a bond of friendship and a tie of love between this veteran saint of God and this younger minister, to whom Paul refers as his own son in the faith. "As a son with the father"—thus Paul refers to his faithful and beloved co-worker. There is something inspiring in their relationship. And there is something that quickens one's heart in Timothy's affection for the loyalty to the aged apostle in his last days. Let this lesson teach us to prize true friendships and to stand by our friends to the end.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, December 21, 1930.

Topic: "Joy to the World."

Piano prelude: "It Came Upon the Midnight Clear."

Scripture reading: "Fear not: for, behold I bring you good tidings of great joy, which shall be to all people."

"The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined."

"For unto us a Child is born, unto us a Son is given: and the government shall be under His shoulder: and His name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."

"Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever. The zeal of the Lord of Hosts will perform this."

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

Song: "There's a Song in the Air."

Prayer.

First speaker: In spite of the many stories that have been written, there is only one that satisfies on Christmas Day. It is a very simple and a very humble story that we all like to hear at Christmas time. Just the story of a Baby born in a manger; yes, but such a Child! 'Tis just an every-day occurrence—this birth of babies: but this once it changed the history of the whole world. For it was the birth of this Babe born nineteen hundred years ago that was to fulfill prophecy. It was a time of great joy, for He was to bring the good tidings of peace and good will to men.

Reading: The Christmas story (Luke 2:8-14). (This should be given from memory.)

Second speaker: Besides being a time of story, Christmas is a time of song. Many Christmas songs have been written. Many that we have are scores of years old, and still Christmas songs are being written every year. One of the oldest and best-loved of all Christmas carols is Joseph Mohr's "Stille Nacht." For years it has been a favorite of carollers. To be awakened on Christmas Eve by the singing of this carol is a wonderful experience. To hear "Silent Night! Holy Night!" under the silent stars, brings heaven to earth and peace to the heart. It is said that during the recent war, fighting ceased on Christmas Day. Enemies on the battlefield exchanged greetings. Some of our American boys had the thrill of hearing "Silent Night! Holy Night!" in the original language as they spent the day in "no man's land," for Joseph Mohr was an Austrian.

Third speaker: The words of this carol, "Silent Night! Holy Night!" give us a picture of the birth of the Saviour that is tender and beautiful. Nothing could be more perfect than that "all is dark" except the place where the young mother watches over her Child. Then appearing in a sudden light in the heavens, the angels sing, "Allelula! Hail the King!" And then come the wise men who have seen His star "in the East." How significant those words, "in the East"! It is the symbol of a new day. The Christ-Child heralded a day of peace and good will. Long years have passed and still men hate and continue in strife. But still His star shines in the East, and will continue to shine until we have found the way to Him.

Song: "Silent Night! Holy Night!"

Dramatization: "We Three Kings of Orient Are."

Beside a lighted Christmas tree, place a manger. At this manger Mary sits. She is dressed in a long, flowing robe, with a scarf over her head. Place a lighted flashlight in the straw of the manger to represent the Christ-Child. On the wall over the manger should be an illuminated star, or one cut from gold paper.

The three wise men approach the manger from the rear of the room. They may be dressed in bathrobes if nothing better is available. As they come, they sing the first stanza of "We Three Kings of Orient Are" together. Then the first wise man sings the second stanza (without the refrain) and presents his gift. The second and third wise men sing the third and fourth stanzas, respectively, and present their gifts. Then the audience sings with the wise men the last stanza and refrain of the song. As this is being done, the wise men march slowly to the rear and disappear.

Song: "O Little Town of Bethlehem." Let Mary remain at the manger while this song is being sung. Sing the last stanza as the closing prayer, softly, with bowed heads.

Morning-Watch Selections.

Monday: Luke 2:13, 14.
Tuesday: Luke 15:1-7.
Wednesday: Matt. 21:1-11.
Thursday: Luke 10:17-21.
Friday: 1 Peter 1:3-9.
Saturday: Acts 20:35.
Sunday: Luke 2:13, 14; Eph. 5:19, 20.

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

THE DOCTRINE OF GOD. By Albert C. Knudson. The Abingdon Press; $3.50; pp. 434.

Dean Knudson is rated as one of the ablest thinkers in American education. He knows theology and he knows philosophy. No modernist is better informed than he. It is his independent attitude, his masterly technique of sitting in judgment on his own account on all the theories and philosophies that gives his book its unique value. His viewpoint is personalistic, and that means everything in this maze of humanism, mechanism, and behaviorism in philosophy and religion. It is an entrancing volume.

THE PRACTICE STORY-TELLING CLASS.. By Frances W. Danielson. The Pilgrim Press; $1.25; pp. 105.

Miss Danielson demonstrates how stories should be told, not philosophically or theoretically, but actually. As the strong and weak points are brought out in the conversational approach, the members of the group lose their timidity and become expert in the art that all teachers of children must employ—the art of telling stories. A real book—constructive and helpful.

PROCESSION OF THE GODS. By Gaius Glenn Atkins. Richard R. Smith, Inc.; $3.00; pp. 577.

Our present missionary situation makes imperative that we understand and appreciate the non-Christian religions. Dr. Atkins has gathered into these pages the best representation we have of the striving of the human heart after God. You will lay the book down impressed inescapably with the thought that God is real and that the Christian conception of Him satisfies—a conclusion based on fact and not on assumption. It is a hard book to read, but its compensation is to strengthen one's faith in the Father of our Lord Jesus Christ.

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*WHICH GOSPEL SHALL I PREACH. By B. H. Bruner. Richard R. Smith; price, $2.00.

This book is an answer to its own title. Mr. Bruner came out of the war distraught. He could not accept the theory that there were two Gospels—one for the masses and one for the initiates, one for peace and one for war, one for the individual and one for society. To use his own words: "It began to come over me that my chief business was not merely to preach so many sermons, but that I had been commissioned to preach the gospel. . . . It meant . . . that many old landmarks and moorings had to be left behind." What he found in facing his dilemma is told in this volume of which another writer says: "It is a superb piece of work and calculated, I believe, to inspire large numbers of men to preach the Gospel. I am particularly impressed by those chapters which have grown out of the author's own experience."

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*GREATEST THOUGHTS ON IMMORTALITY. Compiled by Jacob Helder. Richard R. Smith; price, $2.00.

A book of amazing scope, it is the result of more than twenty-five years of intensive work on the part of the author. "In a very real sense, the diverse points of view presented—ranging all the way from those of H. L. Mencken and Bertrand Russell to those of the Protestant and Catholic clergy—make it a cross-section of the race's belief on a theme of supreme interest." In each instance a short sketch is given showing whom the writer of the following thoughts is. In these days of material concern, this volume should prove of great worth as a spiritual leaven.

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*POEMS FOR SPECIAL DAYS AND OCCASIONS. Compiled by Thomas Curtis Clark. Richard R. Smith; price, $1.00.

A collection of poems covering the most important holidays and special days of the year, including the New Year, Washington's Birthday, Mothers' Day, Easter, Independence Day, Thanksgiving and Christmas. A book which is well worth the price to any preacher or public speaker. It contains nearly 200 selections.

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*Reviewed by office staff.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price

SUNDAY SCHOOL SCHOLARS' BIBLE.

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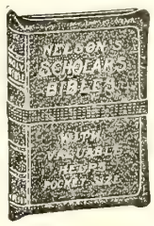

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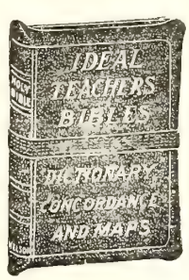

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

BRANDS FROM THE FIRE.

"And Jehovah said unto Satan, Jehovah rebuke thee, O Satan; yea, Jehovah hath chosen Jerusalem, rebuke thee: is not this a brand plucked out of the fire?"—Zach. 3:1-10.

Satan was ready to condemn the high priest Joshua, Zechariah the prophet standing by; and in truth Satan could find much to condemn in any of us. He is our adversary, our prosecutor, and by our evil hearts we give him his power over us. But Jehovah stands ready to rebuke the adversary of souls, and therein is our salvation.

We are but brands, burned out and useless. We are brands, black, sooty and ugly. We are brands, but we are brands that the Almighty has plucked from the fire.

Christ begins in the Old Testament, nay, in the earliest beginning of it; and Christ reaches through all the Old Testament to the very last word of it. The seed of the new covenant is in the old covenant. Jesus is the Son of Jehovah. It is Jesus who, at all times and in all places, is ready to pluck brands from the fire, to redeem good out of evil and infinite gain out of infinite loss.

This, if we feel discouraged. This, if we know ourselves to have made a failure of life, to be nothing but a burned-out brand.

Prayer.—O Lord, save us from ourselves. O Christ, reach out Thy hand and put it in the fire, and pull us from the burning. O Jesus, rescue Thy Joshuas, and give us raiment for ruin. So will we praise Thee and glorify Thee forever. *Amen.*

TUESDAY.

THE POWER OF PERSONALITY.

"I will make you to become fishers of men."—Mark 1:14-20.

Henry Van Dyke said he was going to Australia to fish for trout, and doubtless he wished to go for other purposes also. In America many are enthusiastic about fishing for trout, and other finny game. It is well; but there is a higher art, and bigger game—"fishers of men!"

Galilee is still well stocked with fish, and even in Jerusalem there is a "Fish Gate." At one time seven of the disciples went a-fishing, and they met with Jesus in the morning, with good results. Then they were taught how to be "fishers of men."

Some persons have a stronger, more winsome personality than others, but all can win with an ever-increasing influence. The secret is vital touch with Christ, through His Spirit. Thus only can we have the magnetism of the Spirit of the Almighty. Avoid anything that would mar your influence or alienate the Holy Spirit. Consecrate your whole personality to God in Christ, willing for Him to have His own way with you. Yearn for the power. "Ye shall receive power after that the Holy Spirit is come upon you." Persist in your earnest cry, "O God, give me the power."

Our supreme office on earth is to use this power to draw others to Christ, "whom to know is life eternal." Practice the habit of living with God, now. "Wait for the promise of the Father," and then go forth to lighten the world, lift up the fallen, and glorify God.

Prayer.—By one of the parents, asking that we may be filled with the inspiration to win souls to Christ, that God may use us in His own way to that end.

WEDNESDAY.

BIGNESS IS WITHIN.

"Be thou an example for the believers, in word, conversation, in charity, in spirit, in faith, in purity."—Tim. 4:12.

These characteristics all spring from the inner life of the soul. These are the goodly pearls. Life's big things are found in contentment, not luxury; in brotherliness, not treasures; studiousness, not libraries; in friendships and vision of the human family, not acquaintances; in unselfish kindness, and not in estates; in things unseen, and not the seen; in loving our enemies, and not in only loving those who love us. This is the mark of the child of God.

Prayer.—Our Father in heaven, give us both knowledge and wisdom to know the inner life, to know the bigness of it, and the big things it can do, and forbid that we shall do anything less than all that Thou dost expect of us in an example for all with whom we come in contact, that they may be believers of the good and the great. So mark us as a child of the King, that we may be known of men to walk with the Lord. *Amen.*

THURSDAY.

A MAN OF THE FINE QUEST.

"Faithful in that which is least."—Luke 16:10.

Isn't that comment complete in itself? We do not stumble upon success in a haphazzard sort of way. Merchants achieve success after a long-studied business life process in which every little detail is cared for and caused to turn into his account. What is thy life? How about thy prayers? any gem, or is all aimless, saintless and unprepared? Christ gave us an example. No one could move Him before time to act, and no one could stop Him when the hour came. Such a quality would serve us well to be vigilant in little things, broad in outlook, and decisive in action. A babe hallowed, a boy obedient, a man faithful.

Prayer.—Dear Father of mercy and love, help us today to work the way of Him who sent us into the world. Perfect us through Jesus our Saviour, in good works, and, like Him, conquering death and the grave, and ascending to eternal glory. *Amen.*

FRIDAY.

THE LIFE THAT JESUS GIVES.

"I am come that they might have life, and that they might have it more abundantly."—John 10: 1-11.

Jesus came to increase the dimensions of life! First, He increased its length by making it endless. "This is life eternal, that they might know Thee and Jesus Christ whom Thou hast sent." Instead of a span, life is an eternity.

Jesus came to broaden life. "Thou shalt love thy neighbor as thyself." The lines of division were to be eliminated, and self begins to take in all humanity. "Make disciples of all nations," was prophetic of the widening waves of interest. The family is the whole household of God, and the nation fades out as we think of the parliament of man.

Jesus came to deepen life; from the shallow life of the flesh to the deeper life of the spirit; from pleasure-seeking to soul-seeking; from idle gossip to world concerns. Jesus solemnized life by showing its possibilities, its responsibilities, and its destinies.

Prayer.—The Lord's Prayer, all joining

SATURDAY.

THE VALE OF SOUL-MAKING.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil."—Psa. 23:3.

It has sometimes seemed to me that many who are familiar with this comforting passage have not always savored its richest worth. To them, it is a word of comfort against the final day of death, and it is good that we should have the aid of a strong assurance at that time. Yet it has a wider meaning than that, and I would have men think of it in the richer sense of the value of soul-making.

Somewhere recently I noticed that Angelo Patri had said that in the land of shadows the saints come to their greatest glory. It is a hard lesson to learn. We crave sunshine, but God gives us the shadow. And I have found that only as a man himself can say: "I too have felt," that his sympathy has in it the true ring. Blessed is that man who, "out of his stony griefs, Bethel can raise." Sin is the devil's soul-destroying agency, but sorrow is God's developing agency. Whom He loveth He disciplines. When once we have entered into the truth of this Scripture, though the valley of the shadow be a darksome place, it will not be a fearful one. By the power of His alchemy, He turns our losses to a final good. The vale of sorrow becomes the vale of soul-making. Declare your faith, as did the psalmist, with a "russet yea."

Prayer.—By one of the parents, thanking our Heavenly Father for His loving care of all who serve Him, and for the triumphant faith that sustains.

SUNDAY.

WHEN THE SOUL REJOICES.

"Speaking to yourselves in psalms and hymns and spiritual songs."—Eph. 5:19, 20.

A colored man, strumming at the banjo and singing away to himself, was asked by another colored man what he was doing. "O I'se jus' sernadin' ma soul," was the unexpected answer.

There's humor in the reply; but also vastly more! Christian philosophy is found in that rather strange statement. Man needs to serenade his own soul, especially in the gloomy and testing hours of life. Seranading the soul—was not that precisely what Paul meant by suggesting that Christians should speak to themselves "in psalms and hymns and spiritual songs"? Emphasis is added by saying that they should also be found "singing and making melody" in their hearts.

The saints of old serenaded their souls. Hence, one exclaimed, "I will bless the Lord at all times; His praise shall continually be in my mouth." Our fathers sang with holy fervor the lines of Lyte:

"Praise, my soul, the King of heaven;
To His feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Who like thee His praise should sing?
Hallelujah!
Praise the everlasting King!"

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

THREE PHILOSOPHIES OF LIFE.

(Luke 10:30-35.)

In the parable of the good Samaritan, we find portrayed the three general philosophies of life by three distinct types of character.

First: The thief, or robber, exemplifies this philosophy—might makes right. Your possessions are mine if I have the power to take them. There are two kinds of thieves. One will take your property; the other will take from you your character.

This philosophy, "might makes right," has been practiced throughout the ages, and has been the philosophy of many who would not try to rob a train or bank. Many so-called gentlemen have taken the advantage of their inferior fellow-men and have unjustly taken from them their meager earnings, causing their families to suffer, that their own wealth might be increased.

Back of all wars is this philosophy. Wars are not fought for pastime, exercise, or honor, but that the promoters may become enriched. Why do men continue the practice of such pagan philosophy when it is nowhere sustained in the teachings of Jesus Christ? Might may destroy our prohibition laws, but it will never make right the use of intoxicating liquor. Might often sends men to the electric chair, or gallows, but that does not harmonize with Christ's teachings. Might oppresses the poor, but does not honor God by so doing. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts" (Zech. 4:6).

Second: Possession is absolute ownership. I will use my own as I please. I am under no obligation to my fellow-men. The man by the roadside who has been stripped of his raiment, wounded, and left half dead is in needy circumstances, I'll admit. but I must use my time for something more important. I have no time to stoop to the little things, but must hasten along to discharge my duty in a way that I may get recognition for what I do. This poor fellow is only one of many unfortunates along this way, therefore I cannot afford to waste my time with him. "As oft as ye did it to the least of these, ye did it unto me."

The average man unconsciously practices this philosophy. He is so engrossed with the thought of the things of the world, that he does not consider the needs of his brother. There are victims of sin in every community and the average man never goes out of his way to try to relieve the situation. He only passes by and looks on.

In this fast age, we spend too much time trying to get wealth and earthly fame, and ignore the opportunities God has given us that we might minister to the needs of His children and make their journey of life easier and enrich our own lives with treasures that fadeth not away.

We are under certain obligations to each other, and there is no way to escape our responsibility. We may do as the priest and Levite did—pass by our opportunities unheeded; and as sure as we do, we go unrewarded. O that God would remove selfishness from our lives and create within us a new heart to do Thy will.

Third: All I have is ours. We'll share it together. The despised Samaritan in this parable is typical of Christ. Christ was always ready to minister to the needs of humanity. The Samaritan had a beast on which to ride; he had oil and wine; he had money—all of which he freely shared with his unfortunate neighbor. He was like Christ in many ways. First, he had compassion on one who was his enemy. Christ had compassion on a lost world. Christ sought the opportunity to minister to our needs. Second, this Samaritan did not half-way minister to the unfortunate man, but did not leave him till all his needs were supplied. Third, he made a friend of a life-time enemy.

We know nothing of this Samaritan before he made this journey, but we know him now, not as a despised individual of a degraded nationality, but as an ideal example of service to his fellowman. Somewhere on the journey of life, every one of us will come in contact with an unfortunate victim. He may be suffering for first aid, he may be suffering for food or clothing, and, worse still, he may be dying for "a little bit of love."

The philosophy of the Samaritan will stand the test throughout the whole world in every age. It is simply putting into practice the teachings of Christ, which cannot fail under any circumstance. "As ye would that men should do unto you, do ye even also unto them." "Heaven and earth shall pass away, but my word shall not pass away." "He that knoweth to do good and doeth it not, to him it is sin."

We should forget self and study the needs of others and put into practice the philosophy of Him who came not to be ministered unto, but to minister, and go on our way rejoicing. "It is better to give than to receive."

Roanoke, Ala. G. H. Veazey.

WHY FEAR THE NEW YEAR?

I have a discarded account book in which I have copied choice bits of poetry, interpretations of Scripture passages, etc.—a veritable mine of precious sentiment to me. As I open the book I see at the top of the double page the words, "Bills Payable," and underneath, "In Whose Favor," "Where Payable," "When Due," "Amount."

As it lies before me now, the words which I have copied from the Word of God where He spoke to Jacob at Bethel: "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of"—greet my eyes, and as I think of the new year that lies before me, with all its mystery and uncertainty, I realize that the words are a bill made payable in my favor as well as it was for Jacob. With such a promise from such a bank that has stood throughout the ages, why should we fear the unknown paths that we must tread throughout the coming year?

Where is it payable? Anywhere we may be if we are in the will of our Heavenly Father, whether it be in the crowded ways or in the fastnesses of the mighty forests. Whithersoever we may go, His promises follow; yea, lead the way of our going, bringing us to His desired haven.

When is all this due? The months are stated in my book, each one, and underneath are spaces for the days, and there are pages after pages just alike for all the days. The days are made up of hours, and the hours of minutes, we know. The promises of God are payable and due at any time that we will reach out and accept them. "God not only promises, but performs."

What is the amount? S. Miller Willis said that there are thirty thousand promises in the Bible, eighty-two for each day. Due and payable each one. A. J. Gordon says, "The promises of God are certain, but they do not all mature in ninety days." There is no time limit, and they can be renewed as often as our need demands, with no protest. May we sign our names to each one of these promises, for they are ours by right of inheritance because we are the seed of faithful Abraham, the one who believed God and staggered not through unbelief.

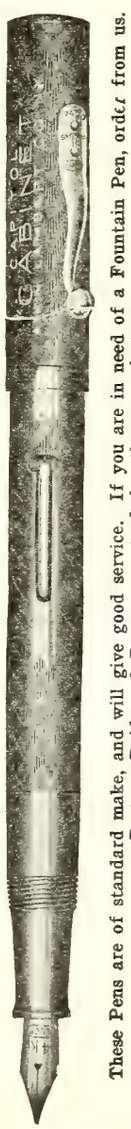
What interest is required? Just faith—realizing that our Heavenly Father can supply our every need, and trust that the promises will be fulfilled. Our earthly bankers want us to have faith in them and trust them to take care of what we commit to them; even so our Heavenly Banker cherishes the same faith and trust.

So long His power has blessed us, sure it still will lead us on throughout the coming year. Probably not as we would go, but in the way that He would have us go, that we may be of greatest service in the work of the kingdom. So may we trust and not be afraid. W.

The New Year—and God.

The year is new
For me,
For you;
And as we pass the portal through,
The Maker of all years goes, too.

—*B. P. Peabody.*



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Christian Orphanage

Dear Friends:

The financial report this week, from all sources for the year, runs us up to $18,441.17. This leaves $11,558.83 to raise by the time we close our books the first week in January. Will we reach our goal of thirty thousand dollars by that time? The Churches and Sunday Schools will have to answer the question?

The Thanksgiving offering is coming in very nicely, and we hope and pray that every Church will make an offering this year, because we are in financial distress, and if there ever was a time when we plead for friends and Churches to come to our rescue, it is now. It will show such a loyal spirit for our Churches to come to our rescue at this Thanksgiving season and mail us a splendid Thanksgiving offering. If the fatherless ask you for bread at this Thanksgiving season, will you give them a stone? They are asking for clothes to keep them warm, will you suffer them to go cold and chilly?

We may have to sacrifice. We may have to really do without some comfort ourselves. But what if we do? we will be the richer, and the fatherless children will be the happier. "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me." Will we do something for Jesus by doing something for these little children? Eleven thousand, five hundred and fifty-eigh dollars and eighty-three cents to raise to reach our goal! Will we close the year's work happy or disappointed?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 13, 1930.

Brought forward $16,275.45

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Liberty	$ 1.40	
Elon College	6.25	
Greensboro, Palm Street	5.65	
		13.30

Eastern N. C. Conference:

Henderson	$ 4.30	
Oak Level	2.29	
Amelia	1.60	
		8.19

Western N. C. Conference:

Smithwood		1.86

Eastern Virginia Conference:

Barrett's	$ .49	
Liberty Spring S. S.	5.00	
Ladies' B. C., Liberty Spring	1.00	
Bertie John Class, Liberty Spring	1.00	
Senior Boys' Class, Liberty Spring	1.00	
Oakland, Sept.-Nov.	14.00	
Elm Avenue	5.00	
		27.49

Valley Virginia Central Conference:

Bethlehem	$ 3.40	
Concord	2.50	
Woods' Chapel	1.00	
Linville	7.00	
		13.90

Special Offerings.

Sale of calves	$ 9.00	
Mrs. Cox, shoes for Earl	2.00	
Refund on bill by college	8.20	
W. A. Lee, support children	8.50	
B. E. Allred, for wheat	3.75	
R. J. Miller, support children	50.00	
C. A. Penn, N. Y. City	50.00	
		131.45

Thanksgiving Offerings.

N. C. & Va. Conference:

Reidsville Sunday School	$56.33	
Ingram	150.00	
Kallam Grove	1.45	
Union (Va.)	10.00	
Greensboro, Palm Street	14.10	
Durham	356.82	
Hopedale	10.40	
		599.10

Eastern N. C. Conference:

Henderson	$21.11	
Sanford	51.50	
Amelia	4.00	
Pleasant Union	33.23	
New Hope	1.01	
		110.85

Western N. C. Conference:

Providence Memorial	$22.36	
Hank's Chapel	12.72	
Graham	7.35	
Bennett	10.35	
Mt. Pleasant	3.00	
Pleasant Ridge	38.17	
		93.95

Eastern Virginia Conference:

Eure	$ 6.25	
Rosemont	616.00	
Holland	210.00	
South Norfolk	48.10	
Oakland	17.07	
Elm Avenue	5.81	
		903.23

Valley Va. Central Conference:

Linville		33.00

Georgia and Alabama Conference:

Richland		23.70

Alabama Conference:

Pleasant Grove	$ 2.20	
Pisgah	1.50	
		3.70

Thanksgiving Offerings:

R. L. Ellis, Asheville, N. C.	$50.00	
Burlington Auto Co., N. C.	25.00	
Mr. & Mrs. A. Apple, Elon College.	1.00	
J. J. Palmer, Carbonton, N. C.	2.00	
Rev. E. M. Allred, Asheboro, N. C.	10.00	
F. O. Leonard, Jonesboro, N. C.	2.00	
Mr. & Mrs. M. E. Godwin, Stuart, Ia.	100.00	
J. H. Rudd, Summit, N. C.	5.00	
Miss Leona Kelly, Elon College	5.00	
Mr. & Mrs. K. C. Rountree, Sunbury	2.00	
		202.00

Grand total $18,441.17

SUNDAY SCHOOL HELPS.

Teachers' helps in the study of the "International Sunday School Lessons for 1931" are now ready for distribution. "Peloubet's Select Notes" and "Tarbell's Teachers' Guide," each priced $2 per copy, will be mailed post-paid to CHRISTIAN SUN readers. Inclose check with order, and address THE CHRISTIAN SUN, 1536 East Broad Street, Richmond, Va.

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Specimen of Type.
AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Jē'sus was

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2103K. Morocco Grained Binding, flexible limp, gold edges and titles ..... .60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges ..... .85

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2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges ..... .70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges ..... .90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges 1.10

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With all the words of our Lord and Saviour printed in red.
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Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Bāb'-ў-lon *are* fourteen generations; and from the carrying away into Bāb'ў-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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THEN spake Jē'sus to the multitude, and to his disciples,

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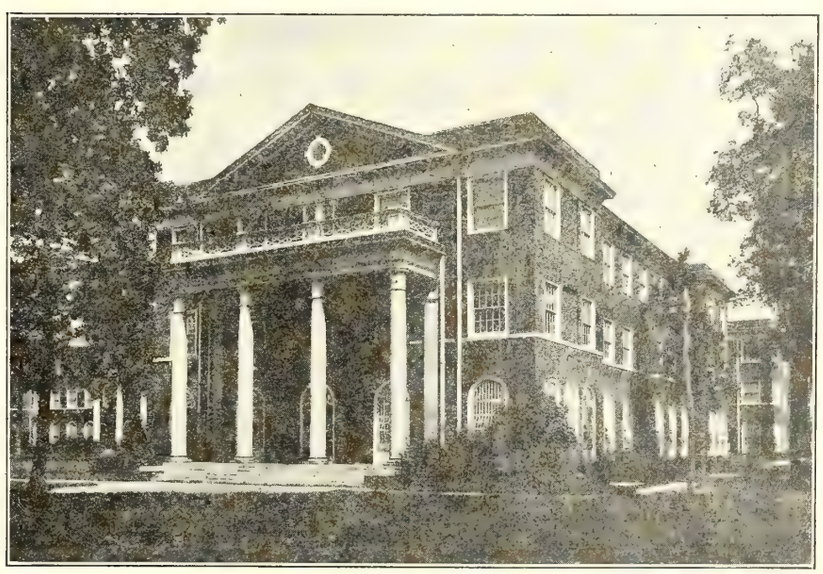

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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

OBITUARIES.

HURDLE.

At his home, in the Union Ridge community, James Lee Hurdle fell asleep in death on November 12, 1930, aged 65 years, 8 months, and 16 days. He is survived by his wife and two children.

The funeral services were from the home, conducted by the writer, and his body laid to rest in the Stony Creek Presbyterian Church Cemetery. Though not an old man, he was a landmark in his community. The friends attending the funeral and the beautiful floral tributes spoke of the esteem in which he was held. May the Healer of broken hearts comfort those who mourn.

P. H. FLEMING.

Burlington, N. C.

MOFFITT.

Miss Minnie Moffitt was born December 31, 1876, and died November 28, 1930. Miss Moffitt was first a member of the Raleigh Christian Church, and later transferred her membership to Hank's Chapel. She had been living in the home of Mr. W. I. Bland. Funeral service was conducted at Hank's Chapel. She is survived by one half-sister and two half-brothers—Mrs. Margaret Pollard, Mr. C. E. Bridges and Mr. D. I. Bridges.

Those who knew her loved her, because she was a good woman. And now heaven must be richer and brighter by her presence.

R. L. HOUSE.

SYKES.

Whereas, God, in His infinite wisdom, has removed from our midst our beloved sister, Mrs. Mary Sykes, whose death occurred September 20, 1930; therefore, be it resolved:

1. That in her death the Ivor Christian Church has lost its last charter member, a faithful and loyal worker, one always devoted to her Church.

2. That, while we believe our loss is her gain, we bow in humble submission to His will and extend to her loved ones our deepest sympathy in this sad hour.

DORA V. WILLIAMS.
MRS E. R. BRYANT.
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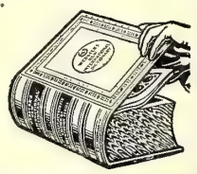

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, DECEMBER 18, 1930 NUMBER 51.

Mrs B F Frank 12-1-30

THE SUN'S OBSERVATORY

By Dr. W. C. Wicker.

LIBERIA ENDS SLAVERY.—

According to recent news dispatches, domestic slaves of native tribes have been declared free by the Liberian government. Liberia also announces it has abolished the system by which a tribesman pledged a member of his family as security for a loan, and has ended forced recruiting for foreign labor contracts.

CURSE OF CASTES.—

India is caste-ridden. There are 2,000 mutually exclusive castes. Untouchable is an accurate description of the 50,000,000 outcasts herded together in despicable huts in the least desirable section of every village. They are not permitted in the Hindu temples, their children are not allowed entrance into the schools. Their shadow, falling across a high-caste Hindu, is held to be polluting. Until the Christian missionary came, no persistent voice was raised in their behalf.

NOBEL AWARD.—

Dr. Henry Van Dyke declares that the Swedish Academy gave America a very back-handed compliment in choosing the author of "Main Street" and "Elmer Gantry" for this year's highest award in literature. He held that the Lewis novels do not honestly represent the best in our literature. He criticised generally the present-day school of scoffing writers. Dr. Van Dyke is himself a literary artist and is capable of passing sane judgment of such questions. Many Christian people will join him in his criticism.

UNEMPLOYED.—

The number of American idle men has increased in the last ten days, according to governmental reports. This, despite the fact that business in general seems to have taken a slight advance. To meet this menacing situation, Federal, State and municipal authorities have made unemployment the major item of their official agenda. Col. Woods, of Washington, announces that $162,000,000 of Federal money is available for highway work, and urges the immediate building of new roads and improvement of old roads as a contribution to business stabilization.

SPIRITUAL REVOLUTION.—

After Kagawa's recent visit to China, last summer, he wrote, on his return to Japan: "I feel that the great republic of China is facing a crisis at every point, but I am convinced that the greatest need above all is a spiritual revolution. This must be within the family system and with the purification of the Church. . . . We Christians must stand strictly on a New Testament basis in family life, living godly before Christ." This idea is equally sorely needed in America. When family life breaks down, any country is in danger of decay, and the American home cannot find a better basis for safety than that which Christ taught.

LABOR SURVEY.—

President William Green, of the American Federation of Labor, pointed out that many employers of labor are taking advantage of the economic depression to reduce wages, and attacked such an action as an aid to the continuance of the present depression. The Metropolitan Life Insurance Company is making a survey of unemployment which will provide the first thoroughly accurate index of the number of jobless in the country. This survey will indicate classifications of those who are out of work and the lines of employment that are most affected. This movement is in the direction of a scientific study of the labor problem.

LONG PASTORATES.—

On November 18th, Park Street Congregational Church, Boston, enthusiastically celebrated the twenty-fifth anniversary of the pastorate of Dr. A. Z. Conrad. Neighbors in other denominations added their tributes to those of his own people. He has maintained Park Street's tradition as the citadel of orthodoxy and placed it in the forefront of defense of prohibition. In long pastorates, capable ministers can do constructive work and build a great Church, but short pastorates can neither plan largely nor build sizely. Often Churches change pastors for the sake of change when the capable pastor would render far greater service to the Church and the kingdom by long pastorates.

RELIGIOUS SEMINAR.—

Johns Hopkins University recently held a seminar for the better understanding of Jews, Roman Catholics and Protestants. The meeting was presided over by Prof. Hornell Hart, of Bryn Mawr College, provided a three-fold discussion—Prof. Israel, of Hebrew Union College, answered the question, "What Makes Me a Jew?" Dr. M. A. Clark, a member of the Jesuit Order, followed with a presentation of the Catholic point of view, and Dr. Samuel McCrea Cavert, the Protestant. At the evening session, held in Lord Baltimore Hotel, ten-minute resumes of observations on the afternoon round-table were given. Such studies will cultivate a better understanding between people of different faiths and lead to mutual helpfulness, if they will agree to disagree without being disagreeable.

COMMUNISTS.—

The Communists, through their New York press, daily heralds the present labor situation as the forerunner of the complete collapse of the capitalist system. Their wish is probably both father and mother to their thought, but settlement workers will tell you that the situation is not something which came upon us just a few months ago. Unfortunately, the trouble lies deeper than the present crisis. The machine process itself is displacing human beings much faster than new jobs can be created at all. The Churches, working individually and through the federation of Churches, have been active in presenting the facts to their people and in supporting the city-wide plans of relief. The industrial and financial magnates of the city have reaped the rewards of our present industrial system, and they must find a remedy for the evil they have created.

GOOD EXAMPLE.—

Recently the War Registers' League, in New York City, on the steps of the International House, held an Armistice Day service in which young men and young women of various nationalities and creeds gathered about the speakers. At the words, "Do you here affirm it to be your purpose neither to take part in nor sanction any war, international or civil?" these young people extended their right hands toward the burning torch held by the Rev. Albert Parker Fitch and solemnly replied, "We do so affirm." The ritual of this service was written especially for the occasion by Tracy D. Maygatt and Frances Witherspoon, authors of "The Glorious Company." But it has such real merit that we hope it may be made available for the public. Every influence possible for peace, in our service for real homage to the memory of the soldier, should be inculcated in the minds of the young.

WORLD PEACE.—

Dr. Russell Bowie, of New York, in his Thanksgiving sermon, declared that it is the duty of the religious forces of America to make an immediate and constructive contribution to the building of world peace. He said, "The present moment is critical. If we grow accustomed to thinking that the fates of the rest of the people, their distresses and their poverty, their unrest and dangers, their possibilities of conflict among themselves mean nothing to us as long as we can seem to stand aloof, then what we are doing is to repudiate the reality of Christian civilization." The early entrance of the United States into the World Court and the implementing of the Kellogg pact were indicated by Dr. Bowie as two immediate objects for which this cuontry should aim. Christian nations should find some way to settle national and international disputes by intelligent self-control or arbitration rather by bloodshed and carnage. Christianity should rise above paganism by settling personal as well as corporate difficulties by the spirit of Christ whom we profess and whom we serve. We should follow Him in non-resistance when we are persecuted.

NOTES-PERSONALS

In addition to his charges at Windsor and Damascus, Rev. E. B. White has taken over the work at Eure, N. C.

The Young People's Society of Antioch Christian Church were recently entertained at the Church parsonage by Rev. and Mrs. White. After a short talk by Mr. White, games were enjoyed and light refreshments served.

One of our very faithful and consecrated pastors is Rev. J. D. Dollar, Lanett, Ala., who is a real constructive and consistent worker, and a pastor in whose hands the service of the Church is safe. He is president of the Georgia and Alabama Conference also, and carries on his heart and shoulders the burden of all the work of his Conference.

Rev. H. M. Gray, of La Grange, Ga., has recently organized a Christian Church of promise and prospect at Longdale, Ala. There were fifteen charter members, and others have since joined. The city hall is used as place of preaching and worship by the new congregation every Sunday of the month save the second. Here is wishing for the new Church success and a career of usefulness.

In "shopping" for Christmas, remember there are millions in need; yea, verily, in need of the "Good News" of Him who gave us Christ-mas, who can be blessed and benefitted by the price of those gifts going to those who do not need. The Christmas "spirit" should be the spirit of Him who said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

God allows, and brings about "depression" materially and financially, that we may see and realize the need and the worth of things spiritual and divine. Roger Babson, the trade-statistician, is not far wrong in saying we have been so busy building up our financial affairs that we have given little heed to caring for our spiritual reserves. Now is the time and the opportunity to build up our spiritual reserve by a thorough self-denial for our Lord.

One of our very promising and growing Churches is that at Roanoke, Ala. Rev. G. H. Veazey was pastor last year; Rev. G. D. Hunt is pastor now, and the Church shows every sign of growth and permanence. Though the youngest Church, and by no means the largest, in the Alabama Conference, it gave to missions last year considerably over one-third of all that was given to missions in that Conference. Bro. Veazey believed in missions; Bro. Hunt believes in missions, and the Church reflects this spirit of a vision and a privilege that always brings growth and power.

Mr. Hermon Eldredge, in the *Congregationalist and Herald of Gospel Liberty*, of December 4th, says: "Dr. W. G. Sargent, Dr. J. O. Atkinson, Dr. F. G. Peters and Mrs. Alice V. Morrill are elected as members of the American Board (foreign missions) and all our foreign mission interests will be handled by this board after January 1, 1931, and all our contributions to this work will go through the Commission on Missions to this board. In the home boards, which will act for us in all matters having to do with our work in America, including Porto Rico, Rev. A. W. Sparks will give his full time as associate director of the Town and Country Life Department, giving major time to Christian Churches. Dr. W. P. Minton, our Foreign Mission Secretary, is elected and has entered upon his duties as a secretary of the Commission on Missions, which is the overhead organization charged with the promotion of all the departments of the united Churches. The entire budgets of the Foreign and Home Mission Departments, which includes also the Christian Education Department of the Christian Church, have been taken over by the boards named above, beginning January 1, 1931."

The First Christian Church, Portsmouth, celebrated, with appropriate exercises of worship and praise, the twenty-ninth anniversary of its founding Sunday, November 30th. There were three services during the day. Of the Church and its twenty-ninth anniversary, the Portsmouth *Star* said: "Twenty-nine years ago a small group of people dedicated themselves to the high and holy task of beginning a work for Christ in the city of Portsmouth, which has grown with the passing years. Believing that the principles of the Christian Church afforded for them an opportunity of service for Christ and humanity, they founded the first Christian Church ever established in the city. Under the leadership of the Rev. J. W. Harrell, they commenced a work which has progressed throughout the twenty-nine years of the Church's history. Worshiping first together in rented quarters, this group eventually built a mission building located on the corner of Effingham and High Streets. After some years, the dream of these founders was consummated with the completion of the splendid and thoroughly modern Church home which they now occupy on Washington Street. However, the physical accomplishments of these twenty-nine years do not constitute real occasion of thanksgiving and celebration services, being held today, much though they may be, for this Church group possesses property valued at $100,000, a splendid membership which is constantly increasing in numbers, together with many other physical evaluations, but, in the opinion of its pastor and membership, the real occasion of thanksgiving and engagement in anniversary program, is attributable to the spiritual accomplishments and values which have and now do constitute its supreme possessions."

YOUNG PEOPLE'S RALLY.

Following is the program of the young people's rally to be held at Burlington Christian Church, December 31, 1930, at 7:30 P. M., with Herman Truitt presiding.

Organ Prelude—Mrs. R. W. Brannock.
Worship Program.
Report of Work Done by Young People's Christmas Conference—By one of the Conference Members.
Special Music—By the Higgins Sisters (Misses Sallie, Ida Mae, Katheryn, and Allie Higgins, of Guilford College, N. C.).
Address—"Youth on the March," by Miss Graham Rowland.
Address—By Prof. A. R. Van Cleave.
Closing Hymn.
Benediction.
Organ Postlude.

HERMAN TRUITT, President.
DOROTHY COOK, Secretary.

Young People's Dep't, S. E. Convention of Congregational and Christian Churches.

FELLOWSHIP MEETING.

The great fellowship service of five Christian and five Congregational Churches was held Sunday afternoon, November 30th, at Star, as announced in these columns in a previous issue. The number from each of these groups was almost exactly the same. The students of Country Life Academy furnished several special musical numbers, the sermon on "My Church" was delivered in a masterly style to the joy of all present by Rev. William T. Scott, pastor of United Church, of Salisbury, N. C. Rev. M. J. Sweet presided and gave a review of the "why" of this meeting, which, he said, was fostered and planned by Dr. A. O. Atkinson and himself at a long conference held in the interest of the two denominations, united by vote of the great national bodies of each which seek the organic union of and active co-operation of all Churches located in contiguous territory a srapidly as possible. This is the first meeting of this sort ever held in the South, but if the sentiment of the people present is any criterion it is only a beginning. These people were enthusiastic in a unanimous vote to hold such a union meeting of these ten Churches on every fifth Sunday. The next one will be held at Country Life Academy on Sunday, March 29th, at 2:30 P. M., this being the next fifth Sunday and the first in the year 1931.

Inasmuch as the detail of the meeting held on November 30th was left largely in the hands of the pastor-at-large of Congregational Churches of the Southeast, it was heartily and unanimously voted that Rev. J. O. Atkinson, of the Christian Church, be requested to plan for and put on the next program for March 29th. The students of the academy, under the direction of Miss Bryant, agreed to help furnish the music, and President Green was enthusiastic in the cordiality of the invitation of the academy to have this next meeting held in its buildings.

All this is only an added evidence of the ongoing spirit of union between these two denominations. It is felt that the more such meetings can be held in various parts of the country, the sooner the waste of duplication of activities will be overcome and larger efficiency by local co-operation will rise to rejoice the hearts of all who sing joyously together, "I Love Thy Kingdom, Lord."

EXCLUSION OF ALIEN REPRESENTATION.

An immediate amendment of the reapportionment law to exclude from representation some 7,500,000 aliens was urged by the Methodist Board of Temperance, Prohibition and Public Morals in a letter to Representatives Dickinson, of Iowa, and Rankin, of Missouri. Dr. Clarence True Wilson, general secretary of the board, intimated he was hitting out at both gangster and bootlegger.

"It may well be," he said, "that if the country finds itself in a life-and-death struggle with organized crime, commanded by leaders of the underworld famous as manipulators of racketeering and vice, that these forces, largely alien in character, will be found fortified behind the privileges of representation.

"It is by no means certain that the men who at present represent these groups in Congress will always represent them, nor that they will always be represented by men of like character."

Dr. Wilson contended that unless action was taken in the approaching session of Congress to effect a change in the reapportionment, "it may well be that in some crisis in American history the issue may be determined" by the representatives of aliens.

CONGREGATIONAL NEWS

Rev. E. C. Gillette, *Editor;* Rev. F. P. Ensminger, *and* Rev. M. J. Sweet, *Associates.*

THE CONGREGATIONAL GROUP from the Southeast attending the Home Mission Congress in Washington, held several important conferences with Dr. Bloom in the headquarters office in the Victor Building. Besides Dr. Bloom and Mrs. Munday, of the Washington office, there were present Rev. F. P. Ensminger, Rev. Edwin C. Gillette, Rev. Milo J. Sweet, Miss Priscilla Chase, and Miss Marguerite Davison.

BIBLE SUNDAY: In connection with observance of Bible Sunday at the Miami Beach Church, December 7th, three hundred and fifty copies of an attractively printed paper-bound edition of the Gospel of St. John were given away. The responsive readings were from an attractively printed folder furnished by the American Bible Society with the topic "One Book for All People." A beautiful bookmark, with the legend, "Religious Books Enrich Life," was also distributed.

RELIGIOUS PAGEANTRY: Miss Martha Race, a member of the Congregational Church in Jacksonville, is the author of a number of religious pageants which have been given extensively. According to recent reports from the Pilgrim Press, her pageant, "The Door of the Inn," has been given over two thousand times since it was first given at the Jacksonville Church ten years ago this Christmas. This Church is fortunate in having such a talented leader along the line of pageantry.

DR. WILLIAM E. BARTON.

From his summer home in Foxboro, Mass., a letter came from a man who, as a preacher in city Churches, a writer of insporational literature, was known also by his friends as one beginning his ministry in the mountains of Tennessee and for more than forty years maintaining his interest in that frontier parish. The paper on which that letter was written was headed, "Pine Knoll on Sunset Lake," and in one corner were the words, quoted from Plutarch: "As for me, I dwell in a little city and am content to abide there, lest by my departure I should make it smaller."

The writer of the letter, and many others that followed, was our Dr. William E. Barton, who was born at Sublette, Ill., June 28, 1861. The son of a country physician, the youth received such schooling as the countryside afforded. Determined to get a college education, he worked on the farm, saved some money, and enrolled as a student at Berea, Ky. Attracted to the ministry, he was ordained by a Congregational council on his graduation in 1885, and soon afterward was married to Esther Treat Bushnell, of Johnsonville, Ohio.

For two years the young minister centered his pastoral service in Robbins, Tenn., establishing twenty-seven missionary points, covering a wide territory. Then he went to Oberlin, Ohio, for his theological course, and in 1890 received the degree of bachelor of divinity. A pastorate of nine years followed at Wellington, Ohio, from which Church Dr. Barton went to Shawmut Church, Boston, Mass., and eventually to First Church, Oak Park, Ill.

In 1928, Dr. Barton organized and became the first pastor of the Collegeside Church, Nashville, Tenn., and was also appointed to the chair of practical theology in Vanderbilt University School of Religion, remaining as pastor and professor until compelled to resign last September on account of serious illness.

Dr. Barton passed into the larger life on Sunday morning, December 7, 1930. Outstanding as a preacher, popular as a lecturer, a teacher of rare ability, an acknowledged authority on Abraham Lincoln as evidenced in the several volumes written telling the story of that great leader's life; an inspirationalist of the first order of merit, and, above all, as a great friend, William E. Barton takes first rank in the fine art of living.

The memorial services were held in the Broadway Tabernacle Church on Tuesday afternoon, in charge of Rev. Allan Knight Chalmers and Rev. Meheniah Boynton, D. D. With friends and flowers, music, invocation, Scripture, prayers and benediction, all listened in to the messages of the eternal, in the midst of a quietude that brought all near to the Great Father; an uplift that kindled life anew and an outreach that brought all close to that part of God's universe which is just beyond.

Representing the Southeast were Mrs. George L. Day, of Barton Memorial Chapel, Robbins, Tenn.; Rev. Fred P. Ensminger, D. D., of the Tennessee Conference of Congregational Churches, Rev. William J. Campbell, D. D., president of Atlanta Theological Seminary Foundation and associated with the Collegeside Church, Nashville; Dr. Thomas Elsa Jones, president of Fisk University, and Rev. W. Knighton Bloom, D. D., of Washington, D. C. W. K. B.

HOME MISSION CONGRESS.

The great North American Home Mission Congress came to an end December 5th, but the stream of beneficent influence will flow on from it for the blessing of North American life, and in fact the life of the world

Eight hundred delegates, representing thirty or more denominations and associated organizations, were present. In fact, all of the great denominations but one participated in it. The congress broke up into group conference meetings, which spent approximately two days discussing their several problems and preparing their group findings. The group conferences will indicate the scope and thoroughness of the considerations of the congress. They were as follows: Group 1, the general field of home missions, scope, relationships, administration, general policies, co-operation, etc.; group 2, general promotion; group 3, comity and co-operation; group 4, personnel and recruiting; group 5, city and new Americans; group 6, town and country; group 7, Indians; group 8, Jewish and Christian relationships; group 9, West Indies; group 10, negroes; group 11, Mexicans, migrants and Orientals; group 12, Alaska.

In every group, one of the dominant themes was comity and co-operation, and the reports of achievements in several States in the way of eliminating over-churching and the working out of co-operative programs were most encouraging and challenging to less progressive areas.

The report of the findings committee was a lengthy document—one that marks the beginning of a great era in North American Protestantism. In the spirit of Christian good will, the frank facing of our faults and failures in the denominational rivalries that had been current, combined with the earnest and prayerful determination that these evils should be reduced, and with the earnest searching for new techniques by which these ends could be attained, all shot through with the note of deep spirituality and loyalty to the cause of Jesus Christ, make this an utterance of Protestantism that should effect the life of Churches from the great cities down to the smallest rural Church.

Among the definite things urged were the organization of councils of Churches or of State home mission councils, the publicity of home missionary facts, especially if they concern the home missionary support of competing Churches, so far as possible, the reduction of Churches to one Church for every thousand population, the extension of home missionary work so that no communities in our country shall be unchurched and no peoples unevangelized and unserved.

The following "final considerations" of the findings committee are worthy of quotation:

"In view of the fact that practically all the constituent bodies of the home mission councils have adopted the comity principles herein approved and otherwise have repeatedly expressed themselves in favor of the policy of interdenominational adjustments in local communities, it is the conviction of this group that the time has come and the opportunity is at hand for passing from the 'resolution stage' to the 'action stage' by an aggressive movement of concerted effort on their part. To that end, this group urges city and State councils and local home missions councils to project programs of adjustments as speedily as possible; and recommends, where no such city or State councils exist, that the denominational boards of home missions set themselves the task of discovering conditions that need adjustments and present the same to a conference of the responsible denominational officials and local Church groups for discussion and action. This group further suggests that the four principles formulated by the joint committee of the home missions council, the council of women for home missions, the administrative committee of the Federal Council, and the community Church workers, herewith adopted, be used as a starting-point in carrying out these recommendations.

"It is our conviction that the important consideration now in the development of comity and of the practice of co-operation is not organization, or technique, but is a question of attitude and spirit. We believe that we have the technique to analyze the situations requiring co-operative action or comity adjustments and that we have or can develop the organizations and the techniques necessary to handle them as soon as all the factions involved sincerely desire to deal with such situations. We do not underestimate the many real difficulties involved in the solution of these problems, but we feel sure that no difficulties will prove serious enough, that no obstacles will be sufficiently insurmountable to keep us from co-operation and unity when we all really want co-operation and unity. Conversely, we feel that no difficulty is so trivial, no problem so easy of solution, but that it will suffice to keep apart those who do not wish to come together.

"This conviction leads us to emphasize as of fundamental importance the necessity of a wide scale and persistent campaign of education to be directed simultaneously at boards, field officials, Church judicatories, both major and minor, ministers and the rank and file of Church people.

"Further, we feel that this campaign of education should proceed by emphasizing the spiritual and practical advantages to be achieved through co-operation and by emphasizing the need to strengthen and extend the work of the Church to the end that the full purpose of home missions will be accomplished."

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. MCCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LEAVES FROM MY DIARY.

(Editorial Correspondence.)

XIX.

S. S. Minnekahda, Mon. A. M., July 21.

At 4:35 this A. M. the fog horn began to blow. This is a forlorn, weird and unwelcome sound. The fog becomes very dense and our ship almost stops, simply cruising along for an hour and a half. With the coming of the sun and a stiff breeze, the fog lifted and a glorious day, with a calm sea, dawned upon us. This is very often the case in life. Our dark moments, even the doubtful and the sad ones, frequently precede the glory and the light. Possibly the glory would not be so good nor the light so beautiful if we were not prepared for the same by going through experiences of sorrow, doubt and trouble. I recall receiving a letter from a correspondent before leaving America in which it was stated that he had trouble, talked trouble, and dreamed trouble until the whole outlook seemed only fraught with disappointment, gloom, depression and trouble. I guess our dear Heavenly Father is preparing that man for such joy as his heart had never felt before and such delight as he had never anticipated, "Whom the Lord loveth He chasteneth."

The services of the quiet hour in room No. 54 were especially sweet this morning, possibly because it is to be our last one on board this ship. Dr. Coffin conducted by reading the 16th chapter of John, in which our dear Lord comforted His disciples and reassured them with these words: "For the Father Himself loveth you, because ye have loved me, and have believed that I came out from God," etc. The prayer was one of praise and thanksgiving, and then a petition. I have decided and shall put it down here in my diary now that it is worth going to London and crossing the ocean twice to learn Dr. Coffin and Dr. Smith. What fine fellows they are—great hearts, great minds, noble souls. On a boat, one opens the heart and reveals the inner soul. It's a pity that we have to rush and hustle and worry so much on land that we neither have time to find out other folks nor to reveal to them our own inner feelings. It is different out at sea. Somehow, the boundless sea gives one an impression and a taste of eternity. It takes one out of the world and faces one with boundless emotions, infinite aspirations, divine longings. Smith has made this trip across the ocean simply to see me home in safety and because I asked him to. I want him to return when he lands me safely, for the great sea speaks to him and tells him wonderful things. He knows everybody on this boat and everybody on the boat admires and esteems him. He wins at their games, charms them with his conversation, and fascinates them with his honest and benevolent heart. He and Dr. Coffin have had a great time meeting and mingling with the people, and I have had a still greater time meeting and mingling with them and having them tell me the best they had learned from the folks. The fact is, about half the passengers are envying me, any way, because my tea and breakfast are served in bed and they have to get up and go to theirs. It has been a glorious trip and under most favorable and happy circumstances.

At 12:30 I am seated out on deck, and the sea is blinking with one eye, blinking as far as one can see—not enough of a surge to make a whitecap, so it makes a cute and cunning eye at you. The people are jovial, happy and gleeful today. We are going to see land and pull into harbor at New York in the early hour of tonight. At 3:45 P. M., by the ship's log, we had come 3,173 miles and yet had 88 miles to go. The fog hangs out around the shore-line and prevents us seeing land, but we are headed in the right direction and are happy. The last day out at sea is one of partings, regrets and good-bys. Faces that have become familiar will soon depart and go to their several homes and we shall see them, many of them, no more forever. "Tipping" on a boat is a custom you have to follow. The average "tip" is about $7.00. Of course, many go three times that amount; some far below it. But on a ship with a thousand passengers, it is a conservative estimate to say that $7,000 to $8,000 are given away in "tips" to those who serve in the dining-rooms and in the various other departments. I see from the papers that Ex-President Coolidge estimates that the people of the United States are spending, and will spend, at least $500,000,000 in Europe and on the continent traveling this summer. I do not doubt it. The single item of "tips" will run up into millions, for when people begin to travel they prepare to be liberal.

At 6:30 P. M. we have our last dinner on our good ship, and the captain tells us he expects to tie up at his dock in New York by or before 9 P. M. It has been a wonderful trip across the seas, and I shall carry the memory of it like a pleasant dream, now and then troubled by uncertain sounds and feelings, but, nevertheless, a pleasant and a happy dream. Whether it shall fall to my lot to come this way again, I know not, and, of course, there is some disappointment that I did not get to see Switzerland and Italy, and France and Germany, and the many other places on the program of this trip. Possibly it was best that I should not, even when the prize seemed within my grasp, for I am happy now as I return to my native land and feel grateful beyond words that so many blessings, bounties and benefits have come to me during these days out at sea and over in a London hospital. I am thinking of my dear doctor, the splendid nurses, of the beautiful roses that gladdened my room sent there by strangers, and of a hundred other blessings that will linger in memory to be called up in days of recollections and reminiscence in the years to be. Landing at 9 tonight, I plan to catch a 11 P. M. train going South, and by tomorrow I hope to be with familiar faces and with loved ones. And now, to my diary, good-by. J. O. A.

(NOTE: It has been a very pleasing experience to copy from my diary during these weeks the pages that I have given to THE CHRISTIAN SUN. I have been amazed at the letters and messages of appreciation and pleasure from those who have patiently followed my diary. I only wish I had more of it, since it was easy to write while one could do little else, and a real joy to go back over the memory of those pleasant days, while I copied for the printer the pages from the diary hurriedly written in pencil. If the diary has been a source of helpfulness to any, I am glad, for it has been a genuine pleasure to keep and to write it.—J. O. A.)

UNEMPLOYMENT, THEN AND NOW.

Many still living haven't forgotten 1896-'97. There was depression then. It was felt everywhere. Business of every kind was on a drag, prices were low, unemployment was widespread and general. In cities one could get a tolerable meal for ten or fifteen cents. But thousands were out of work and did not have that sum with which to buy bread.

There is this difference, however. Thirty-three years ago capital, industry and even government felt more or less snug, complacent and irresponsible. Today there is no such feeling prevalent. Industry and the "captains of industry" feel anxious, concerned and more or less responsible. Capital and capitalists are not so complacent and indifferent. And governments, State and national, feel that they must do something about it, and are making appropriations running into multiplied millions to help relieve the situation, and give those who want to work and have only their work to sell, something to do.

It is heartening. Everybody is concerned. All are talking about unemployment and expressing solicitude for the unemployed. Evidently the leaven of the gospel of the brotherhood of man and the Fatherhood of God has been and is leavening the lump. The world, as well as the pulpit and the pew, has learned that we are our brother's keeper, and that if one member suffers, all suffer with it. The world has come a long way in economics, morals and religion since '96 and '97. J. O. A.

WHY PEOPLE CONTINUE TO LIVE.

There seems to be a desire in every life to continue to live. That desire is to live in eternity, which some religious philosophers accept as a proof of the immortality of the soul. But the desire to continue to live is not confined to that of the soul living throughout eternity, but there is a general desire on the part of humanity to live in the hearts and minds of men.

There are different ways by which we may live. The ancient people, especially the Jews, hoped to live by and through their male heirs. But this is a matter of impossibility, for in a few generations

the line may run out or all the children in a given family may be girls. There are two outstanding ways that people may continue to live on the earth. The first is by service, even though it be in a small way. The second is by giving of material substance.

Living through service in a small way lies within the reach of every normal individual. Christ set the example for this mode of living. He took the basin and towel and rendered the small service of washing the disciples' feet. He gave us the assurance that even a cup of cold water, given in His name, should receive a reward. The little things that are faithfully and willingly done amount to large things in the end. They give a continued memory of those who have lived and served. It is the little things that one does in daily life that determine the character of that individual. Just as the little things help to determine the character of an individual, so the little things help to determine the length of time he shall live in the minds of men. William Booth will continue to live in the minds of men as long as there is a civilized nation, because he served in little things. But these little things grew into a world service. The Salvation Army has extended its borders practically all over the earth. Wherever this organization serves humanity, the name of its founder is being perpetuated. D. L. Moody is a world-known character and will continue to live. He will live because he served humanity in a small way long before he preached his great sermons. There are characters who are not so widely known as these who will continue to live in the hearts of men because they served their fellow-man in a smaller way. The individual who fails to serve in the little things of life, but rather waits to do some great deed, will soon be forgotten.

The second group that is of interest are those individuals who give to worthy causes. Some give in large amounts and others in small amounts. But the purpose for which it is given is what counts. Seventy-five years ago, George Peabody was a name that stood out in the business world just as Henry Ford or other leading business men today. But Peabody is still living because he gave of his means to establish an institution that would bless humanity. From Peabody College at Nashville, Tenn., there goes a number of graduates each year all over this land of ours to help keep his name living; all because Mr. Peabody gave of his means. Few people know him as a wizard in the mercantile business. But he is known to the world today as the founder of this institution.

Leland Stanford, Jr., the founder of Stanford University, lives in a large way because he founded this institution in honor of his son. People do not know him today as a man who headed a particular business, but they know him as a founder of a great institution. On the other hand, we read and know of people who inherit large estates, but spend it all for their own enjoyment. Such people desire to live, too, but will soon be forgotten because their labors will not let them be remembered. If one would find his life, he must lose. If one would live with men, he must give to men.

J. E. M.

The trouble is that too many are trying to live the Christian life on the wrong side of Pentecost. They are trying to live the divine life with no resources but those that are purely human, and the great promise of Jesus Christ to humanity is this, "Ye shall receive power after that the Holy Spirit is come upon you!" The omnipotence of the Spirit shall be the measure of your strength.—*Samuel Chadwick.*

REPLY TO "DRY HYPOCRISY EXPOSED."

By Dr. Thomas C. Amick.

In the November, 1930, issue of the *Psychology Magazine,* there appeared a very excellent article by Henry Knight Miller on the subject mentioned at the head of this article. This is a very strong article, and one which all persons, whether in favor of the eighteenth amendment and the Volstead act or not, should read with care.

Henry Knight Miller is a thinker and writer of ability, and whatever comes from his pen is worthy of the consideration of all thinking people. As a psychologist, he has accomplished many notable things in his field; and as an editor, he has built up a wonderful magazine that fills a field unoccupied previous to this time.

In the article referred to, Mr. Miller devotes a page and a half to enumerating his movements as a member of the Anti-Saloon League of America. From childhood to years of maturity, Mr. Miller devoted his life and energies to the advancement of the purposes of the league and he made quite a notable reputation as a leader in this work. Not only so, but he served some of the better Churches of some of our cities, and he has accomplished much good as a minister of the gospel and a leader in religious work. And as editor of one of the growing magazines of the country, Mr. Miller's name has become one of the familiar names in psychological circles.

But we regret to record that, in the middle of the first column on page 17 of this article, Mr. Miller confesses that his former faith in the efficacy of the prohibition laws has been shipwrecked, and that he has been forced to turn his back on those ideas and ideals that motivated his conduct when in the prime of youth and manhood, and that he has joined in word, faith, and act that small and noisy minority who would abolish the advance in civilization made by the eighteenth amendment, and that he would fling into the dust that "noble experiment" of the best and noblest souls of our country, and he would consign to everlasting disgrace those aspirations of the heroic idealists of our time and age.

Mr. Miller tells us that, as an Anti-Saloon crusader, he made promises that the world would be renovated and rejuvinated; that poverty would be banished; that crime would be forever crushed, and that numerous others of the ills of the human race would be cured, if we would but adopt prohibition. In the next paragraph he reminds us that he has lived to see every one of these promises fail of fulfillment. Might we not ask here, in reply, whether or not Mr. Miller did not promise too much? Whoever dreamed that the eighteenth amendment would be a panacea for all our ills? If Mr. Miller promises too much, the fault is in him and in his short-sightedness, and not in prohibition. Has any law, or set of laws, no matter how wise they were, or has even the Constitution of our country, cured the ills of society? If those who first favored the law against murder, when the enactment of such a law was first agitated, had promised that the law would abolish all murder and cure all the ills to which the human race is heir, the passage of this law would not have prevented all murder, and those visionary souls would have been doomed to disappointment. Because murder has not been entirely abolished, is the law to blame? If Mr. Miller's reasoning is correct, are not the laws against murder, theft, prostitution, and the like just as responsible for the murder, the crimes, and the prostitution that he speaks of as the prohibition acts? These crimes are certainly committed against these other laws of our land. We should have these laws on our statute books; otherwise, civilization would be hanging in the balances, but the laws do not make the crimes: they are incentives to all reasoning and fair-minded men to avoid these acts. And these laws are warning voices to the depraved and criminally minded, and they are pointing such persons to the paths of rectitude and right doing.

In the last paragraph of column 1 and the first paragraph of column 2, page 17, of this article, Mr. Miller indicates that lawlessness has increased, crime has flourished, and violence goes merrily on, and all because of the eighteenth amendment and the Volstead act. Here we would lay down the proposition that the law is not responsible for the crime. The law, in every case, is the result of the desire of the good people of a community or State, or nation, to have certain forms of crime abolished. When the crimes resulting from the liquor traffic exasperated the people of our country and defied high heaven, then the people rose in their indignation and the eighteenth amendment and the Volstead act were the result. These came as a response to the outraged feelings of the people of our country and to their regard for decency and order. And the eighteenth amendment and the Volstead act are no more responsible for the crime, violence and bloodshed of which Mr. Miller speaks than the Bible is responsible for all the crime for the last nineteen hundred years of the history of the human race. The sins and evils that surround us on every hand are as sternly denounced by the Word of God as ever any amendment or law on our statute books has ever denounced any crime which has taken place in our country. Very few of us would be so simple as to say that the legal document that denounces a crime is the cause of the crime denounced.

Further, may there not have been other causes of this bacchanal of crime mentioned in these paragraphs? In this post-war period, when people have become somewhat lax as to morals, when extravagance has become rampant in our country, when family and home discipline have become relaxed, and the young have been allowed to follow the devices of their own minds, in this day of the movie, when the sex-appeal has been unduly emphasized, in this day of the new psychology where we are taught by some psychologist that it is God's will that His children shall have the utmost of their heart's desire, whether the person works for the desired end or not, in this day when civilization seems in a state of flux, can any fair-minded person attribute all the crime, evil and sin to the eighteenth amendment? It belittles a person's intellect for him to do so.

But, are these the facts in the case? Is there more crime in our country today than ever before, according to population?

After a thorough investigation by the Children's Bureau of the United States Department of Labor, we find that they report that the trend of alcoholism among the fathers of the children included in this study is "similar to that which appears in families known to the Massachusetts Society for Prevention of Cruelty to Children. Prior to national prohibition, intemperance was present in 47.7 per cent of the homes of the families known to this society; in 1921 it had dropped to 18.9 per cent. This means fewer drunken fathers and fewer delinquent and criminal youth under prohibition. We quote from Dr. Kirchwey, who, referring to the reports on crime of the Census Bureau of Washington, says, in the New York *Times* of May 26, 1929:

"Let us take courage from the official record, covering the eighteen years from 1910 to 1927, inclusive, which shows a marked decline of 35 to 40 per cent in the general crime rate in the

(Continued on Page 8.)

CONTRIBUTIONS

ELON LETTER.

Anthropologists picture the primitive life of man as beset with manifold fears. Out of efforts to find peace and harmony, orientation and adjustment in the midst of these fears, the pursuit of truth has been a constant objective of the human race. It is literally true that the truth has freed men, freed them from fears, freed them from superstition, freed them from a sense of weakness, freed them from a sense of inadequacy. It is equally demonstrable that the truth has yielded freedom in a positive direction by releasing the powers of man and bringing to him satisfaction of life in place of dread of circumstance. The discovery of new truth in the midst of the uncertainties and problematic situations of life has the same exhilarating effect upon man's spiritual powers as the release of adrenalin has upon the physical powers when the adrenal glands inject this inspiriting substance into the veins of a man who is in sore distress because of fear or exhaustion or some crisis that bids fair to annihilate him. Truth is, comparably speaking, a glandular secretion of the spiritual nature.

And yet, despite the beneficent service of truth in the lives and experiences of men, there is a disposition to disagree and inability to comprehend just what truth is, what its nature is, what its characteristics are. I have no doubt that some of the readers of the Elon Letter are as perplexed as was Pilate when he faced the unperturbed Nazarene, and that with Pilate they are themselves asking, if not in an open way, at least in their inmost hearts, "What is truth?" In order that we may have some understanding as to this issue, it would not be amiss if we undertake to describe truth through a consideration of some of its major characteristics.

Perhaps the first characteristic we should undertake to describe is what I may call the desire of truth-seekers for accuracy. Note that I did not say "finality." It will be necessary that we recur to this mistaken notion as to truth constantly. It is sufficient now for us to say that truth should supply a working hypothesis for life, a hypothesis that promises definite and accurate and dependable outcomes, but that it need not necessarily be thought of as ultimate or final. It is necessary that we should have a foundation for any type of structure which it may be our desire to erect whether this superstructure be a material building, a mental ideal, or a spiritual aspiration. This foundation requirement is the characteristic of truth which I have described as accurate.

Accuracy in the scientific sense of truth connotes also the sense of inclusiveness. It takes into account all the known differentiated facts involved in any situation. It does not close its eyes to any source of information. There was a time, astronomically speaking, when men thought that the earth was the center of the universe, and proceeded on that basis. Copernicus found facts in his study of the physical world which could not be reconciled with this view, and so he enunciated the theory that the sun is the center of the solar system, by which he meant the center of the universe. Astronomers do not know where the center of the universe is, though they are satisfied that Copernicus was right and accurate in his theory that the sun is the center of our solar system. Being convinced that a certain view or explanation of known facts is accurate and inclusive, men make use of the truth in constructing programs and procedures for their lives. The accuracy and dependability of truth are fundamental in any effort to construct life, institutions, or civilization. Systems of philosophy and of religion are likewise dependent upon accurate, inclusive, and dependable conceptions of truth.

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE.

The distinctive features of Piedmont Junior College are hereby presented for your consideration:

1. The inculcation and practice of the tenets of the Christian religion as they are accepted by our evangelical denominations without regard to sectarian alignments.

2. The teaching and application of the principles of true American citizenship, using as a basis the Constitution of our great national Commonwealth and the Declaration of American Independence.

These two ideas will stand out in all the instruction in this institution, every subject having its relationship to them made plain. Christianity has a vital relation to all true knowledge and to education of the highest and truest type. All of the subjects taught in the college have their bearing either directly or indirectly on the development of citizenship. Our American civilization is a Christian civilization and should be recognized and emphasized.

Some scientists profess to believe that science is out of accord with the Bible, and likewise out of harmony with the tents of the Christian religion. We teach that true science is in harmony with the statements and revelations of the Scriptures and with the teachings of Jesus Christ, the Son of God.

The history of the world is strewn with the wrecks of nations that forgot God and neglected the fundamentals of citizenship on which the stability of the State depends.

Many of the textbooks and much of the teaching of the present in our schools are tainted with false science and unwholesome humanitarianism, leading ultimately to a corrupt and degenerate citizenship.

Piedmont Junior College is committed with all earnestness to the development of Christian citizenship of the highest type. Therefore, our creed includes:

1. Christianity, the basis of our national ideals.
2. Religious freedom to individuals.
3. Complete separation of Church and State.
4. The U. S. Constitution as the permanent foundation of our government, and a jealous guarding of its principles.
5. Democracy in education, and freedom and liberty for educational institutions.
6. Teaching these principles without fear or favor.

The stress of modern life and vicissitudes of fortune prevent thousands from availing themselves of instruction in college, so Piedmont College is an institution which affords an open door for an education of those of very limited means.

Wadley, Ala. S. L. BEOUGHER.

CHRIST AS "LORD OF CONDUCT."

Sometimes an expressive phrase is more forceful in emphasizing a truth than a whole paragraph. In his interesting book, "If I Had Not Come," Bishop Hendrix says: "The supreme claim of Christ is as 'Lord of conduct,' and the idea of life must be sought in conduct to meet His approval." Here is a profitable subject for meditation at this season, for, above everything else, Jesus Christ is "Lord of conduct." Five times in succession in the sermon on the mount He makes this assertion: "Ye have heard that it was said . . . but I say unto you . . ." The Cambridge Bible notes that the phrase, "I say unto you," is a "most emphatic formula, which implies the authority of a law-giver." After hearing this wonderful discourse concerning righteousness (right conduct) and the kingdom of God, no wonder His hearers were astonished at His teaching and declared that He taught as one having authority, and not as the scribes. He is Lord of conduct because He is the Son and speaks with authority.

Christ is Lord of conduct in another sense. He is the inspirer of God-like conduct. His influence upon the disciples and the early Christians is ample evidence of this. What a miracle of transformed conduct is shown in Pliny's letter to the Emperor Trajan, when Christianity was in its infancy. The only fault to be found with these early Christians just emerged from paganism was that "they had been accustomed on a stated day to meet before light and recite among themselves in turn a hymn to Christus as God, and to bind themselves by an oath, not to any crime, but not to commit thefts, robberies or adulteries, not to break their word, etc. With this picture before us, how appropriate the phrase, "Christ, the Lord of conduct."

The principles of conduct which Jesus Christ taught are being acknowledged more and more as the loftiest code of ethics in existence, but unless His teachings find expression in daily conduct, they are valueless. Some years ago a little book appeared with this title, "In His Steps, or What Would Jesus Do?" It gained almost instant popularity and millions of copies were circulated. Why? It was a simple little story without pretension to originality of thought or literary excellence, but it forcibly conveyed a great truth—that the world would be transformed if every professing Christian would take the teachings of Jesus Christ seriously, and make it a matter of conscience so to conduct himself as to win His approval. No man ever goes astray who conscientiously seeks to conform his life to the teachings of the Man of Galilee.

Conduct is the acid test of the Christian, and the Master was ever applying this test. "By their fruits, ye shall know them." "Not every one that saith unto me, Lord Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "If ye know these things, happy are ye if ye do them."

At this sacred season we shall often think of Christ as our Saviour but it will avail us nothing to call him Lord, Lord, unless we do the things which He commands. If we would be assured that He is our Saviour, we must see that He is the Lord of our conduct. The much-needed revival will come when we turn to Him with all our hearts and let Him be, in deed and in truth, "the Lord of our conduct."

H. H. SMITH.

Ashland, Va.

SUNDAY SCHOOL HELPS.

Teachers' helps in the study of the "International Sunday School Lessons for 1931" are now ready for distribution. "Peloubet's Select Notes" and "Tarbell's Teachers' Guide," each priced $2 per copy, will be mailed post-paid to CHRISTIAN SUN readers. Inclose check with order, and address THE CHRISTIAN SUN, 1536 East Broad Street, Richmond, Va.

"I WAS A STRANGER—"

A certain young graduate student, at work for his master's degree in education and psychology in an American university, and already acquiring distinction in his chosen field as a student and as a man, was traveling about among students and young people's conferences as a speaker and member of the faculty. Wherever he went, he was made welcome for his own winsome personality, his great good humor, and his ability. Repeatedly leaders of the conferences wrote to his friends to express gratitude and appreciation for the fineness of his feeling and his great spiritual influence, as well as his intellectual contribution to the life of the conference. As one delegate said, "We are somehow better for having known him; to be his friend is to know how to grow as he grows in mind and spirit."

He was an East Indian, brought up in a land where there were restrictions of caste that shut off one group from another. But he was also a Christian, and he learned to count on a Christian spirit as a dissolver of those caste distinctions and a force to break down barriers.

One night he arrived late, nearly midnight, in a certain northern city. The railroad station was closed. The boat by which he was to leave for his next appointment would not go until morning. He had taken precaution, however, to wire ahead to the only person of his acquaintance in the city. He had no reason to know that the friend was away, so he took the first taxi that came to hand at the railroad station and gave the address in confidence. When he arrived at the home of his American friend he found, to his consternation, the telegram sticking in the door, obviously not received. What to do next? A hotel, of course He had money. He was perfectly able to pay his way, and he was a traveler, lecturing by invitation. So, without hesitation, he told the driver to take him to a hotel. His anxiety, as well as his irritation, grew as hotel after hotel refused him admittance—four in all. The driver, after the fourth refused, spoke up:

"I know a nigger who might take you in."

"Why?" said the young East Indian; "I am not a negro; why should I be under obligation to a negro family?"

"Right you are: why should you?" said the driver. "There's another place where you would be safe and have a bed, and that's the police station."

"Very well," said the student; "I am not proud, and I want to sleep."

So to the police headquarters they went. The policeman in charge at the desk said, "Yes, I have a bed. You can have it if you want it. It's in a cell with another man, but it's a bed."

He led the young stranger to the only cell in which there was a vacant bed. Breathing heavily, obviously drunk, and obviously for some time very sick, the other occupant lay close by on the second bed in the cell. There was no window and the foul air was enough to sicken anybody.

"I am sorry," said the young East Indian; "I think I would rather walk the streets than be here, if you don't mind. I just couldn't stand this."

"That's quite all right," said the policeman.

"Thank you for being willing to entertain me," was the answer, and again he went out to the street with his baggage. There by the curb was the taxi, still waiting.

"I thought you mightn't like it so well," said the taxi driver, a bit self-consciously, "so I waited. I've been thinking. You could go to my boarding-house. I'm going to be on duty all night, but I've got a bed and you could sleep in it, if you want to. I'd just as soon you'd have it as not."

"You certainly would be a good Samaritan," said the other.

"All right, hop in!" said the driver. In a few moments they were in a little boarding-house bedroom, where the driver, with embarrassed courtesy, made his guest welcome. Then he departed. The next morning he came early and took his guest to breakfast. Not one cent would he accept for either room or meal. He had obviously been doing some good thinking. When he deposited his guest at the boat, bag and baggage, the latter said to him with feeling, after he had expressed his gratitude, "You certainly are a good Samaritan!"

"Say, listen!" said the driver; "that's twice you have said that. What do you mean by it?"

"Do you not know the story of the good Samaritan?" asked the East Indian student.

"No," said the driver. Whereupon he listened to the story, simply told by one to whom it was old and familiar. The white driver listened with interest, frequently looking surprised at unexpected developments, and finally said, "That's a good story. Where did you get it?"

"If I send you a book with it marked, will you read it?" asked his new friend.

"Sure I will," replied the driver; "I'd like to have it."

And so a traveling stranger from India, who perhaps had learned the meaning of the good Samaritan story for the first time in his life by actual experience, sent a marked New Testament to a taxi driver in an American city, a citizen of "a Christian country."—*Congregationalist and Herald of Gospel Liberty.*

REV. A. W. SPARKS, formerly secretary for home missions for the Christian denomination and also associate director of town and country work for the Congregational Extension Boards, has been appointed on a full-time basis by the Administrative Committee and will be associated with Dr. Malcolm Dana in this important work for the Congregational-Christian Churches.

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10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a Gen. 15. 1. b Ps. 56. 1. & 57. 1. z or, *all*]

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8 ¶ [16]Jĕ-hŏi'-ă-chĭn *was* e
years old when he began t

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A PRAYER.

Dear Jesus, Prince of God, all hail! Thou, whom the Father didst send, of whom the angels sang, whom now we worship and adore, gifts to Thee we bring, gifts for use. Ability, time, means, self, we lay upon Thy altar of love. O make them Thine, we pray. Love only, Father, brought to earth Thy Son, the Holy Babe in manger laid. Bow our heads, bend our knees, lift our hearts, loose our tongues, that, to Him, the Prince of Peace, the conquering King, the lowly Saviour, universally and eternally shall ascend the honor and homage and praise and thanksgiving due His holy name. For His sake. Amen.

RELIGIOUS FESTIVAL IN INDIA.

While I was in India in 1928, I visited Allahabad at the time of the great seven-year mela, or gathering of the pilgrims. They were there from all over India and Burma to bathe religiously in the water where the Ganges and the Jumna Rivers join. Perhaps this is the most sacred place for Hindus in the world, especially once in seven years. It was estimated that from one to two million people came there during the days of that religious festival. As one stood on an eminence overlooking the Ganges Valley and looked across that marvelous multitude camped below, as far as the eye could reach it was nothing but people. In the early morning, when the people had built their little breakfast fires of dried cow-dung to cook their food religiously, it seemed that one could see the smoke of a hundred thousand camp fires. Thousands had come on the trains, thousands in motor lorries, thousands in oxcarts, and still greater thousands on foot. Formerly many measured their length or rolled long distances to reach the sacred spot to fulfill some vow. In these degenerate days, the trains and motor cars carry the larger number. They were there for one purpose —to try to secure some merit for the future life or some thousands less of rebirths, by bathing at just the right time and in the right way in the sacred waters.

As one stood there, the thought came, "What would Christ thing if He stood here with me and could see what I see?" Then the realization came that He was there and He did see, and not only so, but that He sees all the people of all nations of the world in their need, and He has told us how He feels about it. He sees them as sheep not having a shepherd. We all need that vision before we can have the true missionary passion. We need also the vision of Christ answering those unmeasured needs.—*"The Preacher and His Missionary Message," by Stephen J. Corey.*

MISSIONARY OFFERINGS.

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Total	$ 36.00

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Previously acknowledged since Sept. 1....	$ 537.24
Rosemont Class No. 3, Norfolk, Va.....	5.00
Total	$ 542.24

Summary.

Previously acknowledged since Sept. 1....	$6,694.90
Sunday Schools, regular	56.31
Dollar-a-Month Club	2.00
Specials	5.00
Total to date	$6,758.21

J. O. Atkinson, *Sec'y.*

SHARING.

The impulse "to share" was named the underlying motive of Congregational and Christian missions today by the Rev. Charles C. Merrill, D. D., senior secretary of the denomination's Commission on Missions. He spoke at historic Plymouth Church, Brooklyn, where Henry Ward Beecher was pastor forty years, in a sermon preliminary to the annual "Every Member Enlistment" which will be conducted at Plymouth Church and most other Congregational and Christian Churches throughout the country next Sunday. In connection with the "enlistment" will be pledged the larger part of the more than $25,500,000 which will be contributed to the Churches next year, including $4,000,000 for missions and other benevolences.

"The guiding principle for all our missionary work," Dr. Merrill said, "springs out of the inevitable impulse to share which lies at the heart of personal Christian experience. The deepest expression of this impulse is to share Christ; He means so much to us that we cannot help witnessing to Him and desiring others to know of our experience. A local Church cannot remain Christian, cannot develop those Christian virtues which enable it to do its own work within its own particular sphere unless it expresses this sharing impulse beyond its own constituency and its own community. A Church must be deeply missionary in order to be Christian.

"It is indeed true that the 9,300 men and women who in rural districts, towns and cities in this State and in the nation and around the world, constitute the staff of Congregational and Christian missions, do a vast service in simple human ministration. The work is certainly a great philanthropic enterprise. There are, for example, eighty-three hospitals and dispensaries rendering over 600,000 treatments a year. The work is a great educational enterprise, with 1,400 schools and 97,000 pupils of all grades from kindergarten to college senior. But not as a philanthropic or educational enterprise mainly are we supporting the work. Through these hospitals and schools and social settlements, as well as through organized mission Churches and evangelistic workers, we are sharing Christ with our fellows everywhere.

"In foreign countries, the principle is observed that all our work must be conducted entirely without any racial or any dogmatic religious superiority. Moreover, increasing control of the work in foreign lands is being given into the hands of the nationals and in each country the nationals are being given constant help and encouragement to develop an indigenous Christian Church through which, in the last analysis, the life of any nation must be Christianized.

"In a rapidly changing world, missionary work must change; in every part of the world, acute problems have arisen and must continually arise, calling for the wisest missionary statesmanship. It has been a distinguishing characteristic of our mission boards, the first in America and organized as pioneer and progressive undertakings, that progressive policies must always be followed and continued. In the realm of foreign missions, of Church extension in this country, of religious education, of negro education, and of pensions for ministers, forward-looking plans are in operation. But with a view to even greater improvement, they will be placed under close examination by a newly appointed committee on strategy. The committee will begin its work coincident with the completion of the merger of the missionary work of the Congregational and Christian Churches. The broadening and deepening influence of this merger, we hope, is a precursor of far greater union in missionary enterprises among all denominations.

"We are endeavoring to do our work in a nonsectarian way. Our missionaries the world over have standing orders to engage in union enterprises, and as a body they are in the forefront among those who are striving for a united Church."—*News Bulletin, N. Y., Nov.* 30.

REPLY TO "DRY HYPOCRISY EXPOSED."

(Continued from page 5.)

United States, and this notwithstanding the immense number of 'new crimes' resulting from liquor, drug, and traffic laws enacted since 1910. That, in this period of 'lawlessness' and 'demoralization' incident to the attempted enforcement of the prohibition law, the offences of assault, fraud, vagrancy, prostitution and larceny, the last the most common of serious offences, should fall off by 50 per cent or more, and burglary by 10 per cent or more, should give pause to our modern Jeremiahs."

Mr. Kirchway further says: "Robbery is less impressive statistically than it is in effect on the public mind, as the ratio of hold-ups, even now, is only one to three burglaries and one to eight cases of larceny. It is the more sensational way in which robbery is performed nowadays, and the attention which it received from the newspapers that have given it its evil eminence. Without the new style robber, equipped with the automatic and his high-powered car, and the still more modern 'racketeer' with his machine gun and bomb, there would have been no crime wave and no despair as to the fate of the republic."

The above quotations of facts from the statistics of our country as a whole speak loudly for themselves. To accuse the prohibition laws of the new criminal with his new methods of crime and to blame all the crime in our country to prohibition is not the part of a candid, unprejudiced mind. Taking all crime into consideration, the table compiled by the United States Census Bureau shows that, under prohibition, there has been a decrease of 37.7 per cent.

The fault, where crime is on the increase, as it doubtless is in some cities of our country, is not with the law, but it is with the officers who fail to enforce the law. Were the officers to enforce the law rigorously, the speakeasies, and the crime of which Mr. Miller complains, would all be quickly nipped in the bud. Had Mr. Miller directed his tirade against the venal officers who accept bribes and who are bought and do not enforce the law, then he would have hit the cor-

rect mark. Let the sworn officers uphold the Constitution which they take an oath to uphold, protect and obey, and we will find crime dwindling to very small proportions indeed.

Further along in his article, Mr. Miller speaks of the increase of poverty and blamed the prohibition law for this trouble. When we put the facts to the acid test of statistics, we find Mr. Miller again wrong. Taking the United States as a whole, the statistics give the following percentages of dependents in the United States for the years mentioned:

In 1912, 14.8 per cent of our people were dependents; in 1916, 16.5 per cent were dependents; in 1917, 16.5 per cent was again the number of dependents; now, coming to the prohibition period, we find in 1921 3.3 per cent were dependents; in 1925, 8 per cent were dependents, and in 1929, 9.2 per cent only are dependents. This statement of statistical facts shows that, on an average, the percentage of dependents has been halved since the prohibition period came in. Does this show a great increase in poverty? During this time also the amount of savings banks' deposits have increased many-fold, and we can give statistics to prove the statement, the people of our country live better and have more of the comforts and luxuries of life, and our country has been in the best financial condition that it has been in since the establishment of our government. We have no report yet for the year 1930, but even in the period of depression through which we are passing, our people are better off than in the pre-war period under liquor. We will always have the feeble and the shiftless with us, and we can never expect to have poverty absolutely eliminated.

In the next place, Mr. Miller tells us how the drink bill has mounted by leaps and bounds, but he fails to give any statistics or authority for his statements.

On page 285 of Prof. Irving Fisher's book, "The Noble Experiment," in table 32, we have an estimate of the consumption of distilled spirits in the United States based on data collected and checked and rechecked from all parts of the country from the years 1900 to 1928, inclusive. Commencing in the pre-prohibition period in 1904, the absolute alcohol content consumed in the United States was 60,543,693 gallons, or an average of 2.13 gallons for every person in the United States. The statistics show that the amount increases until it reached its peak in 1917, when the amount rose to 83,870,162 gallons, or 2.35 galgons per person. Under prohibition, this total has been reduced until in 1928 the total amount consumed was 13,547,503 gallons, or an average of one-third of a gallon per person. Between 1917, before prohibition and 1928, under prohibition, the amount consumed per individual has been reduced from 2.35 to one-third of a gallon for each person, or over 600 per cent. If Mr. Miller's estimate is correct, then those who are in a position to know and who have checked and rechecked the figures are positively wrong. The writer is inclined to side against Mr. Miller in favor of the statistics.

Mr. Miller again takes up the criminal aspect of the eighteenth amendment, and gives a rehash of what he had already said. We have already pointed out that statistics show that crime has decreased very materially, and under prohibition, and we will not add further comment here except to say that it is manifestly unfair to blame crime to the laws against crime, and also the man who denounces the laws of his land sides with crime and gives encouragement to the criminal class of our people. I doubt not but that the liquor and the criminal element will roll Mr. Miller's article like a sweet morsel under their tongues. We will have that element with us as long as the human heart is depraved, and the best we can do is to pass as many salutary laws as possible to safeguard society against this element, and to curb this element in their criminal course.

Mr. Miller also mentions the increase in the number of deaths from alcoholism since the passage of the eighteenth amendment. Let us here examine the facts in the case. According to the estimates of the wets themselves, the death rate in the United States from alcoholism in 1905 was 16.7 per thousand; in 1915, while still wet, the rate was 14 per thousand. In 1925, under prohibition, the rate fell to 11.7 per thousand. The wets themselves admit that death from alcoholism have materially decreased under prohibition. The figures compiled by the drys on the same subject correspond very closely with the calculation of the wets, and this shows that Mr. Miller is wrong or that he has juggled his figures.

Finally, Mr. Miller bursts out with the question, "What stands in the way of majority rule?" He then mentions the *Literary Digest* poll and the findings of the *Literary Digest* in favor of the wets. Let me ask the question in reply, Does not the majority rule? Did not the majority of our States vote the eighteenth amendment into our Constitution? Has not Mr. Miller found out that the *Literary Digest* poll was discredited long ago? And does not Mr. Miller know that when, two years ago, Al. Smith ran on an avowedly wet ticket and Herbert Hoover ran on a dry ticket the people of our country lined themselves up at the polls and gave Herbert Hoover the greatest and most overwhelming majority any candidate for the presidency had ever received in the United States? We know that Mr. Miller would suggest that other issues than prohibition were at stake, but we can assure Mr. Miller that the good people of our country will do this very same thing again if ever they have to face the issue fairly and squarely. That element of the people of our country who stand for decency and order, who are laboring for the highest good of our country and are doing their best to advance our civilization, will, if the issue is pressed, rise as a mighty giant and give to another dry man a vote so overwhelming that none but the most willful will question or gainsay. Party lines will again be flung to the winds, and those who stand for law and order will assert themselves in no misunderstood terms. Talk about the *Literary Digest* poll! The nation discredited this poll before it was born. To claim that the *Literary Digest* poll is conclusive evidence that the majority of our people oppose prohibition is to beg the question. The voice of the nation has been heard and the nation will speak again when necessary.

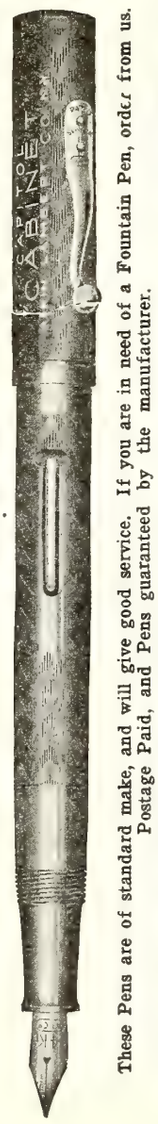
The remaining paragraphs of Mr. Miller's article are given to villifying the Anti-Saloon League, prohibition, and our dry senators and representatives. Villification does not get us anywhere. The facts are what count, and Mr. Miller can, by a little investigation, get the facts. When he writes another article along this line, he needs to fortify himself with the facts. Also, when this question comes to a show-down again, if such should ever be the case, Mr. Miller will have to reckon with the Church and with the faithful mothers of our country who will not bow the knee and worship the god of alcoholism and the god of gold.

When we consider that it was brought out in the hearings of the United States Senate Lobby Investigating Committee that this whole wet propaganda is confined to a few millionaires who are willing to debauch and prostitute their country and the youth of the country in order to feather their nest with gold, and that, in 1929, the wet group had only about ten thousand members, and that these claimed to be the majority of the people in our country, we can see how preposterous are their claims. This whole investigation and the utterly absurd claims of the wets may be found by referring to page 3895, et seq., of the hearings.

With these facts before us, we can but feel that Mr. Miller has been led by some weird, tempting voice to espouse the cause of the wets. We are sorry to see him prostitute his great power and energy to the work of debasing his country and its youth, when they might be so much more nobly spent in helping our country and her people to nobler and holier purposes and to a better and a happier way of living and to a nobler civilization than we now enjoy.

This writer is not a member of the Anti-Saloon League of America or of any of its affiliated organizations. He is a teacher upon whose heart has fallen the burden of encouraging and helping the young of this generation to live nobler and more heroic lives than otherwise they might have lived. He cannot submit to having temptations thrown athwart their pathways, and he, therefore, stands for the enforcement of the law, for removing temptations and allurements to vice and crime from the paths of the young, and so there is but one course open for him and that is to oppose with might and main all onslaughts of the enemy against the supreme law of our country.

Elon College, N. C.



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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XIII—December 28, 1930.

Review.

Golden Text: "Have this mind in you, which was also in Christ Jesus."—Phil. 2:5.

"Whatsoever things were written aforetime were written for our instruction." The lives of the representative men and women whom we have been studying during the past quarter are the embodiment of truths that ought to be helpful to us in making our lives better and more useful. The summary of the lessons given below is an adaptation of the splendid summary given in Dr. Amos R. Well's little book, "A Daily Digest of the Sunday School Lessons."

Zacharias and Elizabeth.

John the Baptist was a man of God largely because his father and mother were people of God. His faith was born of their faith. We do not live wholly for ourselves, but also for those who come after us, our children and all whom we can influence. John the Baptist heralded Christ, but Zacharias and Elizabeth heralded John the Baptist.

Mary.

Why was Mary chosen for her great work of bringing the Son of God into the world and caring for Him during infancy and youth? Because of the purity of her character. Because of her simple, child-like trust. Because of her teachableness. Because of her steady faith. Those qualities will win for any one noble commissions from God.

Simeon and Anna.

Simeon and Anna were both looking for Jesus, and so they found Him. They were both longing for the better future, and so they received confirmation of it. They both meditated deeply on spiritual things, and so had spiritual insight. Their quick knowledge of the Saviour was no accident, but the outgrowth of all their past.

Peter.

The one lesson that Peter needed to learn was steadiness. He could flash his mind into the truth, but needed to abide there. He could rise on wings of faith, but the first storm sent him to earth again. He yielded easily to temptation, and never made sure progress in the Christian life until he placed his head under the same yoke with Jesus Christ. Then, how the plow shot through the globe!

Thomas.

We have just as good right to speak of "an inquiring Thomas" as of "a doubting Thomas," and just as good right to speak of "a courageous Thomas" as of either of the others. Thomas saw the dark side of things, but he went valiantly forward through the dark, and that is the main thing. We should be grateful to Thomas for his proof that our Lord does not disdian to give proof.

The Centurion.

Many of us are so eager to get something from Christ that we take no thought about getting it in the best way. The centurion might have said, "Now I will leave no stone unturned; I will insist on the presence of the Great Healer; I will run no risk." Instead, he took his opportunity in the largest spirit, made the most of it instead of the least, and gained one of the most glorious rewards.

The Ruler.

The rich young ruler was only rich in money, and that is to be poor indeed. He was poor in human sympathy, poor in unselfishness, poor in self-renunciation, poor in courage to do the right. He was offered the greatest opportunity in the world, and was too poor in insight to grasp it.

Zacchaeus.

Zacchaeus was also a rich man, but he was "poor in spirit" in the sense of the Beatitude, and so he became rich in heavenly treasure. He dared to give away his gold, as the rich young ruler did not dare, and at once took rank far ahead of the ruler.

Stephen.

Stephen "the crown," was crowned before he won the royal crown of Christian martyrdom. He was crowned with faith. He was crowned with grace and graciousness. He was crowned with courage. He was crowned with power. He was crowned with the gift of the Holy Spirit. These are the crowns that mean eternal sovereignty.

Saul.

Paul's contributions to Christianity were many. First of all, his theology, his superb, searching, comprehensive, revealing thoughts of God and Christ. Then his out-reaching enterprise, his glorious extension of the Christian Church over the world. And, then his personality, so winsome, so inspiring, so strengthening. How many Pauls would it take to win the world for Christ?

Timothy.

We are grateful to Timothy primarily for his example of friendship. No one can ever know how much he did to render effective over the world the great life of Paul. Helpers are rare, and Timothy was a prince of helpers, because the Holy Spirit worked with him and he had training of the Book.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sunday, December 28, 1930.

Topic: "What This Year Has Taught Us."

Scripture: Deut. 8:1-6.

The program for this meeting may take one of several emphases. You may want to use the topic, "Things This Year Has Taught Us," in a personal way. In such a meeting the speakers would give personal messages on the things they have learned and accomplished during the year 1930. Such topics as "I Have Learned that it Pays to Be Patient," "Being Cheerful Helps," "L Not Judge Others," "Self-Control Is Needed," The Value of Personal Devotions," "My Greatest Experience in 1930," etc., might be discussed by members of the society.

The program committee may want to launch out into a little wider field and suggest the things that the society as a group has learned. Some of the topics suggested in the above paragraph might be used in this treatment of the topic. Others might be added, as "What My Church Has Done for Me This Year," "The Good I Have Received from Christian Endeavor This Year," "The Most Worth-while Programs Our Society Has Had This Year," "The Best Thing Our Society Has Done This Year."

It is also possible to discuss world events under this topic. In doing this, the outstanding religious, educational and political events and developments should be presented and discussed.

Which ever of the plans is used will furnish plenty of material for a lively meeting if time and thought is put upon the preparations.

A good closing thought for either of these suggestions is to have a talk on "Unfinished Tasks." Perhaps you will want to secure an outside speaker for this talk; but even if this is done, this talk should not be the only item on the program. This talk will deal with some of the things every person desires, such as an education, health, friendships, good reading, and Christ-like living.

At the close of the old year, it is well to hear "The Call of the New Year," as it is given in this poem:

"Quit you like men, be strong:
There's a burden to bear,
There's a grief to share,
There's a heart that breaks 'neath a load of care—
But fare ye forth with a song.

"Quit you like men, be strong:
There's a battle to fight,
There's a wrong to right,
There's a God who blesses the good with might—
So fare ye forth with a song.

"Quit you like men, be strong:
There's a work to do,
There's a world to make new,
There's a call for men who are brave and true—
On! on with a song!

"Quit you like men, be strong:
There's a year of grace,
There's a God to face,
There's another heat in the great world race—
Speed! speed with a song!"

—*Wm. Herbert Hudnut.*

Quiet-Hour Readings for the Week.

Monday: Isa. 53:6.
Tuesday: Matt. 20:20-28.
Wednesday: Gal. 6:7, 8.
Thursday: Luke 6:36-38.
Friday: Matt. 7:1.
Saturday: Philip. 4:4-7.
Sunday: Deut. 8:1-6.

YOUTH GATHERING AT ELON COLLEGE.

Dreams of happiness cluster around Christmas. Every one wants to be happy, and especially at Christmas time. It is the time of song for the little children and the blending of voices in praise to God for the wonders He has revealed unto His people.

Christmas, 1930, will be a time of especial happiness to a group of Christian Church people. First among those to whom Christmas, 1930, will bring happiness will be the thirty or forty young people of the Christian and Congregational Churches in the Southeast who will meet at Elon College on December 29-31 for a conference on the work of young people in our United Church in the Southeast. Then, a second group to whom happiness will come because of this youth meeting will be the men and women in all of our Churches who have been longing for the day when our young people would join in a larger program of service for the Church of Chrsit. Such a time this meeting promises to be. Dreams will be coming true at this Christmas meeting!

For two full days young people representing each of our Christian Church Conferences and each of the Congregational Associations in the Scutheast will discuss ways and means by which they may render larger service in the Church. Theirs will be truly spirits seeking for high adventure in the service of the King. Prayers in their behalf and in behalf of the group of young people's workers who will meet and counsel with

(Continued on page 11.)

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

COLLEGE AND UNIVERSITY ADMINISTRATION. By Lindsay and Holland. Macmillan; $2.50; pp. 666.

The authors really write their book with two purposes in view—to justify State institutions of higher learning on a free tuition basis and to enter a plea for the centralization of control of our institutions of higher learning in the president's office. The book is particularly weak in two particulars—its treatment of personnel work in the modern college and of the place and influence of the alumni in college affairs. The citations to the literature are exceedingly abundant and reliable. It is an eminently worth-while book and as a sort of pioneer in its field, does its job commendably.

SEVEN GREAT BIBLES. By Alfred W. Martin. Frederick A. Stokes Co. $2.50; pp. 277.

Dr. Martin has two purposes in his book—to beget appreciation for the ethical, moral and religious values in all religions—a unity in the midst of diversity, and to achieve both purposes by citations from the sacred books of the religions themselves. He treats the bibles of Hinduism, Buddhism, Confucianism, Zoroastrianism, Mohammedanism, Judaism and Christianity. The book achieves its first purpose quite admirably. Many will doubt the possibility of its second purpose and certainly will not be convinced that it has been done in the book. You will, however, greatly profit by reading this volume.

GREAT THEMES OF THE CHRISTIAN FAITH. Arranged by Chas. W. Fergusson. Richard R. Smith, Inc.; $2; pp. 204.

Fifteen sermons by such men as G. Campbell Morgan, Ralph W. Sockman, C. G. Chappell and J. H. Jowett. Throughout the entire volume will be found an undercurrent of positive conviction and definite faith. The men who have contributed to its pages are men who have something to say to a needy world, and while the book does not pose as an anthology of the world's best sermons, its average is extraordinarily high.

With the one exception of Dr. Jowett, all of the sermons are by living ministers, and they have written from experiences in the active ministry. The result is a book of exceptional spiritual force, highly suggestive because of the various approaches it offers, and rich in illustrations and diction. Well worth reading by the layman, it should be of especial value to ministers who, during the course of a year, must touch repeatedly upon the themes it contains. K.

RELIGION IN A CHANGING WORLD. By Rabbi A. H. Silver, D. D., Litt.D. Richard R. Smith, Inc.; $2; pp. 204.

Written by a Jew, it is a book well worth reading by the Christian. In a time when religious forces, both orthodox and liberal, are finding themselves attacked by materialism and atheism, it sounds a clarion call to the religious leaders of the world. Setting himself squarely against the tendencies of the day, Rabbi Silver contends that the function of religion is to resist precipitate change, to distinguish critically between the novel and the new, and to conserve at all costs the rich spiritual heritage of the past. He rightly contends that "the need of God is as real a need of human life as the need of food. It may not be as immediate, but for the realization of life's highest possibilities . . . it is indispensable."

In regard to tolerance in religion, he has this to say: "For an unbelieving Jew and an unbelieving non-Jew to be tolerant of each other's nonbelief is no achievement. It is when a believing Jew, who is profoundly moved by his faith, and a believing Christian, who is profoundly moved by his, discover a common basis for good will, that a significant event is consummated." K.

YOUTH GATHERING.

(Continued from page 10.)

them, by those who are interested, will mean much in the accomplishment of the task before them.

As a befitting close to this youth conference, there will be a rally program for young people at the Burlington Christian Church no the evening of December 31st. This program will begin at 7:30 o'clock. It will be in charge of youth leaders of the conference, with Herman Truitt, president of the Young People's Department of Christian and Congregational Churches in the Southeast, presiding. A brief report of the work of the conference will be made at the rally. A worship program will precede the addresses of the evening. Miss Graham Rowland, former missionary worker among the Navajo Indians at Fort Apache, Ariz., and director of religious education at the Burlington Christian Church, will speak on the subject, "Youth on the March." Miss Rowland is a convincing speaker and well worth hearing. Her address will be followed by an address by Prof. A. R. Van Cleave, of Elon College. Prof. Van Cleave is an outstanding speaker. He is known and loved by the students of Elon College, and has a deep understanding and appreciation of youth.

The young people from Christian and Congregational Churches surrounding Burlington are invited and expected to attend this rally. Recognition will be given groups from the various Churches. A full house is expected.

JEWEL TRUITT.

AMERICAN STANDARD BIBLES.

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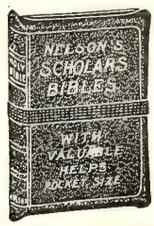

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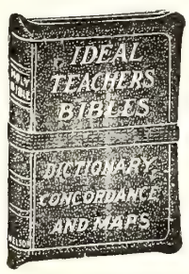

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CHRISTMAS WEEK.

MONDAY.

A MEANING OF CHRISTMAS.

As if to meet the understanding of the simplest mind, the Christmas story is told in simple, comprehensible terms. In Christmas thought, all minds meet on the level of the Babe. But Jesus came a Messenger of heaven for all people for all time in the form of a little child.

However simple and baby-like, the meaning extends to the loftiest outreach of the spirit of man, and carries with it the supreme expression of the Divine will and character. His name is Emmanuel, which means "God with us," and it embraces in human form all of the nature of Deity that mortal mind can grasp. The greatness of God is shown in Him more than by the establishment and ordered maintenance of the universe.

We wonder if the world is not growing more Christmasy all the time. There appears to be a growing sense of brotherhood, and of loving-kindness of God. There are more Christmas gifts, more Christmas greetings sent, more celebrations held, more charity given than ever before. As for the message of "Peace on Earth," there is a mighty struggle in the world for peace.

It would be fine for every sober-minded person to do a little real thinking this Christmas upon the sublime truth of the necessity for a revelation of God. If God is all that it is said he is, He must reveal Himself to each of us, and how much better could it be than in the universal appeal of an innocent, humble, obedient and loving babe.

Christmas means that the infinite God condescended to meet the comprehension of man in terms of a little Child, who should represent the loving Father nature of the eternal.

Prayer.—We praise Thee, O God, that Thou hast given such grace and power to men. No other honor and glory is to be compared to this of receiving Thee. Come into our hearts, Eternal Father, and abide! Through our Lord and Saviour Jesus Christ. *Amen.*

TUESDAY.

CHRISTMAS EXPECTATION.

"There was a gentle hostler
(And blessed be his name),
He opened up the stable
The night our lady came.
Our lady and St. Joseph,
He gave them food and bed,
And Jesus Christ has given him
A glory 'round his head.
So let the gate swing open,
However poor the yard,
Lest weary people visit you
And find their passage barred.
Unlatch the door at midnight
And let your lantern's glow
Shine out to guide the traveler's feet
To you across the snow.

"There was a courteous hostler
(He is in heaven tonight);
He held our lady's bridle
And helped her to alight;
He spread clean straw before her
Whereon she might lie down,
And Jesus Christ has given him
An everlasting crown.
Unlock the door this evening,
And let your gate swing wide;
Let all who ask for shelter
Come speedily inside.
What if your yard be narrow?
What if your house be small?
There is a Guest, who's coming
Will glorify it all.

"There was a joyous hostler,
Who knelt on Christmas morn
Beside the radiant manger,
Wherein his Lord was born.
His heart was full of laughter,
His soul was full of bliss
When Jesus, on His mother's lap,
Gave him His hand to kiss.
Unbar your heart this evening,
And keep no stranger out;
Take from your soul's great portals
The barrier of doubt.
To humble folks and weary,
Give hearty welcoming—
Your breast shall be tomorrow
The cradle of a King."

—*Joyce Kilmer.*

WEDNESDAY.

THE JOY-STAR.

"When they saw the star, they rejoiced with exceeding great joy."—Matt. 2:1-10.

Rightly were those men of the East called magi, or wise men. They hitched their wagon to a star. They had learned that star-gazing is the most profitable of human occupations. They discovered that heaven has richer gifts than earth.

What the Christmas star was, whether it was a new sun or a comet or a remarkable conjunction of planets, matters not; it was a divine signal in the sky, a sure token to the wise men of God's wonder-working on earth. They were glad and eager to drop all their secular business and make it their one business to discover God's meaning in the sign.

Therefore, the star became to them a joy-star, though to others it was nothing but an astronomical phenomenon, a mere event up above them. It passed over their heads and their hearts as well. They gazed, but the wise men rejoiced. And if we are truly wise, we shall look at the Christmas star after the fashion of the magi. We shall read in it God's handwriting, a personal message for us. It is the message so often on the lips of Jesus Christ, "Come, and follow me." It beckons, it allures, it commands, it goes before, and we walk where it leads. Ah, blessed is such following, the one supremely blessed act of our mortal life!

Prayer.—Messiah of the holy star, Thou accredited of heaven, be our Guide through life, our Leader through eternity! All earthly lights are but the flickering and illusory gleams of the marshes. Thou alone art the Light of life. Show us the way, Thou Star of stars. *Amen.*

THURSDAY—CHRISTMAS DAY.

MAGNIFYING GOD.

"My soul doth magnify the Lord."—Luke 1:46-55.

What a daring sentence is this which opens Mary's "Magnificat," so-called from its opening word in the Latin translation! Think of magnifying God, making God great, increasing the infinite one! Surely this is a tremendous thought to put into Christmas.

And yet it is a very true thought, for God has given to man the terrible power of shutting God out of his life, and every such exclusion narrows God; at the same time, God has given man the glorious power of admitting Him to his life, and every such admission enlarges God, magnifies Him.

Let us keep Christmas by taking the Lord into our lives, even as Christ was taken into Mary's life from the brooding of the Holy Spirit, and as Christ came into the life of the world through the Bethlehem birth. Nothing can so magnify us as thus magnifying the Lord, and nothing can so magnify the world.

No one can enter into the real spirit of Christmas that does not enter into the real spirit of the atonement. If we see in Christ the loving Father coming close to men and bearing their burdens, most of all their heaviest burden of sin, then we know what His coming meant, and we truly interpret Christmas.

The Christmas Street.

"Red of holly, swirl of snow,
Scurry of passing feet,
Jumble of people, high and low—
This is the Christmas street.
White man, black man, bishop, Jew—
Christ was born for all of you!

"Cherished children, a hungry tot,
Sad little face and eye;
Chinaman, negro, polyglot,
Tramps and tramping by;
Rich man, poor, beggar man, too—
Christ has died for all of you!

"Santa Claus, and mistletoe,
Newsboy, fakir, cheat,
Drab and virgin, on they go—
This is the Christmas street.
Pass and pass, O motley crew,
Christ He lives in all of you!"

—*Margaret P. Montague.*

Prayer.—

"O Holy Child of Bethlehem,
Descend on us, we pray;
Cast out our sin and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell:
O come to us, abide with us,
Our Lord Emmanuel."

FRIDAY.

THE WORD AMONG US.

"And the Word became flesh, and dwelt among us."—John 1:1-14.

"Thou shalt call His name Jesus, for it is He that shall save His people from their sins."—Matt. 1:18-23.

Jesus Christ was and is the Voice of God. He is God's Speech—His articulate, breathing Speech.

What a marvelous privilege is this into which the world came at Christmas! We call the radio perhaps the most important, as it certainly is the most surprising of all the advances of science; but what is it when compared with that Word of God which has been speaking to us now for nearly two thousand years? Straight out of heaven it came, and its message is not of commerce or politics or art or literature, but of eternal life and endless peace and joy and power.

Jesus, "God of Salvation"—the most significant and blessed of all names! Named by a messenger of God. Shall He not also receive the same name from us? For we cannot call His name Jesus unless we receive Him as the one who shall save us from our sins.

Prayer.—Thou art our salvation, blessed Jesus. Thou hast given us the gift of gifts, freedom from the evil that has had dominion over us, entrance unto the light and liberty of the children of God. For this we bless and praise Thee, world without end. *Amen.*

THE CHRISTIAN SUN'S PULPIT

Rev. Joseph W. Fix, *Preacher.*

FRIENDSHIP OF PAUL AND TIMOTHY.

(2 Timothy.)

The Bible is largely a book of friendship. In the Old Testament we read with sympathetic delight the close relationship that existed between Ruth and Naomi, and also the friendship between Jonathan and David. In the New Testament the first great series of friendships existed between the Master and His disciples. The friendship between Jesus and the household of Mary and Martha was also very rich. But the friendship that is attractive to us today is that which grew out of the acquaintance of Paul with Timothy.

Before there can be a close friendship between two persons there must be sympathetic understanding and mutual love. These two characteristics of friendship are most evident in the lives of Paul and Timothy. Both hearts seemed to beat in unison. Each man knew the common bond that united them, for Jesus Christ was the same Saviour to both men. The conversion of the apostle on the Damascus road was an experience never to be forgotten by him who heard the voice and saw the vision of the risen Lord. His heart was quickened and he developed a passion to share this joy with another.

Timothy was one of the first listeners who heard of Paul's marvelous experience and conversion. So earnest was the passion of the apostle that Timothy decided to believe on the Lord Jesus Christ and do His will. Because of the fact that he was one of Paul's first converts, he loved him. He often refers to him as his faithful son, and his child in Christ. Paul was very anxious to have Timothy keep himself uppermost in the sight of God. He wanted him to be a successful preacher and devout minister of the gospel. To that end, he wrote him letters in which he charges him as to his Church administration and his personal living.

The First Epistle of Paul to Timothy was for the purpose of directing him in the right choice of officials for the Church at Ephesus. He discusses the right use of the law. He exhorts him to give thanks for all of his laborers; writes about the question of how women should be attired, and as to their position in the Church. Paul has much to say on the question of the duties of bishops, deacons and elders. These and many other matters are laid before the young preacher by the aged apostle, who is personally interested in his welfare and is desirous of seeing the kingdom of God come on earth. The nine outstanding charges in this first epistle deal more largely with the Church and its mission than with the personal life and growth of the young man himself. It was unfortunate that these two good friends had to be separated so much of the time, and yet it may have been a blessing, in that Timothy had to depend upon God for the solution of problems that otherwise he might have entrusted to Paul. Their friendship was perpetuated and enriched by correspondence. In those days the writing of letters was a lengthy task. Today, when letters may be written on a typewriter in a short period, people greatly neglect the old fashion of friendly letters. They wire, phone, cable or send brief postal picture cards. But not so in the day when Paul and Timothy lived. Their friendship was bound together by mutual correspondence.

Paul's second letter to Timothy was personal. It was written from Rome during the imprisonment of the apostle. In these lonely hours at his disposal he thought much of his beloved friend Timothy and longed for his presence as he (Paul) sat, bound in stocks, awaiting execution. "I am now ready to be offered, for the time of my departure is at hand." Of the numerous charges made unto Timothy, we turn to four that are most outstanding. These we select from the four chapters composing the second epistle.

1. "Be not thou, therefore, ashamed of the testimony of our Lord, nor of me His prisoner" (2 Tim. 1.8).

The apostle begins this chapter by referring to the time when he assisted in the ordination of the young preacher. He speaks of the laying on of hands and of the glory of Jesus Christ and admonishes that he never be ashamed of Him. Paul himself had stated in his letter to the Romans the testimony which he wanted Timothy to always bear, "I am not ashamed of the gospel of Jesus Christ: for it is the power of God unto salvation to every one that believeth. For therein is the righteousness of God revealed from faith to faith" (Rom. 1:16).

Instead of bowing in shame, Paul charged Timothy to be proud of the gospel. The testimony of the Lord was his foundation. Upon the Lord's promises he was to go forth and testify. The Lord was the one all-sufficiency for every need of human-kind. Paul wanted Timothy to know with him that there was everything in the gospel that one should be proud to possess. It contained messages for every need and care. It was love to the depressed, strength to the weak, instruction to the unlearned, and joy to the downcast. Rejoice in the Lord. Be not ashamed of the testimonies of the Lord.

As for me, I am God's prisoner. I am in stocks and bonds; but gladly have I suffered affliction for the gospel's sake, and I trust that you will not be ashamed to own me as your friend. I exhort you, Timothy, to willingly suffer with me. Jesus our Saviour has suffered for us. He has preceded us to the cross. I am now ready to be offered up. Be proud of me. All Christians have to suffer. Let none of us shun its claim upon us. Let none of us be ashamed of the suffering servant, but, like him, gladly rejoice in tribulations and persecutions. Paul calls attention to the fact that all sinful men may be saved by that power of God which was revealed in His Son Jesus Christ. Of it, let us be proud.

2. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

In this verse, one friend is charging another friend with kind advice. He is endeavoring to stir within him the gift of gathering knowledge and Christian growth. Every workman ought to do his best work at all times. Preachers need especially to work, to study and to grow. It is very easy for us to get into ruts, and when once there we find it hard to get out. It is embarrassing to be found ignorant of certain great principles and doctrines of the Word. One needs to study hard and thus win the favor of fellow-man and Heavenly Father. He who does not study may some day feel ashamed to stand before those who are counting on him. Paul was particularly anxious to have Timothy make good. He wanted him to grow in knowledge and wisdom, and to pattern his life after the great Master. He was therefore charged to study the Word. Learn its divisions and discover its truths and cures. This was a most solemn charge, and one to be considered with uttermost thought. He who does not study does not grow. One must pay the price for an education, and one must pay the price for spiritual growth. Sacrifice and service are a part

(Continued on Page 15.)

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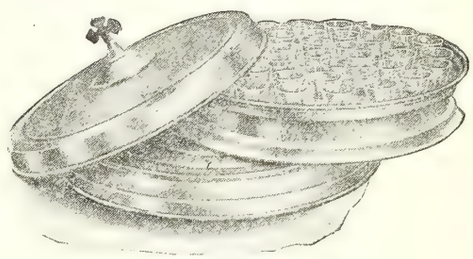

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Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
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Tray No. 10—Interlocking, with 30 plain glasses	**6.50**
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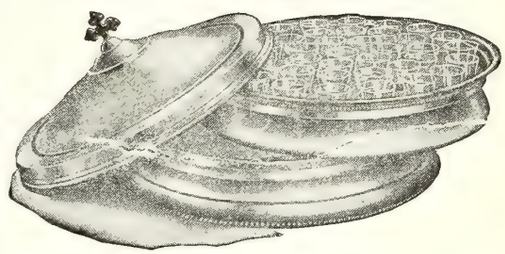

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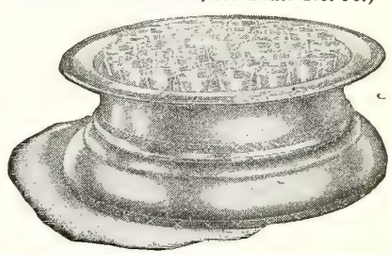

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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

Our special Thanksgiving offerings are starting off very nicely, and many of our Churches and Sunday Schools are taking quite an interest in it. Our Durham Church and Sunday School has sent us more than four hundred dollars as a Thanksgiving offering, and hope to make it $500 by the end of the year. Rosemont Church and Sunday School, Eastern Virginia Conference, sent us a check for $616 for a Thanksgiving offering this year. Our Rosemont people are a working people, too. I have been informed that they will soon have their beautiful Church completed and ready to be dedicated and paid for. With a new Church building program on and make a Thanksgiving offering of $616 to the Orphanage—isn't that great? This should be an inspiration to many other Churches.

We are looking forward to splendid offerings from Burlington, Suffolk, Greensboro and many other Churches to help us reach our goal. Our Thanksgiving offerings so far this year amounted to $4,474.40. We still have $5,525.60 to raise to reach the ten thousand dollars.

Now, let everybody—pastors, Sunday School superintendents, teachers, officers and friends—as a great army, come to our rescue and help us reach our goal. We need your help and we need it now. See to it that your Church takes the offering and mail it in before the end of the year. Let every reader of THE SUN read the Orphanage letter from week to week, and we will keep you informed from week to week; and if you see that we need more help to climb to the goal, won't you help us?

As I write this letter, I am informed that ninety thousand people in New York are attending a football game. I could hear over the radio the deafening roar of thousands cheering the team of their choice, and the hearts of the players are made glad. We are very quiet at our desk writing this letter, and you are too far away to shout a word of cheer, but if your Church and Sunday School, or you personally, will mail us a check to help clothe, feed and care for these little fatherless children, your check will make us happy, too.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 18, 1930.

Brought forward $18,441.17

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Lawrence Mem'l Bible Class	$ 2.75	
Berea	3.00	
Hines Chapel	5.00	
Lebanon	2.10	
Happy Home	2.00	
Bethel	3.23	
		18.08

Eastern N. C. Conference:

Mebane, Nov. & Dec	$ 4.00	
Damascus	2.74	
Turner's Chapel	1.45	
		8.19

Western N. C. Conference:

Hank's Chapel		2.74

Eastern Virginia Conference:

Suffolk	$30.00	
Rosemont	10.07	
Mt. Carmel	11.16	
Newport News	16.30	
		67.53

Valley Va. Central Conference:

New Hope	$ 3.42	
Dry Run	2.00	
		5.42

Alabama Conference:

Pisgah		1.25

Special Offerings.

Burlington News Co.	$12.00	
L. W. Wagoner	7.00	
A Friend, Durham, N. C.	10.00	
Philathea Class, Suffolk, Va.	25.00	
Lee Newberry, Plymouth, N. C.	20.00	
W. A. Lee, Durham, N. C.	7.50	
		81.50

Thanksgiving Offerings.

N. C. & Va. Conference:

High Point	$34.87	
New Lebanon	35.94	
Pleasant Grove	11.00	
Durham (add'l)	50.00	
		131.81

Eastern N. C. Conference:

United Church, Chapel Hill	$ 4.00	
Plymouth	9.66	
Mt. Gilead	2.75	
Cary	6.74	
Catawba Springs	38.53	
New Hope	14.00	
Martha's Chapel	8.60	
Mebane	21.00	
New Elam	14.30	
Henderson	45.46	
		165.04

Western N. C. Conference:

Pleasant Hill	$33.54	
Smithwood	3.50	
		37.04

Eastern Virginia Conference:

Isle of Wight	$ 3.70	
Wakefield	5.25	
Webster	7.25	
Franklin Sunday School	42.40	
First, Richmond	58.00	
Old Zion	77.41	
Waverly	46.03	
Newport News	67.15	
		307.19

Valley Va. Central Conference:

New Hope	$ 9.16	
Bethlehem	2.80	
		11.96

Georgia and Alabama Conference:

Hill Side		2.56

Individual Contributions:

R. T. Spain, Manson, N. C.	$ 5.00	
J. W. Drake, Wilson, N. C.	15.00	
Ladies' Aid Society, Durham, N. C.	30.00	
Mrs. E. H. Morris, Asheboro, N. C.	5.00	
M. O. Sherrill, Charlotte, N. C.	10.00	
A. M. Long, Lillington, N. C.	5.00	
Mrs. George Hinton, Reedville, Va.	5.00	
		75.00

Grand total $19,356.48

THE CHRISTIAN SUN will make an excellent Christmas gift for your friends.

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805 E. Grace Street, - - Richmond, Virginia
Opposite Richmond Hotel.

ALL SELF-PRONOUNCING

Holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2⅝x4½ inches

Specimen of Type.
AND the third day there was a marriage in Cā'nā of Găl'i-lee; and the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles ..... $ .50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles ..... .60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges ..... .85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges ..... .70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges ..... .90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges 1.10

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With all the words of our Lord and Saviour printed in red.
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The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

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One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 — *The three wise men*

carrying away into Ē'gÿ-lon *are* fourteen generations; and from the carrying away into Băb'ÿ-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges $1.00
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5016PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms 2.60

Holman GEM Testament

POCKET SIZE 3⅜x4½ inches

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Jē'sus to the multitude, and to his disciples,

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In size, 3⅜x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

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Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines. It is the most readable edition of all large print Testaments.

Specimen of Type.
THE book of Jē'sus

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All styles sent postpaid at above prices

FRIENDSHIP OF PAUL AND TIMOTHY.

(Continued from Page 13.)

of life's demands, and they come not without labor and effort.

Paul was further thoughtful of Timothy in this same connection and chapter when he charged him to flee from youthful lusts and follow righteousness, faith, charity, and peace. He assured him that such would enable him to develop a pure heart. He advised that he avoid foolish and unlearned questioners, such as would gladly lead him into strife. He tells him that with his learning he must be apt to teach and be always gentle and meek. In meekness he must instruct those who oppose themselves to the acknowledgment of the truth.

3. "Preach the Word; be instant in season and out of season" (2 Tim. 4:2).

In the final chapter of this second epistle, Paul admonishes Timothy, as a preacher, to always preach the Word. At all times he is charged to adhere to this command which was the basic principle of Paul. The Word of God is our sufficiency. Nothing that is man-made can be its substitute. Both in season and out of season, preach the word. It is the balm for every wound, and the source of inspiration for every task. The notions and fancies of your own are not to be discussed. The Word is to be your textbook and guide through all of life.

There will come times when men will not endure sound doctrine; but after their own lusts shall heap to themselves teacher who have itching ears. These shall turn away their ears for the truth to fables. They shall want you to be popular, as they call it; but remember me and your commission to Go ye into all the world and preach the gospel. As you preach, you must reprove and rebuke many who need sound doctrine. In all things you must watch and endure afflictions. Do always the work of an evangelist and make full proof of thy ministry. Always bear in remembrance the fact that I, your friend and co-laborer, have fought a good fight, I have finished my course, and have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only but unto all them also that love His appearing." And may the Lord Jesus Christ be with Thy Spirit. Grace be unto you. Amen.

Franklin, Va.

THE YOUTH PROBLEM.

The longer I live and the more I acquaint myself with the conditions under which the youth of the South are forced to accumulate their ideas of life, the more I am made conscious of the appalling insufficiency of adult preparation for righteous child training. Only a few days ago I saw a father—a business man—setting an example for his seventeen-year-old son that will be damnable to a finish to that boy if he follows suit. Not long ago I overheard a mother condoling her daughter into going with a young man who was not worthy of the esteem of a pure Christian girl, and the daughter knew it, but you see this chap has a wealthy old father, and that was the catch for the eyes of this inconsiderate, mammonized mother. Poor girl! What a pity that she is so unfortunate in the gift of a mother! I have heard the youth problem almost every day during the last ten years in several different States, but I have learned, to my entire conviction, that it is the adult problem that is accentuating the perverseness of our youth.

I tell you, it's the grown-ups who are furnishing the delusionments for youth. So, before asking, what's the matter with youth, please ask, what's the matter with adults. Even adults with hoard heads! Face thousands of young people in the different States for ten years and have them bring you their problems (handicapping sorrows, perplexities, and the like), and you will find the rock-bottom in the youth problem. If they are bad, they are bad because they have found more of bad than good. Their wrong attitudes, ideas and objectives are contributions left them by their predecessors. They are our making, and the sooner we wake up to this fact, the sooner the youth problem will find its best solution.

Lake City, S. C. A. R. FLOWERS.

NOTICE.

I would be pleased to assist in the organization of a Christian Endeavor Society at any Church which does not have a society at the present time. I would also appreciate an opportunity to appear on the regular program of any Christian Endeavor Society. At the present time my schedule is open the first Sunday night in each month and all of each fifth Sunday. My address is Duke University, Durham, N. C., Box 4367.

ROBERT LEE HOUSE, *Pres.*,
Eastern N. C. S. S. & C. E. Convention.

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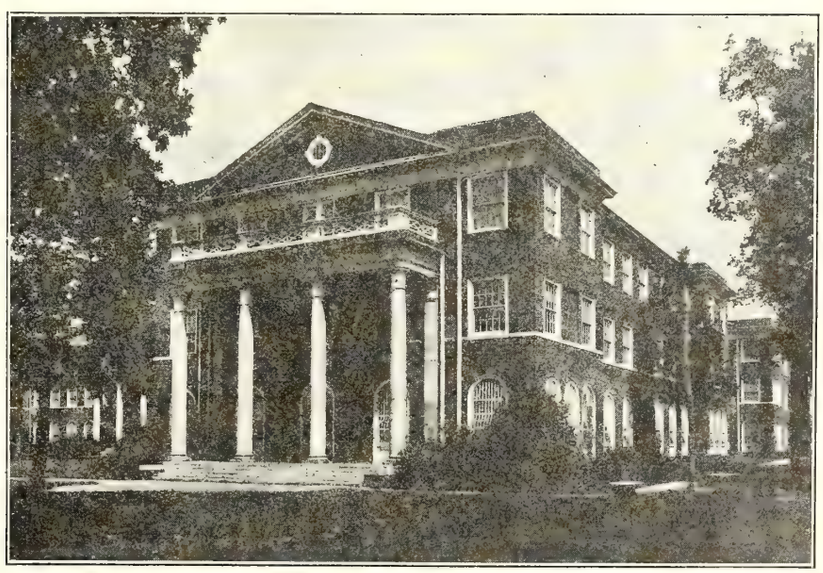

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A religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Christian Church.

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Remitances for advertising and all other business matters should be addressed to the "Managing Editor," 1536 E. Broad Street, Richmond, Va.

When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

MARRIAGES

BRAY—HARPER.

On Saturday afternoon, November 1, 1930, I united in marriage Mr. John H. Bray and Mrs. Sallie Harper, both of Nathalie, Va. Bro. Bray has been a deacon in Liberty Christian Church for nineteen years and one of the most active workers and stanchest supporters. Mrs. Bray is a faithful member of the Baptist Church. They each have a host of friends who wish for them prosperity and happiness. C. E. NEWMAN.

Behind any achievement worth calling by the name, you will find a man who, in some way or other, has hit upon what he can do.—E. A. Robinson.

666

is a doctor's Prescription for

COLDS and HEADACHES

It is the most speedy remedy known.

666 ALSO IN TABLETS.

OBITUARIES.

FREEMAN.

Hiram Freeman was born January 12, 1850, and died November 11, 1930; age 80 years, 9 months, and 29 days. He was married to Nancy Jane Canon on November 4, 1869. They lived together 61 years. To this union were born eight children—six sons and two daughters. Four of the children preceded him to the grave. He leaves to mourn his going a wife and four children. He professed faith in Christ in early life and united with the Christian Church. He was faithful to his Church in every way and attended its services as long as he was able to get to the Church. He put his Church first.

He was buried at the Ether Christian Church, with service conducted by the writer, assisted by Rev. Mr. Jordan, a Baptist minister. He was a man whom the public knew well and loved. He was a justice of the peace for a long time and held positions of trust and confidence. There was a large congregation at the funeral, and he was placed beneath a mound of beautiful flowers. May God bless the widow, children and relatives.

JOHN M. ALLRED.

The man who builds up family life, creating a happy home, is playing a man's part in the world.—Anon.

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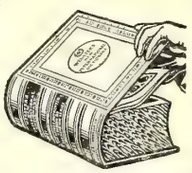

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Southern Convention of Congregational Christian Churches

THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

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VOLUME LXXXII. RICHMOND, VA., THURSDAY, DECEMBER 25, 1930. NUMBER 52.

Mrs N T Farmer

Merry Christmas and a Happy New Year

THE SUN'S OBSERVATORY.

By Dr. W. C. Wicker.

COMMUNITY CHESTS.—

Cleveland, Ohio, contributed this year for the community chest at Thanksgiving $5,418,000—the largest sum ever raised by any city at one time for the current expenses of charitable and welfare organizations. Of this amount, $4,667,000 was for the "regular" fund, and $751,000 for an emergency fund to tide the relief agencies through the present winter of unemployment and unparalleled distress.

MISSIONARY MUSEUM OPENED.—

Dr. Samuel M. Zwemer, professor of the history of religion and Christian missions at Princeton University, has recently opened the missionary museum, the plans for which was announced last summer. The museum is intended for study rather than for observation and exhibition purposes, and will constitute a laboratory in the field of missions. Dr. Zwemer worked as missionary among the Mohammedans for a number of years and will be able to do great things in the preparation of young missionaries for the foreign field.

DR. MOTT HONORED.—

Dr. John R. Mott, one of the greatest missionary laymen in the world, has had the "Order of the White Lion" conferred upon him by President Thomas G. Masaryk, of Czechoslovakia, this honor being given in recognition of Dr. Mott's work as chairman of the World Student Christian Federation. His work is to be further honored in the presentation to him of a portrait of himself painted by Sir William Orpen, foremost portrait painter of England. More than a thousand pounds has been contributed for this purpose by friends of Dr. Mott.

DR. W. E. BARTON PASSES.—

Dr. Barton, who has been ill since August from heart trouble, followed by bronchial pneumonia, passed to his reward December 7th at Long Island College Hospital. He had been compelled to resign his position in Vanderbilt University as professor and also his pastorate of the Collegeside Church, Nashville, Tenn. Dr. Barton was a minister of the Congregational Church, and had served Churches at Boston, Chicago, and other city Churches with great success. He was an author of note and wide fame. He was an authority on the life and work of Abraham Lincoln. He wrote "The Life of Clara Barton" and other works of note.

YOUNG PEOPLE'S AGE.—

The Baptist Young People's Union of Texas recently held a convention of its annual meeting, and there were 45,000 registered delegates. Three auditoriums were necessary to accommodate the throngs in the simultaneous sessions. The young people of the Church hold the future of Christianity in their grasp, and that Church, local or national, which neglects the young people is doomed to die. Christian education in our colleges may prepare a few leaders in young people's work, but unless the multitudes of young people who never take courses in Christian education in college are trained in and for Christian service, the work of the kingdom will wane and fail of its great purpose.

Who But God?

BY ALBERT JOHN MURPHY.

When on the background of the centuries,
Dim with the dusk of ages, God began
To paint a picture equal to the years,
He chose the theme of mother-love, and then
He framed it with the beauty of the skies.
With shades of earth and lights of heaven,
He wrought
The art which shames the wisdom of the wise.
Below, a Babe to make a woman cry;
Above, the glory of the Eastern Stars!

And then God touched the golden strings of sound,
And up from out the heart of all the world,
Like mystic messengers from other realms,
Came angel voices prophesying peace.
So far they sound, and yet so near, they seem
To be lost voices of the human heart,
Lost dreams of hope, too fair, too frail for earth,
Come back, like echoes down the centuries.

Immortal scene that only God could paint—
The Child, the stablestraw, the starry light;
The song of angels singing down the years;
The spirit in the heart that bids us rise
To fairer heights of love, and hope, and peace:
This is God's poem-song.
For who but God could think of Christmas!

LIFE ADJUSTMENT.—

Mt. Pleasant Congregational Church, Washington, D. C., has won fame by its achievements through its life-adjustment center, with a staff of twenty-six physicians and psychiatrists, working with the minister of the Church, all under the guidance of a trained director. Dr. Russell J. Clinchy, associate minister at Broadway Tabernacle, New York City, since 1927, has accepted a call to this Church as pastor, and the work of life adjustment will continue to apply psychiatry to neurotics, mentally disturbed, and neuresthenics for restoring them to normal life under the direction of Christianity. Christ healed many who had functional troubles and taught His disciples to carry on the work of healing and the new psychology is doing wonderful things in this field since the World War.

HOME MISSION CONFERENCE.—

Babling voices and conflicting philosophies were in evidence at the Washington, D. C., Congress of Home Missions, held at Washington, December 1-5. Opinion ranged from a stalwart defense of the present denominational order to an outright statement of the goal of a united Protestantism. The congress discussion revealed the fact that many communities are over-churched and that much could be saved for the extension of the kingdom by a better distribution of effort. "Statistical and research experts have declared that too great a per cent of home mission money goes into fields of 1,000 population or less that have more than one Protestant Church, and that each of the denominations represented in the Home Mission Congress participates in such duplication."

IMMORTALITY.—

Dean Shailer Matthews, speaking for the theologians, in last month's issue of the University of Chicago magazine, held that "there is no use in talking about what a particular form of matter will do or won't do before you know what matter is; there is no use in being dogmatic about anything you don't know." "Religion did not invent itself in the continuance of life after death. That came out of the urge of life itself, and this is practically universal. Millions of people in all grades of culture have believed themselves immortal. The belief was due to the deeper belief that what had produced personal values was still at work producing personal values. Primative man thought in terms of soul and spirit, and modern man is coming to think of God as personality working in creative love."

COUNTRY CHURCH COST $450,000.—

Mt. Lebanon United Presbyterian Church was built as a country Church in the environs of Philadelphia. The city has grown out to meet the Church in the country, and has entirely enveloped it with lovely homes. The pastor, Rev. Edward C. McCown, is assisted by Rev. Donald Spencer; other workers are the pastor's secretary, a financial secretary, and a trained Sunday School director. The total membership is said to be approximately 2,300, of whom 2,000 are contributors. If this is true, it is certainly unusual. The exact enrollment of the Sunday School is 1,876, and three weeks ago the attendance was 1,176. A new Church was dedicated three years ago at a cost of $450,000. It stands on a hill and its two towers remind one of the Durham Cathedral. The Church seats 1,400 people and is frequently in the morning well filled with worshipers.

NOTES-PERSONALS

A Merry Christmas and a Happy New Year to all CHRISTIAN SUN readers.

"Thou shalt call His name Jesus: for He shall save His people from their sins" (Matt. 1:21).

There will be no CHRISTIAN SUN next week. Printers and editors will join the rest of the world in observing Christmas.

Here is wishing for all CHRISTIAN SUN readers a Happy Christmas, and that during the season we may often think of Him who gave us the day and the season of joy and gladness.

"Fear not: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10-11).

Let God admonish your souls today. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things" (Paul).

Dr. A. B. Kendall, North Girard, Pa., has accepted the pastorate of the Hopewell Christian Church and plans to move to Hopewell and begin the work at the earliest possible date. Hopewell is to be congratulated, as is Dr. Kendall, on the opportunity and outlook for real service to the Church and the kingdom.

It is still not too late to give your pastor a copy of Doran's Ministers' Manual for 1931. He will appreciate it beyond most anything you could give. Compiled by Dr. G. B. F. Hallock, it is chocked full of illustrations, ideas, seed thoughts and suggestions that will make his life easier during the coming year. Order a copy now from THE SUN office. It contains 625 pages, and the price is only $2.50.

A recent visit by THE SUN editor to Piedmont Junior College, Wadley, Ala., found President Beougher and his faculty busy and happy in their work. Much work has been done recently in completing the handsome and commodious administration building, in installing a larger and more adequate central heating plant, and in improving the grounds about the buildings. Quite an increase in number of students is promised after January 1st, President Beougher informed us. Dr. Jenkins resides a La Grange, Ga., and is giving all his time to financial and field work for the college.

One hundred and two persons—the largest number recorded in a single month since records have been kept—were killed by automobiles in North Carolina in November. There were 330 automobile accidents, resulting in 404 injuries and 102 fatalities. During the eleven months of 1930, ending with November, there were 690 fatalities in the State, the exact total of the new high record for the year of 1929, of which number 68 occurred in December, '29. Despite warning, signs and experience, automobile accidents and fatalities continue to mount higher and higher by the month and the year.

The Burlington *News*, December 16th, carries this item of pleasing interest about one of our well-known and beloved members: "The name of Dr. P. H. Fleming, minister, superintendent of the public welfare department of Alamance County, with complete biographical data, appears in the first edition of "Who's Who in Government," by the Biographical Research Bureau, Inc., 460 West Thirty-fourth Street, N. Y. The book contains 800 pages, 700 of them being required to give the data on prominent citizens of the entire United States who, in the opinion of the publishers, should be listed by such a work. The sketch on Dr. Fleming reveals his record as unusually active in Church, educational and welfare work."

It is very gratifying to report that Rev. R. Lee House, as pastor, also chairman of the home mission committee, Eastern North Carolina Christian Conference, has engaged to preach at Franklinton, N. C., second and fourth Sundays the present Conference year, with the hope and purpose of reviving and reorganizing the Christian Church at that place. Bro. House held his first service at Franklinton Sunday evening, December 14th,

THE VOICE OF CHRISTMAS.

I cannot put His presence by, I meet Him everywhere:
I meet Him in the country town, the busy market Square.
The mansion and the tenement attest His presence there,
Upon the funneled ships at sea he sets his shining feet,
The distant ends of empire not in vain His name repeat.
And like the presence of a rose, He makes the whole world sweet.
He comes to break the barriers down raised up by barren creeds.
About the globe from zone to zone like sunlight He proceeds;
He comes to give the world's starved heart the perfect love it needs.
The Christ, whose friends have played Him false, whom dogmas have belied,
Still speaking to the hearts of men, though shamed and crucified,
The Master of the centuries, who will not be denied! —*Harry Kemp.*

and reports a very good attendance with an encouraging outlook. Some repairs have been made and the place of worship put in condition for services. We should have had a strong Christian Church at Franklinton years ago, and there is hope now, with one of their own as champion and leader, that the good work will go forward.

Rev. S. E. Madren, writing from Fancy Gap, Va., December 12th, says: "We had a wonderful meeting (evangelistic) at Rocky Ford Church this fall. It closed a short time ago, after running for about four weeks, with about fifteen professions and several reconsecrations. Nine united with the Church and were baptized. The meeting was a spiritual awakening for the Church, and it meant much to the community. We now have the Rocky Ford Church painted (two coats), at a total cost of $125.85. It took more paint than it would have if it had been painted when it was built. We, the local community, are raising half of the above amount, with the hope and understanding that others will donate the other half, and thus meet the bill."

The following reported in the daily press from the proceedings of the recent annual session of the North Carolina Conference M. E., South, is of general interest: "The conference also adopted a resolution to unite with the Western North Carolina Conference in a joint effort to raise $100,000 by February 1, 1931, to liquidate the debts on the Methodist Church at Chapel Hill and College Place Church, Greensboro, where hundreds of Methodist girls at North Carolina College for Women attend. The conference was told early in the week that Chapel Hill Church was in danger of being sold under mortgage unless an immediate settlement was made on the debt. A resolution was also adopted by unanimous vote indorsing the proposed merger with the Methodist Protestant Church in North Carolina, and providing for appointment of a committee to work out the details. A similar resolution was passed a few weeks ago by both the Western North Carolina Conference and the Methodist Protestant Conference."

Mr. W. E. MacClenny, Suffolk, Va., a member of the committee on memorials at the Lebanon site, Surry County, Va., and on the campus at Elon College (O'Kelly Memorial), being officially advised that the memorials were now erected, dedicated and paid for, under date of December 19th, writes: "I am glad that the two monuments are erected and paid for. Little did I think when my first report was made as Historian of the Southern Christian Convention at the Christian Temple, in Norfolk, that these two markers would have been erected and paid for by this time. They will stand, no doubt, for ages to point the youth of the Church to the facts they commemorate. As a Church, we now need one other thing, and that is a complete and full history of the Christian Church in the South, prepared by some scholar, and put in the ministerial course at the college, so that the coming men of the Church will be posted on our denomination and that for which it stands. This should be prepared by a member of the faculty of the college as most of the material is there at hand and only has to be studied out to get it."

I wonder whether we are willing to face seriously and thoroughly the fact of Christ. A few years ago a volume of sermons appeared, with these opening sentences: "What exactly has Christ done for you? What is there in your life that needs Christ to explain it, and that apart from Him simply could not have been there at all? We have come to such familiarity with Jesus Christ and His words that we just assume that we know His meaning and the significance of His teaching and that we are making of Him and His teaching all that we ought. But is either assumption vitally true in our lives? What is there in our lives and conduct, beliefs and habits, views and dispositions that is so Christ-like that it requires Jesus Christ to account for it in us? Just what is there that would not be there, what beauty or nobility or excellence, what strength or patience or courage, what kindness or generosity or sympathy—what is there that simply would not be there at all if he had not come? Or what is there that would not continue for a day but for His continuing influence within us?" Christmas cannot be an experience unless Jesus Christ is born in us. It cannot be permanent unless He abides with us and in us. If His birth is simply an event, it has only the value of an event. Unless it is also an experience for us, it does not mean what it should.—*Wm. Fraser McDowell.*

CONGREGATIONAL NEWS

Rev. E. C. Gillette, *Editor;* Rev. F. P. Ensminger, *and* Rev. M. J. Sweet, *Associates.*

INTERDENOMINATIONAL SCHOOLS.

Interdenominational leadership training schools have the day in Florida now, with Miss Pattie Lee Coghill, our Congregational extension worker, and other educational representatives of the Methodist Episcopal, Methodist Episcopal, South, the Presbyterian U. S., Presbyterian U. S. A., and Disciples of Christ Churches. These schools have been the outgrowth of the finest and most natural kind of interdenominational co-operation—a feeling on the part of the six Churches that they can do together a much more thorough and effective piece of leadership training than any one of them can do separately, and that in this united effort each worker multiplies his, or her, work by six. So these representatives have first of all become friends, and out of this friendship and an earnest desire to help the teachers and officers of the various Churches to better prepare themselves for finer work, have grown these schools in the larger centers of Florida.

The first school of the fall series was held in Daytona Beach, November 9-14, and Miss Coghill served as dean of the school and taught a course in young people's materials and methods. Ormond Community Congregational Church, seven miles away, sent five of its teachers and officers each evening that week, and Dr. Lincoln, pastor of the Daytona Beach Congregational Church, had a large part in planning the school, and conducted the worship service between classes each evening in a splendid manner.

Other schools held for a week in close succession—one day between each—were Miami, where we have five Congregational Churches in the vicinity; St. Petersburg, where the Lutheran Church entered the school, too, and its minister served as chairman of the board of managers; and Jacksonville, where the Episcopal Church was well represented. The worship services of the Jacksonville school were held in the Taliferro Memorial Chapel of the St. John's Episcopal Church, and the classes in the educational building of the First Methodist Church. Miss Coghill taught the course, "Training in Worship and the Devotional Life," in each of these schools.

Schools have been planned for the winter and spring months in the following places:

Lake Worth—February 22-27.
Orlando, Winter Park—March 1-6.
Tampa—March 8-13.
Sanford—March 15-20.
Fort Myers—March 22-27.
Key West—(Date to be decided).

Miss Coghill will teach in these schools and serve as dean of several of them.

Another effort toward co-operation educationally is a series of one and two-day rallies held in places where it is impossible to hold schools for a while. The first of this series was held in Eustis, December 7-8th, for the Churches of Eustis, Mt. Dora, Tavrees, and Umatilla. As a part of the program for the two days, a number of conferences on departmental work in the Church school were conducted, and Miss Coghill, in her group on young people's work, had representatives of nine different denominations. Similar rallies will be held at New Smyrna, Crescent City, and other places.

The fine interest in these schools has led us to believe that leadership training and missionary education should be our chief emphasis educationally in all of the Florida Churches this year. Toward this end, a series of classes will be conducted in a number of Churches where interdenominational work is not done, with classes one night each week in five different Churches for five weeks. This has an advantage in that it will mean that each Church is in training for a longer period of time, has more time for study, and an opportunity to apply the teaching on Sundays between sessions and to report results, and will give the field worker an opportunity to get into each Church for one Sunday during the five weeks.

LET'S PUT IT OVER.

There are only two weeks left in which to bring the apportionment giving for 1930 up to 100 per cent. All moneys to be counted on the apportionment must be mailed by January 10th, the day on which the books close. Any thing mailed on the 10th will be credited, even though it does not reach the receiving office for a day or two. All Church treasurers and treasurers of auxiliary organizations should make every effort to send their checks by that date. Those in Florida should send them to Edwin C. Gillette, 117 West Forsyth Street, Jacksonville, Fla.; others in the Southeast should send their checks to Dr. W. Knighton Bloom, 528 Victor Building, Washington, D. C. May we not make every effort to make our giving for this year as large as possible.

This year was to be the year of advance, it being the hope that the giving of the Churches would be increased 20 per cent this year. Some of our Churches have reached this 20 per cent advance. For others that may be impossible, but can we not make it a full apportionment. When the plan of advance was proposed, there was little anticipation of the financial disaster that has struck the country. With the disaster has come increased demands for help all along the line of missionary endeavor, not only in this country but also on the foreign field. The condition is world-wide. We must not let our missionaries or our missionary work suffer if we can help it. Let us give to the boards, that they in turn may see that the missionary pastors receive their salaries and that the work goes forward. Every dollar contributed now will have unusual value, as the need is unusually great. Send your contributions by January 10th.

TRIBUTES FROM "THE CENTURY."

The *Christian Century,* that outspoken, independent Christian journal, in a recent issue carried a splendid tribute as an editorial to Dr. Wm. E. Barton, and also reprinted that rarely beautiful tribute which Dr. Barton, writing as "Safed the Sage," paid to his wife after her death five years ago. We quote these words from the editorial:

"The death of Dr. William E. Barton comes to the *Christian Century* as a stunning blow. Who can take the place of 'Safed the Sage?' Or from whom can there come articles with equal clarity of viewpoint, audacity of thought, trenchancy of style, and directness of purpose? It was the stuff of life with which Dr. Barton dealt, and the pulse and tang of life ran easily from his pen onto these pages. Probably this triumphant humanness showed most plainly in the parables which he contributed for years to these and other pages. As commentaries on the ever-changing, yet changeless comedie humaine, those parables have been unsurpassed. The man had elements of genius in him, and the root of that genius was his understanding of human foibles and forces. Few men have left more solid accomplishment behind them."

The *Christian Century* also, when commenting upon the departure of Dr. Jason Noble Pierce from Washington, had these fine things to say about him:

"For ten years Dr. Pierce's influence and ministry have blessed Washington. He leaves this city with the love and esteem of all his brother-pastors. His has been an influence of inestimable value, and he will be sorely missed."

NEW SECRETARY FOR BOARD.

Rev. Hugh Vernon White, of Stockton, Calif., has just accepted a call from the American Board of Commissioners for Foreign Missions, Boston, Mass., to a secretaryship in its home department, beginning his official duties about the first of March, with offices at 14 Beacon Street, Boston. Mr. White, in coming to Boston, concludes a successful pastorate of seven and a half years in the Stockton First Congregational Church.

"I consider that this offer is one of the biggest and most important opportunities in a world crisis for developing better understanding and for interpreting Christianity at home and abroad," says Mr. White.

Hugh Vernon White was born in Kern County, Calif., graduated from the University of California, B. A., 1917, and the Pacific School of Religion, S. T. B., with an S. T. M. from Harvard Divinity School, which he earned while carrying a pastorate in the Smith Memorial Church, Hillsboro, N. H. Mr. White served several years (1919-1923) as a pastor and teacher in the Hawaiian Islands, being minister during that period of the Kahului Union Church and the First Christian Church of Honolulu, as well as an instructor in the Hamakuapoki High School.

Mr. White's work in the home department of the American Board, which is the oldest foreign missionary society in the United States and directs the overseas service of the Congregational and Christian Churches of America, will be primarily along educational rather than financial lines, interpreting the spirit of modern missions to the Churches and the public.

MISSIONARY STUDY BOOKLETS.

A few days ago there came to the desk of the extension worker four booklets which look most interesting—"India Today," by Genevieve Sargeant Phillips; "Yesterday and Today in Puerto Rico," by Mrs. Manley F. Allbright; "Our Common Social Problems," by Hubert C. Herring and Katharine Terrell; "Why a Woman's Society in the Local Church," by Elsie Gaugh Higgins.

Each of these booklets contains four programs written especially for the adult group that must have enough material for a meeting given under one cover. Additional suggestions for further study are also given. These booklets may be secured for 10 cents each from any office of the Commission on Missions, 14 Beacon St., Boston, Mass.; 287 Fourth Ave., N. Y.; 19 S. LaSalle St., Chicago, Ill. Priscilla Chase.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. W. STALEY W. A. HARPER
S. C. HARRELL J. E. McCAULEY
NEWS EDITOR
W. C. WICKER

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cesae to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE FIRST CHRISTMAS.

(Matthew 2:1-11.)

Now, when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold! there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His Star in the East, and are come to worship Him.

When Herod the King had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet, And thou Bethlehem, in the land of Judea, art not the least among the princes of Juda, for out of thee shall come a Governor that shall rule my people Israel.

Then Herod, when he had finally called the wise men, enquired of them diligently what time the Star appeared.

And he sent them to Bethlehem, and said, Go and search diligently for the young Child, and when ye have found Him, bring me word again, that I may come and worship Him also.

When they had heard the King, they departed; and lo, the Star, which they saw in the East, went before them, till it came and stood over where the young Child was.

When they saw the Star they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young Child with Mary, His mother, and fell down and worshiped Him; and when they had opened their treasures, they presented unto Him gifts: gold, and frankincense, and myrrh.

A CHILD IS BORN.

"For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end . . . from henceforth, even forever." (The prophecy of Isaiah, chapter 9, verses 6 and 7.)

Writing some seven hundred and fifty years before the event occurred, the prophet speaks as if the incident related had already taken place. With such certainty and assurance did the prophets write. This is the unmistakable sign and proof of divine inspiration and revelation. Only a mind living in and illuminated by the clear light of Deity could describe, with accuracy and detail, an event as if it had already taken place which was to take place seven and a half centuries later.

What the prophet saw and said, by revelation, would take place, we know by history, fact and experience now did take place. And the Child has more than lived up to the prophecy. From the moment He was cradled in the manger till this good hour, the increase of His government has been sure, unmistakable, steadfast. Against odds, evils, injustice, oppression, selfishness and greed, that government of judgment, justice and peace has been and still is on the increase. It spread out from Bethlehem, Jerusalem, Palestine till it now touches and, in greater or less measure, influences every government, nation and peoples on this earth. Even in the pagan or non-Christian lands today 29,188 ambassadors (missionaries) for Christ are supported by the Church to proclaim the "Good News" of the Child that was born in Bethlehem nineteen hundred and thirty years ago. In addition, 151,735 natives converted to the way and the life are likewise supported by the Church, so that they, too, may give all their time, talent, strength to testifying of Him on whose shoulder the government rests; 36,246 Churches and 3,614,154 communicants represent and testify of Christ with their lives even in "the darkness of the non-Christian world."

But this tells little of the story. This government has struck downward as well as outward. It penetrates conduct, character and society to their depths. "Big business," as well as little individuals, must reckon with the Child. No agency or activity in society, save the gangster and the outlaw, can ignore the life, the moral standards and the way of the Man of Galilee. He lived a life and established ideals that cannot be ignored. Millions of dollars have been spent, and will be, in gifts by friends to friends, gifts of good cheer and good will. Every business and every person is more or less affected by the Christmas season and spirit.

And in millions of homes there will be, and are today, glad family reunions, joyous greetings and good cheer, because "unto us a Child is born: of the increase of His government and peace there shall be no end forever." J. O. A.

The Bethlehem Inkeeper Speaks.

The inn was full. There was no room.
And yet, of course, I might have made
Arrangement. But the evening gloom
Came on—a man must keep his trade—
The guests were in—they all had paid.

There was no room. The inn was full,
And it had been a busy day;
So many vexing questions pull
A landlord's heart. All can not stay—
The late ones must be turned away.

The inn was full. There was no room,
But certainly I could have done
Something if I had known for whom—
Ah, that my door should be the one
To shut out Mary and her Son!

—B. Y. Williams.

HOME THE CENTER.

Christmas puts home at the center. Motherhood, childhood, the family circle and fireside—these come into their own at Christmas. For family life was cemented and motherhood eternally glorified when the Babe of Bethlehem was born. This was the beginning of Christmas, now the most enjoyed, and the most observed of all holidays or holy days.

One of the greatest Christmas songs ever written and sung is "O Little Town of Bethlehem." This song brings vividly to mind a picture of a family with all its anxieties, hopes, fears, joys. And this is one of the most valuable contributions Christmas makes to the world and to each of us. It "takes us home, or keeps us home, and makes us realize that the home may be the center of life's richest joys."

The mother instinct is the strongest and most fundamental of human endowments. And the home instinct comes next. Whatever prevents the one or destroys the other, brings disappointment, sorrow, separation, loneliness. Many a heart with a sundered home walks the weary way of life with a sorrow and loneliness that can only be explained by blasted hopes, unfulfilled dreams, frustrated ideals and aspirations. But often God ordains it so that through sorrow and loneliness we may become better acquainted with the Man of Galilee, the gift of whose sorrow, suffering and loneliness is Christmas with all its joy.

Home life is the center of our civilization, and our native instincts and endowments as well. Because Christmas brings us home and revives the sweetest and most sacred memories and instincts of our minds and nature, we make it the most joyful of all seasons. J. O. A.

SCHOLARSHIP AND BUSINESS.

The man of business may also be a scholar and a patron of learning. Such is J. Pierpont Morgan, of New York, upon whom Oxford, a foremost university of Europe, recently conferred the honorary degree of doctor of civil law—the highest honor this venerable university can confer. It is reported in the press that this high honor was paid to an American business man in recognition of three outstanding traits. First, because he has busied himself, at the expense of time and fortune, in securing many rare and valuable books for the British Museum; second, even before America went into the World War, Morgan was generously aiding the English in their struggle against Germany; third, he has shown for years a keen appreciation of country life and out-of-doors pursuits which the English, as a nation, greatly value.

While Mr. Morgan gives much time to his business interests, which are almost world-wide, he has not neglected, either, his pursuit of knowledge, and has kept up a deep interest in and loyalty to the Church.

Not a few men in business feel that they must and should give all their time and energy to their financial affairs. Fact is, the pursuit of learning regular attendance at Church, and a deep interest in religion do not hinder, but always help, a man or woman in achieving success in the business world. J. O. A.

ANNIVERSARY SERVICE.

The First Christian Church, Portsmouth, Va., celebrated the anniversary of its foundation and commencement with appropriate service at the Church on November 30, 1930. Twenty-nine years ago a small group of people dedicated themselves to the high and holy task of beginning a work for Christ in the city of Portsmouth which has grown with the passing years. Believing that the principles of the Christian Church afforded for them an opportunity of service for Christ and humanity, they founded the first Christian Church ever established in the city. Under the leadership of Rev. J. W. Harrell, they commenced a work which has progressed throughout the twenty-nine years of the Church's history. Worshiping first together in rented quarters, this group eventually built a mission building located on the corner of Effingham and High Streets. After some years the dream of these founders was consummated with the completion of the splendid and thoroughly modern Church home which they now occupy on Washington Street.

However, the physical accomplishments of these twenty-nine years do not constitute real occasion of thanksgiving and celebration services, much though they may be, for this Church group possesses properly valued at $100,000, a splendid membership which is constantly increasing in numbers, together with many other physical evaluations, but, in the opinion of its pastor and membership, the real occasion of thanksgiving and engagement in anniversary program is attributable to the spiritual accomplishments and values which have, and now do, constitute its supreme possessions.

During the years of the past, many people have passed across its threshold hungry of heart, undone, unsaved and lost and have found at its sacred altars the blessing of an eternal salvation wrought through the Book of God, the shed blood of the Lord Jesus Christ, and through its teaching built upon a firm and unshaken belief in the eternal word of God these have grown in grace, in the knowledge of God and have made their contribution to Jesus Christ and civic righteousness. The Elm Avenue Christian Church was organized and established a few years ago by virtue of the First Church, and this Church has grown wondrously with the years, evidencing the divine benediction of God.

The Sabbath School of the First Church has been a splendid factor in developing the growth of the Church, having had that leadership which reckoned only in spiritual realities, for the past several years. W. H. Lee, who holds a high and important position with the U. S. government, being attached to the Navy Yard, has acted as superintendent of the school, assisted by a faithful corps of teachers. The school has developed in a most phenomenal manner.

The auxiliaries of the Church, in their faithful and loyal sacrificial services, have made that contribution toward its character and growth which can never be measured by human standards or described in words. The present pastor, Rev. H. C. Caviness, came to the Church pastorate four years ago. He was acting as evangelist of the Southern Christian Convention at that time, having conducted campaigns in many sections of the country, occupying some of the largest pulpits in America, unusual spiritual results had attended his work wherever he preached, devoid of sensational attraction, concerned only in the souls of men and not in the silver they possessed, preaching a plain, simple gospel message, built only upon the verities of God's Word. Mr. Caviness has been peculiarly prepared for the ministry. Graduating from the University of North Carolina at the age of twenty-one years and licensed to practice law immediately thereafter, he engaged in his profession for some fourteen years, having a large and lucrative practice practically from the beginning. At the age of thirty-five years, he was converted, almost immediately entering the ministry, turned aside from a brilliant and promising career to preach the gospel.

Since Mr. Caviness has been pastor here, the First Church has had a splendid growth, its membership having increased over two hundred per cent. It has just closed the most successful year in every way in the history of the organization.

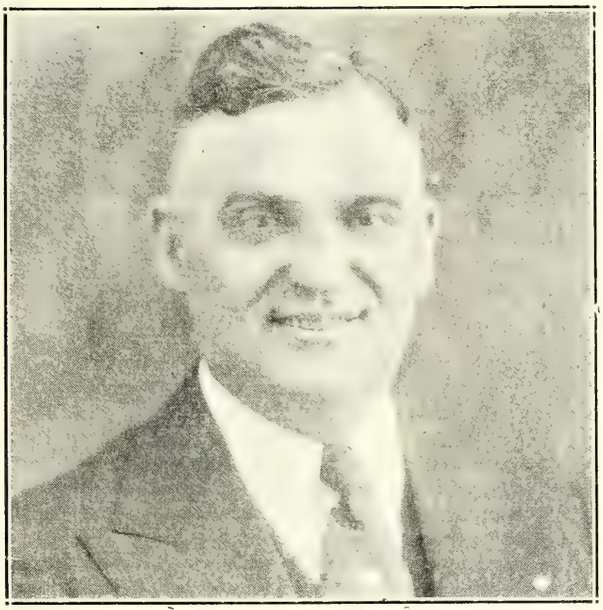
Attendant upon the anniversary services were many leaders of the Church, who took part in the program of the day. The Rev. W. W. Staley spoke at the 11 o'clock hour from the text, "For other foundation can no man lay than that is laid, which is Christ Jesus" (1 Cor. 3:11). A service which invoked universal congregational consciousness that Christ Jesus is in deed and truth the only Foundation on which a Church can build. Dr. Staley has kindly consented to furnish us with a copy of the sermon, which will appear at a later date in THE SUN. Preceding the morning service, Mr. C. D. West, trustee of Elon College, N. C., resident of Newport News, Va., presented, in a strikingly impressive manner, the needs of our Orphanage at the Sabbath School hour.

At the afternoon service, a splendid musical program was rendered by the Church choir, an organ solo by Mrs. George D. Eastes, wife of a former pastor of the Church, now deceased. The unique feature of the program was the singing on the part of the Cockes brothers, who assisted in the organization of the Church, now residents of Elberon, Surry County, Va., assisted by the choir of the New Lebanon Christian Church. This feature was the outstanding musical event of the program.

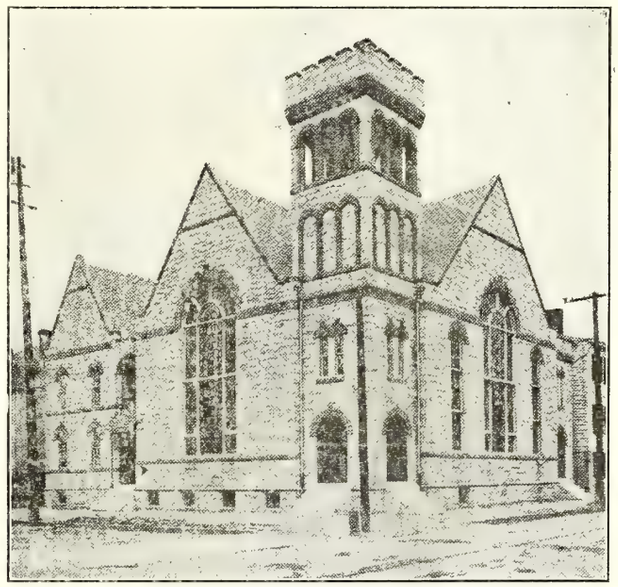
Rev. J. W. Harrell, of Roanoke Rapids, N. C., the founder and organizer of the Church, was present and spoke to a great congregation concerning the work of organization attendant upon the Church's beginning, giving a splendid but brief history of the years he ministered here. Others speaking on the afternoon program, giving splendid yet very brief addresses were Rev. H. S. Hardcastle, president of the Eastern Virginia Christian Conference; Rev. T. N. Lowe, pastor of Elm Avenue Christian Church, Portsmouth, a Church which was organized under the auspices of First Church; Rev. C. E. Sheldon, pastor of the First Congregational Church, Portsmouth; Rev. W. W. Staley, member of the Mission Board of the Southern Christian Convention; Mrs. R. T. Bradford, president of the Eastern Virginia Woman's Missionary Association, and Rev. H. W. Dunkley, president of the Portsmouth Ministerial Union, conveyed to the Church the expressions of regard from this body for the spiritual accomplishments of the membership and the hope of greater achievements in the future.

Rev. L. E. Smith, President of the Southern Christian Convention and pastor of the Christian Temple, Norfolk, closed the afternoon program after delivering a great gospel message on the subject of "Evangelism." The pastor, Rev. H. C. Caviness, closed the program of the day by preaching at the night service from the text, "Be thou faithful unto death" (Rev. 2:16). This brought to an end the greatest day in the history of the Church, and as this Church and its pastor face the future with enlarged vision and bigger program for the coming year, they ask your prayers, that these objectives shall be realized.

(Continued on page 9.)



REV. H. C. CAVINESS.



FIRST CHRISTIAN CHURCH, PORTSMOUTH.

CONTRIBUTIONS

SUFFOLK LETTER.

HISTORY OF NORFOLK MISSION OF THE CHRISTIAN CHURCH.

First Meeting.

During the annual session of the Eastern Virginia Conference, held at Holy Neck Church, in 1889, an informal meeting was held at the residence of Capt. P. H. Lee, in Nansemond County, to consider the question of establishing a Christian Church in the city of Norfolk. This meeting was on October 31, 1889, and the following persons were present: Revs. J. P. Barrett, M. L. Hurley, W. S. Long, J. W. Wellons, C. J. Jones, W. W. Staley, and Col. A. Savage, Capt. P. H. Lee, W. J. Lee, A. M. Eley, John C. Haynes, W. T. Duke, I. W. Everett, E. S. Norfleet, R. A. Hyslop, and Frank Portlock. It was decided to hold a subsequent meeting in Norfolk on November 11, 1889.

Second Meeting.

The second meeting was held at the residence of Mrs. A. L. Hill, November 11, 1889, fifteen persons being present. After a pleasant conference, a finance committee was appointed, composed of W. W. Staley, M. L. Hurley, A. Savage, A. M. Eley and J. C. Haynes. A subscription for current expenses of $700 was reported, and an appropriation of $800 by the Home Mission Board of the American Christian Convention. This was considered a safe basis to begin the work, and a call was extended to Rev. C. J. Jones, who at that time was "general evangelist." W. W. Staley was instructed to telegraph Dr. Jones and explain by letter all that had been done. A. Savage was elected treasurer; T. A. Jones, secretary; A. M. Eley, collector. T. A. Jones and A. M. Eley were made a committee to secure a place for holding services, and to appoint a meeting, after hearing from Dr. Jones. Dates of correspondence between Staley and Jones were November 12th and 16, 1889.

Third Meeting.

Dr. Jones came to Norfolk early in December and a small meeting was held at the residence of Col. Savage, on Boush Street. The committee on place of worship reported the purchase of a chapel on Charlotte Street for $3,250 for temporary use. This action was approved.

Fourth Meeting.

A meeting was held in the chapel March 17, 1890, at which Rev. R. A. Ricks was present. The subject of organization for the prosecution of the enterprise was considered and forty charter workers enrolled.

Fifth Meeting.

At a meeting on April 5, 1890, twelve names were added, making fifty-two in all. Many of these were members at other places and meant only to support the work in Norfolk.

Sixth Meeting.

At a meeting held May 29, 1890, officers were elected as follows: deacons—A. Savage, A. M. Eley and S. A. Etheridge; treasurer, A. Savage; secretary, T. A. Jones; ushers, P. H. Savage and James A. Eley.

The reunion of the Christian Church, North and South, at Marion, Ind., October, 1890, suggested the idea of making this a memorial Church. On that occasion the subject of erecting a memorial Church in Norfolk was decided and the work placed under the direction of the Eastern Virginia Christian Conference.

On January 14, 1891, a committee was appointed to sell the chapel on Charlotte Street and purchase a new location. The property was sold and a lot purchased in Brambleton upon which was erected a plank chapel at a cost of $1,080. This was occupied from March 15, 1891, to March 11, 1894. Then a brick Church, known as Memorial Temple, was erected at a total cost for lot and building of $22,540. Norfolk paid $9,040; the South, $5,500, and the North, $2,800, covering a balance of debt, $5,200. All was paid before the dedication. Total expended: property, $22,540, and current expenses, $11,245, making a total of $33,785. Of this, Norfolk had paid $16,120; South, $7,865; North, $4,600, leaving a balance unpaid of $5,200, but all was paid before and at the dedication. This hisory is the childhood of the Christian Temple, in Norfolk, and the child grew by faith and Christian co-operation.

W. W. STALEY.

ELON LETTER.

Last week in the Elon Letter I cited the fact that truth, for practical purposes as we prefer to understand it, is not to be looked upon as final or ultimate. Such a conception of truth would fetter rather than free men. Always the experience of the human race has been that truth has extended the sphere of man's freedom. The second characteristic of truth, equally important with its accuracy, is, therefore, its progressiveness. Upon a superficial glance at the matter, it would appear that truth as accuracy and truth as progressiveness are inconsistent with each other. But a thorough-going consideration of these matters convinces that there is no conflict between these two characteristics. Truth should be regarded as a highway to be constructed toward a flying goal. The accuracy with which we accredit truth corresponds to the hotels or other places for refreshment along this highway; and what is more, each of these hotels and places of rest along this highway represents an increasing mastery of the facts and the discoveries that have been gathered by experience as the journey along the highway has lengthened out.

Take an illustration from chemistry. There was a time when the alchemists felt that the baser metals could be transmuted into gold. Their efforts to effect this transmutation led to the discovery of about ninety-two chemical elements over a period of some twelve centuries. During this period of discovery, the theory of the alchemists was discredited, but strange to say, the modern chemist knows that it is possible to change any element into gold, since all the elements are composed of protons and electrons, as constituent elements of what was once regarded as the ultimate form of the physical world, the atom. During all this process of discovery, chemists have made use of such facts as they thought they possessed in making their science serviceable to the life of man, but at the same time they have recognized that new truth might at any minute burst from the laboratories of patient investigators with revolutionary effect upon the theory and the practice which they considered accurate, inclusive and dependable.

Mankind's approach to the discovery of new truth is remarkable for its common sense. Whenever some investigator thinks that he has discovered some new truth, men have not discarded the good they have previously enjoyed until the better has been indisputably demonstrated. The discovery of new truth, in other words, has not demolished the edifice of the past, but has utilized that edifice as a framework of a larger and more serviceable structure. Sometimes the discovery of new truth has made it necessary, so to speak, to jack up the structure already thought to be complete, and to place a new and stronger foundation under it, much as engineers oftentimes find it necessary when a skyscraper has been erected to drive piles and pour in concrete in order to render a building already built safe for the use of man.

Truth in its progressiveness is not intended to exclude former concepts of truth, but rather is looked upon as pyramidal, as supplemental, as a more reasonable explanation for all the facts involved. Truth is not interested in change for the sake of change. Prof. Millikan makes this very clear, writing as a scientist in the February, 1930, issue of *Scribner's*: "Science knows no such thing as change for the sake of change. The method of science is not to discard the past, but always to build upon it, to incorporate the great bulk of it into the framework of the present; the verified laws of the past must remain the laws of the future for the whole range of phenomena for which their correctness has been tested." The whole strength of investigation and discovery which has so benefited and blessed the human race is, therefore, dependent upon the conception of truth as progress.

The world owes an unpayable debt of gratitude to what I may describe as the honest doubter, or better still, the informed theorizer, to the man who, facing all the facts, becomes dissatisfied with the explanation so far given with reference to their meaning, and heroically challenges the prejudices as well as the conclusions of previous thinkers. All the martyrs to the truth have not been in the field of religion, though the supreme instance is Jesus of Nazareth. The pathway of human progress has been thickly strewn with the bones of martyrs in the discovery of truth in every realm of human experience. But these brave doubters, these heroic free thinkers, these incisive prophets and seers through their sufferings and through their deaths have purchased an expanding freedom for their fellows. We do well to build monuments to their memory, though these very monuments stand as a witness to the smallness of soul, the unfriendliness to truth of our forefathers.

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE.

The prerequisite to individual and group progress is education. To contribute to any genuine advancement, the education must be of a kind that stimulates to reflective thinking. The faculty of Piedmont is interested in encouraging original thought and in developing the inquiring attitude of mind.

Constructive thinking requires a background upon which to construct. It involves a knowledge of the peoples of the past and of what they have sought to accomplish. Our courses in the history of civilization are a systematic beginning in acquiring this knowledge. Intellectual advancement demands minds which are liberal, minds striving constantly to free themselves from bondage to prejudices and from passionate reassertion to preconceptions. For rational judgments a college must supply a criterion of truth, as well as to discipline its students in the business of thinking. Those who organized this institution believe that the forces which cause and explain our thinking, and our environment, are spiritual influences; also they believed that we can best understand the significance of the arts and sciences if

we judge them from the standpoint of their usefulness to the spiritual development of mankind. Piedmont Junior College believes that this point of view toward life and outlook which is fundamentally religious, is the fullest guarantee to free and constructive thinking.

The junior college ages are times when many young people are in especial need of personal attention from wise teachers. The freshman and sophomore years provide the students own foundation for his later specialized interests. They in particular are the years when he develops his own ideals for life and his background of general knowledge. Because of the peculiar needs of young people at this phase of their education, the small junior college has the support of the large institutions of learning which realize how often, in the crowded conditions of their own underclasses, students cannot get the individual consideration they need for these purposes. The junior college also meets the growing demand for general college work on the part of students who do not wish a full course leading to a degree in some major study.

The effort in Piedmont Junior College is to have education center in the student's life, not in subject-matter taught, and be the means of opening him to fully life, with nobler and richer satisfactions. We deplore the disposition, so often found in the name of education, to be content with training students in the conventional or professional modes of action and thought. Such schooling tends to make a closed mind, whereas real education is a process of growth which never can be exhausted; it is life, that life which is perpetually more abundant.

The spring semester opens January 22, 1931. for catalog and full particulars, address the president—

Wadley, Ala. S. L. BEOUGHER.

TURNER'S CHAPEL.

Turner's Chapel Christian Church wishes to give notice to the many friends of the late Rev. J. D. Wicker and Hon. A. W. Wicker, brother of J. D. Wicker, of a project began as a memorial to these men in the form of a building.

The Church at Turner's Chapel, because of its growth and increased attendance, is in need of additional rooms. The Church voted to build these rooms as a memorial to these men who were the founders and to a very great extent responsible for the maintenance of the same.

Rev. J. D. Wicker was for a number of years pastor of the Church, receiving for his services a very small salary. He served the Church at a sacrifice because of the interest and faith he had in God and the people at Turner's Chapel. As long as he lived he manifested a very great interest at this place.

The Hon. A. W. Wicker served the Church as deacon, superintendent and as a Church leader as long as he lived, and was no less interested in the Church than his brother. As we think of the faithfulness of these good men, not only at Turner's Chapel but in the cause of Christ and righteousness from the standpoint of the Church and government, we feel sure that something should be done to memorialize them.

There will be about the above-mentioned building some marker to show that these rooms were built as a memorial to these men. The building will cost approximately $1.000. Turner's Chapel feels that there are many friends both in and out of the Christian Church who will want to have a part in this work. Those wishing to make any contribution will please send same to the treasurer of this fund, Mrs. R. L. Ross, Route 5, Sanford, N. C. The Church wishes to do this work within the next few weeks, and your early response will be appreciated.

J. A. DENTON, *Pastor.*

POUNDED.

The members of Lowell Christian and Methodist Churches, together with many other friends, gave us a very pleasant surprise on Wednesday evening, the 26th, about 2:30 o'clock. There was an alarm at the door, and when I attended it, I discovered Bro. R. L. Dudley, a steward of the M. E. Church, South, with his big car all laden with all kinds of good things which it takes to fill an empty pantry; so many things, I will not try to enumerate them, and besides all these great blessings, the ladies of the Missionary Society of the Christian Church presented us with a nice new quilt, which we prize very highly. I shall not forget to mention one other great deed of kindness by Bro. H. Enloe, superintendent of W. A. Handley Manufacturing Company, at Roanoke, Ala., who a few weeks ago sent me out five tons of coal, which will be sufficient for this winter.

We take this means of thanking every one who contributed, together with the contribution for your kind thoughts of us. May God bless you daily. My family and I are sending to our dearly beloved editor of THE SUN and the entire force here's for a Merry Christmas and Very Happy New Year, and greetings to all SUN readers.

Yours for service first and always.

W. T. MEACHAM,
Roanoke, Ala. *Pastor.*

The trustees of the Ohio Conference of Congregational-Christian Churches have made an interesting innovation in naming Vincent H. Percy, organist of the Euclid Avenue Congregational Church, as consulting architect and engineer in the field of pipe organs for Churches of the State. When the ordinary Church starts out to purchase an organ, the committee in charge is usually a stranger in a strange land—and quite frequently gets "taken in." The purpose of this appointment is to give the Churches the advantage of skilled advice in their dealings with organ builders. Mr. Percy is a specialist in the field of organ building as well as an excellent organist.

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2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

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Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [1] 2 or, *all*

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8 ¶ [25]Jĕ-hŏ'-ă-chĭn *was* e years old when he began t

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

(December.)

Dear Jesus, Prince of God, all hail! Thou, whom the Father didst send, of whom the angels sang, whom now we worship and adore, gifts to Thee we bring, gifts for use. Ability, time, means, self, we lay upon Thy altar of love. O make them Thine, we pray. Love only, Father, brought to earth Thy Son, the Holy Babe in manger laid. Bow our heads, bend our knees, lift our hearts, loose our tongues, that, to Him, the Prince of Peace, the conquering King, the lowly Saviour, universally and eternally shall ascend the honor and homage and praise and thanksgiving due His holy name. For His sake. Amen.

THE GIST OF THE MATTER IN MISSIONS.

If you have a vital Christianity, you will have the impulse to share it. That impulse will be its own justification. It cannot be resisted. It will not be denied. It expresses itself in the words of Peter, "We ought to obey God rather than men." It may seem to be presumptuous to some people. It always has. It may arouse opposition. It always has. But it proceeds about the task of communicating itself to others in obedience to a very humble and yet an imperial command from within itself.

The question comes down to this: Is Christianity (a knowledge of and a relationship with Christ) a good thing? Do we know it to be the supreme good in our lives? Are we conscious of benefits that have come to us so that we find a new light and a new courage for life? The whole matter is just as simple as this, believe it or not. The matter of our eagerness to share the Christian faith with somebody else is just a matter of how good it seems to us.

What we all need is to get back to the primary goal of Christianity as it is expressed in such words as "I am come that they might have life." It is only when people are absorbed in the secondary goals of religions that they do those things that are unkind and bewildering to those whom they serve. The spirit of the primary goal is a simple and friendly thing. It is entirely free from jealousy or any superiority complex. It has no mean spirit of exclusiveness. It has no fear of a rival. It is inconceivable that any man who has at heart such a primary goal as was exemplified in Jesus will ever have anything less than an eager interest to add to his discoveries anything that is good as found in other lives.

The closer we come to what was essential in the mission of Jesus, the more we will find ourselves caught up in the movement that in genuine love for mankind seeks to bring all into a knowledge of God in Christ.—*Dr. A. D. Leavitt, in The American Board, Madison, Wis.*

THE CHRISTIAN WHO DOUBTS.

In recent years there has been less presentation of the appeal of the last command of our Lord, "Go ye into all the world, and preach the gospel to every creature." There should be a revival of preaching on the great commission, but the call should not simply be based upon the divine imperative. Christ gave this command because its substance was the dearest desire of His heart. We do not go simply because He commanded it, but because this command was the expression of His own soul's love. If Jesus Christ is what we have accepted Him to be, then the world mission of the Church is imperative because of our love for Christ Himself. If we take Christ seriously, this enterprise is unassailable.

The Christian man who doubts, doubts Christ's spirit and program. The Christian man who opposes does not oppose some mission board, but his quarrel is with his Lord and Saviour. The man who thinks missions absurd and follows such thought to its logical conclusion would end in raising questions about Jesus Himself, for did He not say, "Why call ye me Lord, Lord, and do not the things which I say?" He is bound up eternally with the missionary spirit. To destroy that spirit is to deny Christ's Lordship over one's soul and bring corrosion of spiritual insight and power as well as to eclipse the radiance of one's faith. How pitifully presumptuous for a Christian man to veto the missionary command of Jesus! It is Jesus who vetoes the denial of that call.—*From The Preacher and His Missionary Message, by Stephen J. Corey.*

MISSIONARY OFFERINGS.

Sunday Schools.

Previously acknowledged since Sept. 1....	$1,279.30
Wake Chapel, Fuquay Springs, N. C.....	5.00
Linville, Va.	4.00
I. W. Johnson's B. C., Chuckatuck, Va....	6.00
Morrisville, N. C.	1.00
First Church, Richmond, Va.	7.67
Spring Hill, Waverly, Va.....	1.00
Mayland, Broadway, Va.....	1.70
Antioch, Harrisonburg, Va.	4.23
Antioch, Harrisonburg, Va.	3.15
Leaksville, Luray, Va.	2.06
Zion, Sanford, N. C.	2.99
Bethel, Elkton, Va.	4.00
Antioch (R), Moffitt, N. C.....	1.00
United Church, Raleigh, N. C.....	7.00
New Elam, New Hill, N. C.....	1.70
Total	$1,331.80

Dollar-a-Month Club.

Previously acknowledged since Sept. 1....	$ 36.00
Mrs. Grace Stewart, Greensboro, N. C....	5.00
Total	$ 41.00

Individual and Church Collections.

Previously acknowledged since Sept. 1....	$ 925.79
United Church, Salisbury, N. C.....	6.25
Mrs. A. H. Cox, Lanett, Ala.....	1.00
Mrs. J. T. Elder, Lanett, Ala.....	1.00
Total	$ 934.04

Conference Collections.

Previously acknowledged since Sept. 1....	$ 500.00
N. C. & Va. Conference (H. M.).....	150.00
Total	$ 650.00

Summary.

Previously acknowledged since Sept. 1....	$6,758.21
Sunday Schools, regular	52.50
Dollar-a-Month Club	5.00
Individual and Church collections.....	8.25
Conference collections	150.00
Total to date	$6,973.96

J. O. ATKINSON, *Sec'y.*

ANNUAL REPORT.

Following is the annual report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference, for year ending December 1, 1930:

Women's Societies.

	Members.	Offering.
Antioch	15	$ 72.57
Berea, Nansemond	24	175.40
Berea, Norfolk	20	57.00
Bethlehem	29	164.31
Christian Temple	87	443.50
Cypress Chapel	24	104.20
Damascus	13	78.70
Dendron	13	81.65
Elm Avenue	16	70.80
First, Norfolk	30	165.60
First, Portsmouth	28	125.75
First, Richmond	14	82.20
Franklin	37	223.60
Holland	26	221.80
Holy Neck	35	310.50
Hopewell	12	23.70
Isle of Wight	15	62.50
Liberty Spring	55	224.10
Mt. Carmel	23	92.34
Newport News	37	52.84
Oakland	16	81.80
Old Zion	20	38.80
Rosemont	25	196.62
Suffolk	150	927.00
South Norfolk	20	99.00
Wakefield	18	96.00
Waverly	15	100.00
Windsor	25	113.80
Ocean View (new)	8	1.00
Totals	850	$4,485.08

Young People's Societies.

	Members.	Offering.
Antioch	18	$ 17.00
Berea, Oakland	39	40.10
Burton's Grove	22	40.20
Bethlehem	31	119.50
Christian Temple	23	140.30
Cypress Chapel	55	41.80
Dendron	18	21.50
First, Norfolk	30	14.00
First, Portsmouth	20	66.00
Franklin	25	117.50
Holland (Berta R.)	22	161.00
Holland (Barrett)	10	43.05
Holy Neck	17	74.80
Hopewell	12	14.40
Liberty Spring	36	79.75
New Lebanon	18	51.95
Newport News	10	7.70
Mt. Carmel	22	20.20
Old Zion	23	15.60
Rosemont	15	36.60
South Norfolk	33	42.10
Suffolk	53	366.45
Spring Hill	20	19.60
Waverly	6	20.00
Windsor	21	14.05
Union, Surry	18	20.00
Totals	617	$1,605.15

Willing Workers' Societies.

	Members.	Offering.
Berea, Nansemond	28	$ 27.82
Bethlehem	20	32.25
Christian Temple	36	69.40
Cypress Chapel	14	25.40
Elm Avenue	7	12.00
First, Norfolk	15	7.00
First, Portsmouth	24	25.50
Franklin	17	73.50
Holland	28	73.90

Holy Neck	25	68.50
Hopewell	7	1.25
Liberty Spring	15	25.50
Mt. Carmel	14	25.40
Newport News	10	33.20
Old Zion	5	12.50
Rosemont	20	22.00
South Norfolk	17	26.00
Suffolk	35	78.50
Windsor	17	21.90
Spring Hill	10	2.00
Waverly	10	18.97
Totals	374	$ 682.49

Cradle Roll Societies.

	Members.	Offering.
Antioch	30	$ 2.00
Berea, Nansemond	17	4.16
Bethlehem	18	4.80
Christian Temple	45	14.00
Cypress Chapel	8	3.30
Damascus	18	3.65
First, Norfolk	19	2.00
First, Portsmouth	11	3.50
Franklin	22	15.00
Holland	18	12.00
Holy Neck	17	42.00
Hopewell	11	1.65
Liberty Spring	17	4.00
Mt. Carmel	5	1.00
Newport News	40	6.02
Old Zion	10	2.00
Rosemont	25	10.00
South Norfolk	37	3.00
Suffolk	28	5.00
Windsor	17	4.90
Totals	413	$ 143.88

Summary.

Women's Societies	$4,485.08
Young People's Societies	1,605.15
Willing Workers' Societies	682.49
Cradle Roll	143.88
Rally offering	72.56
Offering Young People's Conference	26.45
Offering Woman's Annual Conference	71.78
Remainder of $500 gift, J. M. Darden	216.80
Grand total	$7,304.19
Balance brought forward last year	178.48
Total	$7,482.67
Disbursements	7,227.43
Balance in bank Dec. 1, 1930	$ 255.24

(Note: Mr. Darden paid in $283.20, which was credited to the various societies, raising the 10 per cent increase according to his offer, making the total paid in by him $590.)

Respectfully submitted,
MRS. W. V. LEATHERS,
Treasurer.

At the request of Mrs. W. V. Leathers, Treasurer of the Eastern Virginia Woman's Home and Foreign Mission Board, I beg to hereby certify that she has on deposit in the Farmers Bank of Nansemond the balance as shown by her report.

A. H. HARGROVE,
Assistant Cashier.

ANNIVERSARY SERVICES.

(Continued from page 5.)

Among other objectives and aims for the development and growth of this group, there are three outstanding things which this Church is attempting this year which promise much for the glory of Christ Jesus. First, each third Sabbath the mission challenge of Jesus Christ is presented to the entire Sabbath School as it assembles in its auditorium, an offering received therefor; however, the chief objective of this program is not so much the money that is gathered, but that the cause of missions may be impressed upon minds of the children as well as adults, a wonderfully splendid and impressive program is being presented. Second, two cottage prayer services are conducted in different sections of the city each Friday evening at 8 o'clock, led by the laity of the Church, which has brought a number to Christ and occasioned many additions to membership, and has proven a distinctive spiritual victory.

Third, on the second Sabbath of each month an offering is received for Jewish missions, a work nearer the heart of God than all others, this the evangelization of the Jew, God's chosen people, His gospel being, "first to the Jew, then to the Gentile." A work which has been so sadly neglected, occasioning a failure of gospel ministry for which the Gentile Church shall answer before the judgment seat of Jesus Christ in that day.

Brethren, pray for us (Rom. 15:30).

PROGRAM COMMITTEE.
First Church, Portsmouth, Va.

TWO-YEAR BAN ON IMMIGRATION.

The barring for two years, beginning next July 1st, of all quota immigration except the immediate relatives of persons already in the United States was proposed as an unemployment remedy by Senator David A. Reed, of Pennsylvania, a member of the Senate Immigration Committee, according to an Associated Press dispatch. The senator said that he would introduce a resolution to this effect at the coming session of Congress and predicted that it would pass "almost unanimously."

The proposal bears the endorsement of former Secretary of Labor Davis, who resigned his Cabinet position to become the junior senator of Pennsylvania. After reading the Reed resolution, the former Labor Secretary said: "That is good. I tried to get Congress to do that very thing last winter, and I am for it."

The resolution would exclude Filipinos as well as Europeans and others. Unlimited entry of Filipinos, Senator Reed said, would "offset all we have done and propose to do in restricting the entry of Europeans and persons from Central and South America."

The senator, in speaking of the proposed measure, said further: "To some extent, this will tend to prevent the spread of unemployment in this country. The welfare of our people must take precedence over the desire of aliens to enter the United States. Every arriving alien who comes here to earn a living in times like the present either displaces some one now at work or becomes in some degree a public charge. To permit new immigrants to enter the country at this time is unfair to both our own workers and to those who come expecting to find work.

This is a problem that touches every American. To suspend immigration will not in any way modify the permanent solution of our immigration policy as embodied in the immigration act of 1924, nor weaken the national origins principle on which it is built. The present quotas would continue to govern the admission of relatives described in the present law as non-quota and quota-preference immigrants.

"This group includes unmarried children under twenty-one years of age, husbands and wives of American citizens and parents of American citizens, subject to the general restriction of the immigration act relating to illiteracy and mental, moral and physical health."

Labor Department figures show 241,700 immigrants were admitted to this country in the year ended last June 30th for permanent residence. Senator Reed's resolution would affect only these, and would not bar non-immigrant or temporary visitor aliens of which there were 70,823 last year.

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Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

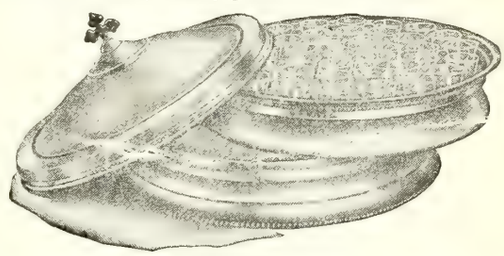
Aluminum is light in weight, durable, and does not tarnish.

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses **$7.00**
Tray No. 6—Interlocking, with 35 plain glasses **6.75**
Tray No. 10—Interlocking, with 30 plain glasses **6.50**
Base No. 50-A—Fits Trays 2, 6, or 10 **2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10 **2.25**
Bread Plate No. 1—Narrow rim **1.60**

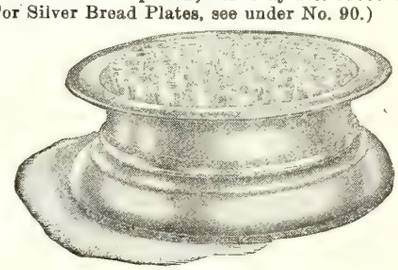
SILVER-PLATED.

The Silver-plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses. **$22.00**
Base No. 1—Silver-plated; fits Silver Tray 85. **11.00**
Cover No. 5—Silver-plated; fits Tray No. 85. **16.00**
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) **$22.00**
Base No. 2—Silver-plated; fits Silver Tray 90. **16.00**
Cover No. 4—Silver-plated; fits Silver Tray 90. **14.00**

Bread Plate No. 3—Narrow rim **$ 9.00**
Bread Plate No. 4—Broad rim **9.00**
Filler—Silver lined **6.00**

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson I—January 4, 1931.

The Birth of John the Baptist.

Lesson: Luke 1:8-17, 80.

The lessons for this quarter are to be found in the gospel according to Luke. They offer a splendid opportunity for becoming acquainted with the life of Christ and with much of His teaching, for Luke has written a little more fully, and in some ways a little better than the other evangelists. Those who reverently and earnestly study the lessons for this quarter will be richly rewarded and spiritually quickened.

A Childless Home.

Here was a man and a woman, past the flowerhood of life, without children. It is not the ideal of family life. The family never comes to its fullest significance unless there are children in the home. Of course, there are circumstances when, in the providence of God, there can be no children. In that case, the adoption of children, or the expression of the mother and father instinct in practical ways toward other children helps. But, alas! for that home in which deliberately and usually from selfish motives, children are denied a place. It might be remarked in passing that it is a mistake to think in terms simply of what parents do for children. Children do as much for parents in a way as parents do for children. It takes both to bring each to fullest development.

In this particular case, it was all the more tragic, for the parents seemed so well qualified to bear children. They were of sturdy stock, humble, God-fearing people. One of the problems of modern life is the fact that in so many homes in which there are so many splendid factors which would minister unto childhood, there are few if any children, while many families in the more straitened circumstances of life, and especially those which belong to the physically and mentally deficient group, have large numbers of children.

A Staggering Promise.

"Thy wife, Elizabeth, shall bear thee a son." It seemed almost like a rude and crude joke, a taunt to the old man and his wife, who through all the years had yearned and prayed for a child in their home. It was not at all in keeping with ordinary run of human affairs for a child to be born into a home at that late date. It is simply another instance of the revelation of workings of a God who holds all things within His hands. There are many things which, to unregenerate and even to regenerate men, seem impossible. But, with God, all things are possible. Alas! for us that so many times, because of our lack of faith, He can do nothing for us or through us.

It is interesting to note, too, that in spite of the fact that the old man had been praying for a long time, he was not prepared for an answer to his prayer. When he heard the statement that he was to have a son in answer to his prayer, he could hardly believe it to be true. We pray, and many times either do not expect an answer to our prayer or else are not prepared for an answer.

An Open Line of Divine Communication.

"I am Gabriel that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings." There is an open line of communication between the Father and His children. It is a private line, and it is never "busy." We should avail ourselves constantly of this means of grace, not only to make our requests known unto Him, but in order that He may make His requests known unto us. The modern radio should speak to us in a very practical way about the illimitable resources and possibilities of prayer.

A Preacher's Son Who Did Not Turn Out Bad.

"And thou shalt have joy and gladness," and many shall rejoice at his birth, for he shall be great in the sight of the Lord, and many of the children of Israel shall he turn to the Lord their God." All preachers' or religious workers' children do not "turn out bad." As a matter of fact, the children of ministers and religious workers usually achieve goals of character and success above their fellow-men. "Who's Who" bears testimony to this fact.

Young people should realize that they have an unpayable debt to their parents. And the only way in which children can begin to make any adequate return to parents is by leading such lives as will reflect honor and credit upon their parents. There are so many young people who do not bring "joy and gladness" to their parents because of their waywardness and their indifference to the ideals of their parents.

A Sign.

"And behold, thou shalt be dumb and not able to speak, until the day these things shall be performed." This is not to say that a man can decide all the problems of life by "throwing dice" or by opening a book at a certain page. But it does mean that those who set themselves to walk in the way of righteousness shall find confirmation of the wisdom of their choice. He that makes up his mind to do the thing that is right shall increasingly come to know, and have power to do the right.

Years of Silence.

"And the child grew and waxed strong in spirit, and was in the deserts till the day of his showing." He was out in the country; out in the "sticks," as some folks would say. But there he was getting that strength of body and that strength of character and that knowledge of God which made him immortal and which won from the Master Himself the eulogy that among them that were born of women there had not arisen a greater prophet than John the Baptist. Let every young person take heed to what is called preparation for life, for it is as a matter-of-fact life itself.

CHRISTIAN ENDEAVOR.

By Jewel Truitt.

Sundays, January 4 & 11, 1931.

Topic for Jan. 4: "How to Keep on the Upgrade."

Scripture Reading: Phil. 3:12-16.

Keeping on the upgrade is important. We must do that if we are to grow and become what we ought to be.

Youth needs to give time and energy to guiding itself. After years have passed and habits have been formed, it will be hard to form new ones, even if we desire to change our old ones. The danger is that we may not even want to change them.

When Theodore Roosevelt—as just a boy of twelve—found out that he had a hard fight if he was to have a strong body, he went to work. So faithfully did he labor that he was known for his physical strength and endurance. Health is an essential if one is to keep on the upgrade. The best that we can do is limited by our bodies. Keep well.

There's a "romance of labor"! Work is not all drudgery. It is what we make it. Tackling the job in the right way means a great deal in the accomplishment of the task. Then, too, the reason for doing the work counts. If it's for the contributoin we make, and if it's our doing what we want to do most—and it can be just that—it is immensely worth while. Work in the right spirit.

Keeping happy means a lot to one who is trying to keep on the upgrade. For some people, keeping happy is no trouble at all. But for others it is a real task. To be really and truly happy in everything we do pays in health, wealth and friends. Be happy.

Prayer helps keep one on the upgrade. Use this storehouse of power. Ask the one who is in charge of the "Comrades of the Quiet Hour" to review briefly the values of the daily meditation in the early morning hours.

The following qualities will help one to keep on the upgrade: earnestness, interest in the thing one is doing, will power, endurance, order in what we do, dependableness, responsibility, unselfishness, and readiness to sacrifice.

Quiet Hour Meditations for the Week.

Monday: Matt. 7:7-14.
Tuesday: Matt. 6:33, 34.
Wednesday: 1 Cor. 9:24-27.
Thursday: Heb. 13:7, 8.
Friday: Heb. 12:1, 2.
Saturday: Matt. 26:41.

Topic for Jan. 11: "My Idea of What a Young Man Ought to Be."

Scripture Reading: Ex. 2:16-20.

Have each member of the society write out his and her own ideas on the topic, "My Ideas of What a Young Man Ought to Be." These may be unsigned, and should be written very frankly. Have these "ideals" read by the secretary of the society, and then discuss them.

Let two young men and two young ladies each discuss for one minute each, "What I Admire Most in a Young Man."

Make this meeting informal and just as helpful as it can be. Do not permit "cheap" ideas to be brought into the discussions. This is really a topic for serious discussion and may have real benefits.

Quiet Hour Meditations for the Week.

Monday: Luke 2:41-52.
Tuesday: 2 Tim. 3:14-17.
Wednesday: 2 Tim. 2:22.
Thursday: Daniel 6:10.
Friday: 2 Tim. 2:24-26.
Saturday: Prov. 4:1-8.

Dear brother pastor, if some one does not give you a Doran's Ministers' Manual for Christmas, then be sure to order it yourself immediately. Less than 5 cents a week for over six hundred pages of the most valuable helps imaginable—and arranged by Sundays, too. The Sun office will be glad to supply you. Price, $2.50.

PATHWAYS TO A HAPPY CHRISTMAS.

(A Christmas Meditation.)

By Dr. Roy C. Helfenstein.

There are two clear-cut, open pathways leading straight to a happy Christmas.

First is the pathway of appreciation. There is no one who reads these lines who is so poor but what he could be poorer; no one so "bad off" but what he could be "worse off"; no one so unfortunate but what he could be more unfortunate. Appreciation for what one has is an open pathway to a happy Christmas. The gospel of comparison is an antidote to gloom and dissatisfaction. Think of the people who have less than you. Think of the people who have more troubles than you, and you do not have to look far to find them by the dozens. Think of the people who would be glad to trade places with you. And when you thus compare your lot with theirs, it will not only make you happy in the thought of what you have to be thankful for, but it will also make you ashamed that you ever complain.

The poorly clad and hungry twelve-year-old boy who, with his widowed mother and three younger sisters had been ejected from their humble home on a cold Christmas Eve by a heartless, selfish landlord because they were unable to pay their rent, had learned this pathway to happiness. Wandering down the alley of the lonely city for fear of being seen by the police officers, they found an empty piano box on a back corner of a vacant lot. Huddling close together in the box while the winter wind was whistling outside, the little lad, in deep meditation, said to his mother, "I was just thinking how thankful we ought to be that we found this box, and how much better off we are than some other folks who don't have a box like this to keep out the wind." That mother had a spiritual wealth in having a lad with such an attitude toward life, and in having her children with her, even in the direst poverty—a wealth far superior, far greater than the wealth possessed by some who live in a palace with every material luxury, but whose children have no appreciation of their comforts and no love for their parents.

Would you find the pathway to a merry Christmas? Then "Count your blessings: name them one by one; and it will surprise you what the Lord hath done." All of us can travel this pathway of appreciation in the journey of a happy Christmas.

The second pathway to a happy Christmas is the pathway of service, and this pathway leads not only to a happy Christmas but to a happier Christmas. Certainly there is happiness in receiving gifts and remembrances from friends and loved ones in expression of the Christmas joy they wish for us. But such happiness is incomplete unless it is supplemented by similarly remembering our friends and loved ones. And such happiness is raised to still greater heights if it is also supplemented by doing something for those even outside our circle of friends and acquaintances, remembering those who otherwise would be forgotten, giving to those in need not because they are our friends, but because they are our God's children.

Our own fireside will burn the brighter this Christmas season if we add fuel to the fire of some needy brother. Our own food will taste the sweeter if we provide food for some needy family. Our own home will be the happier if we take happiness to another home. The one whose birth Christmas celebrates gave voice to that never-failing principle of life, "It is more blessed to give than to receive"; in other words, "a person is happier in giving than in getting." The happiest man of the first century was the Man of Galilee, because He gave the most for His fellow-men—He gave His love and His life. The happiest people in this twentieth century are those who, in proportion to their ability, are doing the most and giving the most in the interest of their fellowmen.

Your happiness this Christmas will be determined by the thought you give in planning for the happiness of others, in providing for the happiness of others, in providing for their needs and their welfare.

Some call these days through which we are passing, "days of depression," but they are also "days for expression"—days when the real humanity in men and women must be expressed, else that humanity will itself die within the soul, and those who thus neglect to give such expression will become the selfish beasts of the jungle. For people who think only of self and selfish indulgences live on the same social plain as the dog which thinks only of getting his own bone and his own place near to the fire.

These are days when men's hearts should be and are touched by the needs of their fellow-men; days when no person who claims to be respectable can be indifferent to the call of those in distress; days when people who have plenty are finding their greatest happiness in sharing it with those who have nothing; days when those who are rich are pouring out their resources to serve their fellow-men; days when the foul weeds of selfishness are blighting in thousands of lives and the flowers of charity blossoming there as never before. Men and women who have been content in their own economic security, and indifferent to the needs of their fellow-men have come into a new understanding of their responsibility and opportunity during these days of economic depression, and realize that "every man is his brother's keeper."

Because of this fact—the fact that thousands of people are realizing as never before how despicable it is to be selfish, to be content in enjoying their wealth, oblivious of those who suffer from want of the bare necessities of life; and because they are learning how joyful and delightful it is to be generous in helping others, because of this rising tide of brotherly kindness that is sweeping over our nation by reason of the economic depression, thousands of such people will this year enjoy the happiest Christmas of their lives, for they are walking the pathway of service which leads invariably to the happier Christmas.

Dover, Del.

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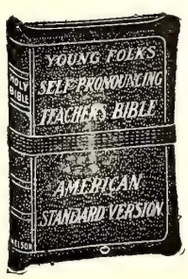

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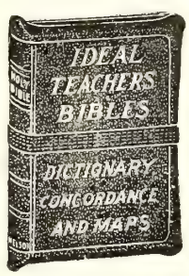

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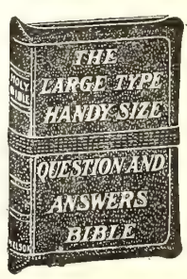

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy.

MONDAY.

"What I have written, I have written."—Pilate.

We stand with Pilate today. For 1930, the book is closed. "What I have written I have written."

Has the year been disastrous to your plans? Has it brushed the hand of death across your brow? Has it witnessed the wrecking of cherished ambitions and the loss of trusted friends? Has it overwhelmed you or yours with physical pain or mental anguish, or has the year brought joy and triumph to your door?

At any rate, 1930 is gone beyond recall. "What I have written, I have written."

But even as the books have closed, new books have opened. I may write again! Merchants are making inventories and taking account of stock. We are all planning in a more or less definite way our program of work and pleasure for 1931.

Against the background of the immediate past, our preparation may seem futile. We may do our best, honor our clearest judgments; but how utterly impossible it is to anticipate the happenings of a new cycle of time.

What the books shall hold at the end of this year I cannot see, but I shall write! I may not know, but I shall hope—hope with the hope that "springs eternal in the human breast"; hope with the faith that casts its anchor behind God; hope with the spirit that sends men and women forth to dare the great adventures; hope with the love that claims the comradeship of Jesus Christ.—D. A. P.

Prayer.—Our Father, we have received a thousand benefits from Thee. We confess our neglect of Thee, and that we have not employed our time as well as we should, we have left undone much that we could have done. We pray for Thy mercy and forgiveness, and to give us a new life for the New Year. May we carry no debt of sin into the New Year, but help us to carry a consecration of heart and a determination to do our tasks well, and when we are called from this world, we may pass in the peace of a beautiful sunset when the evening of life comes. *Amen.*

TUESDAY.

THE INFLUENCE OF OUR FAILURES.

"Go, sell what thou hast."—Matt 19:21.

"Buy the truth, and sell it not."—Prov. 23:23.

The young ruler had just been told of some of his failures, but at the same time he had been told how to succeed. To put it in common parlance, Jesus told him to get rid of what kept him from succeeding. The young man could not see it, so he went away. He has never been heard of since.

To look at our past is discouraging, especially when it is compared with the ideals of Jesus. Perfection is not necessarily a finished state. It is the spirit of the soul that "looks unto the high calling." The perfection of the flower consists in its sweetness as well as its beauty. Character is measured not only by what we are ready to do, but also by what we are not ready to do. In addition to this, when we recall that it is through a realization of what we lack—our failures—that we must come to a determination to make good, we shall realize that it is through this very channel that perfection comes. If we are strong to do this, we can thank God for some failures.

Prayer.—Our Father, our days fly so fast! The pleasures of life are so soon gone. As we contemplate the past, its fortunes, failures and misfortunes, humble us in deepest humility and contrition. So enable us to meet the demands of the New Year that every concern of ours may rest in Thee. And in Thy strength, may we live and labor through the year. Help us, O Divine Power, to make Jesus the gateway to our every problem and be guided by Him into all righteousness. Cleanse Thou Thy people from every wrong, and make the earth Thy footstool. *Amen.*

WEDNESDAY.

SATISFY.

"Oh, satisfy us in the morning with Thy loving kindness, that we may rejoice and be glad all our days."—Psa. 90:10-17.

This is "Old Year's Day," the last day of the year. With it we look backward; tomorrow we shall look forward. And yet it is with a morning prayer that we begin this old year's day, for we shall not look backward alone, but we shall insist upon the daily look ahead.

As we cast our eyes behind us, how quickly we turn them away with shame! We have done so much that we should not have done, and we have so often failed to do what we should have done, "there is no health in us."

No health of our own, O strong and pure one, but Thy health is in us, and with it Thy hope. Even in this sad and ashamed last morning of the old year, so full of disgrace, we can be satisfied with Thy grace, we can exult in Thy lovingkindness, we can rejoice and be glad all our days.

Prayer.—For Thou, O God, art a conquering God. Thou art a satisfying God. Thou art a God who fillest out every lack, and makest every old year new. Do that for us, O God, we ask in the name of Thy Son. *Amen.*

THURSDAY.

A NEW YEAR PRAYER.

As the Old Year seeks the shadows
That lie black beyond the hill,
Where the summer twilight listened
To a plaintive whip-poor-will,
My glad heart is softly praying,
"Though I walk with joy or run,
Let me have the strength to labor
At the lot God would have me do!"

While the bells fling jubilations
Through the reaches of the skies,
In my heart a prayer is lifting,
"Let me be both kind and wise,
As I give myself for others,
As I lean to them and share
All the anguish and the burdens,
That their souls and flesh must bear!"

As the New Year comes with singing
Through the wind-stripped orchard trees,
Where ripe apples spill their fragrance,
Lo! I do not ask for ease,
But my heart is humbly praying,
"As I walk life's crowded way,
God, let each tomorrow find me
More like Jesus than today!"

—Edgar Daniel Kramer.

FRIDAY.

THE BACKWARD AND FORWARD LOOK.

One thing I do: Forgetting the things that are behind, and stretching forward to those things which are before, I press on . . ."—Phil. 3:14.

If we would look forward joyfully, we must be able to look backward peacefully. A peaceful retrospect depends upon having done our best. It depends upon a tremendous will to let no failure of the past hinder our future efforts. It depends upon a faith in God, "who doeth all things well." It depends upon an aggressive spirit like the soldier of whom it is said, "he threw his helmet forward into the thick of the enemy and then fought his way to recover it."

Standing within the threshold of the New Year, let the past be a vanishing road, a part of which lies before us full of opportunities for success. Make every point of the journey each day a place where the time pours out its treasures and where opportunity offers a peaceful tomorrow. He is foolish who will trifle with today. To do so means to bring torment to future memories.

Prayer.—Dear Father of all life, we lift our hearts to Thee in gratitude for the riches of the past. As we look back, we realize that some of these we have happily taken advantage of. Some we have missed. We pray for the New Year—that it may be rich with a sense of work well done and of a world made happier in some manner by our presence. *Amen.*

SATURDAY.

FELLOW-WORKERS WITH GOD.

"For we are fellow-workers with God."—1 Cor. 3:9.

This is a new vision of life. It is powerful enough to lift up the depraved nature of a man's soul and boost him on upon a larger life that promises never to shut one in by limitations.

Two men live outwardly alike. To one, labor is endurance; to the other, it is inspiration. To one, circumstances depress; to the other, they are a challenge. To one, limitations are amazing and confining; to the other, they offer penetration, enlargement and exhilaration.

If one works for a few paltry dollars, it is irksome. If one works for others, it is inspiring. Jesus Christ came to love and serve and to teach us to do the same. Love is the remedy for every evil. A happy world consists in making one another happy. That is Christ's work, and it is the Christian's work. The New Year challenges us to see that God has chosen us to do this work with Him, and "it is God that worketh in us, both to will and to do His good pleasure."

Prayer.—Dear Father, as the busy activities of the New Year come upon us, with the reawakening of spring and life, reawaken our souls to meet every golden opportunity. Give us the faith to understand that the silent and sombre places in our lives may be as blessed as the days of singing and of sunshine. In that faith help us to go forward in the New Year with the same hope and courage with which we enter the fresh joys of life's experiences. *Amen.*

SUNDAY.

THE GOD OF HOPE.

"The God of hope fill you with all joy and peace."—Rom. 15:1-3.

January is a month of beginnings. The most hardened cannot cross the threshold without some sense of wonder and hope. It is some relief to know that the Old Year has gone—that its failures, sorrows and disappointments have been gathered into the past. The mere fact that they belong to 1930, and we now belong to 1931, sets a gulf between the two. Our hope in the new promises offer us better and brighter days. Let us step forth bravely with renewed trust in the light, the love, the truth of heaven. "The God of such hope fill you with joy in peace."

Prayer.—Dear Father, shine Thou upon our new way through the simplest movements and the humblest gifts. Teach us to ever remember that we can be more than conquerors through Him that loved us. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

NO ROOM IN THE INN.

BY WENDELL P. KEELER.

"There was no room for them in the inn."
—Luke 2:7.

This is not difficult to understand. It was the busy season in Jerusalem and its suburbs. Crowds were going up to the capital, and hotel accommodations were in demand. It was like Washington the day before a presidential inauguration, or New London before the boat race, or Atlantic City at Easter time. All rooms could be rented at top prices. To be sure, the Mary for whom Joseph sought a lodging might have appealed for considerate treatment because of her condition. But Joseph and Mary could not pay the prices, and after all the innkeeper was not conducting the inn for his health. He was out for the money return, and this was his harvest time, and he must make the most of it. Looked at from a common-sense, commercial standpoint, there was clearly no room for Joseph and Mary at the inn.

There was likewise a social reason why there was no room for them. The Bethlehem inn was well situated at a convenient distance from Jerusalem, and the innkeeper, being a clever fellow and knowing how to get ahead in the world, was building up a select clientele. He looked forward to the time when the inn register would be a small edition of "Who's Who in Galilee." Travelers would stop there not only because of the food, but because they would meet the right king of people. That would be something worth while. But Joseph and Mary were not the sort of travelers to advertise the inn from this standpoint. When we look at the master paintings of the Madonna —when for example we look at Corregio's picture in the Uffizi gallery, that picture with the delicate beauty of Mary's face and the unforgetable color of her robes, we wonder how any inkeeper could have turned her away. But Mary did not look like that to the Bethlehem innkeeper. He saw only a drab peasant woman and standing beside her a carpenter from an insignificant village, with rough hands and rough clothes. Clearly, from the standpoint of making his inn a social success, there was no room for such people.

The Glory of Meekness.

There was a third reason why the innkeeper could not take them in. It was a reason in the back of his mind which perhaps he never clearly enunciated even to himself, but which any innkeeper would understand. Perhaps he had one room left or there was his own room which he sometimes turned out of in an emergency. But he must have one room that he could give to the kind of people who knew how to demand it. There are people who go along a highway, and go through the world, getting what they want, because—well, because they know how to elbow other people out of the way and get what they want. Joseph and Mary were not this kind. One can scarcely picture the parents of Jesus as go-getters. They would not make a fuss. If there was no room in the inn, and they were too weary to travel farther, they would go to the stable and be grateful for a manger. The innkeeper could see this at a glance and this makes his refusal of a room all the clearer.

I say we can easily understand the situation. One reads comments on this incident in old books and sermons and finds expressions of amazement that the mother of Jesus was shut out, so that the Son of God was born perforce in a stable. But we of this age are not amazed. We can easily apprehend the commercial and social and prudential reasons why the innkeeper acted as he did. We understand it all perfectly.

Commercialism.

I wonder whether we understand it too perfectly. Can it be that the spirit of our time makes it quite natural to shut out the Christ-child—almost inevitable indeed? Do our commercial, and social, and ethical standards make it difficult for us to find a genuine and openly recognized place for the Babe of Bethlehem and all that He stands for?

By way of a concrete test: How much place is there for the Christ-child in the very celebration of His birth? How widely and how sincerely and how devoutly will we as a people seek to place Christ in the midst of it all? We know how large a place commercialism claims in the Christmas celebration. At least four-fifths of the daily papers are now occupied in advertisements of Christmas gifts. We know how great a place social festivities claim. There are not days enough nor hours enough to provide for them all. Very well —we do not mean to decry either Christmas-giving nor Christmas pleasures. Jesus, who was one of the most social of men, would wish us to celebrate His birthday happily with as many friends as possible. And surely the giving of gifts is entirely in keeping with the festival. It was a gift that began it. But what I am asking is, whether we are really keeping a place for Christ? Can it be that like the innkeeper of old we are giving commercialism half the rooms and social festivities the other half, and relegating Christ to an inconspicuous spot in the stable? This is a nominally Christian country and Christmas is presumably a religious festival. Would a Hindu guess from the daily papers or from chance conversation that we are preparing devoutly to celebrate the birth of our Lord?

Christ and Christmas.

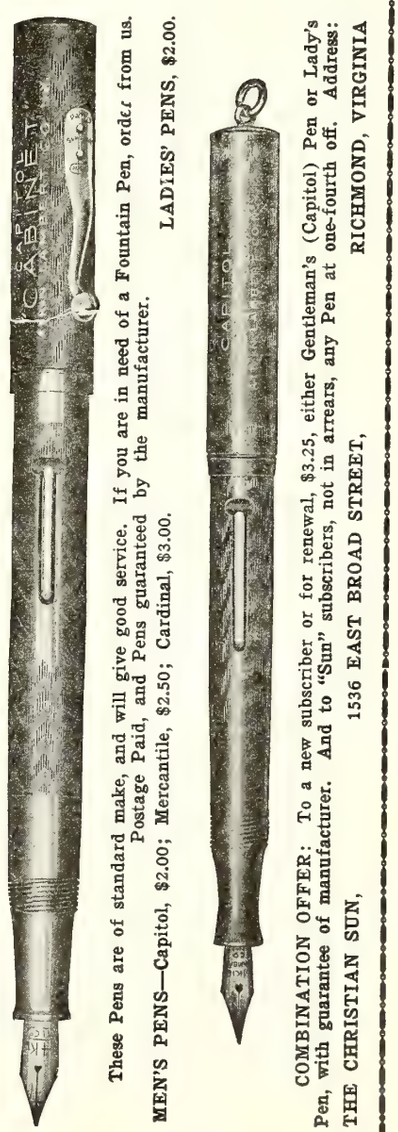
There is a way, of course, of giving Jesus a real place in the popular aspects of the Christmas celebration. If our social life is kept clean and wholesome, and considerate and kindly, for his sake; if our giving to our friends and dear ones is in his spirit, especially if our giving includes those to whom we would not give but for His sake—the underprivileged, the sick, the destitute, the lonely, the despairing; if, instead of being irritated by the multiplicity of appeals, we welcome chances to bring cheer and helpfulness, remembering that this was precisely what Jesus Himself did—if we do all this, then of course we place Him in the midst. If, in our homes, the children are frequently reminded that at this time we are rejoicing in the Saviour's birth, and if they also are truly inspired with the spirit of Jesus in their giving and their joys, then we are bringing the Christ-child into the center of our Christmas hospitality. It is not impossible, of course. One likes to believe that it is widely done. But let us recognize that it does not do itself in this age in which we live. If we make no effort to save a place for the Christ-child, he will be shut out from his own festival.

Now, the way we celebrate Christmas illustrates a trend of the time which constitutes a real and serious menace to our spiritual life. I do not say to our religious life—although that is included. I mean the larger thing—all our life in the realm of the spirit. The danger is that by our absorption in interests that are comparatively crude and superficial, we may shut out the finer things that make for genuine character and enriched personality and the peace of heart that the world can neither give nor take away.

Shutting Out Humility.

What was it that the Bethlehem innkeeper really shut out when he closed the door in the face of Mary, the mother of Jesus? What were the qualities of heart that Mary embodied and carried with her to the stable, as over against the qualities embodied by some blustering, bejeweled merchant from Capernaum whom the innkeeper eagerly admitted? One of these qualities was humility. Mary knew in her heart that her Child was destined to unexampled greatness. But this did not seem to her to be a reason for demanding a place in the inn. She preferred that her Baby should be born in a manger surrounded only by those who loved Him, rather than that He should be born in a room won by contention. She was great enough to be humble. And this quality, shown on Christmas Eve, was one of the beautiful characteristics of her life. After her boy grew to be a man and spake as never man spake, and wrought such deeds as drew great crowds about Him, who followed Him from place to place, Mary never intruded herself. She remained at home and prayed. Only at the end, when she learned that

(Continued on Page 15.)



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HOPEWELL, VA.

Complaints have been heard from many quarters lately because THE CHRISTIAN SUN has had no letter from Hopewell printed in its columns for such a long time. In fact, one has said that when she had looked through THE SUN and found nothing about Hopewell, she just laid the paper aside and did not read anything. So for the sake of the complainants, and for the sake of the many good things to be found in THE SUN, I do now take my pen in hand, unauthorized and unofficially, to set down a few of the happenings of the Hopewell Christian Church.

First of all, I must speak about the regret with which we read the final installment of Dr. Atkinson's diary, written while on his recent trip. Many of our members have read it with much pleasure and profit; and, like all such delightful articles, we wish it might continue on indefinitely.

The last Hopewell letter printed in the March 20th issue of THE SUN told of the resignation of the Rev. J. W. Barrett, who had been our pastor for about a year and a half. We still feel our loss. He very kindly came and supplied the pulpit a number of times after he moved from here. Since then, we have had the pulpit supplied by ministers of our own and other denominations. Early in June a young minister, Rev. C. T. Rice, a member of the Conference of the Free Will Baptist Church, was asked to supply the pulpit which he did until the last of October when he accepted a pastorate in his own denomination. Since that time, with the assistance of Dr. W. W. Staley and Dr. J. O. Atkinson, we have been trying to find a full-time pastor. One has been called to the pastorate, but has not made a definite reply as yet. We hope to receive a favorable reply in the near future. We do thank the Mission Board for the help which they are giving us at this time, and we pray that the work will prosper here in Hopewell. On November 23rd, our Mission Secretary, Dr. J. O. Atkinson, preached at the morning service. It was the second timei that he had visited us, and, as the one who introduced him said, we had not forgotten the first sermon he preached to us. He preached another one just as good, and we hope that he will come again soon. On the following Sunday night, Rev. C. C. Ryan, of the First Christian Church, Richmond, preached to a large and appreciative audience. Rev. D. D. Nash, of Hopewell, preached to Rev. Ryan's congregation on the same night.

At this time, students from the Theological Seminary, Richmond, are supplying the pulpit until a regular pastor is secured. Since the last letter, two of our charter members have been called from our midst to take up their abode in the heavenly land—Mr. W. T. Newman and Mr. W. V. White. We miss them as we gather to worship in the Church which they loved so well.

We look forward to the New Year with faith and hope, that our little Church will go forward in the work of the kingdom with the love of the Christ in our hearts showing forth in all that we do and say. Pray for us.

MRS. W. A. WARNER.

PALM STREET CHURCH.

The Woman's Missionary Society of Palm Street Church gave a short program in the Church Sunday night, November 30th. The title of the program was "Hitherto and Henceforth." There was a good number present, and very good collection. The ladies of the Palm Street Missionary Society met with Mrs. W. A. Apple at her home Tuesday, December 9, 1930. The meeting was called to order by the president, Mrs. J. E. Smith. Mrs. A. H. Hinshaw led in prayer, after which the society sang "Abide With Me." The devotional reading was led by Mrs. A. H. Hinshaw, who read the fourth chapter of Mark. Prayer by Mrs. Z. V. Myrick. "Our Guest from Africa," a reading by Miss Fannie Gillis. A call to prayer read by Miss Ophelia Norris. Then the roll was called and each member repeated a verse of Scripture at the call of her name.

The women are going to send a box of clothing to the mission Church at Fancy Gap, Va., next week. There being no further business, the meeting was closed by Mrs. J. L. Nease, after which the hostess served fruits.

OPHELIA MORRIS, *Sec'y.*

MONTICELLO CHURCH.

Some more good news from Monticello Christian Church. Our good people have made considerable improvement recently on their Sunday School rooms, having painted each room with bright colors and also wired each room for electric lights. Mr. Eulin Cumbie has been elected Sunday School superintendent for the coming year. At our last quarterly conference we adopted the budget plan for this year and appointed a committee of six to see that the finance of the Church are raised monthly, Mr. W. F. Burton being the chairman. We also elected three new deacons, Bro. W. F. Burton, G. O. Dickey, and W. S. Rudd, and ordained them the following Sunday night. We are looking forward for another good year for the Master at Monticello.

J. L. NEESE, *Pastor.*

Do not expect THE CHRISTIAN SUN next week. We are following an unbroken custom of taking a week for Christmas.

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

HE IS BECOME MY SONG. By Edith Anne Stewart Robertson. Macmillan; $2.25; pp. 275.

A poetic interpretation of the life of Christ, an interpretation of exquisite beauty and charm, awaits the fortunate reader of this volume. Mrs. Robertson knows her gospel narratives, historically and critically. But best of all, she knows her Master experientially. If you want a real thrill, read this book, depicting in verse and in various meters, the Matchless Life.

SILVER TRUMPET. By J. Wesley Ingles. Union Press; $1.50; pp. 359.

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ST. MATTHEW 2 — *The three wise men*

carrying away into Băb'-ў-lon *are* fourteen generations; and from the carrying away into Băb'ў-lon unto Christ *are* fourteen

ing interpreted is, God with us.
24 Then Jō'seph being raised from sleep did as the angel of the Lord had

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THE SUN'S PULPIT.

(Continued from Page 13.)

her son was facing crucifixion and seemed to need her, did she make her way to Jerusalem and take her place at the foot of the cross. Surely Mary's true greatness of soul is seen in her very obscurity, in the gospel narrative.

"Blessed Are the Arrogant."

Humility is not a conspicuous twentieth century characteristic. When we repeat the beatitudes we pass rather hurriedly over the one that declares, "Blessed are the meek, for they shall inherit the earth." The twentieth century mind cannot quite accept that. In this respect, at least, Nietzsche has more disciples than Jesus. Nietzsche's beatitude is "Blessed are the arrogant who, when they see what they want, take it." And yet we have a disturbing recollection that it was because a great nation followed that counsel and demanded a place in the sun and proceeded to go after it, that disaster followed. Perhaps Jesus was right. Perhaps it is better to deserve a place than to get it. Perhaps it is better to be great at heart than to be on the front page. At any rate, here is something that mothers may well have in mind as they read the Christmas story to their children.

No Room for Love.

Another thing the innkeeper shut out was love. He shut it out by his action, not only because Mary embodied love in its most beautiful and self-giving form, but also because, under the circumstances, the innkeeper must have been conscious that he was sacrificing human kindness to material gain. Unless his finer feelings had already been smothered, he must have heard a still small voice appealing to him for considerate treatment of Mary. But this voice was silenced by what seemed to be the inexorable demands of business. He had to choose between love and gold, and he chose gold and shut the door. Suppose that an impulse of generous warm-heartedness had won the day at that moment. Suppose he had provided for Mary and seen to it that she was cared for. Suppose he had taken a friendly interest in that little Babe born under his roof, and kept in touch with the family. Suppose he had welcomed them to his inn when, twelve years later, Joseph and Mary brought Jesus, now a handsome lad, to Jerusalem. Suppose the innkeeper had welcomed Jesus as a Guest when in the glory of His manhood Jesus had come with the words of life and salvation; can we picture what it would all have meant to that man?

There are flashes struck from midnights,
  There are fire-flames noondays kindle,
Whereby piled up honors perish,
  Whereby swollen ambitions dwindle;
While just this or that poor impulse,
  Which for once had play unstifled,
Seems the sole work of a lifetime,
  That away the rest have trifled.

The innkeeper made a mistake when he shut love out. Let us make room for love!

Have We Shut Out God?

And finally, the innkeeper shut out God. Perhaps he did this quite unconsciously. By shutting out humility and simplicity of heart, by shutting out love and kindliness, perhaps he shut out God without realizing what he was doing. Or perhaps he would have shut out God if he had known what he was doing. Business was good, his inn was filled with the right sort of people. He was getting on prosperously. What did he need of God? Last summer the archbishops of York and Canterbury issued a pastoral letter which included this sentence: "We are enclosed by a material civilization great in its achievements, confident in its self-sufficiency, in which no place is found for God or even for the spiritual life of man." That is a very solemnizing statement, but it is made by highly responsible men. Can it be true? Has our civilization grown so arrogant in its material achievements and its self-sufficiency that we no longer need God? Are we dispensing with God in the life of society at large? Are we dispensing with God in the life of our homes, or in the inner life of our souls? If so, how hollow life will become! How barren of valid hopes, or deep comfort, or adequate motive, or ultimate assurances of any sort! No, we cannot dispense with God. There have been times in history when nations have tried it and have been led by their experiences into a moral and spiritual desert, from which they have come back, in those great movements of religious revival which have indicated their dissatisfaction, their home-sickness of soul.

God has made us for Himself, and apart from Him we never can find the ultimate satisfaction of our hearts. Because we are spiritual personalities we are children of the Great Spirit and there is implanted in our hearts an instinctive need of the Father. Let us make room for God! We are busy people. Our lives, like the Bethlehem inn, are full, but we cannot shut out the best. We cannot exclude divinity. If, at this Christmas season, there is to be a Christmas glow in the inn, and a sound as of angels singing, it will be because we have thrown open the door and made a place for the Christ.—*Christian Century Pulpit.*

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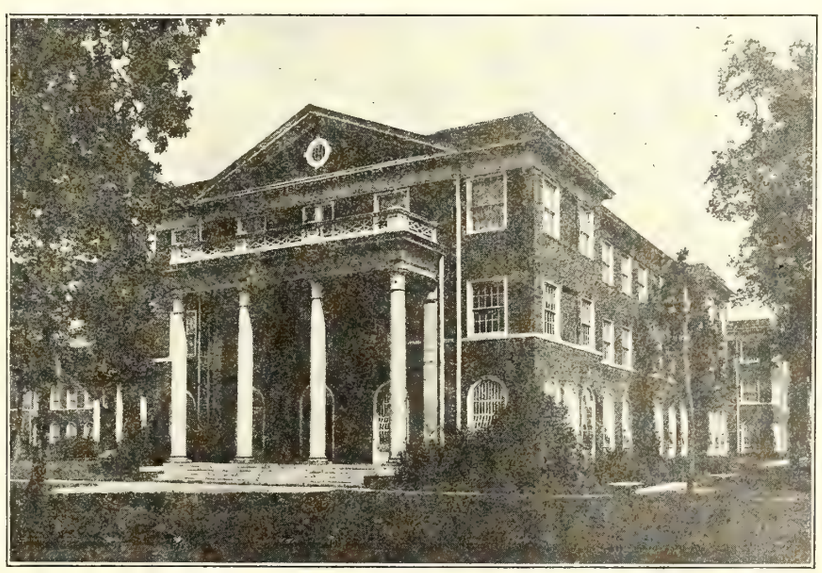

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OBITUARIES.

JERNIGAN.

W. H. Jernigan, aged 80 years, departed this life November 21, 1930. Mr. Jernigan was a member of the Holland Christian Church and in former years a very active member. Death was due to paralysis, from which he had been a sufferer for a number of years. He never regained consciousness after the last stroke and died the following day. His body was laid to rest in the Holland Cemetery. Funeral services were held at the Church, conducted by the writer and assisted by Dr. N. G. Newman.

Bro. Jernigan is survived by his widow, Mrs. Mary E. Jernigan, who abides in the home near Holland; also two daughters, Mrs. J. M. Butler, formerly of Holland, Va., and Miss Maggie L. Jernigan, of Buckhorn, Va.; four sons—J. A. and H. T. Jernigan, of Buckhorn, and J. T. Jernigan, of Baltimore, Md., and A. L. Jernigan, of Alexandria, Va.; a brother, James Jernigan, of Newport News, Va.; a half-sister, Mrs. M. D. Whitfield, Weldon, N. C., and one half-brother, C. E. Jernigan, Franklin, R. F. D. May the Lord bless and be gracious unto those who mourn. W. M. JAY.

SMITH.

First Congregational-Christian Church, Newport News, Va., has lost one of her most loyal members in the passing of Mrs. R. L. Smith, age 52 years, wife of Deacon R. L. Smith. About nine months ago, Mrs. Smith suffered a paralytic stroke, and while she never completely recovered, she did recover enough to enable her to return to the worship services of the Church she loved and labored for so faithfully.

On November 15, 1930, she finished her earthly course, and the Lord took her. The memory of her beautiful life is a comfort to her husband; her sons, J. Arthur and Linwood L., and her daughter, Miss Elsie, and other relatives who survive. The funeral services were conducted from the Church in the presence of a large congregation of relatives and friends, the writer officiating.

M. F. ALLEN.

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